

a *vibhitaka*-tree (*Terminalia bellerica*), and said he was skilled in dice as in numbers, *Nala* prevailed upon him to teach him the science and in future receive instead his science of horses. Then *Kali* came out from the body of *Nala*, vomiting the poison of *Karkotaka*, and assumed his own shape, as the fire of *Damayanti*'s curse had left him, but remained invisible to others except *Nala*. *Kali* prevailed upon *Nala* that he should not curse him, promising that those men who would attentively recite his history should be free from fear of him, and entered the *vibhitaka*-tree till *Nala* had gone far away. Then *Kali* returned to his abode. From the touch of *Kali* the *vibhitaka*-tree from that hour fell into disrepute. *Nala* now became free from calamity, though he did not assume his original form (III, 72).—§ 353: At night they arrived at *Kuṇḍina*, having passed 100 *yojanas*. The steeds of *Nala* that were in that city, and peacocks and elephants and *Damayanti* recognized the sound of *Nala*'s chariot; *Damayanti* ascended the terrace with the desire of seeing *Nala*. The *Koçala* king (*Rtuparna*) wondered, as he did not hear any talk of the *svayamvara*, etc., and *Bhīma* thought that he had come simply to pay his respects. When *Rtuparna* had gone to his appointed quarters with *Vārshneya*, and *Bāhuka*, having tended the horses, was sitting at the side of the chariot, *Damayanti* sent a female messenger in search of *Nala* (III, 73). The female messenger *Keçinī* asked *Bāhuka* about *Vārshneya* and himself; he said that *Vārshneya* was the charioteer of *Nala*, that nobody knew *Nala* except *Nala* himself and his wife, as he did not discover his marks of identity anywhere, and that he himself was the charioteer and cook of king *Rtuparna*; at last she repeated the *gloka* of *Parnāda*: "O beloved gambler," etc., and said that *Damayanti* wished again to hear the reply he had given *Parnāda*; then *Bāhuka*, weeping, said: "Chaste women, though overtaken by calamity," etc., and *Keçinī* went to *Damayanti* and acquainted her with everything (III, 74). *Damayanti* again sent *Keçinī* to stay in silence at *Bāhuka*'s side and mark his conduct; she related that low passages grew in height so that he might pass through them easily, that when he approached narrow holes opened wide, that only by his looking upon them the vessels became filled with water, that when he held a handful of grass in the sun the fire blazed up all of a sudden, that he touched fire and was not hurt, that water falling at his will flowed in a stream, and that flowers pressed with his hands became gayer and more fragrant than before. *Damayanti* then caused *Keçinī* without *Bāhuka*'s knowledge to bring her some meat that had been boiled and dressed by him, from the kitchen, and recognized the taste. She then sent her two children with *Keçinī*. *Bāhuka* embraced them crying aloud, saying they were like his own children, and sent *Keçinī* away lest people might think "evil" (III, 75). Having obtained the consent both of her father and mother, *Damayanti* caused *Nala* to be brought to her apartments; it came to an explication; *Damayanti* declared that she had feigned to hold a second *svayamvara* because no one except *Nala* could in one day manage 100 *yojanas* with horses, and swore by the Air, Sun, and Moon ("who dwells as a witness within every creature," v. 2989), who had been her protector for these three years, and *Vāyu* bore witness to the truth of her words. Then a floral shower fell there, and the celestial kettledrum began to play. *Nala* then wore the garment he had received from the serpent king and regained his

old form. Thus *Nala* in the fourth year was reunited with his wife (III, 76). The next day they presented themselves before *Bhīma*. The citizens were in great joy and adorned (*arcitāni*) the temples (*devatāyātānāni*), etc. *Rtuparna* asked *Nala*'s forgiveness, and *Nala* also asked *Rtuparna*'s forgiveness, and made over to him his horse-lore, having obtained from him the mystery of dice. Then *Rtuparna* went away to his own city, employing another person as his charioteer (III, 77).—§ 354: Having dwelt for a month at *Kuṇḍina*, *Nala* set out for the *Nishadha* country with a single white chariot, sixteen elephants, fifty horses, and 600 infantry, and proposed to *Pushkara* that they should gamble again, as *Nala* had won great wealth; the stake should be *Damayanti*, wealth and kingdom, and their lives; if not, he proposed a single combat. *Pushkara*, hoping to win *Damayanti*, whom he loved, gladly consented to gamble, and lost at a single throw. *Nala*, declaring that it was *Kali* who had done it all, forgave his brother and granted him his portion, and after a month let him go to his own town. All the citizens and subjects rejoiced at *Nala*'s return (III, 78). Then *Nala* with a large force brought *Damayanti* and his children home, and passed his days in joy and performed numerous sacrifices with abundant gifts to brahmins.—§ 355: "So thou also, O *Yudhishtira*, wilt blaze forth in effulgence soon. They that will repeatedly recite this history of *Nala* and they that will hear it recited will never be touched by adversity." As *Yudhishtira* feared that some one skilled in dice might summon him, *Brhadacva* taught him the science of dice (*akshahṛdaya*) and then went to *Açvaçiras* for a bath. *Yudhishtira* then learnt from brahmins and ascetics from various directions that *Arjuna* was still engaged in ascetic penances, and *Yudhishtira* grieved for him (III, 79).

Nāmanāmika = Mahāpuruṣa (Mahāpuruṣastava).

Namas, Namaskāra = Īva (1000 names¹).

Namuci, an Asura, slain by Indra. § 17 (Uttāṅka): I, 3, 810 (°er *nihantā*, i.e. *Indra*).—§ 92 (Amṣavat.): I, 65, 2530 (son of *Danu*).—§ 258 (Khāṇḍavadahanap.): I, 228, 8328 (°er *bhrātaraṃ Mayam*).—§ 297 (Dyūtap.): II, 55, 1957 (*adrohasamayam kṛtvā ciccheda N°eḥ giras Çakraḥ*, cf. § 615s). § 323 (Dvaitavanapraveçap.): III, 25, †954 (°eç *ca hantā*, i.e. *Indra* ?).—§ 441 (Nivātakavacayuddhap.): III, 165, †11909 (°er *nihantā*, i.e. *Indra*).—§ 443 (do.): III, 168, 12073 (had been defeated by *Indra*).—§ 544 (Yudhishtirāçvāsa): III, 292, 16605 (had been slain by *Indra*).—§ 555 (Indravijaya): V, 16, 497 (*mahāsuro hataḥ, Çakra, N°ir dāruṇo tvayā*).—§ 584 (Bhishmavadhap.): VI, 83, 3678 (*prādravad bhayāt yathendrasya ranāt pūrvam N°ir Daityasattamah*).—§ 585 (do.): VI, 88, 3903 (*viryādha . . . N°m Vṛtrahā yathā*).—§ 605 (Karnap.): VIII, 28, 1057 (*trāsayām āsa Mahendro N°m yathā*).—§ 608 (do.): VIII, 85, †4333 (*yathā Mahendram N°iḥ purā*, sc. *abhyāpatat*), †4334 (*viddhveva Çakram N°iḥ*); 86, 4363 (*jahi . . . N°m Vṛtrahā yathā*); 89, †4569 (*Çakro Namucer ivāreḥ*); 90, †4700 (°im *yathā Hariḥ*, sc. *vidhya*).—§ 610 (Çalyap.): IX, 7, 358 (*jahi . . . Vāsavo N°im yathā*).—§ 611 (do.): IX, 17, †885 (*viryādha . . . yathā Mahendro N°im*).—§ 615s (*Indra*): IX, 43, 2433, 2434, 2437, 2445 (*Indra* broke his agreement with *N.* and slew him).—§ 641 (Rājadh.): XII, 98f, 3661 (had been slain by *Indra*).—§ 656 (Khadgotpattik.): XII, 166γ, 6146 (among the foremost of the *Dānavas*).—§ 659 (Mokshadh.): XII, 180a, 6692.—§ 672b (Çakra-Namucisamv.): XII, 226, 8187 (*Çatakratoç ca samvādam*