composition. — *Vākya-prayoga, as,* m. employment or application of speech or language. — *Vākya-racanā,* f. the arrangement or construction of sentences, syntax. — *Vākya-vajra-vishama, as, ā, am,* rough or course by (using) thunderbolt-like words. — *Vākya-vinyāsa, as,* m. the arrangement or order of a sentence, syntax. — *Vākya-viśārada, as, ā, am,* skilled in speech, eloquent. — *Vākya-śesha, as,* m. the remainder of a speech (i. e. anything intended to be said but left unsaid). — *Vākya-sāra,* N. of a work. — *Vākya-sudhā,* f., N. of a philosophical treatise ascribed to Saṅkarāćārya. — *Vākya-stha* or *vākya-sthita, as, ā, am,* being or contained in a sentence; attentive to what is said. — *Vākya-sphoṭa,* see *sphoṭa.* — *Vākyārtha* (°*ya-ar*°), *as,* m. the meaning of a word or sentence. — *Vākyālāpa* (°*ya-āl*°), *as,* m. talking, conversation.

Vāgara, as, m. a sage, holy man, one desirous of final emancipation; a scholar, Paṇḍit, learned Brāhman; a hero, brave man, intrepid or fearless person; certainty, ascertainment; a whetstone; an obstacle, impediment, obstruction; submarine fire; a wolf.

Vāgāru, us, us, u (said to be fr. *vāć,* compounded with *āru* fr. rt. 4. *ṛi,* q. v.), breaking promise or faith, disappointing, a disappointer, deceiver.

Vāgāśani, is, m. a Buddha.

Vāgmin, ī, inī, i, speaking much, loquacious, talkative, verbose, wordy; speaking well, eloquent; (*ī*), m., N. of Vṛihas-pati (preceptor of the gods). — *Vāgmitā,* f. or *vāgmi-tva, am,* n. loquacity, eloquence.

Vāgya, as, ā, am, speaking little, speaking cautiously or humbly (perhaps fr. *vāć* + *ya* fr. rt. *yam*; cf. *vāg-yata*); speaking truly; (*as*), m. modesty, humility, self-disparagement; doubt, alternative (?). — *Vāgya-tas,* ind. silently.

Vāćaka, as, ā, am, speaking, declaratory, explanatory, expressive of, significant, expressing, signifying; verbal, expressed by words; (*as*), m. a speaker, reader; a significant sound, word; a messenger. — *Vāćakatā,* f. or *vāćaka-tva, am,* n. expressiveness, significance. — *Vāćaka-pada, am,* n. an expressive or significant word, explicit term.

Vāćana, am, n. the act of reciting or reading, recitation; the act of relating or declaring, proclamation, declaration; [cf. *svasti-v*°.]

Vāćanaka, am, n. an enigma, riddle.

Vāćanika, as, ī, am, verbal, expressed by words, textual.

Vāćā, f. speech; a holy word, sacred text; an oath.

Vāćāṭa, as, ā, am, talkative, talking much or idly.

Vāćāla, as, ā, am, talkative, chattering, talking much or idly; boasting.

Vāćika, as, ā or *ī, am,* verbal, oral; communicated by speech or by word of mouth, (*pārushye daṇḍavāćike,* the two violences, whether by blows or speech, i. e. assault and slander); (*am*), n. news, tidings, intelligence. — *Vāćika-pattra, am,* n. a letter, dispatch; a newspaper, gazette. — *Vāćika-hāraka, as,* m. 'news-conveyer,' a letter, epistle; a messenger, courier.

Vāćin in *jāti-vāćin, ī, inī, i,* expressing genus, generic; [cf. *jāti-vāćaka.*]

Vāćya, as, ā, am, to be spoken or said, proper to be said; to be spoken against or gainsayed, blamable, censurable, vile, bad, contemptible, low, outcast; to be predicated (of anything), attributive, adjective, declinable as an adjective, taking three genders; (*as*), m. a patronymic of the Ṛishi Prajā-pati; (*am*), n. that which may be said of anything; blame, censure; (in gram.) a predicate; the voice of a verb (e. g. *kartari-vāćyam,* the active voice; *karmaṇi-vāćyam,* the passive voice). — *Vāćya-ćitra, as, ā, am,* fanciful in sense (as poetry). — *Vāćya-tā,* f. or *vāćya-tva, am,* n. blamableness, blame, reproach; ill repute, infamy; the quality of being predicable; conjugation. — *Vāćya-vajra, am,* n. 'thunder of words,' boisterous or severe language; [cf. *vāg-vajra.*] — *Vāćyārtha* (°*ya-ar*°), *as,* m. expressed meaning (in rhetoric).

Vāćyamāna, as, ā, am, being made to speak; being read aloud.

वाच *vāća, as,* m. a plant. See *madana.*

वाज *vāja, as,* m. (fr. rt. *voj*), strength, vigour, energy (Ved.); food, sacrificial food (Ved.); wealth (Ved.); speed; a month, (Sāy. on Ṛig-veda III. 27, 1. *vājāḥ* = *māsāḥ*); battle, conflict, contest, (according to Naigh. II. 17; *vāje vāje,* in every conflict); a wing; a feather, the feather of an arrow [cf. *gṛidhra-v*°, *ćitra-v*°, *pattra-v*°]; sound; N. of a Muni; of one of the Ṛibhus or sons of Su-dhanvan, see *ṛibhu*; (*ās*), m. pl., N. of certain semi-divine or deified personages of the family of Vāja and closely connected or identified with the Ṛibhus, see *ṛibhu*; (*am*), n. ghee or clarified butter; an oblation of rice offered at a Śrāddha or obsequial ceremony; rice or food in general; water; an acetous mixture of ground meal and water left to ferment; a Mantra or prayer concluding a sacrifice; [cf. perhaps Eng. *wing.*] — *Vāja-karman, ā, ā, a,* Ved. performing mighty works. — *Vāja-gandhya, as, ā, am,* Ved. having the smell of strength, i. e. having a little strength. — *Vāja-dāvan, ā, ā, a,* Ved. granting food, (Sāy. = *anna-prada.*) — *Vāja-draviṇas, ās, ās, as,* Ved. possessing strength or food. — *Vāja-pati, is,* m., Ved. lord of strength or food, &c. — *Vāja-pastya, as, ā, am,* Ved. in whose house there is food, having a house abounding in food or overflowing with plenty. — *Vāja-peya, as, am,* m. n. (said to be fr. *vāja,* 'an acetous mixture of meal and water,' + *peya,* 'to be drunk' by the gods), a particular sacrifice; N. of the sixth book of the Śata-patha-Brāhmaṇa. — *Vāja-pramaha, as, ā, am,* famous or illustrious for wealth, (Sāy. = *dhanair prakṛishṭam mahas tejo yasya* or *dhanair pramahanīya.*) — *Vāja-prasūta, as, ā, am,* produced in a sacrifice. — *Vāja-bharman, ā, ā, a,* Ved. bearing food or strength. — *Vāja-bhojin, ī,* m., Ved. a particular sacrifice; see *vāja-peya.* — *Vājam-bhara, as, ā, am,* Ved. bearing food or oblations; a patronymic of Sapti, (in this case written *vājambhara.*) — *Vāja-ratna, as, ā, am,* rich in food, &c.; having agreeable food, &c. — *Vāja-śravas, ās, ās, as,* Ved. bestower of food (said of Agni). — *Vāja-sani, is, is, i,* or *vāja-sā, ās, ās, am* (see rt. *san*), Ved. granting food or strength. — *Vāja-sātama, as, ā, am,* Ved. a liberal dispenser of food. — *Vāja-sāti, is,* f., Ved. the granting of strength or food; gaining food; a sacrifice; war, battle (as yielding spoil); (*is, is, i*), granting food or strength. — *Vāji-kara, as, ā* or *ī, am,* strengthening, stimulating, aphrodisiac. — *Vājī-karaṇa, am,* n. the act of strengthening or stimulating, excitement of amorous desires by aphrodisiacs, &c.

Vājaya [cf. rt. *vaj,* cl. 10], Nom. P., Ved. *vājayati, -yitum,* to desire or ask for strength or food; to worship, (according to Naigh. III. 14 = *arćati.*)

Vājayat, an, antī, at, Ved. desiring food or strength, (Sāy. = *annam iććhat.*)

Vājayu, us, us, u, Ved. desiring or asking for strength or food.

Vājasaneya, as, m. (according to the Śabda-k.), N. of a Vedic work compiled by Janam-ejaya, afterwards destroyed through the curse of Vaiśampāyana, (according to the Matsya-Purāṇa a dispute arose between Janam-ejaya and Vaiśampāyana in consequence of the former's patronage of the Vājasaneyin branch of the Yajur-veda founded by Yājñavalkya in opposition to Vaiśampāyana, the author of the Black or Taittirīya branch); a follower of the sect of the Vājasaneyins. — *Vājasaneya-brāhmaṇa, am,* n. a Brāhmaṇa of the Vājasaneyin branch of the Yajur-veda.

Vājasaneyaka, as, m. a Vājasaneyin; (*am*), n. a text of the Vājasaneyi-saṃhitā.

Vājasaneyin, ī, m. a member of the sect of the Vājasaneyins, a follower of the White Yajur-veda; a N. of Yājñavalkya. — *Vājasaneyi-śākhā,* f. the branch or sect of the Vājasaneyins. — *Vājasaneyi-saṃhitā,* f. 'the collection of the Vājasaneyins,' (i. e. the collection of hymns of the White Yajur-veda ascribed to the Ṛishi Yājñavalkya and called 'white' or *śukla* to distinguish it from the Black or Dark Yajur-veda, which was the name given to the oldest collection or Taittirīya-saṃhitā [q. v.] of the Yajur-veda, because in this last, the separation between the Saṃhitā or collection of Mantras and the Brāhmaṇa portion is greatly obscured, and the two are blended together; whereas the White Saṃhitā is clearly distinguished from the Brāhmaṇa; it is divided into 40 Adhyāyas with 303 Anuvākas, comprising 1975 sections or Kaṇḍikās: the legend relates that the Yajus in its original form was taught by the Ṛishi Vaiśampāyana to his pupil Yājñavalkya, but that the latter having incurred his teacher's anger was made to disgorge all the texts he had learnt, which were then picked up by Vaiśampāyana's other disciples in the form of partridges [see *taittirīya-saṃhitā*]; Yājñavalkya then hymned the Sun, who gratified by his homage, appeared in the form of a *vājin* or horse, and consented to give him fresh Yajus texts, which were not known to his former master; those who studied these texts were called Vājins from the shape assumed by the Sun.)

Vājin, ī, inī, i, Ved. possessing strength, possessed of food or sacrificial food, possessing wings; swift, powerful, strong, impetuous, quick; hastening (to aid others); epithet of the horse in general and of the representations of the Sun in the shape of a horse (see Dadhi-krā, Dadhi-krāvan, Tārkshya); of Indra; of Bṛihas-pati and other gods; (*ī*), m. a horse; a follower of the Vājasaneyin branch of the Yajur-veda; an arrow; a bird; a plant, Justicia Adhenatoda; (*inas*), m. pl., N. of the Ṛibhus (Ṛig-veda IV. 37, 4); (*inī*), f. food (Ved.); a mare; N. of Ushas (goddess of the dawn); of the mother of Bharad-vāja. — *Vāji-gandha, as,* m. the plant Physalis Flexuosa, (also written *vājigandhaka.*) — *Vājitā,* f. or *vāji-tva, am,* n. the state of having strength or food or wings; the state or nature of a horse. — *Vājidanta* or *vājidantaka, as,* m. the plant Justicia Adhenatoda. — *Vājinī-vat, ān, atī, at,* Ved. possessed of Vājinī, i. e. of food, &c. (the adj. being used for the substantive), yielding nutriment; possessed of sacrifices; abounding in worship or prayers (which are offered at dawn), highly honoured; (*atī*), f. epithet of Ushas (goddess of the dawn); of Sarasvatī (goddess of speech or eloquence). — *Vājinī-vasu, us, us, u,* Ved. lord of wealth; (Sāy.) abiding in the sacrificial rite; rich in food (said of Indra, Agni, Vāyu, and the Aśvins). — *Vājin-tama, as, ā, am,* Ved. very strong or vigorous. — *Vāji-pṛishṭha, as,* m. the globe-amaranth. — *Vāji-bhaksha, as,* m., N. of a plant, chick-pea. — *Vāji-bhūmi, is,* f. a place where horses are bred or a spot abounding in or suitable for horses. — *Vāji-bhojana, as,* m. 'affording food to horses,' a sort of kidney-bean (= *mudga*). — *Vājimat, ān,* m. a kind of cucumber, (see *paṭola.*) — *Vāji-medha, as,* m. the horse sacrifice; [cf. *aśva-medha.*] — *Vāji-śālā,* f. 'horse-house,' a stable.

Vājina, am, n. impetuosity, prowess, a heroic act, heroism (Ved.); a conflict, contest (Ved.); the scum of curdled milk; curd of two-milk whey or whey from which the curds have been separated.

Vājineya, as, m., Ved. the son of Vājinī, i. e. Bharad-vāja.

वाञ्छ *vāńch* [cf. rt. *vāṅksh*], cl. 1. P. (sometimes also A.) *vāńćhati* (*-te*), *vavāńćha, avāńćhīt, vāńćhitum,* to desire, wish; to wish for, ask for, seek after, pursue: Pass. *vāńćhyate,* Aor. *avāńćhi,* to be wished, &c.: Caus. *vāńćhayati, -te,* Aor. *avavāńćhat,* to cause to wish, &c.; [cf. Old Germ. *wunsc,* 'wish;' *wunskian,* 'to wish:' Angl. Sax. *wiscan:* Eng. *wish.*]

Vāńćhaka, as, ā, am, wishing, desiring; a wisher, &c.

Vāńćhat, an, antī, at, wishing, desiring.

Vāńćhana, am, n. the act of desiring, wishing.

Vāńćhanīya, to be wished for, desirable.

Vāńćhā, f. wish, desire; desire for (with loc., Kirāt. IV. 25). — *Vāńćhā-siddhi, is,* f. the accomplishment of a wish.

Vāńćhita, as, ā, am, wished, desired, longed for; wishing, desiring; (*am*), n. wish, desire.

Vāńćhitavya, as, ā, am, to be wished or desired, desirable, &c.