

Vanijyā in the Brāhmaṇas¹ denotes the business of a merchant (Vanij) 'trade.'

¹ Satapatha Brāhmaṇa, i. 6, 4, 21; Pañcaviṃśa Brāhmaṇa, xvii. 1, 2.

1. **Vatsa** is often found in the Rigveda¹ and later² in the sense of 'calf.' Reference is made to the use of a calf to induce the cow to give milk,³ and to the separation of the cows from the calves at certain times.⁴

¹ iii. 33, 3; iv. 18, 10, etc.

² Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittiriya Saṃhitā, vi. 4, 11, 4. (the cow caresses the calf on birth), etc.

³ Taittiriya Saṃhitā, ii. 3, 6, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 13, 2.

⁴ Rv. v. 30, 10; viii. 88, 1. See Geldner, *Vedische Studien*, 3, 114.

2. **Vatsa** occurs several times in the Rigveda¹ as the name of a singer, a son or descendant of Kaṇva. In the Pañcaviṃśa Brāhmaṇa² he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, Medhātithi, the purity of his descent. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra³ as the recipient of bounty from Tirindara Pāraśavya.

¹ viii. 6, 1; 8, 8; 9, 1; 11, 7.

² xiv. 6, 6.

³ xvi. 11, 20. He also occurs in Āpastamba Śrauta Sūtra, xxiv. 5, 11.

Cf. Ludwig, Translation of the Rigveda, 3, 105; Weber, *Episches im vedischen Ritual*, 36-38.

Vatsatara, **Vatsatari**, denotes a 'young calf' in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittiriya Saṃhitā, i. 8, 17, 1; Kāthaka Saṃhitā, xxiv. 2; Aitareya 18, 1; Vājasaneyi Saṃhitā, xxiv. 5; Brāhmaṇa, i. 27, 2, etc.

Vatsa-napāt Bābhra ('descendant of Babhru') is the name of a teacher, a pupil of Pathin Saubhara, in the first two Vamśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Vatsa-pri Bhālandana ('descendant of Bhalandana') is the name of a sage who 'saw' the Vātsapra Sāman (chant). He