

44, 48, 49; when the gods gave different gifts to Kumāra, Gaṅgā gave him a divine water vessel which was the source of the nectar (*kamaṇḍalum divyam amṛtodbhavam uttamam*) 9. 45. 45; people call Kumāra differently the son of Pitāmaha, or of Maheśvara, or of Umā, or of the Kṛttikās, or of the Gaṅgā 9. 45. 86; the incident is also alluded to in 3. 207. 4; 13. 27. 87 (*iyam gaṅgā ... guhasṭya rukmasya ca garbhayoṣā*; Nī. on Bom. Ed. 13. 26. 88 : *garbhayoṣā garbhadhārīnī strī*); (iii) Once when the gods performed a *satra* in the Naimiṣa forest (3. 189. 1), they saw a (golden) lotus coming floating on the river Bhāgīrathī; to find out its source, Indra went to the place of the origin of the Gaṅgā (*yatra gaṅgā satatam saṁprasūtā*); he saw there a woman weeping while standing in the water of the river; the tear which fell in the water became a golden lotus 1. 189. 10-11; (iv) When, in former times, Pitāmaha (Brahmadeva) once performed a sacrifice on the Mahendra mountain, Bhāgīrathī was present in the *sadas* (*yatra bhāgīrathī puṇyā sadasyāsīt*) 3. 85. 17; (v) When the fish, reared by Manu, outgrew the size of the large *vāpī*, it requested Manu to take it to the Gaṅgā, the chief wife of the ocean (*samudramahīṣīm ... gaṅgām*); as requested, Manu took the fish to the Gaṅgā and put it in its water; when the fish further so grew in size that it could not move in the Gaṅgā (*gaṅgāyām hi na śaknōmi bṛhatvāc cēstitum prabho*), it requested Manu to take it to the ocean; accordingly Manu pulled it out of the Gaṅgā and took it to the ocean 3. 185. 18-19, 21-22; (vi) Nārada, once early in the morning, descended into the water of the Gaṅgā arising at the Dhruvadvāra to take bath (*pisprkṣuḥ*); Indra also happened

to go there; both of them bathed in its water (*āplutya*) and, with controlled mind, performed *japa*; then they sat down on the bank, covered with thin golden sand, to tell each other stories told by gods and sages narrating holy deeds (*puṇyakarmabhir ākhyātā devaṛṣikathitāḥ kathāḥ*) 12. 221. 6-9; (vii) The two rivers, the Gaṅgā and the Sarasvatī, became the eyebrows of Nārāyaṇa when he assumed a different form by his mighty device (*aśvareṇa prayogeṇa dvitīyām tanum āśṛitāḥ*) to get back the Vedas stolen by the two Dānavas Madhu and Kaiṭabha 12. 335. 43, 46; (viii) Mṛtyu, conceived as a woman (12. 249. 15-18), availing to kill men, went to the river Gaṅgā on the mountain Meru and stood there motionless like a piece of wood 12. 250. 22; (ix) Mārkaṇḍeya saw the Gaṅgā, among other rivers, in the belly of the Bāla (3. 186. 83, i. e. Nārāyaṇa 3. 187. 3) 3. 186. 93; (x) When Śiva asked Umā to instruct him in the duties of women (*strī-dharma* 13. 134. 10), she first wanted to consult the rivers, the Gaṅgā and others, who were expert in that subject (*strī-dharma-kuśalāḥ*); when Umā approached the rivers they appointed the Gaṅgā to address Umā on their behalf; the river told Umā that they felt blessed since Umā held them in high esteem, but it was indeed Umā who was the right person to instruct them in the *strī-dharma*; when the goddess (Umā) was thus honoured by the Gaṅgā she discoursed on the *strīdharmas* to them 13. 134. 17-30; (xi) Once, when the ocean asked the rivers why they carried away large trees but not the small and weak cane growing on their banks, the Gaṅgā told him the reason convincingly giving the grounds 12. 114. 3-7; (xii) Rāma crossed (the Gaṅgā) at Śṛṅgaverapura