to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *viśeṣheṇa saktāvayava, kṛiśāvayava.*)

Vi-shaṅga, as, m. attachment, contact; hanging or depending on.

विषण्ड *vishaṇḍa, am,* n. the fibres of the stalk of the water-lily.

विषत्वर *vishatvara, as,* m. a buffalo.

विषद् *vi-shad* (*-sad*), cl. 1. 6. P. *-shīdati* (Impf. *vy-ashīdat* or *vy-asīdat*, Pāṇ. VIII. 3, 119; Perf. *vi-shaśāda*, Pāṇ. VIII. 3, 118), *-shattum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid: Caus. *-shādayati, -yitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

Vi-shaṇṇa, as, ā, am, dejected, sad, despondiug, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. — *Vishaṇṇa-tā*, f. or *vi-shaṇṇa-tva, am*, n. dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). — *Vishaṇṇa-mukha, as, ī, am*, or *vishaṇṇa-vadana, as, ā, am*, dejected in countenance, looking sad or dejected. — *Vishaṇṇa-rūpa, as, ā, am*, having a sorrowful aspect, being in a sorrowful mood.

Vi-shāda, as, m. dejection, depression, lowness of spirits, despondeucy, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the Vyabhićāri-bhāvas); fear, weakness; dulness, stupidity, insensibility (= *moha*).

Vi-shādita, as, ā, am, caused to sink down, made sorrowful, dejected.

Vishādin, ī, inī, i, dejected, disconsolate, sad.

Vi-shīdat, an, antī, at, sinking down, despondiug, sorrowing, despairing.

विषम *vi-shama, as, ā, am*, uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, cross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, inconstant; unfair, dishonest, partial; bad, adverse, unpropitious; wicked; fearful, awful, unhappy; (*as*), m., N. of Vishṇu; (*am*), n. unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (*am*), ind. unequally, unfairly. — *Vishama-karṇa, as*, m. (or *am*, n.?), a quadrangle or tetragon with unequal diagonals; the hypothenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). — *Vishama-karman, a*, n. an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. — *Vishama-kāla, as*, m. an unfavourable time, inauspicious season. — *Vishama-khāta, am*, n. an irregular excavation or solid, one with unequal sides. — *Vishama-ćaturasra* or *vishama-ćaturbhuja, am*, n. an unequal four-sided figure, a trapezium. — *Vishama-ćchada, as*, m. 'having uneven or odd leaves,' the plant Echites Scholaris. — *Vishama-ćchāyā*, f. 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. — *Vishama-jvara, as*, m. irregular fever, irregularly remittent fever. — *Vishama-tribhuja, as*, m. a scalene triangle. — *Vishama-dhātu, us, us, u*, one whose bodily humors are unequally proportioned, unhealthy. — *Vishama-nayana, as*, m. 'having three or an odd number of eyes,' an epithet of Siva. — *Vishama-pada, as, ī, am*, having unequal footmarks. — *Vishama-bhojana, am*, n. eating at irregular hours. — *Vishama-maya, as, ī, am*, produced by or resulting from inequality. — *Vishama-rūpya, as, ā, am*, produced by or resulting from unequal quantities or qualities. — *Vishama-lakshmī, īs*, f. adverse fortune, bad luck. — *Vishama-vibhāga, as*, m. unequal division of property amongst co-heirs. — *Vishama-śāyin, ī, inī, i*, sleeping irregularly. — *Vishama-śishṭa, as, ā, am*, 'unfairly left,' unjust, unfair (as applied to a division of property &c.). — *Vishama-śīla, as, ā, am*, 'having an uneven disposition,' cross tempered, rough, difficult. — *Vishama-sāhasa, am*, n. irregular boldness, temerity, daring. — *Vishama-stha, as, ā, am*, standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. — *Vishamāksha* (°*ma-ak*°), *as*, m. 'having three or an odd number of eyes,' an epithet of Siva. — *Vishamānna* (°*ma-an*°), *am*, n. irregular or unusual food. — *Vishamāyudha* (°*ma-āy*°), *as*, m. 'having five or an odd number of arrows,' an epithet of Kāma-deva. — *Vishamāvatāra* (°*ma-av*°), *as*, m. descending on uneven ground. — *Vishamāśana* (°*ma-aś*°), *am*, n. eating irregularly (either as to quantity or time). — *Vishamāśaya* (°*ma-āś*°), *as, ā, am*, having an unfair disposition, dishonest, crafty. — *Vishamī-bhū*, cl. 1. P. *-bhavati*, &c., to become uneven or irregular, to stumble. — *Vishamekshaṇa* (°*ma-īk*°), *as*, m. = *vishamāksha*, an epithet of Siva. — *Vishameshu* (°*ma-ish*°), *us*, m. 'having an odd number of arrows,' an epithet of Kāma-deva; [cf. *vishamāyudha.*] — *Vishamonnata* (°*ma-un*°), *as, ā, am*, unevenly raised. — *Vishamopala* (°*ma-up*°), *as, ā, am*, having rough stones or rocks.

Vishamita, as, ā, am, made uneven or irregular, made crooked, frowning, (*vishamita-ćakshushā*, with frowning or scowling eye); made difficult to be walked on.

Vishamīya, as, ā, am, connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

विषय *vi-shaya.* See col. 3.

विषह् *vi-shah* (*-sah*), cl. 1. A. *-shahate, -shahitum* or *-soḍhum* (not *-shoḍhum*, Pāṇ. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with infin., e. g. *vihātum vishehe*, he was able to quit).

1. *vi-shahya, as, ā, am*, to be borne or endured; possible to be determined, (*sīmāyām avishahyāyām*, when a boundary is not possible to be settled, Manu VIII. 265); possible.

2. *vi-shahya*, ind. having endured, having borne, &c.

Vi-soḍha, as, ā, am (Pāṇ. VIII. 3, 115), endured, borne.

विषा *vi-shā*, ind. See *vi-sho.*

विषाण *vishāṇa, as, am*, m. n. (probably fr. *vi-sho*, thought by others to be fr. rt. 2. *vish*), a horn, the horn of any animal (usually neut., *kharī-v*°, an ass's horn, i. e. a mere chimera or impossibility, = *śaśa-v*°, q. v.), the tusk of an elephant or boar; (*ī*), f. a particular plant (the fruit of which is compared to a ram's horn, = *mesha-śṛiṅgī*); a medicinal root, = *kshīra-kākolī*; (*am*), n. a sort of medicinal plant, Costus Speciosus (= *kushṭha*). — *Vishāṇa-kosha, as*, m. the hollow of a horn. — *Vishāṇonnāmita-skandha* (°*ṇa-un*°), *as, ā, am*, having shoulders raised up towards (or high enough to meet) the horns. — *Vishāṇollikhita-skandha* (°*ṇa-ul*°), *as, ā, am*, whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

Vishāṇikā, f. a sort of plant (= *mesha-śṛiṅgī*).

Vishāṇin, ī, inī, i, having horns, horned, having huge tusks; (*ī*), m. any horned animal or animal having tusks; a bull; an elephant.

विषाद *vi-shāda.* See col. 1.

विषि *vi-shi* (*-si*), cl. 5. 9. P. A. *-shiṇoti, -shiṇute, -shiṇāti, -shiṇīte, -shetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (Ved.); to unbind, loosen.

Vi-shaya, as, m. an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *vishaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-vishaya*; 2. *sparśa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gandha*, 'odour,' for the nose: and these five Vishayas are sometimes called the Guṇas or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-vishaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e. g. *dhana-vishaya, as, ā, am*, relating to wealth); subject of an argument, general head, (one of the Adhikaraṇas, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e. g. a particular study is the *vishaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *ćakshur-v*°]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *vishaye*, loc. c. sing. in or on any object, (often used by commentators to denote that a word is in the loc. c.), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra vishaye*, with regard to this object; *strīṇāṃ vishaye*, concerning women; *dhana-vishaye*, on the subject of wealth.) *Vishaya* may be often used in some of the above senses at the end of adj. comps. (e. g. *avakāśa-vishaya; as, ā, am*, having space as a sphere of action; *ananya-v*°, having regard to no other object; cf. *palāyana-v*°, *a-ćakshur-v*°). — *Vishaya-karman, a*, n. worldly business or act. — *Vishaya-kāma, as*, m. desire of worldly goods or pleasures. — *Vishaya-grāma, as*, m. the aggregate or assemblage of objects of sense or visible objects. — *Vishaya-jñāna, am*, n. acquaintance with worldly affairs. — *Vishaya-tā*, f. or *vishaya-tva, am*, n. the character or condition of an object, the relation between an object and the knowledge of it (in phil.). — *Vishaya-pratyabhijñāna, am*, n. the recognition of objects (in phil.). — *Vishaya-pravaṇa, as, ā, am*, attached to objects of sense, addicted to sensual objects. — *Vishaya-rāsin, ī, inī, i*, engaged in the affairs of life. — *Vishaya-vićāra, as*, m., N. of a treatise by Gadādhara. — *Vishaya-saṅga-ja, as, ā, am*, produced by addiction to sensuality. — *Vishaya-sukha, am*, n. the pleasures of sense. — *Vishaya-spṛihā*, f. desire for objects of sense, longing for sensual objects. — *Vishayātmaka* (°*ya-āt*°), *as, ā, am*, consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. — *Vishayābhirati* (°*ya-abh*°), *is*, f. the enjoyment of objects of sense. — *Vishayāsakta* (°*ya-ās*°), *as, ā, am*, attached to objects of sense, devoted to the world. — *Vishayī-karaṇa, am*, n. the making anything an object of perception or thought, taking cognizance of an object. — *Vishayī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. — *Vishayī-kṛita, as, ā, am*, made an object of sense or activity; perceived. — *Vishayī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. — *Vishayī-bhūta, as, ā, am*, become or made an object of perception, &c. — *Vishayaishin* (°*ya-esh*°), *ī, iṇī, i*, desirous of objects of sense, devoted to worldly pursuits. — *Vishayopasevā* (°*ya-up*°), f. addiction to pleasures of sense, sensuality.