

movements of the stars, and of all auspicious and unauspicious portents; thence its name *G.*; there the ṛshis always waited upon Garga in order to obtain a knowledge of time); IX, 37, 2132, 2134.

Gārgya, one or more ṛshis. § 667 (Mokshadh.): XII, 210, 7663 (*Devarshicaritam veda*).—§ 717b (Nārāyaṇīya); XII, 340, 12959 (*°tejo'bhisambhṛtaḥ Kālayavanaḥ*).—§ 721b (Viçvāmitrop.): XIII, 4β, 254 (a son of Viçvāmitra).—§ 766 (Ānuçāsanik.): XIII, 125, 5996 (*vṛddha°*); 127 (6063).

Gārgya, pl. (*°āḥ*), a people. § 589 (Droṇābhishekap.): VII, 11v, 397 (*Vātsya-G°-Karūṣhān*, had been vanquished by Kṛṣṇa).

Gārhapatya, pl. (*°āḥ*), a class of Pitṛs. § 270 (Brahmasabhāv.): II, 11, 462.

Garishṭha, an ancient ṛshi. § 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).

Gariyasām garishṭha(h) = Kṛṣṇa: XII, 1613.

Gārtsamada, adj. ("belonging to Gṛtsamada"). § 736b (Vitahavyop.): XIII, 30, 2006 (*vaṃçāḥ*).

Garuda, the son of Kaçyapa and Vinatā, the vehicle of Vishnu (Kṛṣṇa), or the emblem of his flagstaff. § 11 (Anukram.): I, 2, 365.—§ 27 (Kaçyapa): I, 16, 1092 (son of Kaçyapa and Vinatā).—§ 32b (Kadrū): In the meantime *G.* came out bursting the egg and ascended the skies. The gods thought that it was Agni, but were undeceived): I, 23, 1239, 1245, 1248.—§ 33 (Āstikap.): Then the gods and the ṛshis praised *G.* and prevailed upon him to diminish his own energy and splendour: I, 23, †1255.—§ 34 (do.): Bearing his brother Aruna on his back *G.* went from his father's home and arrived at his mother's side on the other shore of the ocean and placed Aruna in the east: I, 24, 1262.—§ 36b (Kadrū): *G.* carried the snakes on his back, but ascended too near to the Sun so that the snakes became scorched by the rays of the Sun: I, 25, 1283.—§ 40 (Āstikap.): The serpents promised that if *G.* brought them the amṛta he and his mother should be freed from bondage (I, 27). Having been directed by Vinatā to live upon the Nishādas (*b*) but not to injure the brahmans, and being taught by her how to know who is a brahman, he set out, and, having come to the Nishādas, he raised a great quantity of dust, and opened his mouth; there the Nishādas entered by thousands, being blinded by the dust, and were devoured (I, 28). A brahman who, with his wife of the Nishāda caste, entered the throat of *G.*, and began to burn him, was recognized and relieved with his wife by *G.* (I, 29), I, 28, 1220, (1327); 29, (1343), 1344.—§ 41 (do.): As *G.*'s hunger was not appeased Kaçyapa told him of the elephant Supratika (*b*) and the tortoise Vibhāvasu: I, 29, (1348).—§ 42 (do.): Then Kaçyapa blessed *G.*: I, 29, 1371.—§ 43 (do.): *G.* then seized the elephant and the tortoise and came to the tīrtha Alamba (? Nil. and BR., "without reposing.") (*b*). A banyan-tree invited him to sit on one of its huge branches, but the branch broke (I, 29). *G.* caught the branch with his beak, and perceiving Vāḷakhilyas suspended therefrom with their head downwards he continued to fly with the branch, the elephant, and the tortoise, fearing to kill the Vāḷakhilyas if he should throw away the branch. The Vāḷakhilyas therefore gave him the name Garuḍa (etymology: *guruṃ bhāram samāsādyoddānaḥ*, v. 1390). On Gandhamādana he saw Kaçyapa engaged in ascetic devotions. Kaçyapa propitiated the Vāḷakhilyas (*c*) for him, then they abandoned the bough and went to Himavat to practise ascetic penances. According to the advice of Kaçyapa *G.* flew away for

a hundred thousand of yojanas to a mountain without human beings, there he threw down the bough and ate the tortoise and the elephant. Then he again rose on his wings: I, 29, 1375; 30, 1384, 1390, 1400, 1407, 1413.—§ 44 (do.): Omens foreboding fear began to appear among the gods. Bṛhaspati declared that it was owing to the fault of Indra and the ascetic penances of the Vāḷakhilyas (cf. § 45) that *G.* now approached to take away the soma. Indra then caused the gods to surround and watch the amṛta (I, 30).—§ 45 (Vāḷakhilya, pl.): I, 31, 1436, 1469, 1470 (by the penances of the Vāḷakhilyas *G.* had been born as the lord of winged creatures (*patatrīṇām indraḥ*, v. 1455)).—§ 46 (Āstikap.): *G.* attacked the gods, whom he blinded with dust, and Bhaumana lay as dead on the field. Indra caused Vāyu to dispel the dust. The Sādhyas and the Gandharvas fled eastwards, the Vasus and the Rudras towards the south, the Ādityas towards the west, and the Açvins towards the north. *G.* then slew nine Yakshas, Açvakranda, etc. (*a*), who guarded the amṛta. The amṛta on all sides was surrounded with fire. *G.* then divided his mouth into 8100 mouths, and taking water from many rivers he extinguished the fire. Then he assumed a diminutive body (I, 32), and passed through the spokes of the revolving keen-edged wheel of steel placed before the soma. Then there were two great snakes, who would reduce to ashes everyone who might be seen by them. *G.* covered their eyes with dust, and unseen by them mangled them to pieces. He then flew away with the amṛta, not drinking it himself. He met with Vishnu on his way and they agreed that *G.* should stay above Vishnu, sitting on the flagstaff of his chariot and be his vehicle, and be immortal and free from disease without drinking amṛta. While *G.* was flying Indra hurled his thunderbolt at him. *G.* did not feel the slightest pain, but in honour of Dadhica and Indra and the thunderbolt *G.* dropped a feather, and from its beauty he gained the name Suparna (I, 33). Indra and *G.* made friendship with each other, and agreed that *G.* should not give the soma to anyone for drink. Indra should bring it away after it had been put down by *G.*, and *G.* should feed on the snakes. The snakes declared Vinatā to be free; *G.* placed down the soma on some kuça grass, and while the snakes were performing their ablutions, their daily devotions, and other religious rites, Indra took up the amṛta and returned to heaven. When the snakes licked the kuça grass their tongues were divided in twain, and the kuça grass, from the contact with the amṛta, became sacred from this time (I, 34): I, 32, 1471 (*pakshirāt*), 1477, 1485, 1494; 33, 1509, 1513; 34 (1520), (1528), 1534, 1543.—§ 99 (Aṃçavat.): I, 65, 2548 (among the Vainateyas).—§ 120 bis (do.): I, 66, 2603 (*Vainateyaḥ*, reckoned among the Ādityas).—§ 129 (do.): I, 66, 2635 (*°arunau*, sons of Vinatā).—§ 191 (Arjuna): I, 123, 4830 (present at the birth of Arjuna).—§ 244 (Rājyalābhap.): I, 207, 7575 (*dvīpaksha - G°prakhyaḥ dvāraḥ*).—§ 289 (Arghāharanap.): II, 38, 1395 (*patatām mukham*).—[§ 277 (Jarāsandhavadhap.): II, 24, 945, 946 (*Garutman*, took his seat on the flagstaff of Kṛṣṇa)].—§ 512 (Ghoshayātrāp.): III, 241, 14897 (*rathair G°niḥsvanaiḥ*).—§ 549 (Pāṇḍavapr.): IV, 2, 51 (*patatām iva*, sc. *varaḥ*).—§ 561 (Yānasandhip.): V, 71, 2578 (Kṛṣṇa identified with Arishtanemi, Garuḍa, Suparna).—§ 564 (Mātalīyop.): V, 101, 3800 (*°ātmajāḥ*, enumeration of his descendants); 105, 3674, (3676), 3704, 3705 (*G.* who wished to devour the serpent Sumukha was humiliated by Vishnu, who then threw Sumukha upon the