

Nai-ṣāda, a 'man of Niṣāda,' is mentioned in the *Kauṣītaki Brāhmaṇa* (xxv. 15) and the *Vājasaneyi Samhitā* (xxx. 8).

Naiṣidha is the reading in the *Śata atha Brāhmaṇa* (ii. 3, 2, 1. 2) of the epithet of **Naḍa**, a king of the south. The later form of the name is **Naiṣadha**; the *St. Petersburg Dictionary* suggests that its original form was **Naiḥṣidha**.

Nodhas is the name of a poet who is mentioned in the *Rigveda*,¹ and to whom certain of its hymns are ascribed.² In the *Pañcaviṃśa Brāhmaṇa*³ he is called **Kakṣivata**, a 'descendant of **Kakṣivant**.' Ludwig⁴ regards him as contemporary with the defeat of **Purukutsa**. He was a **Gotama**.⁵

¹ i. 61, 14; 62, 13; 64, 1, and 124, 4, according to *Nirukta*, iv. 16.

² *Aitareya Brāhmaṇa*, vi. 18; *Rv.* i. 58-64 are ascribed to him in the *Anukramaṇī* (Index).

³ vii. 10, 10; xxi. 9, 12. Cf. *Aitareya Brāhmaṇa*, iv. 27; viii. 12, 17; *Av.* xv. 2, 4; 4, 4.

⁴ Translation of the *Rigveda*, 3, 110.

⁵ *Rv.* i. 62, 13; Max Müller, *Sacred Books of the East*, 32, 125. For the controversy as to the meaning of *Rv.* i. 124, 4, see Oldenberg, *Rgveda-Noten*, 1, 137. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 33.

Nau is the regular word in the *Rigveda*¹ and later² for a 'boat' or 'ship.' In the great majority of cases the ship was merely a boat for crossing rivers, though no doubt a large boat was needed for crossing many of the broad rivers of the Panjab as well as the **Yamunā** and **Gaṅgā**. Often no doubt the **Nau** was a mere dug-out canoe (*dāru*).³ It is certainly against the theory⁴ of the existence in Vedic times of an extensive sea trade that there is no mention of any of the parts of a ship, such as masts and sails, except the oar (**Aritra**). Yet there are some allusions indicating a trade more extensive than that implied by boats used for crossing rivers. The *Atharvaveda*⁵ compares the ruin of a kingdom where Brahmins are oppressed to the

¹ i. 131, 2; ii. 39, 4; viii. 42, 3; 83, 3, etc.

² *Av.* ii. 36, 5; v. 19, 8; *Taittiriya Samhitā*, v. 3, 10, 1; *Vājasaneyi Samhitā*, x. 19; *Aitareya Brāhmaṇa*, iv. 13; vi. 6, 21; *Śatapatha Brāhmaṇa*, i. 8, 1, 4; iv. 2, 5, 10, etc.

³ *Rv.* x. 155, 3.

⁴ Wilson, *Rigveda*, 1, xli.

⁵ v. 19, 8. Cf. Hopkins, *American Journal of Philology*, 19, 139. So perhaps the passage, *Rv.* i. 32, 8, *nadaṃ na bhinnam*, refers to a ship. See **Naḍa**.