

one it seems to be intended for the proper name of a man.¹¹
Possibly Nahus was originally a man like Manu.¹²

¹¹ Rv. viii. 46, 27.

¹² Oldenberg, *Sacred Books of the East*, 46, 28; Bergaigne, *Religion Védique*, 2, 324. But Nahus, if it was originally the name of a mythic forefather, cannot have been that of a forefather recognized by all the tribes, for there is no

passage in which it applies to all men. Geldner, *Rgveda, Glossar*, 92, regards Nahus as a tribe, Nahusa as a king. Zimmer, *Altindisches Leben*, 128, leaves the question open. Cf. Muir, *Sanskrit Texts*, 1², 165, n. 7; 179 *et seq.*; 307 *et seq.*

1. Nāka denotes the 'firmament' in the Rigveda¹ and later.² It is often used with the epithet 'highest' (*uttama*)³ or 'third' (*tr̥tiya*)⁴ referring to the threefold division of heaven, parallel to the threefold division of earth, atmosphere, and sky (Div). The Nāka is said to be on the third ridge (*pr̥sthā*), above the luminous space (*rocana*) of the sky.⁵ Elsewhere⁶ the series earth, atmosphere, sky, and the firmament (*nāka*), heaven (*sva*), the celestial light (*jyoti*s), occurs. The word *nāka* is explained in the Brāhmaṇas⁷ as derived from *na*, 'not,' and *aka*, 'pain,' because those who go there are free from sorrow.

¹ i. 60, 10; 125, 5; iii. 2, 12; iv. 13, 5; vii. 86, 1; 99, 2; viii. 103, 2; ix. 73, 4, etc.

² Av. vii. 18, 1; xviii. 2, 47; xiii. 1, 7; Vājasaneyi Samhitā, xv. 10; Pañcaviṃśa Brāhmaṇa, xviii. 7, 10; Śatapatha Brāhmaṇa, viii. 5, 3, 4, etc.

³ Av. iv. 14, 6; xi. 1, 4; Vājasaneyi Samhitā, ix. 10; xii. 63.

⁴ Av. vi. 122, 4; ix. 5, 1, 4; xviii. 4, 3.

⁵ Vājasaneyi Samhitā, xv. 50.

⁶ Av. iv. 14, 3; Vājasaneyi Samhitā, xvii. 67. In Rv. x. 121, 5, the earth and sky (*dyauh*), and heaven (*sva*), and the firmament (*nāka*), are all mentioned.

⁷ Pañcaviṃśa Brāhmaṇa, x. 1, 18; Śatapatha Brāhmaṇa, viii. 4, 1, 24; Nirukta, ii. 14; and cf. Chāndogya Upaniṣad, ii. 10, 5.

Cf. Macdonell, *Vedic Mythology*, p. 9; Max Müller, *Sacred Books of the East*, 32, 50, 56, 57.

2. Nāka is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa.¹ Presumably he is identical with Nāka Maudgalya ('descendant of Mudgala'), who is mentioned in the Śatapatha Brāhmaṇa,² the Bṛhadāraṇyaka Upaniṣad,³ and the Taittirīya Upaniṣad.⁴

¹ iii. 13, 5.

² xii. 5, 2, 1.

³ vi. 4, 4.

⁴ i. 9, 1.