

phorically) in all passages. Once at least<sup>7</sup> the 'neigher' (from the root *nad*, 'sound') seems to be meant with reference to Indra's horse. In the phrase *nadasya karnaiḥ*<sup>8</sup> the sense is, perhaps, 'through the ears of the (side) horse' (that is, by their being ready to hear the word of command) of their chariot, the Maruts 'hasten on with their swift steeds' (*turayanta āsubhiḥ*).

<sup>7</sup> x. 105, 4, and in x. 11, 2. The latter passage suggests that 'river' may, after all, be the sense there.

Cf. Oldenberg, *Rgveda-Noten*, I, 32, 178, 215.

Nadī, 'stream,' is mentioned in the Rigveda<sup>1</sup> and later.<sup>2</sup> Reference is made to shallows (*gādha*)<sup>3</sup> in the river's bed, to the opposite bank (*pāra*),<sup>4</sup> and to the bathing of horses in streams.<sup>5</sup> Rivers are also mentioned in close connexion with mountains.<sup>6</sup> The title Nadī-pati, 'lord of rivers,'<sup>7</sup> is once used to express 'ocean' or 'sea-water.'

<sup>1</sup> i. 158, 5; ii. 35, 3; iii. 33, 4; v. 46, 6, etc.

<sup>2</sup> Av. iii. 13, 1; xiv. 1, 43.

<sup>3</sup> Rv. vii. 60, 7.

<sup>4</sup> Śatapatha Brāhmaṇa, xi. 1, 6, 6.

<sup>5</sup> Rv. viii. 2, 2.

<sup>6</sup> Rv. v. 55, 7; x. 64, 8.

<sup>7</sup> Śatapatha Brāhmaṇa, v. 3, 4, 10.

Nanā is a familiar name for mother, parallel with Tata, for father, with which it is found in a verse of the Rigveda<sup>1</sup> describing the occupations of the parents of the poet.

<sup>1</sup> ix. 112, 3. Cf. Nirukta, vi. 6, and see *Upala-prakṣiṇī*.

Nanāndr is a word occurring only once in the Rigveda,<sup>1</sup> where it denotes, according to Sāyaṇa, the 'husband's sister,' over whom the wife is to rule. This interpretation is confirmed by the fact that the same position is ascribed to the husband's sister—no doubt while unmarried and living in her brother's care—by the Aitareya Brāhmaṇa.<sup>2</sup>

<sup>1</sup> x. 85, 46.

<sup>2</sup> iii. 22.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516. The native lexicographers recognize the word,

though its occurrence in the later literature is very rare (it has been noted in the Uttararāmacarita). See the St. Petersburg Dictionary, s.v.