

Vyathi, *is*, *i*, Ved. agitated, quivering, moving about, troubled, distressed, (Sāy. = *vyathita*, Ṛig-veda V. 59, 2; = *calita*, X. 86, 2); (*is*), m. a weapon, (Sāy. = *sastra*, Ṛig-veda VI. 28, 3); a malevolent or evil-disposed person, (Sāy. = *bādhaka*, *rākshasa*, Ṛig-veda IV. 4, 3; = *hnsaka*, VI. 62, 3.)

Vyathita, *as*, *ā*, *am*, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

Vyathitavya, *as*, *ā*, *am*, to be pained or distressed. *Vyathis*, *is*, *n*, Ved. perturbation, anger (according to Naigh. II. 13; perhaps referable to *vyathi* above).

Vyathya, *as*, *ā*, *am*, to be pained or distressed, &c.

Vyathyamāna, *as*, *ā*, *am*, being disquieted or agitated, being pained or distressed.

Vyathyayas, in Naigh. I. 14. a various reading for *a-vyathayas*, (see *a-vyathi*.)

वद् *vy-ad* (*vi-ad*), cl. 2. P. -*atti*, -*attum*, to bite through or on all sides, gnaw, nibble, eat.

व्यध् *vyadh*, cl. 4. P. *vidhyati*, *vivyādha*, *vyatsyati*, *avyātsit*, *vyāddhum* (ep. *veddhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate*, to be pierced: Caus. *vyādhayati*, -*yitum*, Aor. *avivyadhāt*: Desid. *vivyatsati*: Intens. *vevidhyate*, *vāvyaddhi* (?); [cf. perhaps Gr. *φθ* in *ἀέθλος*.]

Viddha, *as*, *ā*, *am*, pierced, perforated, wounded, &c. See p. 920, col. 2.

Viddhā, ind. having pierced, having struck.

Vidhyat, *an*, *anti*, *at*, piercing, perforating; stabbing, striking, wounding, killing.

Vidhyamāna, *as*, *ā*, *am*, being pierced or struck or wounded.

Vedha, *vedhaka*, &c. See p. 965, col. 3.

Vyadha, *as*, *m*, piercing, perforating; striking, smiting; a stroke, wound; (*ā*), *f*, bleeding.

Vyadhana, *am*, *n*, the act of piercing, perforating. *Vyadhya*, *as*, *ā*, *am*, to be pierced or wounded, (in this sense also *vyādhyā*); (*as*), *m*, an effigy or mark for archers to shoot at, a butt, target, (according to Sabda-k. = *dhanur-gurā* ?)

Vyādha, *as*, *m*, 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — *Vyādha-tā*, *f*, the state or business of a hunter. — *Vyādha-bhīta*, *as*, *m*, 'afraid of hunters,' a deer.

Vyādhyā, *Nom. A.* *vyādhyāte*, &c., to become a hunter.

1. *vyādhin*, *i*, *inī*, *i*, possessing hunters, frequented by hunters.

2. *vyādhin*, *i*, *inī*, *i*, piercing, wounding.

वधिकरण *vy-adhikaraṇa*, *am*, *n*, the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādīkaraṇa*, see *viśeṣa-vyāpti*).

वधित *vyadhita*, *as*, *ā*, *am* (a doubtful word), made, done (?).

वध्व *vy-adhva*, *as*, *m*, a bad road, wrong road.

Vy-adhvan, *ā*, *m*, Ved. 'having various paths,' epithet of Agni, (Sāy. = *vividha-jvāla*, Ṛig-veda I. 14, 7.)

वन् *vy-an* (*vi-an*), cl. 2. P. -*aniti*, -*anitum*, Ved. to breathe through, breathe.

वन्नुधा *vy-anu-dhā* (*vi-anu-*), cl. 3. A. -*dhāte*, -*dhātum*, Ved. to unfold, display, (according to Sāy. on Ṛig-veda I. 166, 10. *vi-dhīre* = *vividham dhārayanti*, apparently connecting *dhīre* with *vi* and not with *vy-anu*.)

वन्नुन्द *vy-anu-nad* (*vi-anu-*), Caus. -*nā-*

dayati, -*yitum*, to cause to resound or re-echo, fill with noise or cries, &c.

Vy-anunāda, *as*, *m*, reverberation, loud and extending sound or noise.

Vy-anunādayati, *an*, *anti*, *at*, causing to resound or reverberate, filling with sound or noise.

वन्तर *vy-antara*, *as*, *m*, a kind of supernatural being, (eight classes are enumerated, viz. Piśāca, Bhūta, Yaksha, Rākshasa, Kinnara, Kim-purusha, Mahoraga, and Gandharva.)

वन्वारम् *vy-anv-ā-rabh* (*vi-anu-ā-*), cl. 1. A. -*rabhate*, &c., Ved. to hold or touch on both sides.

व्यप *vyap*, cl. 10. P. *vyāpayati*, -*yitum*, to throw (= *rt*. I. *vip*); to throw away, diminish, waste; [cf. *rt*. *vayay*.]

व्यपकृप् *vy-apa-kṛish* (*vi-apa-*), cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

Vy-apakarshat, *an*, *anti*, *at*, drawing off or away.

Vy-apakrishṭa, *as*, *ā*, *am*, drawn or dragged off, drawn aside, taken away, taken off, removed.

व्यपक्रम *vy-apa-kram* (*vi-apa-*), cl. 1. P. -*krāmati*, -*krāmitum*, to go away, move off, retire, depart.

व्यपगम् *vy-apa-gam* (*vi-apa-*), cl. 1. P. -*gacchati*, -*gantum*, to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

Vy-apagacchāt, *an*, *anti*, *at*, going away, leaving.

Vy-apagata, *as*, *ā*, *am*, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — *Vyapagata-sud*, *k*, *k*, *k*, one whose sorrow has departed, free from grief.

Vy-apagama, *as*, *m*, going away, departure.

व्यपत्रप *vy-apa-trap* (*vi-apa-*), cl. 1. A. -*trapate* (ep. also P. -*ti*), -*trapitum*, -*traptum*, to tum away through shame or embarrassment; to become shy, be ashamed.

Vy-apatrapa, *as*, *ā*, *am*, shameless, (in this word *vi* is privative.)

Vy-apatrapat, *an*, *anti*, *at*, = *vy-apatrapamāṇa*.

Vy-apatrapamāṇa, *as*, *ā*, *am*, turning away through shame, being ashamed; shy.

व्यपदिश *vy-apa-diś* (*vi-apa-*), cl. 3. 6. P. -*dideshṭi*, -*dīśati*, -*deshum*, to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. -*dīśyate*, to be represented or shown, (*iti* *vy-apadīśya*, so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. -*deśayati*, -*yitum*, to cause to be named after, call after.

Vy-apadīśat, *an*, *ati* or *anti*, *at*, representing.

Vy-apadīśya, ind. having represented or shown; having represented falsely, having feigned or pretended.

Vy-apadīśṭa, *as*, *ā*, *am*, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

Vy-apadeśa, *as*, *m*, representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

Vy-apadesṭri, *tā*, *tri*, *tri*, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

व्यपदृश *vy-apa-dṛish* (*vi-apa-*), Pass. -*dṛishyate*, to be clearly seen, be distinctly visible.

व्यपनश *vy-apa-naś* (*vi-apa-*), Caus. -*nāsayati*, -*yitum*, to cause to disappear entirely, cause to perish, drive away, remove.

व्यपनी *vy-apa-nī* (*vi-apa-*), cl. 1. P. -*nyati*, -*netum* (Ved. also -*nayitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. -*nāyayati*, -*yitum*, to cause to lead or carry away.

Vy-apanayati, *an*, *anti*, *at*, leading or taking away, driving away, removing.

Vy-apanāyita, *as*, *ā*, *am* (fr. the Caus.), caused to be led or taken away, &c.

Vy-apanāta, *as*, *ā*, *am*, led off, taken away, taken off, removed.

Vy-apanāya, ind. having led or taken away, having taken off or laid aside, having put away.

व्यपनुद् *vy-apa-nud* (*vi-apa-*), cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to drive away, remove.

व्यपमुच् *vy-apa-muṣ* (*vi-apa-*), cl. 6. P. A. -*nuñcati*, -*te*, &c., to loosen, take off, remove, lay aside.

Vy-apamuṣya, ind. having loosed or taken off.

व्यपया *vy-apa-yā* (*vi-apa-*), cl. 2. P. -*yāti* (ep. also A. -*te*), -*yātum*, to go away, retire from, withdraw; to pass away, disappear.

Vy-apayāta, *as*, *ā*, *am*, gone away, retired, withdrawn.

व्यपरुद् *vy-apa-rudh*, cl. 7. P. A. -*runadhi*, -*runddhe*, to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in Rāmāyana II. 58, 23. [Bombay ed.] the Intens. form *vyaparurudhah* occurs.)

व्यपरुह *vy-apa-ruh* (*vi-apa-*), Caus. -*ropayati*, -*yitum*, to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

Vy-aparopāṇa, *am*, *n*, the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

Vy-aparopita, *as*, *ā*, *am*, rooted up, extirpated, eradicated; expelled.

Vy-aparopya, ind. having taken off.

व्यपवह *vy-apa-vah* (*vi-apa-*), cl. 1. P. A. -*vahati*, -*te*, &c., to drive away, remove, expel; to manifest, display, exhibit.

Vy-apodha, *as*, *ā*, *am*, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — *Vyapodhābhra* (*dha-abh*), *as*, *ā*, *am*, having the clouds driven away.

Vy-apohya, ind. having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apodha* may equally be referred to *vy-apoh*, see *rt*. I. *ūh*.)

व्यपवृज *vy-apa-vrij* (*vi-apa-*), Caus. -*varjayati*, -*yitum*, to leave off entirely, relinquish, give up, abandon.

Vy-apavarjita, *as*, *ā*, *am*, entirely relinquished or given up.

व्यपवृत् *vy-apa-vrit* (*vi-apa-*), cl. 1. A. -*var-tate*, &c. (see *rt*. I. *vrit*), to turn away from, leave; to desist from (with abl.).

व्यपव्यध *vy-apa-vyadh* (*vi-apa-*), cl. 4. P. -*vidhyati*, -*vyāddhum*, to break to pieces, to throw or cast away.

Vy-apavidhā, *as*, *ā*, *am*, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — *Vyapavidhā-vrishi-maṭha*, *as*, *ā*, *am*, whose (ascetic) seats and cells were discarded or abandoned.

व्यपसृज *vy-apa-srij* (*vi-apa-*), cl. 6. P. -*srijati*, -*sraṣṭum*, to let go; to send away, dismiss, throw away, relinquish, abandon.

व्यपसृप् *vy-apa-srip* (*vi-apa-*), cl. 1. P. -*sarpati*, -*sarptum*, -*sraptum*, to go away, creep away, run away, escape.

व्यपह *vy-apa-hri* (*vi-apa-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to take away, carry away, remove; to cut off.