

Nemi denotes in the Rigveda¹ and later² the 'felly' of a chariot wheel. It was required to be of good wood (*su-drū*),³ and was bent into shape.⁴ Cf. *Ratha*.

¹ i. 32, 15; 141, 9; ii. 5, 3; v. 13, 6; vii. 32, 20; viii. 46, 23; 75, 5, etc.

² Śatapatha Brāhmaṇa, i. 4, 2, 15; Bṛhadāraṇyaka Upaniṣad, ii. 5, 15, etc.

³ Rv. vii. 32, 20.

⁴ Rv. viii. 75, 5.

Cf. Zimmer, *Altindisches Leben*, 248.

Neṣṭr, the name of one of the chief priests at the Soma sacrifice, occurs in the Rigveda¹ and later.² See *Rtvij*.

¹ i. 15, 3; ii. 5, 5, etc.

² Taittirīya Saṃhitā, i. 8, 18, 1; vi. 5, 8, 5, 6; Aitareya Brāhmaṇa, vi. 3, 19, etc.; Śatapatha Brāhmaṇa,

iii. 8, 2, 1, etc.; Pañcaviṃśa Brāhmaṇa, xxv. 15, etc.

Cf. Hillebrandt, *Vedische Mythologie*, i, 250, 261, 527.

Naicā-sākha is found in one passage of the Rigveda,¹ where Sāyaṇa renders it as 'of low origin,' but elsewhere² he explains it as the name of a place. The former sense is accepted by Grassmann and Ludwig in their versions, and by Zimmer,³ but Hillebrandt⁴ points out that the reference is rather to the 'low-branched' Soma plant. Cf. *Kikaṭa* and *Pramaganda*.

¹ vii. 53, 4.

² See St. Petersburg Dictionary, s.v.

³ *Altindisches Leben*, 31.

⁴ *Vedische Mythologie*, i, 14-18; 2, 241-245, where he opposes Böhtlingk's view that it is a proper name.

Naicu-dāra occurs in the Pañcaviṃśa Brāhmaṇa,¹ meaning 'composed of the wood of the Nicudāra.' What tree is meant by the latter name is unknown.

¹ xxi. 4, 13. Cf. Anupada Sūtra, vi. 4.

Naitandhava is mentioned as a place on the Sarasvatī in the Pañcaviṃśa Brāhmaṇa¹ and the Sūtras.²

¹ xxv. 13, 1.

² Lāṭyāyana Śrauta Sūtra, x. 19, 13;

Śaṅkhāyana Śrauta Sūtra, xiii. 29, 31;

Kātyāyana Śrauta Sūtra, xxiv. 6, 23.

Nai-dāgha is the name of the 'summer' season in the later Saṃhitās and Brāhmaṇas.¹ Cf. *Rtu* and *Nidāgha*.

¹ Av. ix. 5, 31; Taittirīya Brāhmaṇa, i. 8, 4, 2; Śatapatha Brāhmaṇa, i. 4, 1, 16, etc.; *nai-dāghiya*, 'belonging to

the summer,' Pañcaviṃśa Brāhmaṇa, xiii. 16, 8, etc.