

I. **Nada**, 'reed,' is mentioned in the Rigveda¹ as growing in lakes, and in the Atharvaveda² is described as *vārṣika*, 'produced in the rains.' Reeds were used, after being split, for making mats, a work carried out by women.³ They are frequently mentioned elsewhere.⁴ See also **Nada**.

¹ viii. 1. 33.

² iv. 19, 1.

³ Av. vi. 138, 5.

⁴ Av. vi. 137, 2; xii. 2, 1. 19. 50. 54;

Kāthaka Saṃhitā, xxv. 7; Śatapatha Brāhmaṇa, i. 1, 4, 19; Taittirīya Āraṇyaka, vi. 7, 10.

Cf. Zimmer, *Altindisches Leben*, 71.

2. **Nada Naiṣadha** is mentioned in the Śatapatha Brāhmaṇa,¹ where he seems to be² a human king who is compared with Yama, the god of death, because of his conquests. Being there identified with the southern sacrificial fire, he was presumably a king of the south, just as Yama is connected with the south.

¹ ii. 2, 2, 1. 2.

² Weber, *Indische Studien*, 1, 225-227, followed by Eggeling, *Sacred Books of*

the East, 12, 338, notes 4 and 5. The printed text has Naiṣidha by error.

Nadvalā, a 'reed bed,' is mentioned in the Vājasaneyi Saṃhitā (xxx. 16) and the Taittirīya Brāhmaṇa (iii. 4, 12, 1).

Nada is found in several passages of the Rigveda,¹ but its sense is still obscure. It is identified by Pischel² with **Nada**, being explained by him in one passage³ as a reed boat, which is split, and over which the waters go; in another⁴ as a reed whip, of which the sharp points (*karṇa*) are used to urge horses on; and in others⁵ again as figuratively designating the penis. Roth⁶ takes the sense to be 'bull' (either literally or meta-

¹ i. 32, 8; 179, 4; ii. 34, 3; viii. 69, 2; x. 11, 2; 105, 4. Cf. Nirukta, v. 2.

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 717 *et seq.*; *Vedische Studien*, 1, 183 *et seq.*

³ i. 32, 8. Here Caland and Henry, *L'Agniṣṭoma*, 312, n., would read *naṣam*. See also Wackernagel, *Altindische Grammatik*, 1, 173.

⁴ ii. 34, 3, followed by Max Müller, *Sacred Books of the East*, 32, 301 (who, however, does not construe *āsubhik*,

'sharp,' with *karṇaiḥ* as Pischel does in *Vedische Studien*, 1, 190). He sees 'reed' also in x. 11, 2, but 'horse' in x. 105, 4.

⁵ i. 179, 4; viii. 69, 2.

⁶ *St. Petersburg Dictionary, s.v.* The sense of 'bull' seems imperative in viii. 89, 2; it is admissible in i. 179, 4, where 'bull' may denote a man, and in x. 11, 2, and possibly in i. 32, 8, but 'reed' there seems far more likely.