(as property), being in one's possession. — *Vidyamāna-keśa*, *as*, *ā*, *am*, one who possesses hair. — *Vidyamāna-tā*, f. or *vidyamāna-tva*, *am*, n. existence, presence. — *Vidyamāna-mati*, *is*, *is*, *i*, possessing understanding.

Vidyā, f. knowledge, (*kāla-v°*, knowledge of time, i.e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four Vidyās or sciences, 1. *trayī*, the triple Veda; 2. *ānvīkshikī*, logic and metaphysics; 3. *daṇḍa-niti*, the science of government; 4. *vārttā*, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43. adds a fifth, viz. *ātma-vidyā*, knowledge of soul or sublime theological truth: according to others, Vidyā has fourteen divisions, viz. the four Vedas, the six Vedāṅgas, the Purāṇas, the Mīmāṃsā, Nyāya, and Dharma or law; or with the four Upa-vedas, eighteen divisions); a spell, incantation; the goddess Durgā; the tree Premna Spinosa; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven). — *Vidyā-kara*, *as*, *ī*, *am*, causing wisdom, giving knowledge or science; (*as*), m. a learned man, (in this sense the word may also be divided into *vidyā-ākara*, 'a mine of learning.') — *Vidyākara-vājapeyin*, *ī*, m., N. of an author. — *Vidyāgama* (*°yā-āg°*), *as*, m. acquirement of knowledge, proficiency in science. — *Vidyā-ćaṇa*, *as*, *ā*, *am*, or *vidyā-ćuńću*, *us*, *us*, *u* (*ćaṇa* and *ćuńću* are regarded by Pāṇini as Taddhita affixes), famous for learning or knowledge. — *Vidyā-tas*, ind. from learning, than learning (after a compar.). — *Vidyā-dala*, *as*, m. 'science-leafed,' N. of the Bhūrja or Bhojpattra tree (the leaves of which are used for writing). — *Vidyā-dātṛi*, *tā*, *trī*, *tṛi*, one who gives or imparts knowledge, a teacher, instructor. — *Vidyā-dāna*, *am*, n. the giving of knowledge, teaching. — *Vidyā-devī*, f. 'goddess of learning,' a female divinity peculiar to the Jainas, (sixteen are named, Rohiṇī, Prajñaptī, Vajra-śṛiṅkhalā, Kuliśāṅkuśā, Ćakreśvarī, Naradattā, Kālī, Mahā-kālī, Gaurī, Gandhārī, Sarvāstra-mahājvālā, Mānavī, Vairāṭyā, A-ććhuptā, Mānasī, Mahā-mānasikā.) — *Vidyā-dhana*, *am*, n. wealth consisting in learning, money acquired by scholarship. — *Vidyā-dhara*, *as*, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to Kullūka on Manu XII. 47 = *devānuyāyin*); a kind of spirit or fairy; N. of several persons; (*ī*), f. a female of the same class of genii, a fairy, sylph. — *Vidyādhara-tāla*, *as*, m., N. of a particular time in music. — *Vidyādharāćārya* (*°ra-āć°*), *as*, m., N. of an author. — *Vidyādharī-parijana*, *as*, *ā*, *am*, attended by Vidyādharīs. — *Vidyādhāra* (*°yā-ādh°*), *as*, m. a receptacle of knowledge. — *Vidyādhirāja* (*°yā-adh°*), *as*, m. a proper N. — *Vidyā-nagara*, *am*, n., N. of a city. — *Vidyā-nanda*, *as*, m. 'pleasure of knowledge,' N. of a chapter of the Pañća-daśī; of an author. — *Vidyā-nivāsa*, *as*, m., N. of the author of a commentary on the Mugdha-bodha. — *Vidyā-nivāsa-bhaṭṭāćārya*, *as*, m., N. of the author of the Saṅ-ćarita-mīmāṃsā. — *Vidyānupālana* (*°yā-an°*), *am*, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying. — *Vidyānupālin* (*°yā-an°*), *ī*, *inī*, *i*, cherishing or encouraging science, acquiring learning. — *Vidyānusevana* (*°yā-an°*), *am*, n. the cultivation of science or learning. — *Vidyānusevin* (*°yā-an°*), *ī*, *inī*, *i*, cultivating learning, engaged in study. — *Vidyānta* (*°yā-an°*), *am*, n. the end of knowledge. — *Vidyā-pati*, *is*, m., N. of a poet; of the author of the Gaṅgā-vākyāvalī; of the author of the Varsha-kṛitya. — *Vidyā-pradāna*, *am*, n. 'the bestowing of knowledge,' N. of a section of the Purāṇa-sarva-sva. — *Vidyā-prāpti*, *is*, f. acquirement of knowledge; any acquisition made by learning. — *Vidyā-phala*, *am*, n. the fruit of learning. — *Vidyābhimāna* (*°yā-abh°*), *am*, n. the fancy or idea that one possesses learning. — *Vidyābhimānavat* (*°yā-abh°*), *ān*, *atī*, *at*, fancying that one possesses learning, imagining one's self learned. — *Vidyābhyāsa* (*°yā-abh°*), *as*, m. practice or pursuit of learning, application to books, study. — *Vidyāraṇya* (*°yā-ar°*), *as*, m., N. of a poet; of the author of the Vidyārtha-dīpikā. — *Vidyā-ratna*, *am*, n. the jewel of learning; valuable knowledge. — *Vidyā-ratnākara* (*°na-āk°*), *as*, m., N. of a work by Dhana-pati. — *Vidyārambha* (*°yā-ār°*), *as*, m. 'commencement of knowledge,' N. of a section in the Purāṇa-sarva-sva. — *Vidyārjana* (*°yā-ar°*), *am*, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching. — *Vidyārjita* (*°yā-ar°*), *as*, *ā*, *am*, acquired or gained by knowledge. — *Vidyārtha* (*°yā-ar°*), *as*, m. the seeking for knowledge. — *Vidyārtha-dīpikā*, f., N. of a work by Vidyāraṇya. — *Vidyārtha-prakāśikā*, f., N. of a work. — *Vidyārthin* (*°yā-ar°*), *ī*, *inī*, *i*, seeking for knowledge, studious; (*ī*), m. a student, pupil, scholar, disciple. — *Vidyālaṅkāra-bhaṭṭāćārya* (*°yā-al°*), *as*, m., N. of the author of annotations on Goyīćandra's commentary. — *Vidyā-labdha*, *as*, *ā*, *am*, acquired or gained by learning. — *Vidyālaya* (*°yā-ūl°*), *as*, m. abode or seat of learning, a school, college; N. of a place. — *Vidyā-lābha*, *as*, m. acquisition of learning; any acquirement gained by learning. — *Vidyā-vat*, *ān*, *atī*, *at*, possessed of learning or science, learned. — *Vidyā-vayo-vriddha*, *as*, *ā*, *am*, advanced in learning and years. — *Vidyā-vinoda*, *as*, m., N. of a poet. — *Vidyā-viśishṭa*, *as*, *ā*, *am*, distinguished by learning, possessed of science or scholarship. — *Vidyā-vihīna*, *as*, *ā*, *am*, deprived of knowledge, misinstructed, ignorant. — *Vidyā-vriddha*, *as*, *ā*, *am*, old in knowledge, increased or advanced in learning. — *Vidyā-vyavasāya*, *as*, m. the pursuit of science. — *Vidyā-vrata-snātaka* or *vidyā-snātaka*, *as*, m. a Brāhman who has finished his period of studentship, (see *snātaka*.) — *Vidyā-hīna*, *as*, *ā*, *am*, destitute of knowledge or learning, uninstructed, ignorant. — *Vidyopārjana* (*°yā-up°*), *am*, n. acquisition of knowledge. — *Vidyopārjita* (*°yā-up°*), *as*, *ā*, *am*, acquired by learning.

Vidvas, *vān*, *ushī*, *vat*, one who knows, knowing, understanding (with acc., Ṛig-veda X. 8, 8; Kirāt. XI. 30), learned, (*kāla-v°*, 'learned in time,' an almanac-maker); intelligent, wise; (*vān*), m. a wise man, scholar, sage, seer. — *Vidvaj-jana*, *as*, m. a wise man, a sage, seer. — *Vidvat-kalpa*, *as*, *ā*, *am*, a little learned, slightly learned. — *Vidvat-tama*, *as*, *ā*, *am*, wisest, very wise. — *Vidvat-tara*, *as*, *ā*, *am*, wiser, very wise; [cf. *vidush-tara*.] — *Vidvat-tva*, *am*, n. scholarship, science, wisdom. — *Vidvad-deśiya* or *vidvad-deśya*, *as*, *ā*, *am*, = *vidvat-kalpa*. — *Vidvan-moda-taraṅgiṇī*, f., N. of a philosophical work by Rāma-deva.

Vinda, *vindamāna*, &c. See p. 925, col. 3.

Vinna, *as*, *ā*, *am* [cf. *vitta*], known; discussed, judged; obtained, gained; married; placed, fixed.

Vividvas, *ān*, *ushī*, *at*, one who has known or obtained or found.

Vividvas, *ān*, *ushī*, *at*, one who has known, knowing, wise; one who has obtained.

Veda, *vedya*, &c. See s. v.

विदंश *vi-daṅś*, cl. 1. P. *-daśati*, *-daṃshṭum*, to bite into pieces, bite asunder, bite; to crush.

Vi-daṅśa, *as*, m. any pungent food which excites thirst (= *ava-daṅśa*).

Vi-daśyamāna, *as*, *ā*, *am*, being bitten.

विदग्ध *vi-dagdha*. See under *vi-dah*.

विदय् *vi-day*, cl. 1. A. *-dayate*, *-dayitum*, Ved. to divide asunder, separate; to dissipate, dispel, (Sāy. = *vi-bādhate*); to destroy, injure greatly; to consume, devour, (Sāy. = *bhakshayati*); to distribute, grant, bestow, (Sāy. = *viśeshena dadāti*.)

Vi-dayamāna, *as*, *ā*, *am*, dividing; dissipating; destroying; distributing.

विदर *vi-dara*. See under *vi-dṛī*.

विदर्भ *vi-darbha*, *as*, *ā*, m. f. (said to be fr. *vi*, 'without,' + *darbha*, 'sacred grass,' supposed not to grow in Vidarbha because the son of a saint died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern Berar proper; (*as*), m. the king of Vidarbha; any dry or desert soil; (*ās*), m. pl., N. of a people. — *Vidarbha-jā*, f. 'Vidarbha-born,' epithet of the wife of the saint Agastya; of Damayantī (wife of Nala and heroine of the poem so called); of Rukmiṇī (wife of Kṛishṇa). — *Vidarbha-tanayā* or *vidarbha-rāja-tanayā* or *vidarbha-subhrū*, *ūs*, f. 'daughter of the king of Vidarbha,' Damayantī. — *Vidarbha-nagarī*, f. the city of Vidarbha. — *Vidarbha-pati*, *is*, or *vidarbha-rāj*, *ṭ*, or *vidarbha-rāja*, *as*, or *vidarbha-rājan*, *ā*, or *vidarbhādhipati* (*°bha-adh°*), *is*, m. the king of Vidarbha. — *Vidarbha-rājadhānī*, f. the city or capital of Vidarbha. — *Vidarbhābhimukha* (*°bha-abh°*), *as*, *ī*, *am*, having the face turned towards Vidarbha, facing Vidarbha.

विदर्शिन् *vi-darśin*. See under *vi-dṛiś*.

विदल् *vi-dal*, cl. 1. P. *-dalati*, *-dalitum*, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. *vi-dala*, *as*, *ā*, *am*, rent asunder, split; opened, expanded, blown (as a flower &c.); (*as*), m. rending, dividing, separating; a cake; mountain ebony, Bauhinia Variegata; (*ā*), f. a plant, = *trivṛit*; (*am*), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig. — *Vidalī-karaṇa*, *am*, n. the act of rending asunder, dividing, &c. — *Vidalī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to rend asunder, tear, split, divide. — *Vidalī-kṛita*, *as*, *ā*, *am*, rent asunder, split, torn, broken; cut, divided, separated.

Vi-dalana, *am*, n. the act of tearing or rending asunder, splitting.

Vi-dalita, *as*, *ā*, *am*, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

विदल 2. *vi-dala*, *as*, *ā*, *am*, having no leaves, leafless.

विदस् *vi-das*, cl. 4. P. *-dasyati*, *-dasitum*, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end, (Sāy. = *upakshīyate*, *vi-śushyati*.)

Vi-dasta, *as*, *ā*, *am*, wasted away, exhausted.

विदह् *vi-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. *-dahyate*, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. *vi-dagdha*, *as*, *ā*, *am*, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (*as*), m. a learned or clever man, a scholar, Paṇḍit; a libertine, intriguer; N. of a teacher of the school of the Vājasaneyins or White Yajur-veda; (*ā*), f. a sharp or knowing woman. — *Vidagdha-tā*, f. or *vidagdha-tva*, *am*, n. sharpness, shrewdness, cleverness, wit; elegance. — *Vidagdha-mādhava*, *am*, n., N. of a drama ascribed to Rūpa (containing seven acts and written A.D. 1549; it relates to the loves of Kṛishṇa and Rādhā, and is in fact the Gīta-govinda dramatised). — *Vidagdha-mukha-maṇḍana*, *am*, n., N. of a work by Dharma-dāsa.

2. *vi-dagdha*, *as*, *ā*, *am*, unburnt, uncooked, undigested, ill-concocted.

Vi-dāha, *as*, m. burning; great heat, inflammation, pungency.

Vi-dāhin, *ī*, *inī*, *i*, burning, hot; pungent, acrid; (*i*), n. any substance that causes inflammation.

विदा 1. *vi-dā* (see rt. 1. *dā*), cl. 3. P. *-dadāti*, *-dātum*, to give out, distribute, grant.

Vi-datta, *as*, *ā*, *am*, given out, distributed.

विदा 2. *vi-dā* (= *vi-do*, see rt. 3. *dā*), cl.