

1. **Vaśa Aśvya** is the name in the Rigveda¹ of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra² as having received bounty from Pṛthuśrayas Kāṇita. He is the reputed author of a Rigvedic hymn,³ which is repeatedly referred to by his name Vaśa.⁴ Cf. also **Vyaśva**.

- ¹ i. 112, 10; 116, 21; viii. 8, 20; ix. 3, 3, 19; Aitareya Āraṇyaka, i. 5, 24, 14; 46, 21, 23; 50, 9; x. 40, 7. I. 2; Śāṅkhāyana Āraṇyaka, ii. 10. 11.
² xvi. 11, 13.
³ viii. 46.
⁴ Śatapatha Brāhmaṇa, viii. 6, 2, 3; Cf. Weber, *Episches im vedischen Ritual*, 38, 39.

2. **Vaśa**, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa¹ as being in **Madhyadeśa** along with the Kurus, the Pañcālas, and the Uśīnaras. They are also connected with the **Matsyas** according to the Kauṣītaki Upaniṣad.² The Vaśas and Uśīnaras are spoken of as united in the Gopatha Brāhmaṇa:³ the names⁴ seem to indicate that the Vaśas and Uśīnaras were connected.

- ¹ viii. 14, 3.
² iv. 1 (reading *sa-Vaśa-Matsyeṣu* for the *savasan-Matsyeṣu* of the manuscripts, which is otherwise emended to *Satvan-Matsyeṣu*, Keith, *Śāṅkhāyana Āraṇyaka*, 36, n. 2; *Journal of the Royal Asiatic Society*, 1908, 367).
³ i. 2, 9, where the text has *Sava-* *sa-Uśīnareṣu*, which is nonsense. Cf. *Sa-Vaśa-Uśīnarāṇām* in Aitareya Brāhmaṇa, viii. 14, 3, and n. 2.
⁴ As both derived from the root *vaś*, 'desire.'
 Cf. Oldenberg, *Buddha*, 393, n. : 407, n.

Vaśā denotes 'cow' in the Rigveda¹ and later.² According to the commentators, the word means a 'barren cow,' but this is not a necessary sense except in a few passages.³

- ¹ ii. 7, 5; vi. 63, 9; x. 91, 14, etc.
² Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittirīya Saṃhitā, ii. 1, 4, 4, 5; iii. 4, 2, 2; Kāthaka Saṃhitā, xiii. 4, etc.
³ Av. vii. 113, 2, where the *Parivṛktā*, 'rejected wife,' is compared with a *Vaśā*. In xii. 4 (where *vaśā* alternates with *go*) there is no indication that *Vaśā* means a barren cow, except perhaps in verse 16, on which cf. Bloomfield, *Hymns of the Atharvaveda*, 656, 658. The Brahmins there claim as their own a barren cow. A *sūta-vaśā*—i.e., a cow barren after once calving—is mentioned in the Taittirīya Saṃhitā, ii. 1, 5, 4, etc. In the Taittirīya Saṃhitā, ii. 1, 2, 2, and the Taittirīya Brāhmaṇa, i. 2, 5, 2, used with *Avi*, *Sūtā* denotes a 'mother sheep,' 'ewe.'