

Vaska, *as*, m. going, motion; application, perseverance.

Vaskaya, *as*, m. a calf one year old, a yearling; [cf. *vashkaya*.]

Vaskayani, f. a cow bearing many calves, or one that has fallen from calves; [cf. *vashkayani*.]

वस्कराटिका *vaskarāṭikā*, f. a scorpion.

वस्त *vast*, cl. 10. A. *vastayate*, -*yitum*, to hurt or kill; to torment; to go or move; to ask, beg, solicit.

वस्त *vasta*, *vastī*. See p. 897, col. 2.

वस्तर *vastar*, ind., Ved. early, in the morning.

वसु *vasna*. See p. 896, col. 2, and p. 897, col. 2.

वसन *vasana*, *am*, n. an ornament for a woman's loins, a zone, girdle.

वसना *vasnā*, f. (for *ava-snā*), a tendon, a nerve, a fibre (described as a hollow string-like tube, attached to the bones and supposed to serve as a passage for the vital air).

वस्यस् *vasyas*. See p. 897, col. 3.

वसी *vasī*. See p. 897, col. 3.

वह् I. *vah* (connected with rt. I. *ūh*, q. v.; cf. I. *ūha*), cl. 1. P. A. *vahati*, -*te*, *vāha* (2nd sing. *vahātha* or *vodha*), *ūhe*, *vahshyati* (ep. also *vahishyati*), -*te*, *avākshtī* (3rd du. *avodhām*, 3rd pl. *avākshtus*), *avodha* (1st sing. *avakshi*, 3rd du. *avakshātām*, 3rd pl. *avakshata*), Prec. *uhyat*, *vakshishṭa* (Ved. forms *vakshi*, *vakshati*, *vakshva*), *vodhum* (Ved. Inf. *vahadhyat*, *vodhave*, *vodhave*, see *yajña-v*), to bear, carry, convey, transport; to draw, lead; to convey in a carriage, &c.; to carry away, carry off; to bring or carry near; to take in marriage, marry a wife; to be carried or borne along, proceed, move; to feel, experience, have; to flow; to breathe; to spit out, vomit (probably for rt. *ram*): Pass. *uhyate*, Aor. *avāhī*, to be borne or carried; to ride, (Pres. part. *uhyat*, *an*, *anti*, *at*, or *uhyamāna*, *as*, *ā*, *am*, being carried or borne): Caus. *vāhayati*, -*te*, -*yitum*, Aor. *avīvahal*, to cause to bear or carry, cause to convey or draw; to cause to be conveyed (A.); to ship or place in a boat; to cause to be brought or led; to cause to take in marriage; to cause to proceed or move, guide, drive, impel, direct; to travel (A.), proceed, go; to go to, visit; to carry out, perform, finish: Pass. of Caus. *vāhyate*, to be caused to bear or carry, to be made to convey: Desid. *vivakshati*, -*te*: Intens. *vāvahyate*, *vāvodhi*; [cf. Gr. *ὄχο-σ*, *ὄχέ-ο-μα*, *ὄχέ-ο-μα*, *ὄχ-η-μα*, *ὄχ-λο-σ*, *ὄχ-λέ-ω*, *ὄχ-ε-ρό-σ*, *ἀχ-ήν*, *ἀχ-θος*; Lat. *vehō*, *vehī-culū-m*, *vehē-s*, *vecturū*, *via*, *vezo*, *vellū-m* (for *veh-lū-m*), *uxor*, probably *bajulus*; Goth. *ga-vīg-an*, *ga-vāg-ja*, *vēg-s*, *vīg-s*; Old Germ. *wag-an*, *wāga*; Angl. Sax. *wegan*, *weg*, *worgan*, *weddūn*; Slav. *vez-a*, *vozu*, *vez-lo*; Lith. *vez-u*, *vez-ima-s*, *vezē*; Hib. *feom*, 'a carriage.']

2. *vah* in *vajra-vah*, q. v.
Vaha, *as*, *ā*, *am*, bearing, carrying, conveying, bringing (often at the end of comp., e.g. *pushpa-gandha-v*, 'bringing flowers and perfumes,' and sometimes with a passive sense, cf. *dur-v*, *su-v*); one who bears or carries; (*as*), m. the act of bearing or conveying; any vehicle or means of conveyance (as a car, carriage, horse, &c.); the shoulder of an ox; a road, way; a measure of four Droṇas; air, wind; any male river; a current; (*ā*), f. a river, stream in general. — *Vaham-liha*, *as*, m. 'shoulder-licking (?)', an ox.

Vohat, *an*, *anti*, *at*, bearing, carrying, conveying; wearing, taking, assuming; possessing, having.

Vahata, *as*, m. an ox; a traveller.

Vahati, *is*, m. an ox; air, wind; a friend, counsellor; (*i*), f. a river, stream.

Vahatu, *us*, m. an ox; a traveller (Ved.); a marriage, bridal, nuptial ceremony, (Sāy. = *vivāha*.)

Vahana, *am*, n. the act of bearing, carrying, conveying; flowing (as a stream); any vehicle or means of conveyance; a raft, float, boat.

Vahanīya, *as*, *ā*, *am*, to be carried or borne; portable.

Vahanta, *as*, m. air, wind; an infant.

Vahamāna, *as*, *ā*, *am*, bearing, carrying, conveying, being carried or riding on (with inst.); possessing, having; flowing.

Vahala, *am*, n. a raft, float; (*as*, *ā*, *am*), hard, firm, compact, &c., (in this sense more correctly written *bahala*, q. v.) — *Vahala-gandha*, &c., see *bahala-g*, &c.

Vahita, *as*, *ā*, *am*, borne, conveyed, carried; obtained; known, celebrated.

Vahitra or *vahitraka*, *am*, n. a raft, float, boat, vessel.

Vahin, *i*, *inī*, *i*, bearing, conveying; (*inī*), f. a boat, vessel.

Vahishtha, *as*, *ā*, *am*, Ved. carrying heavy burdens, bearing much, (Sāy. = *vodhri-tama*.)

Vahiru, *us*, m. (?), a tendon, nerve, muscle.

Vahni, *is*, *i*, *i*, bearing, carrying, bringing (Ved.); luminous, bright (Ved.); (*i*), m. one who bears an oblation (to the gods), a sacrificer, priest (Ved.); 'borne along,' an epithet of the Maruts (Ved.); of Soma (Ved.); of the gods in general (Ved.); fire (= Agni); a horse (Naigh. I. 14); any vehicle; lead-wood, Plumbago Zeylanica, the marking-nut plant; the fire of the stomach, digestive faculty, gastric fluid; digestion, appetite. — *Vahni-kara*, *as*, *ā* or *i*, *am*, making fire, igniting, lighting; promoting digestion, giving appetite, stomachic; (*i*), f., N. of the tree *Griselea Tomentosa*. — *Vahni-kāshṭha*, *am*, n. a kind of *Agallochum* used as incense. — *Vahni-gandha*, *as*, m. incense; resin. — *Vahni-garbhā*, *as*, m. a bamboo; a sort of *Mimosa*, *Mimosa Suma*.

— *Vahni-dakrā*, f. a kind of plant (= *kalikāri*).

— *Vahni-jvālā*, f., N. of the plant *Griselea Tomentosa*. — *Vahni-tama*, *as*, *ā*, *am*, Ved. most luminous, brightest. — *Vahni-taskara-pārthiva*, *ās*, m. pl. fire, robbers, and the king. — *Vahni-damanī*, f., N. of a plant. — *Vahni-dāha-samudbhava*, *as*, *ā*, *am*, produced by burning. — *Vahni-dīpaka*, *as*, m. safflower; (*ikā*), f. = *aja-modā*. — *Vahni-nāman*, *ā*, m. 'called after fire,' the marking-nut plant; lead-wood. — *Vahni-nī*, f., N. of a plant, *Nardostachys Jatamansi*. — *Vahni-purāna*, N. of a Purāna.

— *Vahni-pushpi*, f., N. of a plant (= *dhatāki*).

— *Vahni-bhogyā*, *am*, v. 'that which is to be consumed by fire,' ghee or clarified butter. — *Vahni-mantha*, *as*, m. the tree *Prenna Spiroosa* (the wood of which is used to procure fire by attrition). — *Vahni-māraka*, *am*, n. fire-destroyer. — *Vahni-mitra*, *as*, m. 'friend of fire,' air, wind. — *Vahni-retas*, *ās*, m. 'fire-semen,' an epithet of Siva. — *Vahni-loha* or *vahni-lohaka*, *am*, n. 'fire-like iron,' copper.

— *Vahni-vadhū*, *ūs*, f. the wife of Agni or Fire.

— *Vahni-varṇa*, *am*, n. 'fire-coloured,' the red water-lily. — *Vahni-vallabha*, *as*, m. 'fire-beloved,' resin. — *Vahni-vīja*, *am*, n. 'fire-seed,' gold; the common lime (= *nimbūka*). — *raṇ-vīja*, i. e. the mystical syllable *ram* (repeated as the peculiar prayer of fire in the Tantra system). — *Vahni-sikha*, *am*, n. safflower, *Carthamus Tinctorius*; saffron; (*ā*), f. a pot-herb, *Echites Dichotoma*; [cf. *agni-sikhā*.]

— *Vahni-sikhara*, *as*, m. the flower *Celosia Cristata* or cock's-comb. — *Vahni-sakha*, *as*, m. 'friend of fire,' the wind; a kind of plant (= *jiraka*).

— *Vahni-saijñika*, *as*, m. = *śitraka*, q. v.

Vahya, *am*, n. a vehicle, carriage, conveyance of any sort, cart, &c.; (*ā*), f. the wife of a Muni.

वहिसू *vahis*, ind. (in the earlier language usually written *bahis*, q. v.; according to some connected with rt. I. *vah*, according to others with *avadhi*), out, without, outwards, outside; on the outside, out-of-doors, in the open air, outside of (with abl. or gen.); besides, except (with abl. or

gen.; in *Manu* IV. 72. *vahis* is said to mean 'except on the hair'); apart, separately, away from others; *vahir bhū*, to become or be on the outside, go outside. — *Vahish-kuṭi-āra*, see *vahish-kuṭi-āra*.

— *Vahish-sita*, *as*, *ā*, *am*, cool or cooling on the outside. — *Vahish-sri*, ind., Ved. externally, in an external direction (?). — *Vahish-samstha*, *as*, *ā*, *am*, situated outside (the town). — *Vahish-stha* or *vahish-sthita*, *as*, *ā*, *am*, or *vahish-sthōyin*, *i*, *inī*, *i*, being outside, external, outer. — *Vahir-anga*, *as*, m. an external part, outer limb or member; property (as an external possession); a stranger, indifferent person; the preliminary part of a religious ceremony; (*as*, *ā*, *am*), relating to the exterior, external, exterior, unessential, (opposed to *antar-anga*, q. v.) — *Vahir-anga-tā*, f. or *vahir-anga-tva*, *am*, n. the state of being external, exteriority, externality. — *Vahir-ante*, ind. externally and internally. — *Vahir-argala*, *as*, m. an outer bolt or bar. — *Vahir-ārtha*, *as*, m. an external object. — *Vahir-inṛiya*, *am*, n. an outer organ, outward sense, organ of sense or perception (as the eye &c.), an organ of action (as the hand &c.). — *Vahir-gata*, *as*, *ā*, *am*, gone out or forth, manifested in an external or bodily form.

— *Vahir-gamana*, *am*, n. the act of going out or forth. — *Vahir-gāmin*, *i*, *inī*, *i*, going out or forth.

— *Vahir-giri*, *is*, m. a country situated on the other side of a mountain; (*ayas*), m. pl. the inhabitants of such a country. — *Vahir-geham*, ind. outside the house, out-of-doors, abroad. — *Vahir-grāmam*, ind. outside a village. — *Vahir-desa*, *as*, m. a foreign country; a place without a town or village; the outskirts of a town or village. — *Vahir-dvāra*, *am*, n. an outer gate; the space outside a gate or door.

— *Vahirdvāra-prakoshṭhaka*, *am*, n. a covered terrace in front of the door of a house, a portico or porch before a house. — *Vahir-dhvajā*, f., N. of Durgā. — *Vahir-nihsāraṇa*, *am*, n. the act of removing or turning out, expulsion, removal. — *Vahir-nirgamana*, *am*, n. the act of going out or away from (with abl.). — *Vahir-bhava*, *as*, *ā*, *am*, being on the outside, produced externally, external, (opposed to *antar-ja*, q. v.) — *Vahir-bhavana*, *am*, n. the being out or outside, the coming out, emanation. — *Vahir-bhūta*, *as*, *ā*, *am*, being out, being outside, expelled, excluded; expired (said of a period of time); inattentive, careless. — *Vahir-manas*, *ās*, *ās*, *as*, external to the mind, external. — *Vahir-mukha*, *as*, *i*, *am*, one who turns his face away, turning away from, indifferent to, averse from; greatly devoted to external things; coming out of the mouth, (opposed to *antar-mukha*); (*as*), m. a deity, (in this sense incorrect for *barhīr-mukha*).

— *Vahir-yātrā*, f. or *vahir-yāna*, *am*, n. a journey out, excursion. — *Vahir-yūti*, *is*, *is*, *i*, placed or fastened outside. — *Vahir-yoga*, *as*, *ā*, *am*, relating to the exterior, external; (*as*), m. a proper N. (*ās*), m. pl. *Vahir-yoga*'s descendants. — *Vahir-lamba*, *as*, *ā*, *am*, having the perpendicular outside, obtuse-angular; (*ā*), f. an obtuse-angled triangle (whose perpendicular falls outside). — *Vahir-lāpikā*, f. a kind of enigma, one not containing a solution, (opposed to *antar-lāpikā*). — *Vahir-loma*, *as*, *ā*, *am*, having hair outside, having the hair turned outwards. — *Vahir-vartin*, *i*, *inī*, *i*, being on the outside. — *Vahir-vāsa*, *as*, n. an outer or upper garment, (opposed to *antar-vāsa*). — *Vahir-vikāra*, *as*, m. 'outward change or disfigurement,' syphilis. — *Vahir-vṛtti*, *is*, f. occupation with external objects. — *Vahir-vedī*, *is*, f. the space outside the Vēdi or sacrificial altar; *vahir-vedyām* or *vahir-vedī*, ind. outside the sacrificial altar. — *Vahir-vedika*, *as*, *ā*, *am*, performed or taking place outside the Vēdi. — *Vahir-vyasana*, *am*, n. 'external vice,' evil practices or dissolute conduct out-of-doors; licentiousness, immorality. — *Vahir-vyasanin*, *i*, *inī*, *i*, practising vice, addicted to immoral practices, dissolute. — *Vahis-āra*, *as*, *ā*, *am*, going out, bustling about outside, looking after external matters; being on the outside, external, foreign; (*as*), m. 'crawling out of its shell,' a crab. — *Vahish-karāṇa*, *am*, n. an outer or external organ; expelling,