

Nāya in two passages of the Rigveda¹ is, according to the St. Petersburg Dictionary, probably a proper name. Sāyaṇa takes the word to mean 'leader,' while Pischel² considers it a gerund with passive sense.

¹ vi. 24, 10; 46, 11.

² *Vedische Studien*, I, 41. For other

explanations, see Oldenberg, *Rigveda-Noten*, I, 123, 370.

Nārada is the name of a mythical seer mentioned several times in the Atharvaveda.¹ In the Aitareya Brāhmaṇa he appears in conjunction with Parvata as priest of Harīścandra,² as teaching Somaka Sāhadevya,³ and as anointing Āmbāsthya and Yudhāmsrauṣṭi.⁴ In the Maitrāyaṇī Saṃhitā⁵ he is mentioned as a teacher, and in the Sāmavidhāna Brāhmaṇa⁶ as a pupil of Bṛhaspati. In the Chāndogya Upaniṣad⁷ he is coupled with Sanatkumāra.

¹ v. 19, 9; xii. 4, 16. 24. 41.

² vii. 13. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 17.

³ vii. 34.

⁴ viii. 21.

⁵ i. 5, 8.

⁶ iii. 9 (the Vamśa, or 'list of teachers,' at the end).

⁷ vii. I, I.

Cf. Weber, *Indische Studien*, I, 204, n.

Nārāsaṃsī (scil. Ṛc), '(verse) celebrating men,' is mentioned as early as the Rigveda,¹ and is distinguished from Gāthā in a number of passages in the later literature.² The Kāthaka Saṃhitā,³ while distinguishing the two, asserts that both are false (*anṛtam*). It is hardly probable that the two were absolutely distinct, for the Taittirīya Brāhmaṇa⁴ has the phrase 'a Gāthā celebrating men' (*nārāsaṃsī*). What such verses were may be seen from the Śāṅkhāyana Śrauta Sūtra,⁵ which enumerates the *Nārāsaṃsī* at the Puruṣamedha, or 'human

¹ x. 85, 6.

² Av. xv. 6, 4; Taittirīya Saṃhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, vi. 32; Kauṣītaki Brāhmaṇa, xxx. 5; Kāthaka Saṃhitā, v. 5, 2; Taittirīya Aranyaka, ii. 10, etc.; Weber, *Indische Studien*, 5, 78. The passage, Śatapatha Brāhmaṇa, xi. 5, 6, 8, is uncertain.

See Eggeling, *Sacred Books of the East*, 44, 98, n. 5.

³ xiv. 5; Weber, *Indische Streifen*, I, 98.

⁴ i. 3, 2, 6.

⁵ xvi. 11, 1 *et seq.*; Weber, *Episches im vedischen Ritual*, 10 *et seq.*