

**वास्तव** *vāstava*, *as, ī, am* (fr. *vastu*), substantial, real; being anything in the true sense of the word, substantiated, fixed, determined, demonstrated; (*ā*), *f.* dawn; (*am*), n. anything fixed or appointed. — *Vāstavāhā*, *f.* 'real twilight' night, (according to some this is not a compound but two words, *ushā*, 'dawn,' being the explanation of *vāstavā*.)

**Vāstāvika**, *as, ī, am*, substantial, real, material, genuine; demonstrated.

**वास्तव्य** *vāstavya*, *as, ā, am* (anom. fut. part. of rt. 6. *vas*), fit to be abided or dwelt in, fit to be inhabited; making a habitation, inhabiting, dwelling; (*as*), *m.* a dweller, resident, inhabitant, citizen, dependant; [cf. *grāma-v*°.]

**वास्तु** *vāstu*, *us, u, m.* n. (fr. rt. 6. *vas*; see *Upādi-s.* 1. 77), the site or foundation of a house, ground suitable for building a house, a building-place, building-ground, site, ground [cf. *pura-v*°]; a house, habitation, abode, region; (*u*), *n.* a kind of vegetable (= *vāstuka*). — *Vāstu-tattva*, *am, n.*, *N.* of a part of the *Smṛiti-tattva*. — *Vāstu-pradīpa*, *N.* of a work. — *Vāstu-yāga*, *as, m.* a sacrificial rite observed on measuring the ground and laying the foundation of a house. — *Vāstu-yāga-tattva*, *am, n.*, *N.* of a part of the *Smṛiti-tattva* (giving the rules for the above rite). — *Vāstu-śāstra*, *am, n.*, *N.* of a work. — *Vāstusamsāmana* or *vāstusamsāmaniya*, *am, n.* a ceremony performed on laying the foundation or setting out the ground for a new house, a sacrifice performed on preparing a foundation or on entering a new mansion. — *Vāstuhā*, *am, n.* in *Āitareya-Br. V.* 14. interpreted to mean 'what is left on the sacred spot.' — *Vāstosh-pati*, *īś, m.* 'lord of the *Vāstu*,' i. e. 'protector of the foundation of a house,' or generally 'house-protector,' *N.* of one of the more recent deities of the *Rig-veda* (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written *vāstosh-pati*.)

**Vāstuka** or **vāstūka**, *am, n.* the pot-herb *Chenopodium Album*.

**Vāstuki**, *f.* a species of vegetable (= *cillī*).

**वास्तये** *vāsteya*, *as, ī, am* (fr. *vasti*), relating or belonging to the belly, abdominal.

**वास्त्र** *vāstra*, *as, ī, am* (fr. *vastra*), made of cloth, covered with cloth, &c.

**वास्य** *vā-stha* = *vāḥ-stha*. See under *vāḥ*.

**वास्प** *vāspa*, *as, m.* (more correctly written *vāshpa*, *q. v.*), a tear, tears, hot vapour, &c.

**Vāspaya**, *as, m.* the tree *Nāga-keśara*, (commonly called *Nāgeśar*.)

**वास्य** *vāsyā*. See p. 907, col. 2.

**वाह** *vāh* (also written *bāh*; connected with rt. 1. *vah*), *cl. 1. A. vāhate* (sp. also *P. vāhāti*), *vāvāhe*, *vāhātum*, to endeavour, make effort, strive, exert one's self, try; *Caus. vāhayati*, *-yitum*, to cause to labour or work, use, employ, occupy.

*1. vāhana*, *am, n.* the act of making effort, endeavouring, exertion.

*Vāhayat*, *an, anti, at*, causing to labour, employing, making use of.

*1. vāhita*, *as, ā, am*, exerted, endeavoured; mystified.

**वाह** 2. *vāh, ḥ, -hī, ḥ* (fr. rt. 1. *vah*), bearing, carrying, &c. (at the end of comps.; cf. *bhāra-v*°, *vajra-v*°, *Gram.* 182. c).

*Vāha*, *as, ā, am*, bearing, carrying, (*ati-bhāra-vāha*, carrying too heavy burdens); (*as*), *m.* bearing, carrying, drawing; a bearer, porter, carrier of burdens, &c.; any animal used for draught, a beast of burden; a horse; a buffalo; a bull; any vehicle, carriage, conveyance, car; the arm; air, wind; a measure of capacity containing ten Kumbhas (nearly equal to the weight of an English wey). — *Vāhadriśhat*, *an, m.* a buffalo (said to be so called as 'hostile to the horse'). — *Vāha-bhrāṅś*, *-bhrāt, ḥ, ḥ* (or *vāha-bhrāṅś*, *-bhrāt, t, t*), falling from a vehi-

cle, &c. — *Vāha-śrēṣṭha*, *as, m.* 'best of draught-animals,' a horse.

*Vāhaka*, *as, ikā, am*, bearing, carrying, conveying, conducting; (*as*), *m.* a porter, carrier; the driver of a chariot; a horseman.

*2. vāhana*, *am, n.* the act of carrying, bearing, conveying, conducting; the act of driving or governing (horses); a vehicle, chariot, carriage, a conveyance of any kind; any animal used in riding or draught, a horse, an elephant; (*as*), *m.*, *N.* of a *Muni*; [cf. Old Germ. *wagana*, 'a chariot'; Hib. *feun*, 'a chariot.']

*Vāhayitrā*, *ind.* having caused to be conveyed.

*Vāhas*, *ās, m.*, *Ved.* one who carries or bears (at the end of comps.; cf. *stoma-v*°, *nri-v*°, *gir-v*°, *brahna-v*°); 'one who bears the oblation or sacrifice' [cf. *yajña-v*°], epithet of *Agni*; (*as*), *n.* a hymn, (*Sāy.* = *stotra*.)

*Vāhasa*, *as, m.* a water-course; a large snake (especially the boa constrictor); the pot-herb *Marsilia Dentata*.

*Vāhika*, *as, m.* a car or vehicle drawn by oxen; a large drum.

*2. vāhita*, *as, ā, am*, caused to be borne or conveyed; (*am*), *n.* a heavy burden.

*Vāhin*, *ī, inī, ī*, bearing, carrying (often at the end of comps.); (*ī*), *m.* a chariot; (*inī*), *f.* an army, body of forces; a division of an army (consisting of 81 elephants, 81 cars, 243 horse, 405 foot), a battalion; a river. — *Vāhittha*, *am, n.* (for *vāhista*), the part of an elephant's forehead below the frontal globe. — *Vāhīni-niveśa*, *as, m.* the camp of an army. — *Vāhīni-pati*, *īś, m.* the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

*Vāhishtha*, *as, ā, am*, *Ved.* bearing or carrying best, bearing most effectually, (according to *Nirukta V. 1 = vadhri-tama*.)

*1. vāhika*, *as, ā, am*, carrying, bearing burdens; (*as*), *m.* an ox; *N.* of a priest.

*Vāhuka*, *as, m.*, *N.* of a charioteer.

*1. vāhya*, *as, ā, am*, to be carried or borne; (*am*), *n.* a carriage, vehicle; (*as*), *m.* any beast of burden, an ox, horse, &c.

*Vāhyamāna*, *as, ā, am*, being borne, being carried or conveyed, being conducted; being driven, being urged or incited; being induced.

**वाहादुर** *vāhādura*. See *bāhādura*.

**वाहिवेदिक** *vāhirvedika*. See *bāhirvedika*.

**वाहीक** 2. *vāhika*, *as, ā, am* (fr. *vahis*), outer, external; (*as*), *m.* pl., *N.* of a country (said to be part of the *Pañjāb*).

**वाह्य** 2. *vāhya*, *as, ā, am* (fr. *vahis*, *q. v.*; in the *Veda* usually written *bāhya*, *q. v.*), being outside, situated without (a city &c.), outer, external, exterior (often at the end of a comp.; cf. *dharmav*°, *nagara-v*°, *veda-v*°); not belonging to the family or the country, strange, foreign; expelled from caste or from society, an outcast, one of a low tribe; (*as*), *m.* a foreigner; a proper *N.*; (*ās*), *m.* pl., *N.* of the descendants of *Vāhya*; of a people; (*ā*), *f.*, *scil. tvāc*, the outer bark of a tree; (*am*, *ena*, *e*), *ind.* outside, on the outside of, without; (*āt*), *ind.* from without. — *Vāhya-kaksha*, *as, m.* the outer side of a house). — *Vāhya-karāṇa*, *am, n.* an external organ of sense. — *Vāhya-karṇa*, *as, m.*, *N.* of a *Nāga*. — *Vāhya-kūṇḍa*, *as, m.*, *N.* of *Nāga*. — *Vāhya-laddhita*, *as, m.* (in grammar) an external *Taddhita* affix. — *Vāhya-tara*, *as, ā, am*, more external or foreign, of a lower caste, a lower outcast (*Manu X. 30*). — *Vāhya-tas*, *ind.* externally, out-of-doors, &c.; out of, outside of (with gen. or abl.). — *Vāhya-tā*, *f.* or *vāhya-tva*, *am, n.* the state of being outside, exclusion, deviation from. — *Vāhyato-nara*, *ās, m.* pl. 'external men,' *N.* of a people. — *Vāhyadruti*, *īś, f.* 'external solution,' a process in the preparation of quicksilver. — *Vāhyā-prayatna*, *as, m.* (in grammar) the external effort in the production of articulate sounds. — *Vāhyā-rata*, *am, n.* 'external

coition,' (probably) the gratification of the sexual impulse externally to the vulva. — *Vāhya-vastu*, *u, n.* external wealth or riches. — *Vāhya-vāsin*, *ī, inī, ī*, dwelling outside the village or town (said of *Caṅḍālas*). — *Vāhya-sambhoga*, *as, m.* external coition; [cf. *vāhya-rata*.] — *Vāhyāntar* ('*ya-an*'), *ind.* outside and inside, externally and internally. — *Vāhyāyama* ('*ya-āy*'), *as, m.* a particular disease of the nerves. — *Vāhyālaya* ('*ya-āl*'), *as, m.* 'external abode,' the abode of outcasts, i. e. the country of the *Vāhikas*. — *Vāhyendriya* ('*ya-in*'), *am, u.* an outer organ of sense.

*Vāhyakā*, *f.*, *N.* of a *Śrinjarī* (an older sister of *Upa-vāhyakā* and one of the two wives of *Bhaja-māna*, *Hari-vaṣṭa* 2001).

**वाहायनि** *vāhyāyani*, *īś, m.* (fr. *vāhya*), a patronymic.

**वाह्नि** *vāhni*, *īś, f.* (also written *bāhni*, *bāhni*, *q. v.*), *N.* of a country lying north-west of *Afghanistan*, *Balkh*. — *Vāhli-ja*, *as, ā, am*, born or bred in *Balkh*; (*as*), *m.* a *Balkh*-bred horse.

*Vāhlika* or *vāhlika*, *as, n.* (also written *bāhlika*, *bāhlika*, *bāhlika*, *q. v.*), a country lying north-west of *Afghanistan*, *Balkh*; a horse from *Balkh* (considered to be of a good breed); one of the principal *Gandharvas* or choristers of heaven; a proper *N.*; (*am*), *n.* saffron; *Asa Foetida*; (*as, ī, am*), of or belonging to the *Vāhlikas*, spoken by the *Vāhlikas*, (*vāhlikī bhāṣhā*, the language spoken by the *Vāhlikas*.) — *Vāhlika-desa*, *as, m.* the country of the *Vāhlikas*. — *Vāhlika-dēśya*, *as, ā, am*, belonging to the country of the *Vāhlikas*.

**वि** 1. *vi*, *ind.* (thought by some to be for an original *divi*, meaning 'in two parts,' as a preposition or prefix to verbs it is opposed to *sam*, *q. v.*, and expresses) apart, apart from, asunder, in different directions, to and fro, about, away, away from, off, &c. (e. g. *vi-yuj*, to disjoin, separate; *vi-ḥṛ*, to tear asunder; *vi-kṛ*, to scatter in different directions; *vi-śal*, to move to and fro; *vi-śhid*, to cut away, cut off); when prefixed to some roots, *vi* gives a meaning opposite to the idea contained in the simple rt. (e. g. *krī*, to buy; *vi-kṛ*, to sell; *smṛ*, to remember; *vi-smṛ*, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. *naś*, *vi-naś*, *hīṅś*, *vi-hīṅś*]. *Vi* may also be used with verbs or nouns, and other parts of speech derived from verbs, to express 'division' [cf. *vi-bhid*, *vi-bheda*, *vi-bhāj*, *vi-bhāga*]; 'distinction' [cf. *vi-śtsh*, *vi-śtsha*, *vi-vic*, *vi-veka*]; 'discrimination' [cf. *vy-avāśhid*, *vy-avāśheda*]; 'distribution', 'arrangement', 'order' [cf. *vi-dhā*, *vi-dhāna*]; 'opposition' [cf. *vi-rudh*, *vi-rodha*]; 'discussion', 'deliberation' [cf. *vi-śar*, *vi-śāra*]; 'privation' [cf. *vi-nī*, *vi-nayana*]. *Vi* may also be used with nouns, adjective or substantive, not immediately connected with verbs, to express 'difference' [cf. *vi-lakṣhaṇa*]; 'variety' [cf. *vi-śitra*]; 'distinction' [cf. *vi-śtsha*]; 'intensity', 'greatness', 'largeness' [cf. *vi-karāṇa*]; 'change' [cf. *vi-kāra*]; 'manifoldness' [cf. *vi-vi-dha*]; 'contrariety' [cf. *vi-loma*]; 'impropriety,' 'deviation from right' [cf. *vi-janman*, *vi-karmika*]; 'negation' or 'privation' (e. g. *vi-janu*, devoid of men; in this sense *vi* is used like *nis*, *q. v.*, and like 3. *a*, *q. v.*); in this latter signification the use of *vi* often corresponds to that of the Latin *dis*, &c., and the English prefixes *a*, *ex*, *de*, *dis*, *in*, *un*, &c.; [cf. Old Germ. *wi-dar*, 'against'; Pers. *بی* *bī*, 'without,' perhaps Lat. *vē*, in words like *re-cors*, *ve-sanus*, *vi* in *di-vi-dere*; Lith. *be*, 'without'; Slav. *beč* (perhaps = *vahis*).]

**वि** 2. *vi*, *īś, m.* *f.* (according to *Upādi-s.* IV. 133, fr. rt. *vā*, the final of the rt. being rejected; a form *vi* is also given, and according to some the word *vi* may be fr. rt. *vī*), *Ved.* a goner; a bird [cf. *vika*]; a horse (from its fleetness); a rein (according to *Sāy*); epithet of the *Soma*; of a sacrificer; the eye (?); heaven (?); the region of the