

1. **Veśa** is a term of somewhat doubtful sense, apparently denoting 'vassal,' 'tenant,' in a few passages,¹ and, according to Roth,² 'dependent neighbour.'

¹ Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but cf. 2. **Veśa**; Kāṭhaka Saṃhitā, xii. 5 (*veśatva*); xxxi. 12; xxxii. 4; Vājasaneyi Saṃhitā, Kāṇva, ii. 5, 7; Maitrāyaṇī Saṃhitā, i. 4, 8; ii. 3, 7; iv. 1, 13. Cf. Weber, *Indische Studien*, 13, 204, who takes *veśas* in Av. ii. 32, 5, where *pari-veśas* also occurs in the same sense, and compares *vaiśya* in Taittiriya Saṃhitā, ii. 3, 7, 1, as meaning 'servitude'

² St. Petersburg Dictionary, s.v. 1, *veśa*, and *veśatva*. Cf. Whitney, Translation of the Atharvaveda, 75, who seems inclined to read *vegas* in Av. ii. 32, 5; but Weber's explanation of the origin of the sense of 'servant' is adequate. Geldner, *Vedische Studien*, 3, 135, n. 4, sees in *Veśa* either a neighbour or a member of the same village community. Cf. **Rājāta**.

2. **Veśa** may be a proper name in two passages of the Rigveda;¹ if so, it is quite uncertain whether a demon is meant or not.

¹ ii. 13, 8; x. 49, 5. Cf. Ludwig, Translation of the Rigveda, 3, 152, 164.

Veśāntā,¹ **Veśāntī**,² **Veśāntā**,³ all denote a 'pond' or 'tank.' Cf. **Vaiśānta**.

¹ Av. xi. 6, 10; xx. 128, 8, 9; Taittiriya Brāhmaṇa, iii. 4, 12, 1.

² Av. i. 3, 7.

³ Brhadāranyaka Upaniṣad, iv. 3, 11.

Veśas. See 1. **Veśa**.

Veśāntā. See **Veśāntā**.

Veśī in one passage of the Rigveda¹ seems to denote a 'needle.'

¹ vii. 18, 17. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 264, n.

Veśman, 'house,' occurs in the Rigveda¹ and later.² It denotes the house as the place where a man is 'settled' (*viś*).

¹ x. 107, 10; 146, 3.

² Av. v. 17, 13; ix. 6, 30; Aitareya Brāhmaṇa, viii. 24, 6, etc. In Śatapatha Brāhmaṇa, i. 3, 2, 14, the single

house (*eka-veśman*) of the king is contrasted with the numerous dwellings of the people.