order, opposite course, reverse; a snake; a dog; an epithet of Varuṇa (the regent of the waters); (*am*), n. a water-wheel or machine for raising water from a well (=*ara-ghaṭṭaka*); (*ī*), f. Emblic Myrobalan. —*Viloma-kriyā*, f. reverse action, doing anything in reverse order or backwards; (in arithmetic) rule of inversion. —*Viloma-ja* or *viloma-jāta*, *as*, *ā*, *am*, 'born out of the proper course or in the reverse order,' i. e. one whose father and mother have their stations reversed, the father being of an inferior caste and the mother of a superior. —*Viloma-jihva*, *as*, m. an elephant (as having a tongue which moves backwards?). —*Viloma-trairāśika*, *am*, n. rule of three inverse. —*Viloma-varṇa*, *as*, m. 'of reverse caste,' a man of mixed or inferior birth, (see *viloma-ja* above.) —*Viloma-vidhi*, *is*, m. an inverted rite, reversed ceremony; (in arithmetic) rule of inversion. —*Vilomākshara-kāvya* (°*ma-ak*°), *am*, n. a poem which may be read either backwards or forwards; = *rāma-kṛishṇa-kāvya*, q. v. —*Vilomotpanna* (°*ma-ut*°), *as*, *ā*, *am*, = *viloma-ja* above.

Vi-lomita, *as*, *ā*, *am*, reversed, inverted, made averse or disaffected.

विलोल *vi-lola*, *vi-lolita*, &c. See p. 938.

विलोहित *vi-lohita*, *as*, *ā*, *am*, of a deep-red or purple colour; (*as*), m. epithet of Rudra and Fire (as identified with Rudra); (*ā*), f. (according to some), epithet of one of the tongues of fire; [cf. *su-lohita*.]

विल्ल *villa*, *am*, n. (probably connected with *vila*), a pit, hole, a basin for water round the root of a tree (=*ālavāla*); Asa Fetida. —*Villa-mūlā*, f. a sort of yam (=*vārāhī*).

विल्व *vilva*, *as*, m. (fr. rt. *vil*, also written *bilva*, q. v.), the tree Ægle Marmelos (commonly called Bel); (*am*), n. the fruit of the Bel; a particular weight, (see *bilva*.) For the compounds of *vilva* see *bilva*.

विवक्वस् *vivakvas*, *vān*, m. (fr. rt. *vać*, q. v.), Ved. one who repeats (praises), praising, a praiser, (Sāy. = *stutīnāṃ vaktṛi*.)

विवक्षा *vivakshā*, f. (fr. Desid. of rt. *vać*), a wish or desire to speak; meaning, sense; intention, purpose, wish, desire; a question. —*Vivakshā-vaśāt*, ind. according to the meaning (of a speaker or writer).

Vivakshaṇa, *as*, &c., Ved. (fr. rt. *vać* or rt. 1. *vah*), 'making eloquent,' or according to Sāy. 'bringing to heaven' (=*svarga-prāpaṇa-śīla*), an epithet of Soma.

Vivakshat, *an*, *antī*, *at*, desiring to mention, wishing or intending to speak.

Vivakshamāṇa, *as*, *ā*, *am*, wishing or desiring to speak about.

Vivakshita, *as*, *ā*, *am*, wished or intended to be spoken or said; purposed, intended; meant, signified, really meant, literal (not figurative); wished, desired; favourite, handsome; (*am*), n. what is intended to be said or declared, meaning, sense, purpose, intention, any desired object or aim; (*ā*), f. meaning, purpose, wish (?). —*Vivakshita-tva*, *am*, n. the being intended or meant to be said.

Vivakshu, *us*, *us*, *u*, wishing to speak, intending to say.

विवच् *vi-vać* (see rt. *vać*), cl. 2. P. *-vakti* (in the non-conjugational tenses also A.), *-vaktum*, to declare, announce, explain, interpret, solve; to dispute about, speak against, oppose in argument; to speak variously or differently, to dispute with one another (A.).

Vi-vaktṛi, *tā*, *trī*, *tṛi*, one who declares or explains, &c.

Vi-vāka, *as*, m. one who decides causes, a judge; [cf. *praśna-v*°, *prāḍ-v*°.]

Vi-vāć, *k*, *k*, *k*, Ved. of various speech, having various speeches, variously praising, (according to Sāy. on Ṛig-veda VI. 33, 2. *vi-vāćaḥ* = *vividha-stuti-rūpā vāćo yeshām*, whose words have the form of many kinds of praise); (*k*), f., Ved. various speech or praise; N. of a particular sacrifice in which various prayers and praises are repeated; dispute, controversy, contention, strife (=*saṅgrāma*, Naigh. II. 17).

विवच्छिषु *vivaṅćishu*, *us*, *us*, *u* (fr. Desid. of rt. *vañć*), wishing to deceive; crafty, deceitful.

विवत्सा *vi-vatsā*, f. a calfless cow, one whose calf is dead.

विवद् *vi-vad*, cl. 1. P. A. *-vadati*, *-te*, *-vaditum*, to dispute, oppose in argument, contradict, controvert, litigate, dispute about, discuss about (with loc. of the thing disputed about); to dispute with or engage in a discussion with any one (acc.); to cry out: Caus. *-vādayati*, *-yitum*, to cause to dispute or litigate, commence an action or lawsuit: Intens. *-vāvadīti*, &c., to roar aloud.

Vi-vadat, *an*, *antī*, *at*, wrangling, disputing, arguing, contending, debating, contradicting; litigating.

Vi-vadamāna, *as*, *ā*, *am*, disputing, contending, mutually disagreeing or contradictory; litigating; crying out.

Vi-vadita, *as*, *ā*, *am*, disputed, controverted, litigated.

Vi-vāda, *as*, m. a dispute, quarrel, controversy, debate, contest, strife, contention; an argument; contest at law, legal dispute, litigation, lawsuit; crying out, sound. —*Vivāda-kalpataru*, *us*, m., N. of a work. —*Vivāda-ćandra*, *as*, m., N. of a compendium of civil law by an author named Misarū-miśra. —*Vivāda-ćintāmaṇi*, *is*, m., N. of a work by Vāćaspati-miśra. —*Vivāda-bhaṅgārṇava* (°*ga-ar*°), *as*, m., N. of a compendium of civil law by Jagannātha (compiled at the close of the eighteenth century). —*Vivāda-śamana*, *am*, n. the allaying or settling of a dispute, pacification. —*Vivāda-saṃvāda-bhū*, *ūs*, f. a matter or subject of controversy and discussion. —*Vivādānugata* (°*da-an*°), *as*, *ā*, *am*, 'gone through a lawsuit,' disputed, litigated. —*Vivādārthin* (°*da-ar*°), *i*, *inī*, *i*, seeking for a dispute; (*ī*), m. a litigant, prosecutor, plaintiff. —*Vivādāspadī-bhūta* (°*da-ās*°), *as*, *ā*, *am*, become the subject of a lawsuit, litigated, contested at law.

Vivādin, *ī*, *inī*, *i*, disputing, contending, litigating, disputatious, contentious; a litigant, party in a lawsuit.

Vi-vāvadat, *at*, *atī*, *at*, Ved. roaring aloud.

विवध् *vi-vadh* (a defective verb, see rt. *vadh*), Ved. to destroy utterly.

विवध *vi-vadha*, *as*, m. (probably fr. rt. 1. *vah* with *vi*), a yoke for carrying burdens, a load; a road, highway; storing grain, hay, &c.; a ewer, pitcher; [cf. *vi-vadha*.]

Vivadhika, *as*, m. a man who carries a burden; a dealer, peddler, hawker; [cf. *vivadhika*.]

विवन्दिषु *vivandishu*, *us*, *us*, *u* (fr. Desid. of rt. *vand*), intending to praise; wishing to salute.

विवप् *vi-vap*, cl. 1. P. A. *-vapati*, *-te*, *-vaptum*, to strew or scatter about.

Vy-upta. See s. v.

विवर *vi-vara*, &c. See under *vi-vṛi*.

विवर्जन *vi-varjana*, &c. See under *vi-vṛij*.

विवर्ण *vi-varṇa*, *as*, *ā*, *am*, colourless, wanting colour, changing colour, pale, wan, pallid; bad-coloured, discoloured; low, vile; unlettered, ignorant, stupid; (*as*), m. a man of low caste or of degrading occupation, an outcast. —*Vivarṇa-maṇī-kṛita*, *as*, *ā*, *am*, (a bracelet &c.) which has its jewels rendered discoloured. —*Vivarṇa-vadana*, *as*, *ā*, *am*, pale-faced.

विवर्त *vi-varta*, &c. See under *vi-vṛit*.

विवर्ध् *vi-vardh*, cl. 10. P. *-vardhayati*, *-yitum*, to cut off, sever.

1. *vi-vardhana*, *am*, n. (for 2. see *vi-vṛidh*), the act of cutting off, cutting, dividing.

1. *vi-vardhita*, *as*, *ā*, *am* (for 2. see *vi-vṛidh*), cut off, cut, divided.

विवर्षत् *vi-varshat*. See under *vi-vṛish*.

विवल् *vi-val*, cl. 1. P. A. *-valati*, *-te*, *-valitum*, to turn away, avert.

Vi-valita, *as*, *ā*, *am*, turned away, averted.

विवल्ग् *vi-valg*, cl. 1. P. *-valgati*, &c., to leap, jump, spring; to burst asunder.

विवश *vi-vaśa*, *as*, *ā*, *am*, unrestrained, unsubdued, uncontrolled; independant; subject, subjected; apprehensive of death; desirous of death (as having the soul free from worldly cares and fears).

विवस् 1. *vi-vas* (see rts. 3. *vas*, 2. *ush*, 2. *vy-ush*), cl. 6. P. *-uććhati*, &c., Ved. to shine forth, shine, dawn: Caus. *-vāsayati*, *-yitum*, to cause to shine.

Vivasvat, *ān*, m. 'the brilliant one,' N. of the Sun, (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kaśyapa; elsewhere he is said to be a son of Dākshāyaṇī and Kaśyapa; in epic poetry he is held to be the father of Manu Vaivasvata [or according to another legend of Manu Sāvarṇi by Sa-varṇā], and therefore a kind of parent of the human race [see Manu]; in Ṛig-veda X. 17, 1. he is described as the father of Yama Vaivasvata, and in Ṛig-veda X. 17, 2. as father of the Aśvins by Saraṇyū, and elsewhere as father of both Yama and Yamī; according to Nīla-kaṇṭha, the name *vivasvat* is derived fr. 2. *vi-vas*, in the sense *viśeshṇa āććhādayati*); N. of Aruṇa (charioteer of the Sun); of the seventh or present Manu, (more properly called Vaivasvata, as son of Vivasvat); a god; N. of the author of the hymn Ṛig-veda X. 13 (having the patronymic Āditya); N. of the author of a Dharma-śāstra; (*atī*), f., N. of the city of the Sun.

Vivasvan, *ā*, &c., Ved. shining, possessing brightness; (Sāy. also 'possessing wealth;' in Ṛig-veda VIII. 102, 22. *vivasvabhiḥ* = *ṛitvigbhiḥ*.)

1. *vi-vāsana*, *am*, n. manifestation, (Sāy. = *prakāśana*.)

Vy-ushṭa. See under 2. *vy-ush*.

विवस् 2. *vi-vas*, cl. 2. A. *-vasle*, *-vasitum*, to exchange clothes; to wear, put on (a garment), clothe: Caus. *-vāsayati*, *-yitum*, to clothe, put on, cover: Pass. of Caus. *-vāsyate*, to be clothed or clad in.

विवस् 3. *vi-vas*, cl. 1. P. *-vasati*, *-vastum*, to change an abode, to depart, go off, retire, withdraw; to dwell, abide; to pass, spend (time &c.); to pass away: Caus. *-vāsayati*, *-yitum*, to cause to dwell apart, banish, expel, drive into exile, transport, dismiss.

1. *vi-vāsa*, *as*, m. banishment, expulsion. —*Vivāsa-karaṇa*, *am*, n. causing banishment, banishment, transporting.

2. *vi-vāsana*, *am*, n. the act of banishing, banishment, exile.

Vi-vāsita, *as*, *ā*, *am*, banished, expelled, forced into exile, transported.

Vi-vāsya, *as*, *ā*, *am*, to be expelled or exiled.

Vi-vāsyamāna, *as*, *ā*, *am*, being banished, being exiled.

Vy-ushita, *vy-ushṭa*, &c. See s. v.

विवसन *vi-vasana*, *as*, *ā*, *am*, destitute of garments, unclothed, naked; (*as*), m. a Jaina ascetic.

Vi-vastra, *as*, *ā*, *am*, devoid of clothing, unclothed, naked.

2. *vi-vāsa*, *as*, *ā*, *am*, or *vi-vāsas*, *ās*, *ās*, *as*, without clothes, naked.

विवह् *vi-vah*, cl. 1. P. *-vahati*, *-voḍhum*, to bear away, remove, carry off, lead away; to conduct home, take in marriage, marry: Caus. *-vāhayati*, *-yitum*, to cause to marry, give in marriage; to marry.

Vi-vaha, *as*, m. 'carrying away,' epithet of one of the seven tongues of fire.

Vi-vāha, *as*, m. the taking a wife, marriage, (eight kinds of marriage are enumerated in Manu III. 21, viz. Brāhma, Daiva, Ārsha, Prājāpatya, Āsura, Gāndharva, Rākshasa, and Paiśāća; see also Yājñavalkya