

Na-ga ('not moving'), 'mountain,' is a word occurring only in a late book of the Atharvaveda (xix. 8, 1), and then in the Sūtras.

Nagara is in early Vedic literature found only in the derivative adjective, used as a proper name, **Nagarin**, but it appears in the sense of 'town' in the Taittirīya Āraṇyaka (i. 11, 18; 31, 4), and frequently in the later language.

Nagarin Jāna-śruteya ('descendant of Jānaśruti') is mentioned as a priest in the Aitareya Brāhmaṇa (v. 30), and as **Nagarin Jānaśruteya Kāṇḍviya** in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Nagna-jit, King of **Gandhāra**, is mentioned in the Aitareya Brāhmaṇa¹ as having been consecrated by **Parvata** and **Nārada**. The same king is mentioned with his son **Svarjit** in the Śatapatha Brāhmaṇa,² where a remark attributed to one of them on a ritual topic is treated with contempt.

¹ vii. 34.

² viii. 1, 4, 10. Cf. Weber, *Indian* | *Literature*, 132, 134; Muir, *Sanskrit*
Texts, 12, 515.

Nagnā. See **Dharma**.

Nagha-māra and **Naghā-riṣa**. See 1. **Kuṣṭha**.

Na-ciketas occurs in the well-known legend of the Taittirīya Brāhmaṇa¹ (where he is a Gotama, the son of **Vājaśravasa**), and in the Kaṭha Upaniṣad.² His historical reality is extremely doubtful: in the Upaniṣad he is called son of **Āruṇi Auddālaki** or **Vājaśravasa**, an impossible attribution, and one due only to a desire to give **Naciketas** a connexion with the famous **Āruṇi**.

¹ iii. 11, 8.

² i. 1, etc. Cf. Geldner, *Vedische Studien*, 3, 154, n. 1; Weber, *Indian* | *Literature*, 157; Macdonell, *Vedic Mythology*, p. 168.