

विन्त् *vi-trip*, cl. 4. P. *-tripyati*, *-tarpitum*, *-tarplum*, *-traptum*, to be satisfied, become satiated. *Vi-tripta*, as, ā, am, satisfied, satiated.

विन्त् *vi-trish*, cl. 4. P. *-trishyati*, *-tarshītum*, to be thirsty: Caus. *-tarshayati*, *-yitum*, to make thirsty, cause to thirst.

विन्त् *vi-trishṇa*, as, ā, am, free from thirst or desire, satisfied, content. *-Vitrishṇa-tā*, f. or *vitrishṇa-tva*, am, n. freedom from desire, satiety.

विन्त् *vi-trī*, cl. 1. P. *-tarati*, *-taritum*, *-taritum*, to pass across or over, cross over, go over, go or pass through, pervade; to convey or bring away; to give away; to give, grant, bestow, allow, yield, afford, favour with, (*uttaram vitrī*, to favour with an answer); to give (medicine), apply a remedy; to forgive; to cause, produce (= *janayati*, Kirāt. V. 31); to do, perform, effect; to increase, enhance; Caus. *-tārayati*, *-yitum*, to cause to go through, to carry through, accomplish: Intens., Ved. *-tartūryate*, to pass over vehemently, labour or perform energetically.

Vi-taraṇa, am, n. the act of crossing or passing over; donation, gift; giving up, abandoning.

Vi-taram, ind., Ved. widely, vastly, exceedingly, (Sāy. on Rig-veda VIII. 100, 12 = *aty-antam*.)

Vi-tarīrat, at, atī, at, Ved. excessively carrying through or accomplishing.

Vi-tarturam, ind., Ved. with alternate movements, alternately, (Sāy. = *paraspara-vyatikhāreṇa*.)

Vi-tarturāṇa, as, ā, am, Ved. alternating; (Sāy.) injuring, despoiling (= *hīnsat*, Rig-veda VI. 47, 17).

Vi-tirṇa, as, ā, am, crossed, passed, gone over or through; subdued, overcome; effaced; conveyed; given, bestowed, conferred, yielded, afforded; widely distant. *-Vīrṇa-tara*, as, ā, am, more widely distant, situated further off.

विन्त् *vitt*, cl. 10. P. (probably rather to be regarded as a Nom. fr. *vitta*, col. 2), *vittayati*, *-yitum*, to abandon (especially by giving away), to give, give alms.

विन्त् *vitta*, *vittaka*, *vitti*. See cols. 2, 3.

विन्त् *vitrapa*, as, m. a proper N.

विन्त् *vi-tras*, cl. 1. 4. P. *-trasati*, *-trasayati*, *-trasitum*, to tremble, be frightened: Caus. *-trāsāyati*, *-yitum*, to cause to tremble, terrify.

Vi-trasta, as, ā, am, frightened, alarmed, terrified.

Vi-trāsa, as, m. fear, terror, alarm.

Vi-trāsta, as, ā, am, caused to tremble, frightened, terrified. *-Vitrāsta-vihangama*, as, ā, am, having (its) birds frightened away.

विन्त् *vi-tvakshāṇa*, as, m., Ved. = *vi-tvakshāṇa tanū-kartri*, one who greatly thins or emaciates or destroys (his enemies; see *rt. tvaksh*).

विन्त् *vitsana*, as, m. an ox, bull (= *vriśabha*).

विन्त् *vith* (= *rts. veth*, I. *vidh*), cl. 1. A. *vethate*, *virithe* or *vivethe*, *vethishyate*, *avethishṭa*, *vethitum*, to ask, beg.

विन्त् *vithura*, as, ā, am (connected with *rt. vyath*), agitated, troubled, (Sāy. = *vyathita*); trembling, frail, fragile, weak, feeble, poor, (Sāy. = *hina*); (as), m. a thief; a demon, Rākshasa; (ā), f. a widow (according to Sāy.).

Vithurya, Nom. P. *vithuryati*, *-yitum*, Ved. to be agitated or troubled, (Sāy. = *vyathate*.)

विन्त् *vithyā*, f. a kind of plant (commonly called *Go-jihva*).

विद् I. *vid*, cl. 2. P. *vetti* (ep. also A. *vitte*, 3rd pl. A. *vidate* or *vidrate*; a form of the Perf., viz. *veda* contracted from *videḍa*, is often substituted for the Pres. *vetti*; 3rd pl. *vidus*, contracted from *vividus*, being also much used for *vidanti*, *vetha* for *vetsi*, &c.), Impf. *aved* (1st

sing. *avedam*, 2nd sing. *aved* or *aves*, 3rd pl. *avidus* and according to Vopa-deva also *avidan*; 3rd pl. A. *avidata* or *avidrata*, Pot. *vidyāt*, Impv. *vettu* or *vidām-karotu* (3rd pl. A. *vidatām* or *vidratām*), *viveda* (according to Vopa-deva also *vidām-babhūva*), *vedishyati* (sometimes *vetsyati*), *avedī*, *veditum* (originally 'to see,' = Lat. *video*); to perceive, understand, know, learn, ascertain, find out, experience, feel; to consider, regard, look upon, value, take for, name, call (especially in the 3rd pl. *viduh* of *veda* above, used with a present signification, e.g. *taṃ sthāviraṃ viduh*, they consider or call him aged; *rājārshir itī māṃ viduh*, they consider me a Rājārshi); to notice, take notice of (with gen.; Ved.); to convey, bestow, grant (Ved.); cl. 6. P. A. *vindati*, *-te* (in Rig-veda I. 7, 7. *vindhe* = 1st sing. A. *vinde*, 3rd pl. ep. *vindate*), Pot. *vindet* (ep. *vindyāt*, Ved. 1st sing. P. *videyam*, A. *videya*), *viveda* (3rd sing. Ved. *vidat* = *labdha-vān* in Rig-veda VII. 21, 6), *vidide* (2nd sing. *vididishṭe*, Ved. *vivite*; 3rd pl. Ved. *vidre* = *labdha-vantaḥ*, Rig-veda I. 87, 6), *vedishyati*, *-te* (or according to others *vetsyati*, *-te*), *avidat*, *avidata*, *veditum* (or *vettum*), to find, discover, meet with; to obtain, gain, get, acquire, possess; to take in marriage, choose a husband or wife, marry, (in this sense generally A.); to convey, cause to obtain, grant (Ved., in Rig-veda I. 86, 8. *vidā* = *vida*, which according to Sāy. is for 2nd pl. Impv. = *lambhayata*); cl. 7. A. (ep. also P.) *vintte* (*vintati*), *vivide*, *vetsyate*, *avitta*, *vettum*, to perceive, understand, know; to consider, regard, value, take for; to find, meet with, obtain; to reason, reflect: Pass. or cl. 4. A. *vidyate*, *vivide*, *vetsyate*, Aor. *avedī*, to be known; to be found or obtained; to happen; to be or exist: Caus. *vedayati*, *-yate*, *-yitum*, Aor. *avividat*, to cause to know, make known, announce, report, inform of, apprise, tell, narrate, teach (sometimes with loc. of person); to cause to find or discover; to know; to perceive, feel; to be perceived or felt (A., Manu XII. 13); to dwell, inhabit (?): Desid. *vividishati*, *-te*, *vivitsati*, *-te*, to desire to know, strive to know; to wish to find or discover: Intens. *vediyate*, *veveti*; [cf. Gr. *ἴδ-ο-ν*, *ἴδ-ο-ν* (i. e. *ἔφιδον*), *ἴδ-ο-μαι*, *ἴδ-α* (= *veda*), *ἴδ-ος*, *ἴδ-αλο-ν*, *ἴδ-αλο-μα*, *ἴδ-ε-ἦς*, *ἴδ-ε-ῖς*, *ἴδ-ε-ῖσ-σ*, *ἴδ-ῶς*, *ἴδ-μων*, *ἴσ-τωρ*, *ἴστωρ-ῆ-ω*, *ἴδ-ρ-ος*, *ἴδ-άλλομαι*, *ἴδ-ων*, *ἴδ-ω*, *ἴδ-ῶ*, *ἴδ-ῶ*]; (ep. also P.) *vintte*, *vintati*, *vintu-s* (Umb. *vintu-s*), *vis-ō*, *vis-tru-m*: Goth. *vail*, *un-vit-i*, 'ignorance'; *vit-an*, *far-velt-l*, *vitōth*, *in-veitan*, *veit-vods*: Old Germ. *wizan*, *gi-wizo*, *wizago*, *wizagōn*: Angl. Sax. *witan*, *wita*, *ge-wit*, *ge-wittig*, *wisian*, *ge-wis*, *wite*, 'punishment'; *witnian*, 'to punish': Slav. *vid-e-ti*, 'to see'; *ved-e-ti*, 'to know': Lith. *vid-a-s*, *vyzd-i-s*, *vezid-mi*: Hib. *fēth*, 'science, instruction'; (periphr.) *feidhim*, 'I manifest, relate'; *feidtr*, 'power'; (perhaps also) *aithnīm*, *aithnighim*, 'I know'; *aithne*, 'known'; 'knowledge'; *fios*, 'knowledge'; *fiosach*, 'knowing.']

Vitta, as, ā, am (according to Pāṇ. VIII. 2, 56. the forms *vitta* and *vinna* belong to the root when used in cl. 7; according to Vopa-deva also in cl. 6), known, notorious, famous; found out, discovered, investigated, examined, discussed, judged; found, acquired, gained, possessed; (am), n. wealth, property, possessions, goods, money, substance, thing; power. *-Vitta-kāma*, as, ā, am, desirous of wealth. *-Vitta-ja*, as, ā, am, produced by wealth. *-Vitta-jāni*, is, is, i, one who has taken or married a wife, (Sāy. = *labdha-bhārya*). *-Vitta-āḍa*, as, m. 'wealth-giver,' one who gives away property, a benefactor. *-Vitta-dugdha*, am, n. 'wealth-milk,' wealth like milk. *-Vitta-mātrā*, ā, f. 'materials of property,' wealth. *-Vitta-rat*, ān, atī, at, having property, wealthy, opulent, rich. *-Vitta-rādhana*, as, i, am, increasing wealth, lucrative, profitable. *-Vitta-vivardhana*, as, i, am, increasing property or capital, bearing interest. *-Vitta-sāhya*, as, n. cheating in money matters. *-Vitta-hīna*, as, ā, am, deprived of wealth, indigent. *-Vittāgama* ('*ta-āg*'), as, m. acquisition of property, any source of wealth,

means of acquiring property. *-Vittesa* ('*ta-īsa*'), as, m. 'lord of riches,' epithet of Kruvera. *-Vittēhā* ('*ta-ihā*'), f. desire of wealth, cupidity, avarice.

Vittaka, as, ā, am, known, famous.

Vitti, is, f. knowledge, judgment, investigation, discussion, discrimination; probability, likelihood; acquisition, gain.

Vittrā, ind. having found or met with, having obtained; having married.

2. *vid*, *t*, *t*, *t*, who or what knows, a knower, knowing; obtaining [cf. *varivo-vid*]; (*t*), f. knowing, knowledge.

Vida, as, ā, am, knowing, a knower (= 2. *vid* at the end of comps.); (as), m. a knower; a wise man, sage; (ā), f. knowledge, learning; understanding, intellect.

Vidal, an, atī, at, knowing, learned, wise, intelligent; granting, bestowing (Ved.). *-Vidad-āṣva*, as, m. 'granting horses,' a proper N. *-Vidad-vasu*, us, us, u, Ved. possessing wealth, granting wealth.

Vidatha, am, n. anything known, knowledge (Ved.); a sacrificial rite, sacrifice, ceremony, rite (Ved.); battle (according to some); (as), m. a sacrifice (according to Naigh. III. 17); a wise or learned man, sage, scholar; a saint, devotee, ascetic; a proper N. (Ved.); [cf. Goth. *vioth*.]

Vidathin, ī, m., Ved., N. of a king (father of Rjishiṅvan).

Vidathya, as, ā, am, Ved. worthy of sacrifice or sacrificial worship, adorable.

Vidāna, as, ā, am, Ved. knowing, wise, one who knows, a knower, (Sāy. = *vidvas*); known, discovered; making known, showing, exhibiting, (Sāy. = *pra-jiuṇapayat*.)

Vidita, as, ā, am, perceived, known, understood; appraised, informed; represented; promised, agreed; (as), m. a learned man, sage; (am), n. knowledge, information, representation.

Viditvā, ind. having perceived, having known, having ascertained or considered.

Vidu, us, m. the hollow between the frontal globes of an elephant; a hippopotamus.

Vidura, as, ā, am, knowing, wise, intelligent; (as), m. a learned or clever man; an intriguér; N. of the younger brother of Dhṛita-rāshṭra and Pāṇḍu, (they were all three sons of Vyāsa, but only the latter two by the two widows of Vicitra-vīrya; when Vyāsa wanted a third son, the elder widow sent him one of her slave-girls, dressed in her own clothes, and this girl became the mother of Vidura, who is sometimes called Kshatṛi as if he were the son of a Kshatṛi man and Sūdra woman: Vidura is described as *sarva-buddhimatām varaḥ*, and is one of the wisest characters in the Mahā-bhārata, always ready with good advice both for his nephews, the Pāṇḍavas, and for his brother Dhṛita-rāshṭra.)

Vilula, as, m. a sort of reed or ratan (Calamus Rotang); the same reed growing in water (Calamus Fasciculatus); gum-myrrh; (ā), f. N. of a woman.

Vidushi, f. (fem. of *vidvas*, q. v.), a wise woman. *-Vidushi-tarā* or *vidushi-tarā*, f. a very wise woman (= *vidvat-tarā*, Vopa-deva VII. 49).

Vidush-tara, as, ā, am, Ved. = *vidvat-tara*, more wise, very wise.

Vidush-mat, ān, atī, at, full of learned men.

Vidus, us, us, us, Ved. = *vidvas*, wise.

Vidman, Ved. knowledge (according to Sāy. = *jiāna*). *-Vidmanāpas*, ās, ās, as (for *vidmanā + apas*), Ved. pervading all things by knowledge or knowing all acts, (according to Nirukta XI. 33 = *vidita-karman*, according to Sāy. on Rig-veda I. 31, 1. *vidmanāpasah* = *jiānena vyāpnvewānāḥ* or *jnāta-karmāṇāḥ*), executing work with knowledge, working skillfully (= *utkrishṭa-jiānena nishpādyā-karman*).

Vidmana, an adj. formed by Sāy. from *vidman* above.

Vidyamāna, as, ā, am, being perceived or known, being found, being present (sometimes applied to present time in grammar), being in existence, existing, being, being preserved; actual, real, possessed