

ful, Vikr. d. 156; with *na*, to be powerless, Pañch. 52, 5. **5.** To prevail over, Man. 5, 2; Böhtl. Ind. Spr. 814; to be master of (with gen.), Hit. i. d. 193, M.M. **6.** To be able, to serve (with inf. and dat.), Hit. i. d. 96, M.M.; Vikr. d. 9; 55; Ragh. 8, 44. *prabhûta*, **1.** Large, Pañch. 47, 25; much, Pañch. 69, 8; long, 4, 17. **2.** Abounding in, distinguished, Daçak. in Chr. 180, 15. **3.** Comparat. Very large, Pañch. 95, 24. **4.** Superl. Highest, Daçak. in Chr. 180, 15.—With *prakaṭa*, becoming *प्रकटी prakaṭi*, To become visible, Çiç. 9, 23; known, Pañch. 223, 19.—With *prachura*, becoming *प्रचुरी prachurî*, To increase, Çiç. 9, 20.—With *prañayin*, becoming *प्रणयी prañayî*, To become affectionate or attached to, Suçr. 1, 236, 17.—With *prañidhi*, becoming *प्रणिधी prañidhi*, To become a spy, Pañch. 172, 6.—With *pratyantara* (see s. v.), becoming *प्रत्यन्तरी pratyantarî*, To be near, Utt. Râmach. 53, 5.—With *preman-râçi*, becoming *प्रेमराशी premarâçi*, To become a heap, (a great) store of love, Megh. 111.—With *prâdus*, becoming *प्रदुस् prâdus*, To become manifest or visible, to appear, Pañch. 235, 22.—With *bandhaki*, becoming *बन्धकी bandhaki*, To become a harlot, Râjat. 5, 466.—With *bahula*, becoming *बहुली bahulî*, To be multiplied, Pañch. ii. d. 187; *bahulîbhûta*, Generally known, Çâk. 79, 11.—With *bhasman*, becoming *भस्मी bhasmî*, To become mere ashes, Man. 4, 188; Pañch. iii. d. 155. *bhasmîbhûta*, Mere ashes, i.e. wholly worthless, Man. 3, 97.—With *bhṛitya*, becoming *भृत्यी bhṛityî*, To become a servant, Râjat. 5, 51.—

With *manda*, becoming *मन्दी mandî*, -*bhûta*, Become slack or dull, tired, Johns. Sel. 15, 58.—With *malina*, becoming *मलिनी malinî*, To become soiled, Çâk. d. 176.—With *rahas*, becoming *रही rahî*, *rahîbhûta*, Solitary, alone.—With *râçi*, becoming *राशी râçi*, -*bhûta*, Heaped, Râjat. 5, 190.—With *vaça*, becoming *वशी vaçi*, -*bhûta*, Subject to another's will.—With the prep. *वि vi*, Caus. **1.** To trace out, Man. 8, 25. **2.** To observe, Çiç. 9, 81. **3.** To perceive, Vikr. 31, 6; Pañch. 198, 1; v. d. 7; to feel, Vikr. d. 132; to recognise, Vikr. 54, 12; pass. to appear, Pañch. 45, 13. **4.** To prove, Man. 8, 56. **5.** To decide, Pañch. 210, 10. *vibhârîta*, **1.** Seen, perceived, Vikr. d. 96 (*vibhârîta-cha-deça*, That with whom is seen a part of a stolen object). **2.** Judged. **3.** Conceived. **4.** Established. **5.** Put right, Daçak. in Chr. 192, 14 (?). Comp. *A-*, **1.** unobserved, Man. 7, 147. **2.** not perceived, Çiç. 9, 40. Comp. pteple. of the fut. pass. *a-vibhârîya*, not to be perceived, Çiç. 9, 12. *Durv°*, i.e. *dus-*, difficult to be understood, Râm. 2, 24, 33.—With *vi-phala*, becoming *विफली viphalî*, To become fruitless, Pañch. 174, 12.—With *vi-shama*, i.e. *vi-sama*, becoming *विषमी vishamî*, To stumble, Çâk. d. 90.—With *vishaya*, becoming *विषयी vishayî*, To become the province, property, Pañch. 25, 9.—With *vaira*, becoming *वैरी vairî*, To be changed into hate, Çâk. d. 120.—With *vyakta* (vb. *vi-akîj*), becoming *व्यक्ती vyaktî*, To become visible, Râjat. 5, 240.—With *vyâkula*, becoming *व्याकुली ryâkulî*, To become