

1. **Nāḍī** denotes a 'vein' or 'artery' in the human body in the Atharvaveda¹ and later,² a natural extension of the literal sense of 'reed.'

¹ vi. 138, 4; x. 7, 15, 16.

² Kāthaka Saṃhitā, xii. 10; Śatapatha Brāhmaṇa, x. 4, 5, 2; Bṛhad-

āraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 3, etc.; Chāndogya Upaniṣad, viii. 6, 1; Kauṣītaki Upaniṣad, iv. 19.

2. **Nāḍī** means a musical instrument, a 'reed flute,' in the Rigveda¹ as well as the Kāthaka Saṃhitā,² where in one passage it is mentioned along with the Tūṇava.³

¹ x. 135, 7.

² xxiii. 4; xxxiv. 5.

³ xxxiv. 5.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 329.

3. **Nāḍī** in the Yajurveda Saṃhitās¹ seems to mean the box of the chariot wheel.

¹ Taittiriya Saṃhitā, iii. 4, 8, 3; Kāthaka Saṃhitā, xxxvii. 12.

Nāḍikā occurs once in the Atharvaveda,¹ where the sense seems clearly to be 'wind-pipe,' with a reference also to the 'shaft of an arrow' made of reed.

¹ v. 18, 8. Cf. Weber, *Indische Studien*, 18, 229; Whitney, *Translation of the Atharvaveda*, 251; Bloomfield, *Hymns of the Atharvaveda*, 432.

Nātha in Vedic literature¹ appears only as a neuter meaning 'protection,' and is of rare occurrence.² Generally, too, very little appears in Vedic literature of practices such as those which produced Anglo-Saxon society or the Roman *patronatus*.

¹ Av. iv. 20, 9; ix. 2, 17; xviii. 1, 13; Taittiriya Brāhmaṇa, i. 6, 4, 1. Also in Av. xiii. 2, 37. *nātha-kāma*, 'seeking help'; xi. 1, 15. *nātha-vid*, 'finding help'; Pañcaviṃśa Brāhmaṇa, xiv. 11, 23, *nātha-vindu*, 'procuring

protection,' as the name of a Sāman, or chant.

² In the post-Vedic literature, on the other hand, the word is a masculine, meaning 'protector,' and is very common.

Nāpita, 'barber,' is mentioned in the Śatapatha Brāhmaṇa¹ and later.² But the older word is Vaptr,³ a derivative of

¹ iii. 1, 2, 2.

² Kātyāyana Śrauta Sūtra, vii. 2, 8.

13; Āśvalāyana Gṛhya Sūtra, i. 17, etc.

³ Rv. x. 142, 4.