

Ni-veśana, 'dwelling,' occurs in the Rigveda¹ and the Sūtras. In the latter² the word is sometimes contrasted with Gṛha as the resting-place of animals.

¹ iv. 19, 9; vii. 19, 5.

² Āśvalāyana Gṛhya Sūtra, iv. 6, etc.

Ni-ṣaṅgathi¹ or Niṣaṅga-dhi² is found in the Yajurveda Saṃhitās. If the second form of the word is correct, the sense may be 'sheath of a sword' (*niṣaṅga*), as it is taken by the St. Petersburg Dictionary, but probably the first form is the correct one, the word then having the same meaning as Niṣaṅgin.

¹ Kāthaka Saṃhitā, xvii. 11; Maitrāyaṇī Saṃhitā, ii. 9, 2.

² Vājasaneyi Saṃhitā, xvi. 10.

Ni-ṣaṅgin is found three times in the Rigveda,¹ where, owing to its following in one passage² the words *sudhanvāna iṣumanto*, 'having good bows and arrows,' the sense of *niṣaṅginah* as 'having quivers' seems quite certain. In the Vājasaneyi Saṃhitā³ it is taken by the commentator Mahidhara to mean 'having a sword,' a sense which is quite possible both there and in the other passages⁴ where it occurs. But the word far more probably means 'having a quiver,' for the bow was the Vedic weapon, not the sword (*Asi*).

¹ iii. 30, 15; v. 57, 2; x. 103, 3.

² v. 57, 2.

³ xvi. 20. Cf. Kātyāyana Śrauta Sūtra, xx. 2, 11, with the commentator.

⁴ Sāmaveda, ii. 1199; Kāthaka Saṃhitā, xvii. 12; xxxvii. 11; Maitrāyaṇī

Saṃhitā, ii. 9, 3; Taittirīya Saṃhitā, iv. 5, 3, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 274.

Ni-ṣāda is found in the later Saṃhitās and the Brāhmaṇas.¹ The word seems to denote not so much a particular tribe, but to be the general term for the non-Āryan tribes who were not under Āryan control, as the Śūdras were, for Aupamanyava² took the five peoples (*pañca janāḥ*) to be the four castes (*catvāro*

¹ Taittirīya Saṃhitā, iv. 5, 4, 2; Kāthaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā,

xvi. 27; Aitareya Brāhmaṇa, viii. 11; Pañcaviṃśa Brāhmaṇa, xvi. 6, 8, etc.

² In Yāska, Nirukta, iii. 8.