

Weber<sup>7</sup> admits that the connexion of the words is not one of borrowing on either side, but that in the Avesta it has kept its original sense of 'nearest relation,' while in the Rigveda it has become a proper name.

<sup>7</sup> *Episches im vedischen Ritual*, 40-50. Cf. also Dāya.

1. Nābhi develops from the literal sense of 'navel' the figurative meaning of 'relationship,'<sup>1</sup> or, concretely, 'relation.'<sup>2</sup>

<sup>1</sup> i. 105, 9; 164, 33; ii. 3, 9; 40, 4. etc.; Av. xii. 1, 40; Vājasaneyi Samhitā, x. 8; xi. 12; xx. 1, etc.

<sup>2</sup> Rv. i. 163, 12; vi. 47, 28; Vājasaneyi Samhitā, xiii. 42. 44. 50, etc.

2. Nābhi, 'nave' of a chariot wheel, is mentioned in the Rigveda<sup>1</sup> and later.<sup>2</sup> See also **Ratha**, and cf. **Nabhya**.

<sup>1</sup> v. 43, 8; vi. 39, 4; viii. 41, 6.

<sup>2</sup> Av. iii. 30, 6; x. 8, 34; xi. 7, 4; Kāthaka Samhitā, xi. 4; Bṛhadāraṇyaka

Upaniṣad, ii. 5, 11; Chāndogya Upaniṣad, vii. 15, 1; Aitareya Āraṇyaka, iii. 2, 4; Kauṣītaki Upaniṣad, iii. 8.

Nāma-dheya, 'name,' is found in the Rigveda,<sup>1</sup> and often in the later language.<sup>2</sup> See **Nāman**.

<sup>1</sup> x. 71, 1.

<sup>2</sup> Av. vii. 109, 6; Taittiriya Samhitā, ii. 4, 9, 3; iii. 3, 4, 1; Śatapatha Brāhmaṇa, xiii. 1, 6, 1; Bṛhadāraṇyaka

Upaniṣad, ii. 3, 11; vi. 4, 25; Chāndogya Upaniṣad, vi. 1, 4; Aitareya Upaniṣad, v. 2, etc.

Nāman, 'name,' is a common word from the Rigveda onwards. The Gṛhya Sūtras<sup>1</sup> give elaborate rules for the formation of the names of children, but more important is the distinction between the secret (*guhya*) and the ordinary name, though the rules as to the secret name are not at all consistent. The secret name is already recognized in the Rigveda,<sup>2</sup> and is referred to in the Brāhmaṇas,<sup>3</sup> one secret name, that of Arjuna for Indra, being given in the Śatapatha Brāhmaṇa.<sup>4</sup> It is to be noted that the rule as to giving the

<sup>1</sup> Weber, *Naxatra*, 2, 316 *et seq.*; Hillebrandt, *Ritualliteratur*, 46, 47; Jolly, *Recht und Sitte*, 152.

<sup>2</sup> Cf. x. 55, 2; 71, 1, as explained in Aitareya Āraṇyaka, i. 3, 3.

<sup>3</sup> Śatapatha Brāhmaṇa, vi. 1, 3, 9 (the name is given to a child at birth); Bṛhadāraṇyaka Upaniṣad, vi. 4, 25.

<sup>4</sup> ii. 1, 2, 11; v. 4, 3, 7; Weber, 2, 317, n. 3.