

gods, Indra and the rest, did not wish to be seen by men they made the land inaccessible making this mountain an obstacle (*durgam cakrur imam deṣam giripratyūharūpakam*); hence men cannot even look at the mountain, let alone climb it; the gods then always performed best sacrifices there; the signs of those sacrifices could even now be seen in the form of the sprawling *dūrvā* grass having the form of sacrificial grass (*kuśa*) and many trees having the shape of sacrificial posts (*yūpa*) (*teṣāṃ etāni līṅgāni dṛśyante 'dyāpi*

bhārata // *kuśākāreva durveyam ... yūpa-prakārā bahavo vṛkṣāś ceme* //) 3. 109. 11-16; (3) Hamakūṭa was one of the mountains seen by Mārkaṇḍeya in the belly of the Bāla (3. 186. 83 = Nārāyaṇa 3. 187. 3) 3. 186. 101. [See Rṣabhakūṭa]

Hemaśṛṅga m. : See Hiranyaśṛṅga.

Haima m. : See Himavant.

Hairaṇvatī f. : Name of a river.

The river flows in the Hairaṇvatavarṣa 6. 9. 5.

ADDITIONS AND CORRECTIONS

Section 1.3

(Names of Literary Works etc.)

p. 184. 1 after the entry Digvijaya add the following entry :

Devarṣicarita nt. : Designation (3. 83. 101) of the text 3. 80. 29 - 3. 83. 95.

Described as one which fulfils the purpose of visiting all *tīrthas* (*sarvatīrthārthasamśṛita*) 3. 83. 101; narrated by the sage Pulastya to Bhīṣma when the latter requested him to describe the fruit obtained by one who makes a round of the earth i. e. of the *tīrthas* on the earth (*pradakṣiṇam yaḥ pṛthivīm karoti ... kiṃ phalam tasya viprarṣe*) 3. 80. 28; (*īṣṇu tīrtheṣu yat phalam*) 3. 80. 29; one who recites it getting up at day-break is freed of all sins (*yaḥ paṭhet kalyam utthāya sarvapāpaiḥ pramucyate*) 3. 83. 101; one who listens always to the merits of the *tīrthas* is pure for ever; he remembers many

of his past lives and enjoys himself in heaven (*yaś cedam īṣṇuyān nityam tīrthapunyaṃ sadā śuciḥ / jātih sa smarate bahvīr nāka-prṣṭhe ca modate* //) 3. 83. 87.

p. 221. 1 before the entry Stavarāja add the following entry :

*Skandajanman nt. : Name of the text comprising the Adhyāyas 3. 213-221 ?

Describes the birth of Kārttikeya (Skanda), his consecration as the general of the army of the gods, his killing the demon Mahiṣa and his followers; if one reads with composed mind this (narrative of the) birth of Skanda he will get prosperity in this world and will go to the world of Skanda (after death) (*skandasya ya idam janma paṭhate susamāhitah / sa puṣṭim iha samprāpya skandasalokyatām iyāt* //) 3. 221. 80.