*as*, m., N. of an author.—*Venkaṭāćaleśa* (°*ṭa-ać*°, °*la-īśa*), *as*, m. 'lord of the Venkaṭa mountain,' epithet of a deity.

**वेचा** *većā*, f. (said to be fr. rt. *vić*), hire, wages.

**वेजानी** *vejānī*, f. the medicinal plant Serratula Anthelmintica (=*soma-rājī*).

**वेजित** *vejita*. See under *vega*, p. 962.

**वेटा** *veṭā*, f. the abode of the Vaiśya tribe (?).

**वेड** *veḍa*, *am*, n. (probably fr. rt. 1. *viḍ*), a kind of coarse sandal; (*ā*), f. a boat.

**वेढमिका** *veḍhamikā*, f. a kind of bread or cake.

**वेण** *veṇ*, cl. 1. P. A. *veṇati*, *-te*, &c., to go, move, move about; to play on an instrument, &c. (=rt. *ven*, q.v.).

*Veṇa*, *as*, m. (perhaps connected with *vīṇā* and meaning 'a lyre-player'), a musician (one by caste, the son of a Vaideha by an Amba-shṭhī or Ambashṭha woman; see Manu X. 19, 49); N. of a Rājarshi or royal Ṛishi (father of Pṛithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhmans; he is represented as having occasioned confusion of castes, see Manu VII. 41, IX. 66, 67, and as founder of the race of Nishādas and Dhīvaras; according to the Vishṇu-Purāṇa, Veṇa was a son of Aṅga and a descendant of the first Manu; a Veṇa Rāja-śravas is enumerated among the Veda-vyāsas or arrangers of the Veda; cf. *vena*); (*ā*), f., N. of a river.

**वेणि** *veṇi*, *is*, f. (according to Uṇādi-s. IV. 48. fr. rt. 1. *vī*, but rather fr. rt. *ve*), weaving, braiding, braided hair, a braid of hair, hair twisted into a single unornamented braid and allowed to fall on the back (as worn by widows and women whose husbands are absent, as a token of mourning; cf. *eka-veṇī*); the conflux or meeting of two or more rivers or streams in a common point of union (as at Prayāga or Allahabad, where the Gaṅgā, Yamunā, and Sarasvatī are supposed to unite; cf. *tri-veṇī*, *pra-yāga*).—*Veṇi-mādhava*, *as*, m. a particular square-shaped idol or stone image of a god at Prayāga.—*Veṇi-vedhanī*, f. 'hair-penetrating,' a leech.—*Veṇi-vedhinī*, f. 'braid-piercer,' a comb.

*Veṇikā*, f. braided hair.

*Veṇī*, f. braided hair, &c. =*veṇi* above; a stream, current; N. of a river; a sort of grass, Andropogon Serratum; a ewe.—*Veṇī-dāsa*, *as*, m. a proper N.—*Veṇī-bandha*, *as*, m. the binding of the braid of mourning.—*Veṇī-mādhava*, see *veṇi-mādhava*.—*Veṇī-mādhava-bandhu*, *us*, m., N. of the father of Raṅga-nātha.—*Veṇī-saṃhāra*, *as*, m. 'braid-seizing, hair-seizing,' N. of a well-known drama by Bhaṭṭa-nārāyaṇa (the subject of which is an incident described in the Sabhā-parvan of the Mahā-bhārata, 2229–2235, where it is narrated that after Yudhishṭhira had lost all his property, including Draupadī, to Duryodhana in gambling with dice, she was treated with great indignity by Duḥśāsana, who dragged her by her braided hair into the public assembly; Bhīma, who witnessed this insult, swore that in revenge he would one day dash Duḥśāsana to pieces and drink his blood—a threat which he fulfilled; this drama is said to be also called *Veṇī-saṃvaraṇa*, perhaps for °*-saṃharaṇa*).

**वेणीर** *veṇīra*, *as*, m. the soap-berry, Sapindus Detergens (=*arishṭa*).

**वेणु** *veṇu*, *us*, m. (according to Uṇādi-s. III. 38. fr. *vī* substituted for rt. *aj*, but probably connected with rt. *ve*), a bamboo; a reed; a flute, fife, pipe; N. of a king of the Yādavas.—*Veṇu-karkara*, *as*, m. a species of thorny plant (=*karīra*, commonly called Karir or Karil).—*Veṇu-ja*, *as*, m. bamboo seed or fruit.—*Veṇu-datta*, *as*, m. a proper N.—*Veṇu-dala*, *am*, n. a small shoot of a cane.—*Veṇu-dāri*, *is*, m. a proper N.—*Veṇu-dārin*, ī, m., N. of a demon.—*Veṇu-dhma*, *as*, m. a flute-player, fifer, piper.—*Veṇu-nisruti*, *is*, m. the sugar-cane.—*Veṇu-pattrī*, f. a species of plant (=*vaṃśa-pattrī*, *hiṅgu-parṇī*).—*Veṇu-yava*, *as*, m. bamboo seed or fruit.—*Veṇu-yashṭi*, *is*, m. f. a bamboo staff.—*Veṇu-vāda* or *veṇu-vādaka*, *as*, m. a flute-player, piper.—*Veṇu-vīja*, *am*, n. bamboo seed.—*Veṇu-haya*, *as*, m., N. of a king.—*Veṇu-hotra*, *as*, m., N. of the father of king Bharga; of the father of Gārgya (according to another account).

*Veṇuka*, *as*, m. a goad with a bamboo handle (used for driving an elephant).

**वेणुन** *veṇuna*, *am*, n. (also read *veṇu-ja*), black pepper (=*marića*).

**वेत** *veta*, *as*, m. (in Uṇādi-s. III. 118. said to be fr. rt. *ve*), a cane, reed, (probably a corruption of *vetra*.)

*Vetasa*, *as*, ī, m. f. the ratan, Calamus Rotang; (*as*), m. the citron (Citrus Medica); N. of Agni; N. of a city; [cf. Gr. *ἰ-τυ-ς*, *ἰ-τέα*, *οἶσος*, *οἶνος*; Lat. *vi-tex*, *vi-ti-s*; Old Germ. *wida*; Angl. Sax. *widhig*.]—*Vetasa-pattra*, *am*, n. the leaf of the ratan; a lancet.

*Vetasinī*, f., N. of a river; [cf. *vedasinī*.]

*Vetas-vat*, *ān*, *atī*, *at*, reedy, abounding in reeds or canes (as a place, soil, &c.).

**वेतन** *vetana*, *am*, n. (according to Uṇādi-s. III. 150. fr. rt. 1. *vī*; perhaps a corrupted form of *vartana*), hire, wages, stipend, salary; livelihood, subsistence; silver.—*Vetana-jīvin*, ī, *inī*, *i*, subsisting by hire or wages, stipendiary.—*Vetana-dāna*, *am*, n. the paying of wages, hiring.—*Vetanādāna* (°*na-ad*°), *am*, n. non-payment of wages.

*Vetanin*, ī, *inī*, *i*, receiving wages, stipendiary, (sometimes at the end of a comp., e.g. *kupya-vetanin*, receiving very small pay.)

**वेतसु** *vetasu*, *us*, m., Ved., N. of an Asura.

**वेताल** *vetāla*, *as*, m. (according to some for *ava-ita+āla* for *ālaya*; according to others fr. *ve*, loc. c. of 2. *va+tāla*), a kind of ghost, spirit, goblin, vampire, demon (especially one occupying a dead body); a door-keeper, (in this sense probably for *vetra+āla*.)—*Vetāla-pañćaviṃśati*, *is*, or *vetāla-pañćaviṃśatikā*, f. a collection of twenty-five tales or fables told by a Vetāla to king Vikramāditya (of which there are three recensions extant, two by Śiva-dāsa and one by Jambhala-bhaṭṭa; versions of these popular tales exist in Hindī and almost every Hindū vernacular, as well as in Tamil and Telugu, and translations in other languages are also current).—*Vetāla-pañćaviṃśati-kathā*, f., N. of part of the Vṛihat-kathā.

**वेत्तृ** 1. *vettṛi*, *tā*, *trī*, *tṛi* (fr. rt. 1. *vid*), one who knows, knowing, understanding, acquainted with; a knower, &c.; one who obtains or acquires, obtaining; (*tā*), m. a sage, one who knows the nature of the soul and god; one who obtains in marriage, an espouser, husband.—*Vettṛi-tva*, *am*, n. knowledge.

**वेत्र** *vetra*, *as*, m. (according to Uṇādi-s. IV. 166. fr. rt. 1. *vī*; probably rather fr. rt. *ve*), a reed, cane, the ratan; (*am*), n. a sort of creeper, (in this sense apparently also *as*, m.); a stick, staff; the rod or mace of an officer, staff of a door-keeper.—*Vetra-dhara*, *as*, m. a staff-bearer, mace-bearer; a door-keeper, warder.—*Vetra-dhāraka*, *as*, m. a door-keeper, warder, porter; a mace-bearer.—*Vetra-pāṇi*, *is*, m. 'staff-handed,' a mace-bearer.—*Vetra-yashṭi*, *is*, m. f. a staff of reed or cane.—*Vetra-latā*, f. 'reed-branch,' a staff or stick.—*Vetra-vatī*, f. 'full of reeds,' the Betwa river (which, rising in the Vindhya mountains and following a north-easterly direction for about 340 miles, falls into the Jumnā below Kalpī); a female door-keeper; a proper N.—*Vetrāghāta* (°*ra-āgh*°), *as*, m. a blow with a cane, a caning.—*Vetrāsana* (°*ra-ās*°), *am*, n. 'cane-seat,' a small cot or oblong low couch of cane work, (when furnished with bamboo sticks and a pole, it forms the common dooly or litter.)—*Vetrāsanāsīna* (°*na-ās*°), *as*, *ā*, *am*, seated on a seat of cane or reed.

*Vetrakīya*, *as*, *ā*, *am*, reedy, abounding with reeds or canes.

*Vetrin*, ī, m. a staff-bearer, mace-bearer, porter, door-keeper.

**वेथ** *veth* (=rts. *vith*, 1. *vidh*), cl. 1. A. *vethate*, *vivethe*, *vethishyate*, *avethishṭa*, *vethitum*, to ask, beg.

**वेथिलेह** *vethileha*, N. of a place.

**वेद** *veda*, *as*, m. (fr. rt. 1. *vid*; cf. Gr. *οἶδα* fr. *ιδ*, Lat. *video* fr. *vid*, Goth. *vait*, Lith. *weizd*), knowing, knowledge; 'the true knowledge, divine knowledge,' N. of certain celebrated works which constitute the basis of the first period of the Hindū religion, (these works were originally three, viz. 1. the Ṛig-veda, 2. the Yajur-veda [of which there are, however, two divisions, see *taittirīya-saṃhitā*, *vājasaneyi-saṃhitā*], 3. the Sāma-veda; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the Ṛig-veda is really the only original work of the three, and much the most ancient, some of its hymns being rather Indo-European than Hindū, and representing the condition of the Āryans before their final settlement in India; subsequently a fourth Veda was added, called the Atharva-veda, which was probably not completely accepted till after Manu, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātanam*, 'the triple eternal Veda,' and stating in I. 23. that the Creator drew forth the Ṛig-veda from fire, the Yajur-veda from air, and the Sāma-veda from the sun; and in another place, IV. 124, stating that the Ṛig has the gods for its deities, the Yajur has men, and the Sāma has the Pitṛis, on which account the sound of this latter is impure—but only once [XI. 33] mentions the revelation made to Atharvan and Aṅgiras, without, however, calling it by the later name of Atharva-veda, the songs and incantations of the Atharvans not being at that time recognised as a fourth Veda; each of the four Vedas has two distinct parts, viz. 1. a Saṃhitā or collection of Mantras, i. e. of words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, which words of prayer or praise form what is usually called the Mantra portion of the Veda [see *mantra*], and 2. a Brāhmaṇa portion consisting of Vidhi and Artha-vāda, i. e. directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends &c. connected with the Mantras [see *brāhmaṇa*, *vidhi*], both these portions being termed *Śruti*, revelation orally communicated by the Deity, and heard but not composed or written down by men; although both portions are supposed by orthodox Hindūs to have existed from eternity, and not to require *pramāṇa*, 'proof,' as they are themselves Pramāṇa, yet the oldest of the Mantras are not likely to belong to a much earlier date than the twelfth or thirteenth century B. C.; and it is certain that both Mantras and Brāhmaṇas were compositions spread over a considerable period, much of the latter being comparatively modern: as the Vedas are properly three, so the Mantras are properly of three forms, 1. Ṛić, which are verses of praise in metre, and intended for loud recitation; 2. Yajus, which are in prose, and intended for use at sacrifices; 3. Sāman, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies, the Mantras of the Atharva-veda having no special name; but it must be borne in mind that the Yajur and Sāma-veda hymns, especially the latter, besides their own Mantras, borrow largely from the Ṛig-veda; the Yajur-veda and Sāma-veda being in fact not so much collections of prayers and hymns as