

Nava-vāstva appears in three passages of the Rigveda. In one¹ he seems to be a protégé of Agni; in another² as perhaps a son of Uśanas and favourite of Indra, but in the last he seems to be defeated, or even slain, by Indra.³ But he may be a mythic figure altogether. Cf. also Brhadratha.

¹ i. 36, 18.

² vi. 20, 11.

³ x. 49, 6.

Cf. Bergaigne, *Religion Védique*, 2, 223; Griffith, *Hymns of the Rigveda*, 1, 581; Pischel, *Vedische Studien*, 2, 128,

129; Ludwig, Translation of the Rigveda, 3, 147; *Über die neuesten Arbeiten auf dem Gebiete der Rgvedaforschung*, 160; Perry, *Journal of the American Oriental Society*, 11, 202; Macdonell, *Vedic Mythology*, p. 158.

Nah has been taken by Roth¹ and Grassmann² to be the stem, meaning 'bond,' of the dative form *nadbhyas*, which occurs once in the Rigveda,³ and which Sieg⁴ thinks means 'sister's sons.' But the sense of this dative is probably rather 'to the grandsons.'⁵

¹ St. Petersburg Dictionary, s.v.

² *Wörterbuch*, s.v.

³ x. 60, 6.

⁴ *Die Sagenstoffe des Rgveda*, 129.

⁵ Macdonell, *Vedic Grammar*, p. 56, 3b.

Nahus occurs several times in the Rigveda, but the exact sense is not certain. Ludwig¹ sees in the Nahus a tribe on the Sindhu (Indus)² or Sarasvatī,³ rich in horses,⁴ allied with the Bharatas and Śimiyus,⁵ connected with Kaksivant and the Vārṣāgīras,⁶ and having as kings Maśarśāra and Āyavasa.⁷ Roth,⁸ on the other hand, sees in Nahus the general sense of 'neighbour' as opposed to a member of one's own people (Viś); this interpretation is supported by the occurrence of the phrase *nahuṣo nahuṣtara*,⁹ 'closer than a neighbour.' Nahuṣa has the same sense as Nahus in two passages of the Rigveda,¹⁰ but in

¹ Translation of the Rigveda, 3, 206.

² Rv. i. 31, 11; vi. 22, 10; 46, 7; x. 80, 6.

³ Rv. vii. 95, 2. Cf. ix. 88, 2; 91, 2.

⁴ Rv. viii. 6, 24.

⁵ Rv. i. 100, 18; vii. 18, 5.

⁶ Rv. i. 100, 16. 17.

⁷ Rv. i. 122, 15. Cf. also *nahuṣo viśāt*, Rv. vii. 6, 5; x. 49, 8; 99, 7, etc.

⁸ St. Petersburg Dictionary, s.v.

⁹ Rv. x. 49, 8. Cf. also viii. 8, 3.

¹⁰ i. 31, 11; v. 12, 6.