

(*diçāṃ pāṭaṃ*) proclaim "what business of what person shall we do?"; it is called *uttara* (North) because it is superior (*uttara*) to all (V, 111). At the request of *Gālava*, *Garuḍa* carried him (description) to the East, and laughed at his foolish thoughts of casting away his life. At the mountain *Rshabha* they rested for some time (V, 112). On the peak of the *Rshabha* they met with a brahman lady, *Çāṇḍīlī*, engaged in penances; she gave them cooked food; they fell asleep. As *Garuḍa* awoke, his wings had fallen off. It was because he had, out of pity, thought of carrying the lady to the place where *Mahādeva*, *Vishṇu*, etc. (a), live together. She gave him his wings back, having warned him not to contemn women, and they set out, but failed to find the steeds. *Viçvāmītra* met them, and said the time had already passed, but promised to wait for some time more (V, 113). *Garuḍa* explained the etymology of *hiranya* (gold) and *dhana* (wealth), and why gold is not easily obtainable (see the note of PCR. from Nil.); it is guarded by the *Ajāikapād-Ahirbradhnaḥ* and by *Dhanada* (i.e. *Kubera*). They went to *Garuḍa's* friend, the *Rājārshi Yayāti Nāhusha* (of the Lunar race), in *Pratiçhṭhāna*, and told him the matter, and that *Gālava*, when he had paid off his debt, would devote himself to severe ascetic penances and give *Yayāti* a portion of his wealth of asceticism; "as many hairs as there are in a horse's body, so many regions of bliss are attained by him that gives away a horse" (V, 114). *Yayāti*, the performer of 1000 sacrifices, the liberal ruler of all the *Kāçis*, in view of the fact that they had come to him, passing over all the kings of the Solar race, not having the steeds, gave to *Gālava* his daughter *Mādhavi*, always solicited by gods, men, and *Asuras*. *Garuḍa* went away to his own abode, and *Gālava* offered *Mādhavi* to king *Haryaçva* of *Içhvākū's* race at *Ayodhyā*, who was desirous of offspring (V, 115), on the condition that he gave as her dower the 800 steeds of the kind wanted. *Haryaçva* had but 200 steeds of this kind; he therefore got the maiden—who by a brahman had been granted the boon that after each delivery she would be a maiden again—in order to beget only one son upon her, for his 200 steeds. This son was *Vasumanas*. Then *Gālava* offered her to king *Divodāsa* (V, 116), the *Kāçi* king; son of *Bhīmasena*. The same arrangement was made as with *Haryaçva*. She bore him *Pratardana* (V, 117). Then *Gālava* came to king *Uçīnara* in the city of the *Bhojas*, with whom the same arrangement was made. To him she bore *Çibi*. Then *Gālava* took the maiden and went to see *Garuḍa* (V, 118). *Garuḍa* said that the remaining 200 steeds were unobtainable. For in days of yore *Roika* sought at *Kānyakubja Gādhi's* daughter *Satyavati* in marriage, and was requested by *Gādhi* to give 1000 steeds of this kind. *Roika* obtained them at *Açvatīrtha*, and gave them to the king. Performing the sacrifice *Puṇḍarika*, the king gave them away to the *brahmanas*. The three kings had each purchased 200 of them from the *brahmanas*, but the remaining 400, while being transported over the *Vitastā*, were taken by the river (so B.). *Viçvāmītra*, instead of obtaining the 200 steeds wanting, begot *Açhṭaka* upon *Mādhavi*, and gave him the steeds; *Açhṭaka* then went to a certain city (*puram prāyāt tadā Somapuraprabhaṃ*) and *Kauçika* (i.e. *Viçvāmītra*) to the woods. *Gālava* dismissed *Garuḍa*, and returning the maiden to her father, he went into the woods (V, 119). *Yayāti* went to a hermitage on the confluence of the *Gāṅgā* and *Yamunā*, taking *Mādhavi*, *Puru*, and *Yadu* with him, desirous of again disposing of his daughter in a *svayamvara*. There was

assembled a vast concourse of N., Y., G., men, etc., and numerous *Rshis* resembling *Brahmān* himself. *Mādhavi* selected the forest as her lord, practised *tapas*, and adopted a deer's mode of life (*mrgacārīṇī*). King *Yayāti* died after having lived for many thousands of years. The progeny of *Puru* and *Yadu* multiplied greatly. *Yayāti*, resembling a *maharshi*, enjoyed the highest bliss in heaven for many thousands of years. On one occasion, while seated among the *Rājārshis* and *Mahārshis*, king *Yayāti* mentally disregarded all the gods and *Rshis* and men. *Indra* at once read his heart; the dwellers of heaven did not longer know him, and he was soon divested of his splendour (V, 120). For continuation v. *Yayāti* (§ 566).

Gālavasambhava ("born from *Gālava*") = *Prākṛṅgavat*: IX, 2992.

Gālavi ("the son of *Gālava*") = *Prākṛṅgavat*: IX, 2995, 2997.

Gama = *Çiva* (1000 names¹⁻²).

Gambhīra = *Çiva* (1000 names²).

Gambhīrabalavāhana = *Çiva* (1000 names²).

Gambhīraghosha = *Çiva* (1000 names²).

Gaṇa = *Çiva* (1000 names²).

Gaṇā, a mātṛ. § 615u (*Skanda*): IX, 469, 2645.

Gaṇādhipa = *Çiva* (1000 names¹).

Gaṇādhyaksha = *Çiva*: X, 258; XII, 10421 (1000 names¹).

Gaṇakāra = *Çiva* (1000 names²).

Gaṇakartr = *Çiva* (1000 names²).

Gaṇanayaka = *Gaṇeça*: I, 77.

Gaṇapati = *Çiva* (1000 names²).

Gaṇḍā, the wife of the çūdra *Paçusakha*. § 750b (*Bisastainyop.*): XIII, 93, 4417, (4446), (4499), (4530).

Gaṇḍaka, pl. (°aḥ), a people. § 280 (*Bhīmasena*): II, 29, 1062 (in the east, vanquished by *Bhīmasena* on his *digvijaya*).

Gaṇḍakaṇḍa, a *Yaksha*. § 269 (*Vaiçṛavanāsabhāv.*): II, 10, 397 (among the *Yakshas* in the palace of *Kubera*).

Gaṇḍakī, a river. § 221b (*Gāṅgā*): I, 170, 6455.—§ 276 (*Jarāsandhavadhap.*): II, 20, 794 (crossed by *Kṛṣṇa*, etc., on their way from *Indraprastha* to *Girivraja*).—§ 370 (*Tirthayātrāp.*): III, 84, 8091 (*sarvatīkṣhatalodbhavaṃ*, a *tīrtha*).—§ 574 (*Jambūkh.*): VI, 9λ, 325 (among the rivers of *Bhāratavarsha*).—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7647.

Gaṇḍalin = *Çiva* (1000 names²).

Gaṇḍasāhvayā, a river. § 494 (*Āṅgīrasa*): III, 222, 14230 (among the rivers who are mothers of fires, = *Gaṇḍakī*?).

Gandha¹ (personif.), II, 438.—² = *Çiva* (1000 names¹)

Gandhadhārin = *Çiva* (1000 names²).

Gandhakālī = *Satyavati*: I, ††3801 (C. has by error *Gadbha*^o).

Gandhamādana, a mountain. § 11 (*Parvasaṅgr.*): I, 2, 451, 452, 462.—§ 43 (*Garuḍa*): I, 30, 1392 (*parvatagreshṭham*, there *Kaçyapa* was engaged in austerities).—§ 48 (*Çesha*): I, 36, 1567 (there *Çesha* performed austerities).—§ 184 (*Pāṇḍu*): I, 119, 4637 (having crossed *Himavat*, *Pāṇḍu* went to *G.*).—§ 269 (*Vaiçṛavanāsabhāv.*): II, 10, 412 (among the mountains in the palace of *Kubera*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 471 (*Kṛṣṇa* dwelt 10,000 years on *G.*).—§ 330 (*Indradarçana*): III, 37, 1496 (on the way to the world of *Indra* *Arjuna* crossed *Himavat* and *G.*).—§ 419 (*Gandhamādanapr.*): III, 140, 10861 (the *Pāṇḍavas* set out for *G.*).—§ 420 (do.): III, 141, 10892 (*b. G. cannot be reached by means of vehicles, nor by bad people; the impure alone meet with flies, gaddies, etc.*), 10898.—§ 423 (do.): III, 143, 10964 (*b. G. is inhabited by rshis, Siddhas*,