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. —*Vāstavoshā*, f. 'real twilight,' night, (according to some this is not a compound but two words, *ushā*, 'dawn,' being the explanation of *vāstavā*.)

Vāstavika, as, i, 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 Uṇādi-s. I. 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. —*Vāsta-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. —*Vāstu-saṃśamana* or *vāstu-saṃśamanīya, 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. —*Vāstu-ha, am*, n. in Aitareya-Br. V. 14. interpreted to mean 'what is left on the sacred spot.' —*Vāstosh-pati, is*, 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 Ṛig-veda (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written *vāstos-pati*.)

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

Vāstukī, f. a species of vegetable (=*ćillī*).

वास्तेय *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.

वास्प *vā-stha* = *vāḥ-stha*. See under *vār*.

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

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

वास्य *vāsya*. See p. 907, col. 2.

वाह् 1. *vāh* (also written *bāh*; connected with rt. 1. *vah*), cl. 1. A. *vāhate* (ep. also P. *vāhati*), *vavāhe, vāhitum*, 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, antī, at, causing to labour, employing, making use of.

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

वाह् 2. *vāh, ṭ, -hī, ṭ* (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). —*Vāha-dvishat, an*, m. a buffalo (said to be so called as 'hostile to the horse'). —*Vāha-bhraṃś, -bhraṭ, ṭ, ṭ* (or *vāla-bhraṃs, -bhrat, t, t*), falling from a vehicle, &c. —*Vāha-śreshṭha, 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.']

Vāhayitvā, ind. having caused to be conveyed.

Vāhas, ās, m., Ved. one who carries or bears (at the end of comps.; cf. *stoma-v°, nṛi-v°, gir-v°, brahma-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, i, 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. —*Vāhi-ttha, am*, n. (for *vāhi-stha*), the part of an elephant's forehead below the frontal globes. —*Vāhinī-niveśa, as*, m. the camp of an army. —*Vāhinī-pati, is*, m. the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

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

1. *vāhīka, 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*.

वाहिर्वेदिक *vāhirvedika*. See *bāhirvedika*.

वाहीक 2. *vāhīka, as, ā, am* (fr. *vahis*), outer, external; (*ās*), 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. *dharma-v°, 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. *tvać*, 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-karaṇa, am*, n. an external organ of sense. —*Vāhya-karṇa, as*, m., N. of a Nāga. —*Vāhya-kuṇḍa, as*, m., N. of Nāga. —*Vāhya-taddhita, 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. —*Vāhya-druti, is*, f. 'external solution,' a process in the preparation of quicksilver. —*Vāhya-prayatna, as*, m. (in grammar) the external effort in the production of articulate sounds. —*Vāhya-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, ini, i*, dwelling outside the village or town (said of Caṇḍālas). —*Vāhya-sambhoga, as*, m. external coition; [cf. *vāhya-rata*.] —*Vāhyāntar* (°*ya-an*°), ind. outside and inside, externally and internally. —*Vāhyāyāma* (°*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 Vāhīkas. —*Vāhyendriya* (°*ya-in*°), *am*, n. an outer organ of sense.

Vāhyakā, f., N. of a Śriñjarī (an older sister of Upa-vāhyakā and one of the two wives of Bhajamāna, Hari-vaṃśa 2001).

वाह्यायनि *vāhyāyani, is*, m. (fr. *vahya*), a patronymic.

वाह्लि *vāhli, is*, f. (also written *bāhli, bālhi*, q. v.), N. of a country lying north-west of Afghānistān, Balkh. —*Vāhli-ja, as, ā, am*, born or bred in Balkh; (*as*), m. a Balkh-bred horse.

Vāhlika or *vāhlīka, as*, m. (also written *bāhlika, bālhika, bālhīka*, q. v.), a country lying north-west of Afghānistān, 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 Fœtida; (*as, ī, am*), of or belonging to the Vāhlīkas, spoken by the Vāhlīkas, (*vāhlīkī bhāshā*, the language spoken by the Vāhlīkas.) —*Vāhlīka-deśa, as*, m. the country of the Vāhlīkas. —*Vāhlīka-deśya, as, ā, am*, belonging to the country of the Vāhlīkas.

वि 1. *vi*, ind. (thought by some to be for an original *dvi*, 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-dṛī*, to tear asunder; *vi-kṛī*, to scatter in different directions; *vi-ćal*, to move to and fro; *vi-ćchid*, 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-krī*, to sell; *smṛi*, to remember; *vi-smṛi*, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. *naś, vi-naś, hiṃs, vi-hiṃs*]. *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-bhaj, vi-bhāga*]; 'distinction' [cf. *vi-śish, vi-śesha, vi-vić, vi-veka*]; 'discrimination' [cf. *vy-avaćchid, vy-avaćcheda*]; 'distribution,' 'arrangement,' 'order' [cf. *vi-dhā, vi-dhāna*]; 'opposition' [cf. *vi-rudh, vi-rodha*]; 'discussion,' 'deliberation' [cf. *vi-ćar, vi-ćāra*]; '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-lakshaṇa*]; 'variety' [cf. *vi-ćitra*]; 'distinction' [cf. *vi-śesha*]; 'intensity,' 'greatness,' 'largeness' [cf. *vi-karāla*]; 'change' [cf. *vi-kāra*]; 'manifoldness' [cf. *vi-vidha*]; 'contrariety' [cf. *vi-loma*]; 'impropriety,' 'deviation from right' [cf. *vi-janman, vi-karmika*]; 'negation' or 'privation' (e. g. *vi-jana*, 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, se*, 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 *ve-cors, ve-sanus, vi* in *di-vi-dere*; Lith. *be*, 'without;' Slav. *beζ* (perhaps = *vahis*).]

वि 2. *vi, is*, m. f. (according to Uṇādi-s. IV. 133. fr. rt. *vā*, the final of the rt. being rejected; a form *vī* is also given, and according to some the word *vi* may be fr. rt. 1. *vī*), Ved. a goer; a bird [cf. *vīka*]; a horse (from its fleetness); a rein (according to Sāy.); epithet of the Soma; of a sacrificer; the eye (?); heaven (?); the region of the