

§ 656 (Khaḍgotpattik.): XII, 166, 6193, 6194 (received the sword from Āyus, from *N.* it passed over to Yayāti).—§ 680b (Tulādhāra-Jālisamv.): XII, 263, 9388, 9389, 9390 (*N.* had slain a cow and a bull and was rebuked by the ṛshis, who however distributed the sin incurred among the creatures in the form of diseases).—§ 684 (Mokshadh): XII, 269, 9601 (*āmnāyam anupaṣyan hi purāṇam śācvaṭam dhruvam | N°h pūrvam ālebhe Tvashṭur gām*, cf. § 680b).—§ 717b (Nārāyaṇīya): XII, 343, VII, ††13214 (*Āyushah putram*), ††13216 (repetition from § 555).—§ 745 (Ānuṣāsanik.): XIII, 50, 2642 (*°sya samvādam maharshēḥ Cyavanasya ca*).—§ 745b (Cyavanop.): XIII, 50, 2667; 51, 2668, (2671), (2673), (2675), (2677), (2679), 2681, 2682, (2685), 2688, 2690, (2692), 2708, 2710, 2713 (how Cyavana was purchased by *N.* at the price of a cow).—§ 746 (Ānuṣāsanik.): XIII, 81, 3806 (had made gifts of kine).—§ 751b (Çapathavidhi): XIII, 94a, 4551, (4574).—§ 755b (Nahushop.): XIII, 99, 4745 (*°sya ca samvādam Agastyasya Bhrgos tathā*), 4746, 4747, 4757 (*Devendrasya*), 4764, 4770; 100, 4782, 4790, 4792, 4795, 4797, 4803, 4804, 4805, 4809, 4810 (the story of *N.*'s becoming the king of the gods and falling from that place (somewhat different from the narration § 555) and allusion to § 450).—§ 761 (Ānuṣāsanik.): XIII, 115, 5662 (abstained from meat during the month of Kārttika).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6882 (son of Āyus and father of Yayāti).—§ 775 (Ānuṣāsanik.): XIII, 166, 7674 (enumeration).

Cf. also the following synonyms:—

Devarāj ("king of the gods"): V, 401; XIII, 4765, 4788, 4793.

Devarāja (do.): V, 354 (*N°*), 369, 371, 380 (*N°*), 404 (*N°*), 455.

Devarājan (do.): V, 368.

Devendra (do.): V, 356; XIII, 4757 (*N°*), 4767 (*ku°*), 4775 (do.).

Jagatpati, q.v.

Nāga, Nāgendra, v. Nāga, pl.

Surādhipa ("lord of the gods"): V, 372, 454, 457; XIII, 4790.

Surapati (do.): XIII, 4789.

Sureçvara (do.), q.v.

Surendra (do.): V, 461; XIII, 4782 (*°tvam*), 4784.

Nahusha = Kṛṣṇa (Vishṇu): XII, 1511; XIII, 6983 (Vishṇu's 1000 names).

Nāhusha, Nahushātma = Yayāti, q.v.

[**Nahushopākhyāna**] ("the episoderelating to Nahusha").

§ 755b (Ānuṣāsanik.): *Nahusha*, having acquired the sovereignty of heaven, performed both human and celestial acts, for instance *bali* and offering of incense and of light, etc.; and although he had become the chief of the gods, he yet worshipped the gods as in days of yore. But then he was filled with pride in consequence of the boon he had received from all the gods, and he ceased to perform religious actions; for a very long time he used to employ the R. by turns as the bearers of his vehicles; but in consequence of his abstention from religious acts his energy began to diminish; when it was *Agastya*'s turn to carry the vehicle, *Bhrgu* came to the hermitage of *Agastya* (*Maitrāvaruṇī*), and when the latter, mentioning *Brahmān*'s boon to *Nahusha* (that whoever would come within the range of his eyesight would, deprived of all energy, be within his sway), and that *Brahmān* had given him *amṛta*

to drink, despaired of being able to curse him, *Bhrgu* said that he had come at the command of *Brahmān*, and that he would curse *Nahusha* to be a snake, when he insulted *Agastya* by a kick, and this very day he would hurl him down and re-establish *Indra*. *Agastya* became highly gratified (XIII, 99). Asked by *Yudhisṭhira*, *Bhishma* continued [referring to and developing the beginning of XIII, 99: *Nahusha*'s sacrificial rites and presents were obstructed by Rā.]: *Nahusha* ordered R. *Agastya* to carry the vehicle from the banks of *Sarasvatī*. *Bhrgu*, telling *Agastya* to close his eyes, had entered the matted locks of *Agastya*, taking care not to cast his eyes upon *Nahusha*. *Nahusha* urged *Agastya* on with his goad and then struck him on the head with his left foot. Then *Nahusha* was cursed by *Bhrgu* and transformed into a snake, but, in consequence of his gifts, etc., he retained his memory, and, assisted by *Agastya*, pacified *Bhrgu*, who said that *Yudhisṭhira* would rescue him, and then went to the abode of *Brahmān* and informed him, while *Agastya* returned to his own hermitage. *Brahmān* once more installed (caused the gods to instal) *Indra* in the sovereignty of heaven. "Thou hast, O king, rescued *Nahusha* from *Bhrgu*'s curse; he ascended to the abode of *Brahmān* before thy eyes; in consequence of the merits he had acquired through acts of the kind I have mentioned, he succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life, should give lamps" (XIII, 100).

Naigameya, a god associated to or a form of Skanda. § 116 (Vasu, pl.): I, 66, 2588 (son (?) (brother, PCR.) of Skanda, *tasya Çakho Viçakhaḥ ca N°ç ca prshṭhajāḥ*).—§ 498 (Skandotpatti): III, 226, 14367 (*Agnir bhūtvā N°ç chāgavaktro bahuprajo ramayām āsa çailastham*—so. Skanda—*balam kriḍanakair iva*).—§ 508 (Kārttikeyastava): III, 232, 14634 (among the names of Skanda).—§ 615u (Skanda): IX, 44, 2487 (one of the four forms of Skanda, *tasya Çakho Viçakhaḥ ca N°aḥ ca prshṭhataḥ*), 2489 (*kumāro pāvakaḥ prabhuh*).

Naighaṇṭuka, a collection of Vedic words. § 717 (Nārāyaṇīya): XII, 343, 13247 (*°padākhyāna*; so B., C. has *Nirghaṇṭaka*).

Naika, Naikaçṛṅga = Vishṇu (1000 names).

Naikadrç, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Naikaja, Naikakarmakṛt, Naikamaya = Vishṇu (1000 names).

Naikapṛshṭha, pl. (*dh*). § 574 (Jambūkh.): VI, 9μ, 349 (in Bhāratavarsha; C. has by error *°shṭhāḥ*).

Naikarūpa = Vishṇu (1000 names)

Naikasānucara = Çiva (1000 names²).

Naikātman = Çiva (1000 names²).—Do.² = Vishṇu (1000 names).

Naimisha, a sacred forest. § 249 (Arjunavanavāsap.): I, 215, 7817 (*ramyam aranyam*, visited by Arjuna).—§ 369 (Kurukshetra): I, 83, 7073 (*tīrtham*).—§ 370 (Tīrthayātrāp.): III, 84, 8037, 8038, 8039, 8041, 8042 (description).—§ 377 (Dharmyatīrthak.): III, 87, 8302 (in the east).—§ 594 (Mṛtyu): VII, 54, 2098 (visited by Mṛtyu).—§ 607 (Karpap.): VIII, 45, 2086.—[§ 615h (Baladevatīrthayātrā): Requested by *Janamejaya*, Vaiçampāyana related: In the *Kṛta*-age, the ascetics who dwell in *Naimisha* (*Naimishyaḥ*) *lapavinaḥ*, IX, 2159) were engaged in a grand sacrifice (extending over twelve years); many R. came there; after the completion of the twelve years' sacrifice they set out in large numbers to sojourn at the tīrthas; the tīrthas on the southern