

Halin ("ploughman") = Balarāma: III, 10240; V, 4425; VII, 412; IX, 1961; XIII, 6860.

Hamsa¹ ("the swan," also a name of the supreme soul, as becoming the individual soul): I, 2431 (*Nārāyaṇam*, identif. with Kṛṣṇa); XII, 1505 (= Kṛṣṇa), 1605 (do.), 8765, 8766 (*ivaṃ*, etymology), 8767, 10993 (*Sādhyānām iha samvādam h'sya*), 10994 (Prajāpati assumed the shape of a golden swan, (10998), (11031), (11033), (11035), †12864 (= Mahāpuruṣa), 12967 (the first avatāra of Viṣṇu); XIII, 6970 (= Viṣṇu, 1000 names).

Hamsa², a Gandharva king, the son of Arisṭhā. § 130 (Amṛvat.): I, 67, 2718 (*Arisṭhāyās tu yaḥ putro H^oa ity abhiṣrutah | sa Gandhārvapatir jajñe Kuruvamṇavivardhanah | Dhṛtarāshtra ity khyātah Kṛṣṇa-Dvāpāyanātmejah*, i.e. as Dhṛtarāshtra¹).

Hamsa³, follower of Jarāsandha. § 273 (Rājasūyārambhap.): II, 14, 576 (*°Dimbhakau*, among the allies of Jarāsandha), 601 (do.), 604 (vanquished by Balarāma), 605, 606 (on the false report of the death of H., his friend Dimbhaka plunged into the Yamunā), 607 (then also H. committed suicide by plunging into the Yamunā).—§ 275 (do.): II, 19, 765 (*°Dimbhakau*, followers of Jarāsandha).—§ 276 (Jarāsandhavadhap.): II, 20, 768 (do.).—§ 277 (do.): II, 22, 886 (the same as Kauçika, the senāpati of Jarāsandha).

Hamsa⁴ = Sūrya (the Sun): III, 191.

***hamsa**, pl. (*°āḥ*) ("swans"). § 126 (Amṛvat.): I, 66 2622 (the offspring of Dhṛtarāshṭri).

Hamsacūda, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Hamsaja, a warrior of Skanda. § 615u (Skanda): IX, 457, 2570.

Hamsakākiya(m) ākhyāna(m). § 11 (Parvasaṅgr.): I, 2, 543 (i.e. Hamsakākiyopākhyāna).

[**Hamsakākiyopākhyāna(m)**] ("the story of the crow and the swans"). § 606 (Karnap.): There lived on the other side of the ocean a rich *vaiçya* with many children, kind to all creatures. A crow lived upon the refuse of the dishes set before these children. The crow, becoming arrogant, came to disregard all birds. Once, certain swans, having their abodes in the *Mānasa* lake, came to that side of the ocean. The crow challenged their leader, saying that he would display 101 different kinds of motion, doing every 100 *yojanas* in a separate kind of motion: rising up and swooping down, etc. One of the swans said that they knew but that one kind of motion that all birds know, at which the assembled crows laughed aloud. The swans in vain tried to dissuade the crow. They began to fly. Beholding the diverse kinds of flight of the crow, the crows loudly rejoiced, while the swans laughed in mockery. For a moment the swan, with that one kind of slow motion, seemed to yield to the crow. As the swan flew westwards to the ocean, the crow was anxious and became almost senseless at not seeing any islands or trees whereon to perch when tired. At last the swan asked: "What is this kind of flight that thou hast now adopted? thou touchest the waters with thy wings and beak repeatedly." The crow suddenly fell down, and imploring the swan, prevailed upon him to take him on his back and carry him to the shore, and promised never to disregard others.

Hamsakāyana, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhisṭhira).

Hamsakūṭa, a mountain. § 184 (Pāṇḍu): I, 119, 4639 (in the north, crossed by Pāṇḍu).

Hamsamārga, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 90, 377 (only C., in the north-east). Cf. Hamsapatha.

Hamsapada, v. Hamsapatha.

Hamsapatha, pl. (*°āḥ*), a people. § 592 (Samṣaptakavadhap.): VII, 207, 798 (in the army of Duryodhana, only B., C. has Hamsapadāḥ). Cf. Hamsamārga.

Hamsaprapatana, a tirtha. § 374 (Tirthayātrāp.): III, 85, 8229.

Hamsātman = Kṛṣṇa: XII, 1634.

Hamsavaktra, a warrior of Skanda. § 615u (Skanda): IX, 457, 2574

Hamsī, a daughter of Bhagiratha. § 767 (Ānuçāsanik.): XIII, 137a, 6270 (given to Kautsa).

Hamsikā, a celestial cow, daughter of Surabhi. § 564 (Mātaliyop.): V, 102, 3609 (in the southern quarter).

Hanūmad-Bhīma-samvāda(h) ("conversation between Hanūmat and Bhīma"). § 425 (Bhīmakadalikhaṇḍapraveça): *Hanūmat* said that he was the son of *Vāyu* with the wife of *Keçarin*, and the friend of the Sun's son *Sugrīva*, who, together with *Çakra*'s son *Vālin*, used to be waited upon by all monkeys; further, that *Sugrīva* had been driven out by his brother, and dwelt for a long time with *Hanūmat* at *Rshyamāka*, when *Rāma Dāçarathi*, who was *Viṣṇu* in human shape, with his wife and younger brother resided in the *Dandaka* forest, and the *Rākshasa Rāvaṇa* carried away *Sitā*, *Rāma*'s queen, from *Janasthāna*, assisted by the *Rākshasa Mārica*, in the form of a deer marked with gems and gold (III, 147). *Rāma* slew *Vālin* and installed *Sugrīva* in the kingdom; *Sugrīva* sent monkeys to inquire after *Sitā*, and according to the communications of the vulture *Sampātī*, *Hanūmat* crossed the ocean, extending over 100 *yojanas*, saw *Sitā* in the abode of *Rāvaṇa*, burnt *Lankā*, and returned to *Rāma*. *Rāma* constructed a bridge across the deep, and, followed by myriads of monkeys, he slew *Rāvaṇa*, his brother, sons, and kindred, together with all the *Rākshasas*, and installed the pious *Rākshasa* chief *Vibhishana* in the kingdom in *Lankā*, and then returned with *Sitā* to his city *Āyodhyā*, and was established in the kingdom. *Rāma* granted to *Hanūmat* that he should live as long as the history of *Rāma*'s deeds is remembered on earth. *Rāma* went to his own abode after having reigned 11,000 years. From that time all excellent objects of entertainment were, through the grace of *Sitā*, supplied to *Hanūmat*, who constantly stayed there hearing the deeds of *Rāma* sung by *Apsarases* and *Gandharvas* (cf. v. 11, 323). He had obstructed this path of the gods to *Bhīma* with the view that none might defeat or curse him (III, 148).—§ 426: When *Bhīma* asked *Hanūmat* to show him the form he had when crossing the ocean, *Hanūmat* declared this to be impossible, as all things diminish according to the different *yugas*, even the *Siddhas*, gods, and great *rshis*. Then he described the *Kṛta-yuga* (*b*) and the *Tretā* (q.v., § 427), *Dvāpara* (q.v., § 428), and *Kaliyuga* (q.v., § 429).—§ 430: *Hanūmat* was prevailed upon to grant the request of *Bhīma* (see § 426), and showed himself as great as the *Vindhya* or the *Maināka* mountain, and said that he might become as long as he wished; he had himself been able to slay *Rāvaṇa*, but would not obscure the glory of *Rāma*. He pointed out to *Bhīma* the way to the *Saugandhikavana* and the garden of *Kubera*, which was guarded by *Yakshas* and *Rākshasas*, and warned him against plucking the flowers himself, delivering a discourse upon the duties of the four castes, etc. (III, 150).

Hanumat or **Hanūmat**, name of a monkey, the son of *Vāyu* (the Wind). § 11 (Parvasaṅgr.): I, 2, 453.—§ 424