

Bhogyā, bhōjanīyā, bhōjyā, &c. See p. 723.

भुजिङ्ग *bhujinga, ās, m. pl., N. of a people.*

भुट्ट *bhūṭṭa, as, m., N. of a man. = Bhūṭṭa-pura, am, n., N. of a town built by Bhūṭṭa. = Bhūṭṭeśvara (°ta-iś°), N. of a temple (?) built by Bhūṭṭa. Bhūṭṭa, a various reading for bhūṭṭa.*

भुडा *bhūṇḍ [cf. rt. huṇḍ], cl. 1. A. bhūṇḍate, &c., to support, maintain; to select; to take.*

भुमन्नु *bhumanyu, us, m., N. of a son of Bharata; of a son of Dhṛita-rāshtra.*

भुय्य *bhuyya, as, m., N. of a person mentioned in Rāja-tarāngī VI. 264.*

भुर *bhur (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Sāy. as a Vedic form of rt. bhūri, to bear), P. A. bhurati, -te, &c., to move rapidly, make a short quick movement, be active; to wish for, (Sāy. bhuranta = icchānti): Intens. jarbhuriti (Pres. part. jarbhurāna), to shoot out in flames (as fire); [cf. bhūrṇi; Gr. πορρῦρος; Lat. fur-ere.]*

Bhurāṇa, as, ā, am, Ved. active, (Sāy. = bhārtri or poshaka, as if fr. rt. bhūri); (ā), m. du. epithet of the Asvins.

Bhurāṇya, Nom. P. bhurāṇyati, &c., Ved. to be active, move restlessly; to stir, (Sāy. = gacchati or poshayati.)

Bhurāṇyat, am, anti, at, Ved. being active, stirring, restless; (Sāy. = dhārayat, supporting; poshayat, nourishing; or gantum icchāt, wishing to go.)

Bhurāṇya, us, us, u, Ved. active, stirring, restless, uneasy; eager; (Sāy. = havishām bhārtri, bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = kshīpra, quick); (ū), m. du. epithet of the Asvins; (Sāy. = sarvatra gantārau or yajñasya bhartārau.)

Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = bhriyamāṇa, being borne.)

Bhurāṇi, is, is, i, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = attri, eating, devouring, as if fr. bhuru for rt. bhāro, q. v.)

Bhurvan, Ved. restless motion (of water &c.); but according to Sāy. on Rīg-veda I. 134, 5, bhurvaṇi, loc. sing. = bharaṇavati, and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water.)

भुरज् *bhuraj (a Vedic verb probably connected with rt. bhur), A. bhurajate, &c., (perhaps) to bubble, spout up, (but according to Sāy. bhurajanta in Rīg-veda IV. 43, 5, = prāṇmuvantī.)*

भुरिज् *bhurij, au, f. du. (said in Uṇādi-s. II. 72. to be fr. rt. bhūri), Ved. the two arms; heaven and earth; (In Rīg-veda VIII. 4, 16) a pair of scissors or shears, (but according to Sāy. bhurijōḥ here = bāhvoḥ, of the two arms); a carpenter's vice or implement consisting of two arms, (but in Rīg-veda IV. 2, 14, Sāy. makes bhurijau = bāhū); (k), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.*

भुरुडा *bhurunḍa, as, m. a species of animal [cf. bhāraṇḍa, bhārūṇḍa, bhurūṇḍa]; N. of a man.*

भुर्भुरिका *bhurbhurikā and bhurbhurī, f. a sort of sweetmeat.*

भुव *bhava, bhuvat, bhuvana, bhuvanyu, bhuvās, &c.* See col. 3, and p. 715, col. 1.

भुसुण्ड *bhusuṇḍa, as, m., N. of a man.*

भुसुण्डि *bhusuṇḍi, is, or bhusuṇḍi, f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written bhusuṇḍi and bhūsuṇḍi.)*

भु 1. *bhū, cl. 1. P. A. bhavati, -te, Impv. abhavat, abhavata, Pot. bhavet, bhaveta,*

Impv. bhavatu, bhavatām (Ved. 2nd sing. bōdhi [but referred by Sāy. to rt. 1. budh], 3rd sing. bhūtu; in Rīg-veda I. 94, 12, bhavatāt), Perf. babhūva, babhūve (according to Vopa-deva VIII. 33, Pass. and Impers. babhūve or bubhūve, 2nd sing. babhūvitha, Ved. babhūtha, 2nd pl. babhūva, part. babhūvas, babhūvūshī, f.; in Rīg-veda I. 27, 2, babhūyāt = bhavatu), 1st Fut. bhavānt, 2nd Fut. bhavishyati, -te (ep. 2nd pl. bhavishyadhvam), Aor. abhūt, abhavishīta (3rd pl. abhūvan, Ved. forms bhūvas, bhūvat), Prec. bhūyāt, bhavishīshā, Cond. abhavishyat, abhavishyata, bhavītum (Ved. bhavītos, bhūve), to become, be, (nābhijānāmi bhaved evam na veti, I do not know whether it may be so or not); to be in any state or condition, (katham sa bhavishyati, in what state will he be?); to be born or produced; to exist, live, (abhūn nripāḥ, those lived a king); to remain, stay, abide (e.g. pathi bhava, remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (yadi samsayo bhavet, if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pān. III. 3, 146, a future tense may follow bhavati in this sense, e.g. bhavati bhavān yajajishyati, it is possible or it may happen that thou wilt cause a sacrifice to be performed); to turn out, lead to (with dat., e.g. tan nāsāya bhavati, that leads to destruction; tat saṅgamāya bhavati, that leads to union); to serve for, or conduce to (with dat., e.g. tad dātur anarthōya bhavati, that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess,' e.g. tasya bhṛtā bhavati, of him there is a brother, i. e. he has a brother); to be on the side of, assist (with gen., e.g. ye mitrāṇām na bhavanti, those who do not assist their friends; or with the affix tas, e.g. devā Arjuna-to bhavan, the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e.g. tapasi bhava, be thou engaged in, i. e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when bhū is compounded with a preceding adjective or substantive, the final of which if a, ā, ī, an, or as becomes ī; if us or u, becomes ū (e.g. fr. agni, agni-bhū, to become fire; fr. arus, arū-bhū, to become wounded; fr. eka-mati, ekamati-bhū, to become unanimous; fr. kathora, kathori-bhū, to become sharp; fr. kṛishṇa, kṛishṇi-bhū, to become black; fr. 1. kshapaṇa, kshapaṇi-bhū, to become a Buddhist mendicant; fr. go-čara, go-čari-bhū, to become visible; fr. jarjara, jarjari-bhū, to decay; fr. taruṇi, taruṇi-bhū, to become a marriageable girl; fr. tiora, tiorī-bhū, to become violent or intense; fr. parikhā, parikhī-bhū, to become a ditch or moat; fr. paryutsuka, paryutsuki-bhū, to become sorrowful; fr. pra-nidhī, prā-nidhī-bhū, to become a spy; fr. praty-anantava, pratyantantari-bhū [also read pratyantari-bhū], to be near; fr. bandhaki, bandhaki-bhū, to become a harlot; fr. bhasman, bhasmi-bhū, to become ashes; fr. rahas, rahi-bhū, to become solitary, &c.). The senses of bhū may also be variously modified when it is connected with adverbs or with the negative na (e.g. prithīvei na bhavishyati, the earth will not exist, i. e. will perish or be destroyed; punar bhū, to marry again, see Manu IX. 175; cf. āvir-bhū, prādur-bhū, tiro-bhū, mūhyā-bhū, vrithā-bhū; anyathā bhū, to become otherwise, i. e. to be changed or be falsified; agre bhū, to be in front, to precede, &c.). The perfect of bhū (babhūva, &c.) is used after the syllable ām like the perfect of the rts. 1. as and 1. kṛi as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. r. 385 [cf. Pāṇini III. 1, 40]: Pass. bhūyate, Aor. abhāvi (sometimes used impersonally, e.g. tair bhavishyate, by them it will be existed, i. e. they will exist): Caus. bhāva-

yati (rarely A. -te), -yitum, Aor. abibhavat, to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (P. A.); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: Pass. of Caus. bhūyate, to be caused to be, to be preserved: Desid. of Caus. bibhāvayishati, to wish to cause to be, &c.: Desid. bibhūshati, &c., to wish to become or be: Intens. bōbhūyate, bōbhavīti, bōbhōti, &c. (Impv. 3rd sing. Ved. bōbhūtu), to be or become very frequently, to be generally, to take various forms (with acc., Ved.): [cf. Zend. bū, 'to be, become,' Gr. φῦ-ω, ἐ-φῦ-σ, ἐ-φῦ = abhūvam, abhū, abhūti, φῦ-ο-μαι, φῦ-η, φῦ-σι-σ, φῦ-μα, φῦ-τό-σ, φῦ-τέ-ω, φῦ-λο-ν, φῦ-λή, φῦ-τυ, φῦ-τυ-μα, φῦ-τύ-ω, φῦ-τά-ω (?), φῦ-σ, gen. φῦ-τός, 'the generating one,' probably = bhavat: Lat. fu-a-m, fu-i, fu-turu-s, fo-re, fu-tu-o, -bam (in amabam) = abhavam, -bo, -bimus = bhavishyāmi, bhavishyāmas, fe-tu-s, fe-cundu-s, fe-nus, fe-nu-m: Osc. Fu-tri-s: Old. Sax. bū-m: Angl. Germ. beo-m: Old Germ. bi-m, 'I am': Mod. Germ. bin: Goth. bū-an, 'to dwell'; dau-ain-s = bhavana, 'a dwelling': Slav. by-ti: Lith. bū-ti, 'to be'; bū-ta-s, 'a house': Hib. fuilim, 'I am.']

Bhava, bhavat, bhavatu, bhavita, &c. See p. 702, cols. 1, 2, 3.

Bhāva, bhāvāniya, bhāvayati, bhāvita, bhāvya, &c. See pp. 707, 708.

Bhūva, as, m., Ved. (according to Mahi-dhara) an epithet of Agni; = bhūvas, atmosphere [cf. bhūva-bhārtri, bhūr-bhūva-kara]; a fungus, mushroom (?). = Bhūva-pati, is, m., Ved. the lord of the atmosphere (as contrasted with bhūvana-pati, q. v.). = Bhūva-bhārtri, tū, m. (according to a commentator) the lord of the atmosphere (as contrasted with bhū-pati, the lord of the earth).

Bhuvat, probably an old Pres. part., but occurring only in the following compounds. = Bhuvad-va, ān, ati, at, Ved. 'giving prosperity'; (antas), m. pl. an epithet of the Ādityas. = Bhuvad-vasu, us, us, u, Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates bhuvat from vasu.)

Bhuvana, am, n. a being, animated being, living creature; man, mankind; the world; heaven; earth; place of being, abode, residence (Ved.); (as a various reading for bhavana), a house; = 2. bhāvana, the act of bringing into existence; becoming prosperous, prospering (Ved.); water; (as), m., N. of a particular month; of a Rudra [cf. bhuvanādhisā, bhuvanesā]; of a man; of an Āptya (author of the hymn Rīg-veda X. 157). = Bhuvana-kośa, as, m. the globe or sphere of the earth, receptacle of beings. = Bhuvana-čandra, as, m. 'moon of the world,' N. of a man. = Bhuvana-čyava, as, ā, am, Ved. shaking the world. = Bhuvana-jñāna, am, n. knowledge of the world. = Bhuvana-traya, am, n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. tri-bhuvana.] = Bhuvana-dvaya, am, n. the two worlds, heaven and earth. = Bhuvana-pati, is, m. the lord of beings or of the world; [cf. bhūva-pati.] = Bhuvana-pāvana, as, ī, am, world-purifying; (ī), f. an epithet of the Ganges. = Bhuvana-patishthā-dāna-vidhi, is, m., N. of the 152nd chapter of the Bhavishyottara-Purāna. = Bhuvana-bhārtri, tā, m. lord of the world, supporter of the earth. = Bhuvana-mati, f., N. of a princess. = Bhuvana-malla-vira, as, m., N. of a man. = Bhuvana-rāja, as, m. 'king of the world,' N. of a king. = Bhuvana-vīnyāya, as, m., N. of the fortieth chapter of the Kūma-Purāna. = Bhuvana-sāsini, ī, inī, ī, ruling the world; (ī), m. a king, prince. = Bhuvana-sad, t, t, t, Ved.