

Nir-aṣṭa, 'castrated,' is found in some of the later Saṃhitās¹ as applied to oxen, and in the Śatapatha Brāhmaṇa² to horses.

¹ Taittirīya Saṃhitā, i. 8, 9, 1; 17, 1; Kāṭhaka Saṃhitā, xv. 4. 9.

² xiii. 4, 2, 5.

Nir-āla occurs once in the Atharvaveda,¹ where Sāyaṇa regards it as the name of a disease. Bloomfield,² with the Padapāṭha, explains it as two words, understanding *nir* as an elliptical imperative, '(go) out,' with the vocative *āla*, a kind of weed. Whitney³ at first took *āla* to be a verbal form, but finally came to the conclusion that the expression is one word, *nirāla*, of unknown sense.

¹ vi. 16, 3.

² Hymns of the Atharvaveda, 466.

³ Translation of the Atharvaveda, 292.

Nirukta, 'explanation' of a word or passage, is found in the Chāndogya Upaniṣad (viii. 3, 3), but does not appear as the name of a work before the later Upaniṣads. It is, however, probable that Yāska's Nirukta is not later than the rise of Buddhism. Cf. **Nirvacana**.

Cf. Weber, *Indische Studien*, i. 13, | *Literature*, 269, 270; Keith, *Aitareya*
17; 3, 260 et seq.; *Indian Literature*, 25, | *Āraṇyaka*, 24, 25; Roth, *Nirukta*, xv.
26, 41, 42, etc.; Macdonell, *Sanskrit* | et seq.

Nir-yāsa denotes the 'exudation' of trees. In the Taittirīya Saṃhitā (ii. 1, 5, 4) it is tabooed as food because of its red colour.

Nir-vacana in the Taittirīya Āraṇyaka¹ and the Nirukta² means 'explanation,' especially etymological. Cf. **Nirukta**.

¹ i. 6, 3.

² ii. 1. Cf. a : *nirvacanam*, 'not

| serving as an explanation,' *ibid.*,
vii. 24.

Ni-vat denotes 'valley' in the Rigveda¹ and later.²

¹ i. 161, 11; iii. 2, 10; vii. 50, 4; |
x. 127, 2; 142, 4.

² Av. vi. 22, 3; Taittirīya Saṃhitā,
iii. 2, 4; 4, etc.