

as, m., N. of an author. — *Venkaṭācalaśa* (‘*ṭa-aḥ*’, ‘*ṭa-iśa*’), as, m. ‘lord of the Venkaṭa mountain,’ epithet of a deity.

वेचा *vecā*, f. (said to be fr. rt. *vic*), hire, wages.

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

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

वेदा *veḍā*, f. the abode of the Vaiśya tribe (?).

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

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

वेण *veṇ*, cl. I. 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 *viṇā* and meaning ‘a lyre-player’), a musician (one by caste, the son of a Vaideha by an Amba-shṭhī or Amba-shṭha woman; see Manu X. 19, 49); N. of a Rājshī or royal Rishi (father of Prithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhmins; 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 *Anga* and a descendant of the first *Manu*; a *Veṇa Rāja-śrava* 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. I. *vi*, 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. *ēka-veṇi*); the confux or meeting of two or more rivers or streams in a common point of union (as at *Prayāga* or *Allahabad*, where the *Gangā*, *Yamunā*, and *Sarasvatī* are supposed to unite; cf. *tri-veṇi*, *pra-yāga*). — *Veṇi-mādhava*, as, m. a particular square-shaped idol or stone image of a god at *Prayāga*. — *Veṇi-vedhāni*, f. ‘hair-penetrating,’ a leech. — *Veṇi-vedhīni*, f. ‘braid-piercer,’ a comb.

Veṇikā, f. braided hair.

Veṇi, f. braided hair, &c. = *veṇi* above; a stream, current; N. of a river; a sort of grass, *Andropogon Serratum*; a ewe. — *Veṇi-dāsa*, as, m. a proper N. — *Veṇi-bandha*, as, m. the binding of the braid of mourning. — *Veṇi-mādhava*, see *veṇi-mādhava*. — *Veṇi-mādhava-bandhu*, us, m., N. of the father of *Ranga-nātha*. — *Veṇi-samhāra*, 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 *Yudhi-shṭhira* 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 *Veṇi-samvāraṇa*, perhaps for *ṣamvāraṇa*).

वेणीर *veṇira*, as, m. the soap-berry, *Sapindus Detergens* (= *ariśhṭa*).

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 *Yadavas*. — *Veṇu-karkara*, as, m. a species of thorny plant (= *karira*, 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-dhna*, as, m. a flute-player, fife, pipe. — *Veṇu-nīrutī*, is, m. the sugar-cane. — *Veṇu-patṭri*, f. a species of plant (= *vaṇsa-patṭri*, *hingu-paruī*). — *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, pipe. — *Veṇu-vīja*, am, n. bamboo seed.

— *Veṇu-haya*, as, m., N. of a king. — *Veṇu-hotra*, as, m., N. of the father of king *Bhargya*; 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 (= *marīcā*).

वेत *veṭa*, 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. *i-tu-s*, *i-trea*, *oīos*, *oīos*; Lat. *vi-tes*, *vi-tis*; Old Germ. *wīda*; Angl. Sax. *wīdhiḡ*.] — *Vetasa-pattra*, am, n. the leaf of the ratan; a lancet.

Vetasini, f., N. of a river; [cf. *vedasini*.]

Vetasvat, ān, āti, at, reedy, abounding in reeds or canes (as a place, soil, &c.).

वेतन *vetana*, am, n. (according to Uṇādi-s. III. 150. fr. rt. I. *vi*; perhaps a corrupted form of *varṇana*), hire, wages, stipend, salary; livelihood, subsistence; silver. — *Vetana-jivīn*, ī, inī, ī, 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, ī, 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-pancāvīnśati*, is, or *vetāla-pancāvīnśatikā*, 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 *Siva-dāsa* and one by *Jamballa-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-pancāvīnśatikā*, f., N. of part of the *Vijñāna-kathā*.

वेत्तु I. *vettri*, tā, trī, tri (fr. rt. I. *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. — *Vettri-tva*, am, n. knowledge.

वेत्र *vetra*, ās, m. (according to Uṇādi-s. IV. 166. fr. rt. I. *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-pāni*, 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 *Kalpi*); a female door-keeper; a proper N. — *Vetra-ghāta* (‘*ra-āḡl*’), 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.) — *Vetrāsānāsina* (‘*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.

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

वेथिलेह *vethileha*, N. of a place.

वेद *veda*, as, m. (fr. rt. I. *vid*; cf. Gr. *oīda* fr. *iδ*, Lat. *video* fr. *vid*, Goth. *vaiti*, Lith. *veizd*), 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 *Rīg-veda*, 2. the *Yajur-veda* [of which there are, however, two divisions, see *taittirīya-samhitā*, *vājasaneyi-samhitā*], 3. the *Sāma-veda*; these three works are sometimes called collectively *trayi*, ‘the triple *Vidyā*’ or ‘threefold knowledge,’ but the *Rīg-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 *Rīg-veda* from fire, the *Yajur-veda* from air, and the *Sāma-veda* from the sun; and in another place, IV. 124, stating that the *Rīg* 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 *Angiras*, 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 *Samhitā* 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 *Brahmaṇa* 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*, *vidhī*], 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 *pramāṇya*, ‘proof,’ as they are themselves *Pramāṇya*, 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 *Brahmaṇas* 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. *Rīc*, 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 *Rīg-veda*; the *Yajur-veda* and *Sāma-veda* being in fact not so much collections of prayers and hymns as