विन्ध्य *vindhya*, *as*, m. (perhaps connected with rt. *bind* or *bid*, 'to divide'), N. of a range of mountains connecting the Northern extremities of the Western and Eastern Ghauts, and separating Hindūstān proper from the Dekhan, (the Vindhya range is reckoned among the seven principal mountains of Bhārata-varsha [see *kulāćala*, p. 240, col. 3], and according to Manu II. 21. forms the Southern limit of Madhya-deśa or the middle region, regarded as the sacred land of the Hindūs; according to a legend related in the Vana-parvan of the Mahā-bhārata, I. 8782 &c., the personified Vindhya mountain, jealous of Himālaya, demanded that the sun should revolve round him in the same way as about Meru, which the sun declining to do, the Vindhya then began to elevate himself that he might bar the progress of both sun and moon; the gods alarmed, asked the aid of the saint Agastya, who approached the mountain and requested that by bending down he would afford him an easy passage to the South country, begging at the same time that he would retain a low position till his return; this the mountain promised to do, but Agastya never returned, and the Vindhya range consequently never attained the elevation of the Himālaya); a hunter; (*ā*), f. a kind of plant or tree (=*lavalī*); small cardamoms (=*truṭi*). —*Vindhya-kandara*, N. of a place. —*Vindhya-kūṭa* or *vindhya-kūṭana*, *as*, m. epithet of the saint Agastya. —*Vindhya-parvata*, *as*, m. the Vindhya mountains. —*Vindhya-mūlika*, *ās*, m. pl., N. of a people. —*Vindhya-vāsin*, *i*, m. 'dwelling in the Vindhya,' epithet of the celebrated grammarian and lexicographer Vyāḍi; (*inī*), f., N. of Durgā; a village and temple sacred to Durgā under the forms of Yoga-māyā and Bhoga-māyā (said to be a place of great resort, situated about three miles from Mirzapur on the Ganges). —*Vindhya-śakti*, *is*, m., N. of a king. —*Vindhya-śaila*, *as*, m. the Vindhya mountains. —*Vindhya-stha*, *as*, m. 'living in the Vindhya,' epithet of Vyāḍi (regarded as an inspired grammarian and Muni). —*Vindhyāćala* (°*ya-ać*°), *as*, m. the Vindhya range of mountains. —*Vindhyāṭavī* (°*ya-aṭ*°), f. the great Vindhya forest (which appears to have spread at one time from near Mathurā to the Narma-dā). —*Vindhyādri-vāsinī*, f. = *vindhya-vāsinī*. —*Vindhyāvali* (°*ya-āv*°), *is*, or *vindhyāvalī*, f., N. of the wife of the Asura Bali. —*Vindhyāvalī-putra* or *vindhyāvalī-suta* (°*ya-av*°), *as*, m. 'son of Vindhyāvalī,' N. of the Asura Vāṇa.

विन्न *vinna.* See p. 919, col. 2.

विन्नप *vinnapa*, *as*, m. (perhaps fr. *vinna*, q. v. + *pa*), the saint Agastya.

विन्यस् *vi-ny-as* (*vi-ni-*), cl. 4. P. *-asyati*, *-asitum*, to put or place down in different places; to put down, deposit; to place in order, adjust, dispose, arrange, distribute; to put or place on, lay on; to set the mind on; to fix the eyes upon; to put or place into; to deliver over.

Vi-nyasta, *as*, *ā*, *am*, placed down, deposited, fixed; inlaid, paved; delivered; offered, presented.

Vi-nyasya, ind. having put or laid down; having laid on, &c.; having arranged or disposed.

Vi-nyasyat, *an*, *antī*, *at*, putting down, putting or placing on; setting or fixing the eyes upon; arranging, fixing, settling, determining.

Vi-nyāsa, *as*, m. putting or placing down, depositing, entrusting; a deposit; orderly arrangement, disposition; any site or receptacle on or in which anything is placed or deposited; collecting, collection, assemblage.

विन्याक *vinyāka*, *as*, m. the tree Echites Scholaris (=*vidāra*).

विप् 1. *vip* [cf. rts. *vap*, *vyap*], cl. 10. P. *vepayati* (Ved. also *vipayati*), *-yitum*, to throw, cast; to strew, scatter, (Ṛig-veda VII. 21, 2. *vipayanti barhiḥ*, they strew the sacred grass; Sāy. = *stṛṇanti*.)

विप् 2. *vip*, *p*, *p*, *p*, Ved. (perhaps connected with rt. 1. *vip*, in the sense 'pouring out,' 'uttering'), uttering hymns of praise, praising; (*p*), m. a singer of hymns, praiser; = *vipra*; = *medhāvin*, a wise man; (*p*), f. praise, a hymn; a finger. —*Vipaś-cit*, *t*, *t*, *t*, excogitating praise or hymns of praise (Ved.); wise, learned, prudent; (*t*), m. a Ṛishi, sage, teacher, learned Brāhman (=*medhāvin*, Naigh. III. 15); N. of the Indra in the second Manv-antara. —*Vipo-dhā*, *ās*, *ās*, *am*, Ved. singing hymns.

Vipa, *as*, m., Ved. a praiser (=*medhāvin*, according to Naigh. III. 15); (*ā*), f. = *vāć* (according to Naigh. I. 11).

Vipra, *as*, m. (according to Uṇādi-s. II. 28. fr. rt. *vap*, 'to strew;' cf. rt. 1. *vip*), an utterer of praise, singer of hymns, Ṛishi, praiser, poet, any one skilled in hymns; a Brāhman, priest; a sage, seer, wise man (=*medhāvin*, Naigh. III. 15); a foot of four short syllables (in prosody); N. of a son of Dhruva; of a son of Śrutañ-jaya. —*Vipra-kanyā*, f. a Brāhman girl, maiden of the sacerdotal class, Brāhmaṇī. —*Vipra-kāshṭha*, *am*, n. the cotton tree (=*tūla-vṛiksha*). —*Vipra-ćūḍāmaṇi*, *is*, m. 'Brāhman-jewel,' an excellent Brāhman. —*Vipra-jana*, *as*, m. a person of the sacerdotal caste, a Brāhman; a company of Brāhmans. —*Vipra-jāta*, *as*, *ā*, *am*, Ved. impelled or urged by priests, invoked by the wise, (Sāy. = *medhāvibhir ṛitvigbhiḥ preritaḥ*, Ṛig-veda I. 3, 5.) —*Vipra-jāti*, *is*, m., N. of the author of Ṛig-veda X. 136, 3, (having the patronymic Vātaraśana.) —*Vipra-tama*, *as*, *ā*, *am*, Ved. most wise, wisest. —*Vipra-deva*, *as*, m., N. of a leader of the Bhāgavata sect. —*Vipra-priya*, *as*, m. 'Brāhman-favourite,' epithet of the Palāśa tree. —*Vipra-bandhu*, *us*, m., N. of the author of Ṛig-veda V. 24, 4, X. 57–60, (having the patronymic Gaupāyana or Laupāyana.) —*Vipra-rājya*, *am*, n. the kingdom or sovereignty of the Brāhmans or priests. —*Viprarshi* (°*ra-rishi*), *is*, m. a Brāhman-ṛishi, a sage of the Brāhmanical class (e. g. Vasishṭha). —*Vipra-lobhin*, *ī*, m. 'Brāhman-enticing,' epithet of the Kiṅkirāta tree. —*Vipra-vaćas*, *ās*, *ās*, *as*, Ved. possessing the hymns of Ṛishis or poets, (Sāy. = *vividha-prakrishṭa-vaćana*.) —*Vipra-samāgama*, *as*, m. a concourse of Brāhmans. —*Vipra-sāt*, ind. to the state of a Brāhman. —*Vipra-sevā*, f. attendance on Brāhmans, service of a Brāhman master (Manu X. 123). —*Vipra-sva*, *am*, n. the property of a Brāhman. —*Viprāpavāda* (°*ra-ap*°), *as*, m. abuse of a Brāhman. —*Viprendra* (°*ra-in*°), *as*, m. chief of Brāhmans.

विपक्रिम *vi-paktrima*, *vi-pakva*. See under *vi-pać*.

विपक्ष *vi-paksha*, *as*, *ā*, *am*, being on a different or opposite side, opposed, adverse, contrary, inimical; (*as*), m. an opponent, enemy, adversary, rival; a disputant; (in grammar) an exception; (in logic) a negative instance, a syllogism in which the major term is not found; an instance on the opposite side (as 'there cannot be fire in a lake, because there is no smoke there'). —*Vipaksha-tas*, ind. hostilely, inimically; from a rival, (*śaramaṃ vipakshataḥ*, after a rival, Kirāt. VIII. 54.) —*Vipaksha-tā*, f. or *vipaksha-tva*, *am*, n. hostility, enmity, opposition, controversy, contradiction. —*Vipaksha-bhāva*, *as*, m. hostile disposition, state of hostility. —*Vipaksha-śūla*, *as*, m., N. of a chief of a sect called Ārādhya. —*Vipakshākrānta* (°*sha-ākr*°), *as*, *ā*, *am*, seized by an enemy.

Vi-pakshas, *ās*, *ās*, *as*, Ved. placed or yoked on both sides (e. g. *yuñjanti kāmyā hari vipakshasā rathe*, they harness the two favourite bay horses [of Indra] to the chariot on both sides, Ṛig-veda I. 6, 2).

विपक्षपात *vi-pakshapāta*, *as*, *ā*, *am*, free from partizanship, impartial, indifferent; (*as*), m. impartiality, indifference.

विपच् *vi-pać*, cl. 1. P. Ā. *-paćati*, *-te*, *-paktum*, to cook thoroughly, overcook; to roast; to dissolve by cooking or boiling, melt, liquefy; to digest; to mature, ripen: Pass. *-paćyate*, to be cooked or baked; to be digested; to be completely matured or ripened; to be developed: Caus. *-pāćayati*, *-yitum*, to cook thoroughly, overcook; to dissolve by cooking, melt, liquefy.

Vi-paktrima, *as*, *ā*, *am*, thoroughly matured, ripened; fulfilled, developed, come to pass (as the consequence of former actions).

Vi-pakva, *as*, *ā*, *am*, cooked, dressed; ripened, matured.

Vi-pāka, *as*, m. cooking thoroughly, cooking, dressing; ripening, maturing, ripeness, maturity; conversion of food into a state differing from its original one, digestion; change of state (in general); unexpected consequence of actions, unexpected event or occurrence, improbable result; the consequence or result of any action either in this or in a former birth matured by the operation of time; calamity, distress, poverty, difficulty, embarrassment; flavour, taste; (*as*, *ā*, *am*), having mature fruit, fruitful, (Sāy. = *paripakva-phala*.) —*Vipāka-visphūrjathu*, *us*, m. the thunder or thunderbolt of the consequences (of sins committed in a former birth).

Vi-pākin, *ī*, *inī*, *i*, having unexpected consequences or results, resulting in, followed by.

विपञ्ची *vi-pañći*, f. (said to be fr. rt. *pañć* with *vi*), play, sport, pastime; a lute.

Vi-pañćikā, f. a lute (=*vīṇā*).

विपट् *vi-paṭ*, cl. 10. P. *-pāṭayati*, *-yitum*, to split in two, tear open; to tear out, eradicate, root up, destroy; to open, unfold.

Vi-pāṭana, *am*, n. the act of splitting in two, tearing open, uprooting, eradication; driving away, spoliation.

Vi-pāṭita, *as*, *ā*, *am*, split or torn open, rooted up, eradicated, destroyed. —*Vipāṭitāriṣṭa* (°*ta-ar*°), *as*, *ā*, *am*, destroying or driving away ill luck.

विपठ् *vi-paṭh*, cl. 1. P. *-paṭhati*, *-paṭhitum*, to read through, read.

विपण् *vi-paṇ*, cl. 1. A. *-paṇate* (ep. also P. *-ti*), *-paṇitum*, to sell; to bet.

Vi-paṇa, *as*, m. or *vi-paṇana*, *am*, n. sale, contract of sale; low or petty traffic.

Vi-paṇat, *an*, *antī*, *at*, selling.

Vi-paṇi, *is*, m. f. or *vi-paṇī*, f. a place where things are sold, a shop, stall, fair, market, market-place; the street of a market; any article or commodity for sale; traffic. —*Vipaṇi-madhya-ga*, *as*, *ā*, *am*, being in the midst of the market.

Vi-paṇin, *ī*, m. a dealer, trafficker, shopkeeper, merchant.

विपत् *vi-pat*, cl. 1. P. *-patati*, *-patitum*, to fall or break through, dash through (Ved., Sāy. on Ṛig-veda I. 168, 6. *vi-patatha* = *viśiṛṇam pātayatha*); to fall off, fly apart, fall asunder, burst asunder, be reft asunder, be divided or separated: Caus. *-pātayati*, *-yitum*, to cause to fly off or away, shoot off, discharge (arrows &c.); to cause to fly apart or burst asunder; to destroy, kill.

विपथ *vi-patha*, *as*, *am*, m. n. a different path, wrong way, bad road; (*as*), m., Ved. a kind of war-chariot. —*Vipatha-gāmin*, *ī*, *inī*, *i*, going in a wrong way or evil course. —*Vipatha-yamaka*, *am*, n. a kind of Yamaka, q. v., in which the paronomasia is only at the beginning and end of the verse.

Vi-pathi, *is*, *is*, *i*, Ved. going on paths that spread in different directions.

विपद् 1. *vi-pad*, cl. 4. A. *-padyate*, *-pattum*, to go apart, go badly or wrongly, fail, miscarry; to fall into a bad state, fall into misfortune; to be disabled or incapacitated; to perish, die; to hinder, obstruct: Caus. *-pādayati*, *-yitum*, to cause to go wrong, cause to perish, destroy, kill.

1. *vi-patti*, *is*, f. going wrongly, adversity, calamity, misfortune, disaster, mishap, (opposed to *sam-*