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NOTES

ON THE

NALOPĀKHYĀNAM

OR

TALE OF NALA.

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NOTES
ON THE
NALOPĀKHYĀNAM
OR
TALE OF NALA,
FOR THE USE OF CLASSICAL STUDENTS.

BY
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P R E F A C E.

THE 'Story of Nala' has been already so well edited for English students that it may seem necessary to explain why I have chosen to write notes upon it rather than upon some other Sanskrit work. My reasons were two. First, many years ago I made a careful examination of the case-usages in the 'Nala,' to assist me in the comparative study of syntax : it was therefore most convenient to bring the result of this study to bear upon the 'Nala' itself. Secondly, I wished to write for those who were not acquainted with the Sanskrit character, who (at first at least) did not wish to obtain a technical knowledge of Sanskrit grammar with all its minutiae, but to get such a knowledge of the language as might fit them to commence the study of comparative philology in a more scientific way than is possible without any knowledge of Sanskrit. It was therefore convenient to select a poem which had been already edited in the Roman character : and the Syndics of the University Press kindly agreed to publish these 'Notes' as a companion volume to the text already excellently edited for them with a Vocabulary and a Sketch of Sanskrit Grammar by Professor Jarrett. But the notes may of course be equally well used by those who understand the Devanāgarī character, and have the well-known edition of Prof. Monier Williams ; against which it is only possible to bring the unthankful charge that, with the translation of Dean Milman at one side and every word parsed in the

Glossary, it gives only too much grammatical help to a beginner. For the use of those who do not use Prof. Jarrett's text I have made constant reference to the grammars of Prof. Monier Williams and Prof. Max Müller.

As my notes are intended for classical scholars, I have of course given special attention to comparative grammar. I have not entered into any discussion of etymologies, thinking it best in a work of this description to state merely the undoubtedly cognate words, and to refer for further information to Curtius' *Grundzüge* (tr. Wilkins and England). The second part of that work is so full and satisfactory, that it seemed sufficient to refer to it alone, with but slight reference to other writers. In questions of syntax I had no such book to which to refer: I have therefore discussed them at as much length as seemed advisable here: I have sometimes assumed results of which I hope one day to offer proof in a work upon the origins of syntax comparatively treated, which is at present in an inchoate state. I shall be thankful for criticism upon any of the views herein stated.

The practice of joining together many bases into one long compound is so common in Sanskrit that it must occupy the attention even of beginners. I therefore thought it worth while to give a short sketch of the employment of the same principle in other languages, in order thereby to shew more clearly the immensely greater importance which it has in Sanskrit than in any other language, not excluding Greek.

But while I have mainly adhered to my original purpose of simply teaching as much comparative grammar as was possible in the limits of notes, I felt as I progressed in the work that it was undesirable to omit all reference to the Hindū beliefs and customs which occur so plentifully in the 'Nala.' I had constantly felt the want of help on these points when I first read the poem. Fortunately there now exist books which amply supply it: and I have frequently referred to Dowson's 'Classical Dictionary of Hindū Mythology' (Trübner's Oriental Series)—a capital book, giving just the information which a beginner needs, and to Prof. Monier Williams' 'Indian Wisdom,' and to his little work on 'Hinduism,' published by the Society for pro-

moting Christian Knowledge, both of which works seem to me to be admirably executed. Reference has also been often made to the so-called 'Law of Manu'; I shall be glad if by doing so I may cause in any a desire for further acquaintance with that most interesting book. Dr Muir's well-known work is better adapted to the wants of advanced students.

It will be seen that I have followed Prof. Jarrett's method of transliteration. The great peculiarity of this is the employment of the dot to denote long vowels only; short *i* therefore loses its dot and becomes *i*. This is certainly a very simple and reasonable reform: it offers no difficulty whatever to a reader, and it does not require half an hour to learn to write in this way. But the difficulty of printing from a manuscript so written is very great, and I fear that some slips may have escaped my observation, though I have been as careful as I could. Like Prof. Jarrett, I write *c* to represent the English sound *ch*: I do so with some reluctance, but it is an advantage that a single sound should be represented by a single symbol, and that when *h* follows a consonant it should consistently represent the aspirate of that consonant: on the same principle the *sh*-sound is denoted by *ṣ*: and this mark connects it with the cerebral class. The only point where I part company with Prof. Jarrett is in the notation of the palatal sibilant: this he expresses by *ṣ*: I prefer *ç*, which indicates the origin of the sibilant from an original guttural; and this is of the greatest importance to a philologist: there is much difficulty in keeping distinct in the mind three different sibilants when all denoted by *s* with different diacritical marks—a difficulty which is not found to any great extent with the nasals.

I have to thank Prof. Cowell for some valuable suggestions which will appear in their place. He also kindly revised some of the earlier sheets.

JOHN PEILE.

ADDENDA AND ERRATA.

- p. 17, l. 20, *for* "sa-Varsneyo Jivalahı" *read* "sa-Varşneya-Jivalahı."
- p. 18, l. 15, *after* "genitive in Latin," *add* "and mille takes the genitive regularly in Plautus, e.g. 'mille drachumarum,' Trin. 425."
- p. 21, l. 24, *add* 21 before sakāçe.
- p. 33, l. 7, *for* "Sāvıtı" *read* "Sāvitrī."
- p. 67, 5 lines from bottom, *for* "çırşa" *read* "çırşa."
- p. 87, l. 13, *for* "kalāntarāvrittı" *read* "kalāntarāvrittı."
- p. 157, 11 lines from bottom, *for* "dāvana" *read* "dāvane."

NOTES

ON THE NALOPĀKHYĀNAM

OR

TALE OF NALA.

Nalopākhyāna – Nala + upākhyāna, ‘the Nala-tale’ or ‘tale of Nala.’ The crasis of *a* + *u* into *o* is one of those euphonic rules, or ‘laws of Sandhi,’ i. e. collocation (*sa*m + √*dhā*), which must be fully mastered before a line of Sanskrit can be read. They invariably admit of a physiological explanation: thus *a* and *u* are the extreme points in the series of compound vowels formed by progressively advancing the tongue and rounding the lips (see my ‘Intr. to Gr. and Lat. Etym.’ pp. 94–97, ed. 3): now *o* lies on the line between *a* and *u*, and is therefore naturally produced in the endeavour to combine the two extremes. These euphonic changes enter into our own daily speech, and if our spelling were phonetic would regularly appear in our written language as well as in Sanskrit.

upākhyāna = *upa* + *ākhyāna*, where *upa* has the same force as ‘sub,’ i. e. a diminutive. *Ākhyāna* is formed from *ā* + √*khyā* ‘to tell,’ and means a legendary or historical poem; the line between the two is not drawn in India. The tale is in fact an episode in the third book of the enormous epic the Mahābhārata, which “is not so much a poem with a single subject as a vast cyclopaedia or thesaurus of Hindū mythology, legendary history, ethics and philosophy” (‘Ind. Wisdom,’ p. 371, where a full account of the poem may be found). The third book is called the ‘Vana-parvan’ or ‘forest-section’ and describes the enforced residence of the Pāṇḍava princes in the forest; during which this tale of Nala was recited to them by the sage Vṛihadaçva (see line 1), to encourage them by the account of a similar wandering and subsequent restoration to power.

Observe that the title of the tale is not denoted by a derivative from the name of the chief actor, as the 'Οδυσσεΐα from 'Οδυσσεύς. It is compounded out of two independent bases. This method of composition is so common in Sanskrit, and the traces of it in other languages (Greek, Latin, English) are so numerous, that it is worth while to give a general sketch of the system and to point out the extent to which different languages have employed it. The native division of the Sanskrit compounds may be studied with much profit in Max Müller's *Sk. Grammar*, c. xxiii, more briefly in Benfey's *Sk. Grammar (English)*, § 195—207; and differently arranged in M. Williams' *Grammar*, § 733—781, or Wilson's *Grammar*, § 265—282. A right knowledge of the principles of composition in Sanskrit is important; for the same mental training is given by the analysis of compounds which is given in Greek and Latin by the study of the rules of syntax.

Compounds may be divided into two main classes, (1) where the two (or more) members of the compound are syntactically independent of each other, (2) where one member is dependent on the other by standing to it in the place of an adjective, participle or appositional substantive, a numeral, an indeclinable prefix or a case.

I. Independent Compounds.

These are called in Sanskrit 'Dvandva' (doubling); we may term them 'collective' or 'aggregative' compounds. Each member of the compound is independent of any other, and might stand alone, connected with the rest by a particle, or with the connection only implied by the context. It is in Sanskrit (I think) only that these compounds can be said properly to exist. Two bases (as 'Brāhmaṇa' and 'Kṣatriya') are combined together and declined with dual terminations (as 'Brāhmaṇa-kṣatriyau'): but to express several things of more than one kind, which are either inanimate, or at least not human, the compound is declined in the singular, as 'yānayugyasya' vii 9 'of chariots and horses;' comp. our 'horse and foot' of an army. Often more than two bases are combined and declined with plural terminations (as *deva-gandharva-mānuṣ'-oraga-rākṣasin*, i 29, an acc. plur. of a compound made up of five bases). These compounds are very common in Sanskrit: and when restricted to proper names, or to a list of different species, are not liable to cause confusion: otherwise one part of the compound might be regarded as syntactically dependent on another, and so the meaning would be uncertain. This is perhaps the reason why these compounds fell out of use in Greek

and Latin. Traces of them (but not satisfactory ones, see below at page 5) are to be seen, though very rarely, in derivative words; as in *βατραχομυομαχία* = 'frog-mouse-fighting' (where the first two bases form a Dvandva); also in Latin in the derivative 'suove-taur'lia,' formed from the triple compound base 'su-ovi tauro' + the suffix *-i/i*. One undoubted example is the famous dish-compound beginning *λεπαδοτεμαχοσελαχογαλεο...* in Aristophanes, *Ecl.* 1169: but this is obviously a tour-de-force and alien to the genius of the language.

II. Dependent Compounds.

Here we no longer find two or more bases logically coordinate; we find one base expressing an idea subordinate to another, or a base combined with some preposition or indeclinable word, modifying its meaning. The different classes of this kind distinguished by Sanskrit grammarians are three, called respectively, Tat-purusha, Bahu-vrihi, and Aavyai-bhāva: but, as the Tat-purusha compounds are subdivided into three classes, Tat-purusha proper, Karma-dhāraya, and Dvigu, we may consider the whole number five. The names generally exemplify the nature of the compounds.

(1) Tat-purusha is 'the man of him,' i.e. a compound in which the first member stands as a case to the other, here as a genitive. Such are *Virasena-suta*, i 1, *satya-vādm* (truth-speaker), i 3, *kha-gama* (goer in the sky), i 24 &c.

(2) Karma-dhāraya (i.e. 'object-comprehending') is a compound in which the first member would stand to the second (were the two expressed syntactically) as an adjective or appositional substantive, e.g. *vara-nārī* (excellent woman), i 4, *nara-çirdūla* (man that is a tiger), i 15, where however the determining base comes last, see note, a. l.

(3) Dvigu ('two-cow') is the name of compounds where the first member is a numeral; this class is really only a subdivision of the Karma-dhāraya. It is nearly always neuter.

So far these compounds have agreed in this, that they express a complete idea, some person or thing.

(4) The next class (Bahu-vrihi) differs in that a compound of this sort is no longer a substantive, but is used as an attribute of some other person or thing. Thus *āyata-locana* (i 13) would mean as a Karma-dhāraya 'a long eye:' but it is there (and regularly) used as a Bahu-vrihi, 'long-eyed,' an attribute of some person. The name Bahu-vrihi is itself an instance: it means 'much rice'—but is actually used as an attribute of land 'having much rice.' Just as a Bahu-

vrihi compound may be based on a possible Karma-dhāraya, so also it may be based on a Tat-purusha. Thus at line i 5 apraja – having no offspring, is based on a possible K. D. apraja not offspring, comp. abrahmaṇa = one who is not a Brāhman, &c. : just so prajākama (same line) might be a T. P. – desire of offspring, but is there a B. V. = ‘having desire of offspring.’

(5) The final class Avyayī-bhāva (i.e. the construction of indeclinables—‘avyaya’ - ἄπτωτος) is formed by combining a preposition, conjunction, or other indeclinable word with a base, the result being put in the form of an acc. neuter; e.g. anu-rūpaṃ = ‘conformably;’ yathā-tathā (iii 2) – ‘truthfully.’ This last example shews the principle on which these compounds are formed; if the second part has not the termination of a neuter accusative (as anu-rūpaṃ) the final vowel must be altered so as to get a neuter form, e.g. yathātathā (= ‘in such way, as it is,’ i.e. ‘truly’) becomes yathātatham. It will suffice however if the second base have a termination which can be regarded as neuter, though the word be masculine or feminine when uncompounded: e.g. anu-Viṣṇu after Viṣṇu; and it is regarded as a neuter acc. used adverbially, because there exist neuter bases in *u*, e.g. madhu. This last class of compounds is much more developed in Sanskrit than in any other language: we may compare ὑπέρμωρον in Greek, comminus, eminus, in Latin. But in no other language except Sanskrit could they have been raised into a separate class: and historically considered, their type must have been the neuter of a K. D. compound, to which therefore they should be referred in any attempt to trace the development of these compound words as found in several languages.

Care should be taken in studying these forms to take examples which are true compounds, and not derivatives: e.g. μεγαλόνοια μεγαλονοο + suffix ια, and is therefore not a K. D. but a derivative of a B. V. μεγαλο-νοο = having a great mind. Similarly biennium is not properly a ‘Dvigu,’ but is derived from bienni- (which is a B. V. based on a Dvigu) by the further suffix -ο. We want compounds of two true bases, with no more alteration of the second base than is necessary under the altered circumstances in which it is placed (e.g. sa-bhārya, ‘with a wife,’ i 8, is compounded of sa, and bhāryā ‘a wife,’ but the compound must of course be declined in the masculine, and so the final ā of bhāryā must be shortened): we must also allow final change for phonetic convenience (e.g. semi-animis, which is altered, like so many other adjectives

whose base originally ended in *o*, from semi-animus, which is still found in Lucretius). Where we have an apparent derivative from a compound base (as e.g. in *βατραχομνομαχία*, mentioned above) the history of the word is always uncertain. That compound is not rightly formed to mean 'frog-mouse-fight:' it is not a legitimate T. P. 'battle of frog-mouse,' based on a Dvandva 'frog-mouse,' because *μάχη*, not *-μαχία*, is required; *μαχία* is no word. According to the laws of formation of Greek words, we can call *βατραχομνομαχία* only a derivative, with suffix *-ια*, from *βατραχομνο-μαχο-* - frog-mouse-fighter, and such a compound admits of no satisfactory explanation. Very likely the form *-μαχια* obtained currency from common words like *συμμαχία*, which is a perfectly intelligible derivative form *συμμαχο + ια* - 'the state of allies;' and then was early used instead of *μάχη*, e.g. in *θεομαχία* (Plato) or even *τειχομαχία* (Herodotus). But in the uncertainty as to their history it is well to reject such real or apparent derivatives, though we may thereby lose good examples of composition.

There are some points about these compounds which require a passing remark: more may be found in the special grammars of each language, and (so far as Greek compounds are concerned) in Curtius' 'Elucidations, &c.,' pp. 164—176 (a most suggestive comment) and in the 'Studien,' esp. G. Meyer's articles in vols. v and vi and Clemm's critique in vol. vii.

1. The forms of the bases when compounded sometimes vary from their original form. We have seen that the final base is liable to be affected, in the same way as any other uncompounded base, by phonetic influence: thus in Latin bi-anno becomes bienni with two merely phonetic changes. But the termination of the first base also frequently differs from that in common use: e.g. we have *τειχομαχία* though the base is *τειχες*, or *φασίμβροτος* where a vowel appears which at least has nothing to do with the second base. Here again it seems that euphony is the regulating principle: but its action is (apparently at least) irregular. Thus we might have expected *τειχεσμαχία* as well as *σακίς-παλος*: but probably the *o* is due partly to Dissimilation. Sometimes we must allow for the possibility of variant stems, e.g. *χερ-* in *χέρνυψ*, *χερο-* or *χειρο-* in *χειροθήνη*. The *ι* in *φασίμβροτος* (and in the very numerous similar forms) has been commonly explained as a 'connecting vowel,' i.e. an inorganic sound produced by the desire for euphony. I should acquiesce in this explanation myself: but among the latest gram-

marians some (as Meyer) prefer to regard it as the remnant of a fuller base (see 'Studien,' v 61, &c.), or, as Clemm (vii 13, &c.), refuse to regard the vowel as *consciously* employed to facilitate the combination of difficult consonants, but *unconsciously* produced in connection with those consonants, which, (as λ, μ, ν, ρ, F) by their continuous character, and also by being sonant, are favourable to the production of a parasitic vowel sound¹.

2. Sometimes the first part of a compound belonging to the T. P. class is found in the actual case-form, not in the base: e.g. iuris-consultus, not ius-consultus; Πυλοι-γενής, a loc. compound, 'born at Pylos,' and formed with the locative case and not the base, so also ναυσί-κλυτος, &c.; divas-pati, 'lord of heaven' (see our 'doomsday,' &c.), and we may compare our inverted compounds such as 'man-of-war.' But here again there is reason to think that the number of these compounds has been somewhat exaggerated: e.g. ἄλι in ἄλι-τρυτος need not (as formerly) be explained as a real locative, but only a weaker form of a base ἄλο-, co-existent with ἄλ-. Still many are genuine; but their character is exceptional: e.g. manaso-ruj, 'pain of mind,' for mano-ruj, (akuntalā, st. 57: and, rather often in this poem, accusatives (or apparent accusatives) occur, as param-tapa x 19, sagaram-gama xii 36, viham-ga xii 41, arm-dama vii 10, &c. For other exx. see M. M. Gr. § 514. As a class, they must be regarded as the product of a later period than the true compounds.

3. As a rule where one part of the compound stands in the relation of a case, that part comes first; e.g. θεό-δατος, θυμοβόρος, paricida, brow-beat, &c. Yet there is a considerable class of 'compounds (especially developed in Greek) where the reverse is the rule, e.g. ἀρχέκακος, πείθαρχος, λυσίπνοος, ταμειχρως, &c.

There are parallel forms in Vedic Sanskrit (see Meyer, 'Stud.' v 26) such as 'tarad-dveṣas' 'enemy-conquering,' an epithet of Indra, in which the weak participial base 'tarad' comes first. The explanation seems to be rightly given by Meyer. Compounds must date from the earliest period of the Indo-European language: in fact the verb itself, e.g. bhara-ti, 'he bears,' is nothing but a compound = 'bearer-he;' though the second base has been corrupted. Now in that stage of the language, before the case-suffixes had any existence, it was only possible to distinguish in a sentence subject from object by position: the base which expressed the subject would come before

¹ For regular Sanskrit variations in form, see M. M. Gr. §§ 516, 520, 528, 531.

the verb; that which expressed the object, afterwards. The same rule would hold at first for compounds: where one base had a verbal force, the other base, at least when expressing the object, would naturally come second. Afterwards—long indeed before the separation of the languages—when the case-forms were established, the reason for the order ceased, and the governed base could stand either first or second. That this is a true account of the matter is rendered probable by the history of the compounds both in Sanskrit and in Greek: in Sanskrit those in which the governing base precedes occur only in the Vedic hymns—except a few which are found in later times crystallised into proper names, e.g. Jamadagni ‘honouring Agni.’

As to form the Greek compounds of this character are well divided by Clemm (*‘Studien,’* vii 63, &c.) into those in which the first base shews a σ , and those where it does not. In this latter class there is a great similarity observable between the base and the corresponding verbal present base; e.g. in the forms ἐχέ-φρων, ἐπιχαυέ-κακος, πείθ-αρχος, &c. Of the ‘sigmatic’ class by far the commonest type is that in which the first base resembles a verbal noun in $\sigma\iota$, e.g. λυσί-πονος, ἑλκεσί-πεπλος, ῥαψ-ωδός: here the explanation is doubtful, and probably no one will suit all cases: Clemm (*ib.* p. 51) mentions no less than six: the one which appears to me to suit most passages is that which regards the $\sigma\iota$ as weakened from $\tau\iota$, which was used to form a verbal noun of the agent (cf. μάν-τι-ς, πόσις for πο-τι-ς, Sanskrit ‘pa-ti’, and in Latin ‘hos-ti-s,’ &c. In later usage this suffix chiefly formed feminine nouns denoting operation: but there is sufficient evidence for the older masculine forms. Fuller details may be found in the articles by Clemm and Meyer.

4. There is a tendency, especially as a language ages and loses its original freedom, to add on to a genuine compound a suffix, apparently meaningless, which assimilates it to a derivative; it is not really a derivative, for the suffix introduces no change of meaning. Thus in classical Sanskrit the suffix *-ka* is often added: e.g. at ii 24, śaṅka \dots sa + Agni + ka, and xii 13, vyūḍhoraska, ‘broad-chested,’ from vyūḍha + uras + ka: for special rules respecting this suffix, see M. M. Gr. § 528. 18—21. Just so in English we add *ed*, as though the words were past participles—e.g. ‘barefoot-ed,’ ‘lion-heart-ed,’ ‘pale-face-d;’ nay, we have turned ‘shame-fast’ into ‘shame-faced.’ In Greek this is not so common: yet in the Hesiodic ἀβούρης = ἀ + βοφο + τα we see an instance of this affection for some common formation.

5. Not uncommonly one of the bases in a compound (generally the last) is not found separately existent. Thus we have ἀγχίμαχος, ἀγχίμολος, &c. in Greek; but no bases μαχο- or μολο-; we have in Latin 'icola,' 'paricida,' and very many others of the sort, but no 'cola' or 'cida.' It might therefore be maintained that these were not compounds in the strict sense, but derivatives. But there are no such roots as ἀγχεμαχ or 'paricid' from which to form the corresponding nouns by the suffixes *o* and *a*. We must therefore refer such compounds to a creative period in language (such a period as our own Elizabethan age), in which they were consciously modelled on the analogy of genuine compounds. In Latin the greater part are demonstrably old, for they are formed by the suffix *a*—not *o*, the later and almost universal form of the same suffix. Others (also a numerous class) such as 'merobiba,' are doubtless the coinage of the dramatists.

I give here a scheme of compound nouns, as found in Sanskrit, Greek, Latin, and English. It is arranged so as to shew the development of the compound in two ways.

I. When read horizontally, it will shew (1) the compound containing an idea complete in itself; (2) the compound expressing an idea referred to something else—the Sanskrit Bahu-vrīhi compound; (3) that compound referred to some one person or place only, and so crystallised into a proper name.

II. When read vertically, it will shew the progress from the loosest to the closest combination of the parts. Naturally those compounds of which one part is not found alone appear low down in the list. Those compounds which are appositional in character stand at the top, whether the first member be an adjective or a substantive: in these there is the least necessary connection. The compounds where the first part is a numeral or any indeclinable word come in the middle; though the indeclinables might have claimed the lowest place. But it is practically more convenient to take them with the numerals; and the numerals come most naturally after the nouns. Not seldom it is possible to analyse a compound in more ways than one: thus 'vineyard' might come under the case-compounds, as 'a yard (i.e. garden) of' or 'for vines.' I may add that the frequency of every kind of compound must not be inferred from the number of examples given: in general I have given only one in each language, except when it seemed desirable to give more because of some difference of form.

SCHEME OF DEPENDENT COMPOSITION OF NOUN-BASES.

		1. Idea completely contained in the compound :	2. transferred (generally) to any other person or thing :	3. restricted to one person only.
First part of compound	Adjective.	Sk. <i>vara-nārī</i> <i>ἀνδρόλης, ὠμογέμων, ἀλγέμοναυτις, κακογέμων</i> Gr. <i>sacriportus</i> <i>Eng.</i> midsummer, Goodman, in-will, halfpenny	mahā-bāhu, bahu vr̥hi <i>κακογέμων, μελεγχίτων, πολύχυρος</i> multiceps, flexipes barefoot	'Ερεοκλέης Ahenobarbus Hot-pur, Longshank
	Participle.	Sk. <i>Lat.</i> <i>Eng.</i>	saṃyat-endriya, bṛhad-bhānu (Vedic)	Vṛhad-aṃva
	Substantive.	Sk. <i>Gr.</i> <i>Lat.</i> <i>Eng.</i>	dhvāna-pāra, ghāna-nyāna, <i>ἀελλόποις, μελεγχίτης, ποδόδεκτιλος</i> anctumnus clay-cold, blood-red	'Ανδροκλέης Ironsides
First part indeclinable.	Numeral.	Sk. <i>Gr.</i> <i>Lat.</i> <i>Eng.</i>	dvipad <i>πενταέτης</i> bipernis twofold	
	Ind. clivable particle.	Sk. <i>Gr.</i> <i>Lat.</i> <i>Eng.</i>	apraya, subrid, sabhārya, atguri <i>ἀπρας, εὐκλέης, ὁμότεγχος, υπέρβρεος, ἀμώμαίπτελλος</i> innumery, semianinus, consors, excors, declivis untrue, sam-blind, well-bred, overbold, downcast	Περακλέης
One part in case-relation.	Case (other than acc.).	Sk. <i>Gr.</i> <i>Lat.</i> <i>Eng.</i>	prajā-kūna <i>θεοδμήτος, ὀρχέαικος, πείθαργος, ἀξιοδόργος, τοσίθεος</i> multi-fidus, altironans, a.m.potens, menirivagus sea-sick, fire-proof, shame-fast, sea-faring	Υνδυσθίρα 'Αλακμέδων, 'Αγγεφόρ
	Acc. of object.	Sk. <i>Gr.</i> <i>Lat.</i> <i>Eng.</i>	veda-vil, loka-krit, satya-vānu <i>πλῆγνιπτος, λυσίπνοος, πέρσετολης, δακέθυμος</i> trugifer, hexanimus ear-piercing, life-giving	Jav. iad-agui 'Ασι-κλέης Lack-land

CANTO I.

Vṛihadaçva for Vṛihadaçvas, the *s* falling out after short *a* before any other vowel: M. W. Gr. § 66. M. M. § 85.

uvāca, 3 sing. perf. of $\sqrt{\text{vac}}$, = $\sqrt{\text{vak}}$, whence voc-o, vox, &c., Gr. *ἔπος*, &c. The form is irregular: it is corrupted from va-vāc-a, in which the *a* of the root (standing between consonants of which the last is not compound, M. W. Gr. § 375. M. M. § 327) is lengthened regularly. But the reduplicated syllable *va* is weakened to *u*, as generally happens when the verb begins with *v*. (M. W. § 375, c. M. M. § 328. 2.) Sometimes the root itself is weakened, as in the indecl. participle *uktvā*, *infra* i 32: cf. *usita* from $\sqrt{\text{vas}}$, ix 10.

These two words are hypermetrical, and are generally found at the beginning of each Canto to mark the teller of the tale. They are also found sometimes (as in Canto II) in the middle of the Canto, in order that the words of some speaker may be kept in the direct statement. The Sanskrit did not develop the mysteries of the *oratio obliqua*: see note on i 32. . .

- 1 **āsīd** for āsit, irregular 3 sing. imperf. of $\sqrt{\text{as}}$ 'to be.' M. W. Gr. § 581. M. M. App. no. 173.

nāma, accusative of closer definition. So Xenophon, Anab. 1. 2. 23, *παραπὸς Κύνδρος ὄνομα*, and a few other accusatives are so employed; but this use of the case was naturally limited; others were employed for it, because they gave the sense more plainly. In Latin it is almost confined to parts of the body, e.g. *palo pectus tundor*, Plaut. Rud. 5. 2. 3. *Nāma* is often so found in Sanskrit, but generally it has lost its primary sense, and serves merely as a strengthening particle. See xi 4 and note.

upapanno, p.p. of *upa* + $\sqrt{\text{pad}}$ (M. W. Gr. § 540, M. M. § 442): often used, as here, = 'provided with,' 'possessed of'; a peculiar exten-

sion of meaning as the verb = 'to arrive at,' 'attain to.' *Sampāna* has the same force, i 13.

guṇair iṣṭai, rūpavān = *guṇais iṣṭais, rūpavān*. The final *s* of the instrumental *iṣṭais* would become *r* before a soft letter; but that soft letter being also *r*, the first *r* is dropped; *M. W. Gr.* § 65 a. *M. M.* § 86. *iṣṭa* is p. p. of $\sqrt{\text{is}}$ 'to wish,' of which the present base *iccha* occurs ix 32. It = 'desired' or 'desirable,' 'choice.' For the root (originally $\sqrt{\text{is}}$) see *Curt. Gr. Et.* no. 617. It occurs in Greek *ἰόςτης* and *ἱμερος*, where the rough breathing seems to arise from the misplaced *s*, as in *ἡμεῖς* from 'asmes.'

kovidaḥ = 'very knowing.' *Ko* is an intensive prefix, as in *komala*, 'very soft.' It may be identical with the interrogative pronominal root *ka:* and the compounds such as 'kimpuruṣa' (= 'a bad man,' apparently condensed from 'what? a man!': see for exx. *Hitop.* 1033) give some colour to the supposition. But the form is peculiar. It occurs again, xx 19.

2. **atiṣṭhad.** *M. W. Gr.* § 269.

manujendrāṇām, a T. P. compound, 'king of men.' **Manuja** 'man' (*Manu* + *ja* from $\sqrt{\text{jan}}$ orig. $\sqrt{\text{gān}}$ whence *γένος*, *gigno* &c.) is literally 'born of Manu' the progenitor of the human race—or rather one of the fourteen so-called Manus, either the first (the mythical legislator), or the seventh, also called *Vaivasvata*, the Manu of the present age, in whose time the flood took place which left him as the sole occupant of the earth which was again peopled from him. See *Dowson, Class. Dict. s.v. Manu*: and for a translation of part of the story of the flood from the *Ṣatapatha Brāhmaṇa*, see *M. Williams, 'Indian Wisdom,'* p. 32.

Indra, the name of the Sky God, the chief deity of the older Hindū mythology, see note on ii 13. The word is used here as often in compounds -- 'king': i.e. *pārthivendra* v 40, *gajendra* xii 54: cp. *mahendraṃ sarvadevānām*, iv 11.

mūrdhni, 'at the top of,' locative of *mūrdhan* 'head,' the *a* being lost in the weak cases of the singular, as in *nāman*, *M. M. Gr.* § 191. This locative sense 'upon' is a natural development of the primary sense 'in,' but is not a very common one. In Greek we have the dative-locative in this sense, e.g. *Il.* 5. 32, *ἄγρια πάντα τὰ τε τρέφει οἴρεσιν ὕλη;* and in Latin the same, e.g. *Verg. Aen.* i 501 *fert umero pharetram*. But the somewhat metaphorical sense which the case bears here is probably not found in Greek or Latin; except perhaps in some prepositions which were originally the locative cases

of nouns now lost, such as **ṽperi* (implied by *ṽpēṛ* and *ṽpēṛ*) which points back to original **superi*, a locative of a lost noun meaning 'height.' Similarly, if the other cases of *mūrdhan* had died out, we should have called the surviving *mūrdhm* a preposition and translated it 'above.'

uparī, 'above'; it *may* be the same as *super* and *ṽpēṛ*, but the absence of the *s* is peculiar. See Curt. Gr. Et. no. 392. Note the reduplication in 'upary uparī.' Comp. *punaḥ punaḥ* x 3, *muhur muhuḥ* xi 20, *dvāri dvāri* xxv 7, &c.

tejasā, instrumental of *tejas*, 'brightness,' 'splendour.' See iv 26 note.

3. **brahmaṇya**, 'fit for a Brahman,' and so 'pious.'

vedaviç çūro, i.e. *veda-vid çūro*, 'learned in the Veda, heroic.'

For the Vedas see note on vi 9. **çūra** is probably connected with Greek *κύριος* and *κύριος* (see Curt. G. E. no. 82) and is not to be confounded with *sura*, a God, ii 13 note. It should be carefully remembered by young philologists that this palatal ç in Sanskrit is regularly a corruption of *k*. Thus *çi* to lie is the Greek *κῆμα* in *κῆμα*, çvan 'a dog' is *κύων*, *çru* 'to hear' is *κλυ* in *κλύω*, &c. The gutturals have been more corrupted in Sanskrit than in the classical languages. By the side of this corruption, and of occasional cases of Labialism (e.g. *çlap* = Gr. *λακείν*, Lat. *loqui*, see vii 16 note), we have the peculiar Sanskrit weakening of *k* into *c* (our *ch*-sound which arose in the same way, as in 'church' from 'kirk'), e.g. *catur* - quattuor, regularly found in reduplicated tenses, e.g. *cakāra*, perfect of *çkar*; also the parallel change of *g* into *j* as in *çjan* for orig. *çgan* mentioned above.

akṣapriyaḥ 'a lover of dice,' a genitively dependent T. P. compound. Gambling was a favourite, albeit unlawful, amusement of the heroes of the Hindū Epics. It is prohibited in the *Mānava dharma-çāstra* (commonly called the 'Law of Manu'); e.g. ix 221, where the king is ordered to exclude all gaming from his kingdom, because it causes the destruction of princes; and *inf.* 225 "gamesters, public singers and dancers, revilers of scripture, open heretics, men who perform not the duties of their several classes, and sellers of spirituous liquors, let the king instantly banish from the town." It may be suspected that what was a vicious habit in the lower orders was no vice when practised occasionally in a palace. At xiv 20 skill at the dice is mentioned as one of the accomplishments of king *Ritā-parṇa*. *Yudhishtīra* himself the chief of the *Pāṇḍava* princes gambles away all his money, land, and even *Draupadī*, the common wife of the

five brothers: in consequence of which they are obliged to give up the kingdom to Duryodhana for twelve years and to live in the Kāmyaka forest. The story of Nala is similar: hence that tale, as told to Yudhishtīra, naturally recounts Nala's taste for dice among his other high qualities.

***satya-vādi**, 'truth-speaking.' Vādin is a derivative of vāda 'statement,' formed by adding the suffix *-in*, a common formative element in Sanskrit, but not in other languages. So in line 1 *balin* is formed from *śāla* 'strength.' See M. W. Gr. § 85 VI: a useful list of Sanskrit formative suffixes is given §§ 80—87, and should be carefully read: the suffixes common to other languages should also be studied in Schleicher, 'Compendium,' §§ 215—236.

akṣauhiṇi, 'a complete army,' from *akṣa* (axle, *axi-s*, ἄξων, also used of the whole car, not the same as *akṣa*, dice), and *ūhini* 'an assemblage,' perhaps from *√ūh* = *√vah* 'to bear,' and with *vi* 'to arrange.'

4. **ipsito**, p. p. of *ipsa*, irregular desiderative (M. W. § 503) of *√āp* 'to get' (*apiscor*, &c.), - 'to desire:?' comp. *abl-ips-u*, v 2. 'Desired of noble women.' *Vara* - 'better' from *√vri* 'to choose' iii 6 note; it is 'best' i 30, or 'excellent' as it might be rendered here: as a subst. it comes below, i 8. Note the genitive of the agent, so called, really only an extension of the subjective genitive. It is frequent in this poem with the perf. part., v 17 *me Nisadho vṛtaḥ*, ix 29 *bhūṣaṁ mataṁ*, xiii 40 *me pīpakṛitaṁ kṛitaṁ*, xvi 12 *iṣṭaṁ samasta-lokasya*, ib. 32 *bhṛātur iṣṭaṁ dvijottamaṁ*, xvii 41 *taṁ naṣṭaṁ ubhayaṁ tava*, xxiv 3 *parikṣito me Vāhukaḥ*: less frequent with the fut. part.; i 20 *hantavyaḥ te*, xii 29 *ko nu me viṭha praṣṭavyaḥ*, xix 15 *prabaddhavyā na te vayan*. Compare the English 'seen of me;' but the origin of this use may be different. In Greek the genitive is no longer so used alone, but helped out by *ὑπὸ* for the sake of clearness: probably it represents an original ablative. Generally in Sanskrit the instrumental is used to represent the agent (about 145 times in this poem), not distinguished, except by the sense, from the same case used of the instrument (about 135 times in this poem). In Latin the ablative had originally both functions (either borrowed from the instrumental, or pure ablative denoting the origin of the action): but, as is well known, the agent-ablative was almost universally distinguished from the instrument-ablative by the addition of *ab*. See note on *hrīdā* i 18, and, generally, 'Primer of Philology,' c. v §§ 45, 46.

samyatendriyaḥ, 'sense-restrained.' *Samyata*, p. p. of *sam* + *√yam* v 27 and xxv 22 notes. *Indriya*, an organ of sense, including the five organs of perception, eye, ear, nose, tongue, skin, and the five organs of action, voice, hand, feet, anus, penis; an eleventh, 'manas' or mind is internal, the others being external, and is an organ both of perception and of action: see *Manu* ii 89—92. It is the subjugation of sense, i.e. the abstinence, so far as possible, from either passion or action, which is the chief help along the road which leads each man through different lives upon earth to the final felicity of Brāhmanism, absorption into the Supreme Being: see M. W. 'Hinduism,' pp. 49—52. In *Manu* ii 98, 99 we find "He must be considered as really triumphant over his senses, who, on hearing and touching, on seeing and tasting and smelling, neither greatly rejoices nor greatly repines. But when one among his organs fails, by that single failure his knowledge of God passes away as water flows through one hole in a leathern bottle." This restraint is the duty alike of all; but, perhaps because of his greater opportunity for indulgence, it is specially enjoined on the Kshatriya, or man of the second caste (see *ib.* pp. 34, 57, &c.), from which kings were chosen. Thus in *Manu* i 87—91, where the special duty (*dharma*) of each caste is laid down, the duties of the Kshatriya are summed up as 'defence of the people, almsgiving, sacrifice, and reading of the Veda (cf. *veda-vid*, line 3), and *absence of attachment to objects of sense* (*viśayeṣu aprasakti*).'

rakṣitā, nom. of *rakṣitr* (*√rakṣ* iii 10, &c., orig. *√ARKS*, secondary of *√ARK*, ἀλέξω, where ε is auxiliary, *Curt. G. E.* no. 581; cf. *√vaks*, Gr. αὔξ, formed from simpler *√aug* in αὔγω, *ib.* p. 67) 'the protector,' i.e. of the people. See last note.

dhanvinām, formed from *dhanu* 'a bow' by suffix *-in*, see note on *vādm*, last line.

çreṣṭaḥ, 'best,' superlative of *çreyas* 'better' (see x 10), has no corresponding positive; but is connected with *Çrī*, the deity of plenty.

sākṣād, &c., 'in appearance like Manu himself,' see note on line 2. *Sākṣāt* must be regarded as the abl. of a compound *sākṣa* (though no other case is found)—not as compounded of *sa* and *akṣāt*. A similar compound is *sakāça* (i 21, *Damayanti-sakāça*—in the presence of *Damayanti*); also *sārdham* (ix 7 note), *samakṣam*, 'in presence of,' where the parts of the compound are the same as in *sākṣāt*, but a different case is used. *Akṣa* 'an eye' (*oc-ulu-s*) may be

the same word as akṣa, 'a die.' Other ablatives used as adverbs are samantāt xii 39, na-cirāt ii 22, xvii 24: also samipatas vi 4, see note.

5. **parākramah**, 'prowess,' parā + kra.ma from √kram, 'to go,' ix 6 note. Parā is an interesting form: it is the old instrumental of para, ii 2 note, (pareṇa also is found in the same adverbial use), and like Greek *παρά* meant at first 'by the side of,' and then received a variety of secondary meanings: here it is apparently - 'beyond,' cf. *παρὰ δέρας*, &c.: but most commonly it gives the word a bad sense, just as the identical *ver-* in German (*verkehren*, *verlegen*, &c.) and O. English *for* in *forego*, *foredone*, *forspent*, &c. See Curt. Gr. Et. no. 346. Cf. *parāsu*, xi 38 note: also *paras* in *parākṣa*, xx 12.

sarvagunair - *sarvair guṇair* - a good instance of the Sanskrit love of compounds.

yuktaḥ, 'joined to,' and then 'endowed with,' much like *upapanna* above. It is p. p. of √yuj, orig √yug (ζεύγνυμι, *iungo*): but in Sanskrit the range of secondary meanings of the compounds (esp. with *in* and *pra*) is much greater than in the other languages.

prajā-kāmaḥ, 'offspring desire,' used as a B. V. 'having desire, &c.' *kāma* is from √kam (*amo*), see note on *kān-kṣanti* ii 23.

sa, often inserted thus in the final clause of a sentence; it reminds us of the Latin *ille* (e.g. *Aen.* 7. 805); but it has not the same emphatic force, being indeed often redundant. Observe that *sas*, the nominative of *sa*, drops the final consonant before all consonants. M. W. Gr. § 67, M. M. Gr. § 87.

6. **prajā-'rthe**, 'for the sake of' (lit. 'in the matter of) offspring,' the locative of *artha* used adverbially, but generally *artham* is found in this sense.² For the general force of *artha* see note on iii 7.

The desire for offspring—especially for a son—was almost as strong in a Hindū as in a Jew, though for a different reason. An important part of Brahmanism is the daily worship of departed ancestors (*pitṛi-yajña*) required from every 'twice-born' man: hence the need of offspring to perform the so-called *Śrāddha* ceremonies (for which see M. W. 'Hinduism,' 66—68, comp. also 29 note), whereby the progress of the deceased through the intermediate stages between different lives is accelerated. This efficacy of a son appears in different parts of the *Mānava* code: e.g. iii 37, where the son of a wife married by the Brāhma, or most approved, marriage-form is said to redeem from sin ten ancestors, ten descendants, and himself: again at vi 37 it is said that if a Brāhma have not read the *Veda*, not begotten a son, and not performed sacrifices, yet shall aim at final

beatitude, he shall sink to a place of degradation. Compare also the fanciful derivation of putra 'a son,' given Manu ix 138, "since the son delivers (trīyate) the father from the hell called 'put' (see note on vi 13) he was therefore called 'puttra' by Brahmā." Hence we frequently find mention of great sacrifices performed by kings to the gods, or great penances undertaken for the sake of offspring.

akarot, 3 sing. imperf. of $\sqrt{\text{kr}}$ 'to make' (orig. $\sqrt{\text{kar}}$, creo), M. W. Gr. §§ 355 and 682. **yatnam**, see note on xv 4.

susamāhitaḥ, p. p. of $\text{sam} + \text{ā} + \sqrt{\text{dhā}}$ ($\sqrt{\text{dha}}$, $\tau\theta\eta\mu\iota$, con-do, &c.). The prefix *sam* intensifies, just as *con* does in Latin: *ā* gives the sense of 'intent,' 'set upon' a thing: so xxii 2, Hitop. 2307. *Samādhi* and *samādhāna* = 'abstraction.' *Hita* (alone) = 'friendly' viii 4, ix 20, &c. *Avahita* has the same force as *āhita* Megh. 98: compare Latin 'deditus.' For *vi* + *hita* see v 19 note.

abhyagacchad, 3 sing. imp. of $\text{abhi} + \sqrt{\text{gam}}$. The present base *gaccha-* probably $-\beta a-\sigma ko-$: see Curt. G. E. vol. 2, p. 365 (Eng. tr.).

brahmaṛṣiḥ, i.e. *brahma* (for *brahman*) + *ṛṣi*, a sage of the priestly class, such as *Vasishtha*. For the *Rājārshi* (or sage of the royal class—inferior to the *Brahmarshi*) see M. Williams, note on Śak. p. 38: such were *Purūravas* and *Viçvāmitra*. The *devārshi* (see ii 13 note) is higher than either. The *Maharṣis*, 'great sages' are produced by the ten *Prajāpatis*, Manu i 36.

7. **toṣayāmāsa**, 'made glad,' from $\sqrt{\text{tuṣ}}$ 'to be glad:' note this peculiar periphrastic perfect of verbs declined in the 10th class (including causals), see M. W. Gr. § 490. M. M. Gr. § 342. It is made up of two originally separate words, the $\sqrt{\text{as}}$ 'to be' and the acc. of a verbal noun. For the acc. so used cf. the Homeric $\acute{\alpha}\kappa\eta\nu$ *ēōan*; the use of 'uenum ire,' 'pessum ire' in Latin is somewhat similar, but less strange.

dharmavid, i.e. knowing the duty of giving presents (to a *Brahman*), see i 4 note. For the general idea of *dharma* see x 24 note.

mahiṣyā, 'with his queen'; the sociative use of the instrumental case, but helped out by *saha* (= *sa*). It is found alone about 23 times in this poem, and 22 times with a preposition, *saha* or *sārdham*: see vi 2 note. *Mahiṣa* and *mahiṣi* are properly the buffalo (as at xii 9), but used to express size and dignity. This comparison of men with beasts is not uncommon: e.g. *Nala* at i 15 is called 'the tiger among men' (*nara-çīrḍūla*).

rājendra, note on i 2. These vocatives frequently occur; cf.

viçim pate, i 31, 32 they are addresses to Yudhishthira, first of the Pāṇḍavas - also called Kaunteya (i 17) i.e. son of Kunti, Bhārata (i 6) i.e. descendant of Bharata: and they merely fill up the line, often weakly.

suvarcasam, acc. of suvarcas, M. W. § 165 Varcas 'brightness,' 'splendour,' but (Vedic) 'energy,' 'activity.' It agrees with tam, though it stands so far away from it. Possibly the order may be intentional, 'with hospitality as being very glorious' i.e. 'according to his glory.' But we do not find in Sanskrit epics the nice arrangement of the words which we have in Homer and Vergil.

8. **prasanno**, p. p. of pra + √sad (sedeo, ἴδω) = 'settled down', it 'clear' (of water) xii 112, nadīm ramyaṁ prasanna sahlām: here it = 'calm,' 'propitious,' 'well disposed to,' in which sense the verb also occurs xii 130, no...Maṇbhadrāḥ prasidatu. Prasāda - 'favour' xvii 39, Hitop. 1190. For √sad with m see x 5; with ā, x 7 note.

sabhāryāya, 'with his wife,' dative agreeing with tasmai. Sa-bhārya is a B. V. compound of sa and bhāryā 'a wife,' and must of course be declined in the masculine. It is as though we could say in Greek ἀνὴρ ἀμύγυρος or in Latin 'vir conuxor.' So xv 8 sa-Varsheyo Jivalah, 'having V. and J. with him.'

dadau, M. W. § 373, M. M. § 329. **varam**, 'a boon,' as v 34, = 'a thing to be chosen,' from the first meaning 'choice' (√vr̥).

kumārāṁca, i.e. kumārān ca, by Sandhi. M. W. § 53, M. M. § 74.

mahāyaçāḥ, 'of great splendour.' Note that mahat in K. D. or B. V. compounds becomes mahā: M. W. § 778, M. M. § 517. Yaças (decus) is from √DAK (δοκέω, δόξα) and is equivalent to δόξα in meaning: see next line where it occurs twice, once as the quality of the person, once as the external repute. Daças is another form. In yaças the *y* is parasitic and has expelled the *d*. Curt. Gr. Et. no. 15.

10. **tejasā**, 'by her brilliance': so at iii 13 she by her 'tejas' surpasses the moon. See note on iv 26 for further meanings.

çriyā, instr. of çri 'beauty' (M. W. § 123, M. M. § 220). The word has commonly a secondary sense of 'wealth,' 'prosperity,' and is often used of the goddess thereof, personified, infra i 13. There seems little distinction in the use of the epithets in this line.

saubhāgyena, 'prosperity' but also 'charm,' 'attractiveness.' Secondary noun formed from subhāga by vṛddhi of *u* and new suffix *ya*. For bhāga see x 14 note.

lokeṣu, 'among the folk,' a colloquial use of *loka* 'place,' 'world.' So inf. i 15: compare also *loke*, xix 6.

11. **vayasī prāpte**, 'when the period of life was come,' a locative absolute, the commonest construction in Sanskrit, about 36 instances occurring in this poem. See my 'Primer of Philology,' c. v § 47. *Prāpta*, p. p. of *prā* + *√āp* 'to get,' has this secondary force at iii*20, v 1, xviii 18 *amanyata Nalaṃ prāptaṃ*; perhaps too xii 19, *krama-prāptaṃ pīṭh...* *rājyaṃ* = 'his father's kingdom arrived in due course,' though the earlier meaning 'obtained' (cf. *adeptus*, also from *√ap*) would do equally well; see also v 15. The common Av. B. compound '*prāptakālaṃ*,' 'at the right time' (e.g. v 15, &c.) can also be explained either way.

ṣaṭaṃ dāsinām, 'a hundred of slaves,' a partitive use with numerals unlike the Greek and Latin idiom; though the plural nouns can take the genitive in Latin. *Dāsi*, fem. of *dāsa*, *perhaps* seen in *δασίωτος* i.e. *dāsa-pati*, see Curt. no. 377. Comp. *dāsatva* xxvi 21.

samalaṃkṛitaṃ, p. p. of *saṃ* + *alam* + *√kṛi*. *Alam* - 'enough,' and is often (though not in this poem) used with an instrumental e.g. *alam upadeṣa* 'enough of advice!' The sense of *alam* with *√kṛi* is to 'adorn.' *√Kṛi* and *√bhū* are frequently thus compounded with adverbs or prepositions e.g. *pari(s)kṛi* (i 19), *puras-kṛi*, *vmā-kṛi* (xiii 25), see M. W. Gr. § 787; also with nouns as *namas-kṛi* 'to salute' (iv 1 note), whence *namaskāra* (v 16); cf. *satkāra* (i 7), 'good treatment,' 'hospitality.'

paryupāsac Chacim, i.e. *paryupāsat* (*Chacim*. *Chaci* is Indra's queen. *Paryupāsat*, 3 sing. imperf. of *pari* + *upa* + *√ās* to sit (*√as* *ἵμαι*, *ἵσται*) - sit round beneath: comp. xxvi 33 *upāsitaṃ*. For *√ās* with *anu*, see vii 3 note. *Asana* - 'seat' or 'sitting' ii 4, iii 15, &c. The whole sentence = 'A hundred female slaves splendidly adorned, and a hundred female friends attended on her round about, as though she were *Chaci*.'

12. **sma rājate**, 'shone.' The particle *sma* has the peculiar effect of turning a present tense into a past. Thus at xii 117 *prahasanti sma tāṃ kecit*, 'some laughed at her,' comes among several past tenses in the same connection: probably also at vii 9 *dyūte jiyate sma Nakas tadā*, the force is the same. At iii 18, v 5, xxi 20 and 22, the particle is practically meaningless. It does not seem to have this special force in the Rig-veda (see Grassmann, Dict. s.v.): there it follows a noun or pronoun as often as a verb. It is doubtless con-

nected with *sama*, being probably (so Benfey) an old instrumental (like *parā* i 5) with the final *a* shortened, as *ṛma*, *κῆρα*, &c. If it originally meant 'together,' 'at once,' we can understand its later force on the verb, as connecting it with the preceding statement so closely that the operation described by the second verb might be regarded as already done in the past. We may perhaps infer that the original use of the augment was something of this sort: there can be no doubt that it was at first an independent word, just like '*sma*': and possibly it was the instrumental of a pronoun '*a*.' But while '*a*' established itself fully, '*sma*' has been one of the failures of language.

sarvābharaṇabhūṣitā, 'adorned with every ornament': a T. P. compound of *sarvābharaṇa* (instrumentally dependent) and *bhūṣitā*: while *sarvābharaṇa* is itself a K. D. compound of *sarva* and *ābharaṇa* ($\sqrt{\text{bhar}}$, *fero*, *φέρω*).

sakhimadhye, 'in the middle of her mates': so 'medio montium,' Tacitus, where 'medio' is a locative ablative. Cf. *tasyāḥ samipe* i 16; *Damayanti-sakāge* i 21; *Damayantī's antike* i 23.

anavady-āngi, 'with faultless limbs,' x 32. *Avadya* (*a*, neg. + *vadya* from $\sqrt{\text{vad}}$) is equivalent to *ἄππτος*, 'unmentionable,' 'bad' (but generally as a noun, = 'blame'): then *an-avadya* = 'unblameable.'

vidyut saudāmini. Each word means 'lightning': perhaps the second is adjectival here. *Vidyut* is from *vi* + $\sqrt{\text{dyut}}$ 'to shine': *saudāmini* is formed from *sudāman* 'a cloud,' lit. 'one that gives good'

13. **atīva**, 'exceedingly' *atī* + *iva* 'beyond as it were.' *Atī* is doubtless Greek *ἔτι*, Latin *et*. It *may* mean 'going' (i.e. continuation) from a root *at* 'to go,' but this is perfectly uncertain. See Curt. G. E. no. 209.

āyata-locanā, 'long-eyed.' *Āyata* is p. p. from *ā* + $\sqrt{\text{yam}}$ (i 4) 'to restrain.' The preposition *ā* in compounds has a negative force. Thus *āyata* = 'unrestrained': so also $\sqrt{\text{gam}}$ = 'to go,' *ā* + $\sqrt{\text{gam}}$ = 'to come,' i 32, iii 3, ix 16: $\sqrt{\text{yā}}$ = 'to go,' *ā* + $\sqrt{\text{yā}}$ = 'to come,' x 27: $\sqrt{\text{dā}}$ = 'to give,' *ā* + $\sqrt{\text{dā}}$ = 'to take,' ix 14. This effect of the preposition is not easy to explain: and it has another equally strange. It is apparently the same as Latin '*ad*' 'to': and as such we might look to find it with an accusative. Yet it is regularly used with an ablative: e.g. *ā Kailāsāt* = 'to Mount Kailāsa,' Megh. 11. The history of the phrase *may* have been this: the ablative had its proper force and meant 'on the line *from* Kailāsa': and then *ā* gave the contrary sense 'on that line *from* K., *up to it*.' This is of course

a mere guess: but it would explain the almost equally puzzling construction of the genitive in Greek with ἐπὶ--towards a place; and with ἰδίῳ in older Greek; where the genitive is probably ablatival.

locana, 'an eye,' from √lok ('seeing'), a variation of original LUK ('brightness'), just as √λεκ (λεῖσσω) is in Greek. The simple root takes in Sanskrit the form √ruc with two phonetic changes, see iv 28 note. In Greek it is seen in ἀμφι-λύκ-η (Iliad 7. 433), Latin lucco, lux, &c., our 'light.'

na deveṣu, &c., 'not among the Gods, not among the Yakshas, further (not) anywhere among men, besides was any maid so beautiful seen before or heard of, disturbing the minds even of the Gods.' The Yakshas are an order of superhuman beings, generally described as the attendants of Kuvera the Hindū god of wealth, but of negative character, and at least inoffensive. They have a 'loka' or world of their own. See Dowson, s. v. loka: also ii 13 note.

tādrig, i.e. tādrīk from tādrī (M. M. Gr. § 126) – tad + drī 'that like,' 'so,' used adverbially with rūpavati; cf. idrīa iii 8. √Drī is orig. √DARK (δέρκομαι, δράκων, δόρκας), and meant specially 'to flash,' but then (like so many others) reached the general sense of seeing, Curt. Gr. Et. Bk. i § 13. It is noticeable that no present base is formed from it in Sanskrit, paçya from √paç (orig. √SPAK, σκέπτομαι, σκοπός, -specio, spy) being used instead – probably because its special sense, of looking fixedly, adapted it better for a present base; see v 9. Even in Greek δέδορκα is used rather than δέρκομαι.

anyeṣu, used here just like ἄλλος: οὔτε ἐν τοῖς θεοῖς οὔτε ἐν τοῖς ἄλλοις ἀνθρώποις. For the locative compare rājasu xxvi 37.

drīṣṭa-pūrvā, an irregular compound, called T. P. by Pāṇini (6. 2. 22), but probably really a K. D., with the natural order changed. It seems most like compounds with antara, i.e. janmāntara, 'another birth,' where antara stands last. M. W. Gr. § 777 b. Comp. also rājāpasada, xxvi 21, perhaps also xxvi 32. Sometimes pūrvā has little force at the end of a compound, e.g. smṛta pūrvā iii 19, ib. § 777 c. But see note on mṛidupūrvā. xi 34.

ātha vā. Atha marks something consecutive, 'then,' 'thereupon'; see e.g. xvii 35. It commonly stands at the beginning of a sentence, as at v 1, sometimes even at the end, v 10, sometimes medial, iii 1, &c. It often marks a question, e.g. xxii 10, 13 (something like Greek μέν) with no special meaning: neither has it any before vā, here or at xxiv 1, &c.

cittapramāthini devānām. Here we might have had as usual a compound beginning with *deva*: but *devānām* is used in order that *api* may follow. *Pramāthm* is from $\sqrt{\text{math}}$ 'to churn': hence the common epithet *Manmatha*, 'mind-churner,' for *Love* ii 28, &c.: also Greek *μῶθος*. For the interesting explanation of the Prometheus legend, given by *Sk. pramantha*, 'the fire stick,' from this root, see *Curt. Gr. Et.* no. 176.

15. **nara-çārdūlah,** 'man tiger,' a K. D. compound, in which *çārdūla* should logically have come first. But in these compounds, where a comparison is said to hold good throughout, the name of the thing with which comparison is made stands last. So Benfey, *short Sk. Gr.* § 201. Cf. *purusa-vyaghra* v 7, *purusa çārdula* xii 126.

apratimō, 'having no equal' *pratinā*, lit. 'copy,' from *prati* + $\sqrt{\text{mā}}$ to measure, orig. *μα μέτρον, με-μέ-ομαι*, *ma-nus, me-tior*, *Curt. Gr. Et.* no. 161. For *mātra* see note on ix 10.

bhuvī. *M. W. Gr.* § 125 a. *M. M.* § 220.

Kandarpa (for *Kāndarpas*, *s* being lost after *ā* before *i*), another name for the Hindū Eros or Cupid, called *Kīma*, or *Kāmadeva*. "He is usually represented as a handsome youth riding on a parrot, and attended by nymphs, one of whom bears his banner, displaying the *Makara* or a fish on a red ground." *Dowson, Cl. Diet.* s. v.

svayam, 'self,' 'very,' the original sense of this pronoun which afterwards in some languages (notably Latin) became only a reflexive pronoun. But in Sanskrit and Zend it never lost its old sense, of which many traces are still visible in old Greek. See *Windisch's* most valuable article 'Relativpronomen' in *Curt. 'Studien,'* vol. 2. Observe the form, which corresponds to *agham* and *tvam*, the pronouns of the first and second person: and see note on viii 3.

samipe, 'in the presence of,' *sam* + $\sqrt{\text{ap}}$ weakened to *ip* (cf. *ipsa* i 1), just as in Latin compounds we find *i*, e.g. *inquiro* from *quaero*, &c. For *samipam*, similarly used, see ii 24 and vii 4 note.

16. **praçaçamsuḥ,** 3 pers. plur. perf. of *pra* + $\sqrt{\text{çams}}$, 'to speak of,' 'laud,' orig. *kas*, whence Latin *Ca(s)-mena*, *Carmenta* and *carmen* (for *cas-men*), which has therefore nothing to do with $\sqrt{\text{kar}}$ to make, despite the tempting analogy of *ποιήμα*); probably also *censor*, *censeo*, &c.

kutūhalāt, 'eagerly,' xiii 48, ablative of attendant circumstance, derived from the primary sense of external cause, which is common: but this derived use is uncommon.

17. 'There was a passion for an unseen object of these two constantly hearing (each other's) virtues.' **tayoḥ** is dual gen. of tat. **adriṣṭa-kāma** is a genitively dependent T. P. **abhūt**, aorist of √bhū. **çriṇvatoḥ** is dual gen. pres. part. of √çri (i 3 note) a verb of the 5th class, which therefore adds *nu* to the root to form the present base, and changes *u* of the root to *i* by dissimilation.

anyo-'nyam, i.e. anyo (nominative) anyam 'the one towards the other.' We should certainly have expected a compound here like Greek ὁ ἀλλήλω. It is however rather an anomalous compound resembling ἔστιν οὗ. Compare paṇasparatas, v 33.

vyavardhata, 3 sing. imperf. middle of vi + √vidh: the perf. vavridhe iii 14, and p. p. vridha xxvi 9: for root see viii 14 note.

hṛicchayaḥ, 'heart-lier,' i.e. 'love,' from hṛid (καρδ-ια, cord-, heart)—observe the rare and irregular substitution in Sanskrit of *h* for *k*. This is not uncommon when the original sound was the aspirate *gh*; so that Latin and Sanskrit correspond, e.g. *hansa*, χήν, *hanser*; *huma*, χέμα, *hiemps*; √hā, √χα in *χάος*, *χάσσω*, *hi-sco*. The second base, *çaya*, is from √çi 'to lie,' orig. κί in *κέμαι*, &c.—Note that d (or t) + ç = ch. M. M. §§ 62 and 92.

Kaunteya, i 7 note.

18. **açaknuvan**, 'unable,' pres. part. of a + √çak (5th class, inserting *nu*), a verb with no obvious connections. Benfey thinks *queo* may be for *que(c-i)o*, which would not be a greater change than that of *aio* from *agh-io*, which seems certain. Note the composition: we have *a(nu)*-negative -with the participle, just like Latin *impotens*: but **a-çak* is as impossible as **im-possum*. Similarly in Greek we can have *ἀδύνατος*, and hence *ἀδυνατέω*, but no **ἀδύναμαι*.

dhārayitum, inf. of dhāraya, causal of √dhṛi (धार, perhaps *θρᾶνος* and *θρῶρος*, *fretus*, *frenum*: so Curt. no. 316) a very common root in Sanskrit. The causal and simple verb have nearly the same meaning, 'to bear,' 'maintain,' 'endure': see iii 14.

hṛidā, instrumental where we should expect a locative: so Cicero used '*animo*' instead of the older '*animi*.' Any part of a man can be regarded as instrumental: so one use is almost as natural as the other.

antaḥpura-samipa-sṭhe vane, 'in a wood situated in the neighbourhood of the private apartments,' a locatively dependent compound of *antaḥpurasamipa* and *sṭha*, which the Indian grammarians regard as a derivative of *sṭhā* 'to stand,' formed by dropping

final *ā* and adding *ā*. Antahpurāsamīpa is a genitively dependent T.P.—‘the presence of the inner apartment’: and antahpura itself is a K. D. formed of the indeclinable antar, ‘within’ (inter), and pura (√pri, orig. PAR, whence πῶλος, plenus, &c.), ‘the within-building,’ generally applied to the women’s apartments, but sometimes used, as here, in a wider sense.

● **raho gatah**, ‘gone secretly.’ Rahas is an acc. used adverbially, comp. xviii 14. It is from √rah: aspirates in Sanskrit often pass into *h* at the end of a root, e.g. √sah for SAGH (ἔχω, ἔσχω-or), √vah for VAGH (Φεχ-ω, Φοχος, &c., veho), √grah for GRABH i 19, &c. Note that the same change is found, though very rarely, in Latin, in veh-o, trah-o. The original RADH is Gr. √λαθ, whence λᾶθος (Theok. 23. 21) parallel to rahas in form but not in meaning.

19. **hamśān**. This is a frequent bird in epic poetry, the wild grey goose (χῆν, hanser, goose—but the nasal survives in ‘gander’). Dean Milman wrongly translates ‘swan.’

● **jātarūpa**, ‘gold,’ but why ‘born-form’ should mean this is not clear: perhaps originally ‘naked’ (so P. W.), then ‘unalloyed’ (metal). Jātavedas, the Vedic epithet of Agni is described as the ‘knower of the essence’ (jātu), Grassmann, Dict. s.v.

parīṣkrītān, ‘adorned,’ supra i 11 note. Perhaps the *s* represents an older form of √krī, i.e. SKAR, cf. saṃskṛita, saṃskāra, avaskāra, &c.

vane, &c., ‘one of those birds as they were wandering in the grove he caught.’ **vicaratām**, gen. plural of vi + √car ‘to go in different ways,’ comp. xxiv 59. Vi, a very frequent element in composition = (d)vi, = δῖς for δFt-ς (where the *v* is lost, not the *d*), Lat. bis (comp. the change from duonus to bonus, &c.) our twy-(form), &c. For √car see v 9 and vi 8. **jagrāha**, perf. of √grah. grahitum, infinitive, i 24. The Vedic form is the original GRABH, to which our slang word ‘grab’ corresponds more exactly than ‘gripe’ does: *p* however is found in all the Low German dialects (see Skeat, Lex. s. v.), and H. German shews the *f* in greifen: so perhaps the original letter was *b*, changed to *bh* in Sanskrit alone. The *g* at the beginning of the word is retained in all the Teutonic languages because *r* follows: in roots beginning with two consonants Grimm’s Law generally fails because of the assimilation. Derivatives in Sanskrit are grāha, ‘a serpent,’ lit. ‘a seizer’ xi 21, and garbha, ‘an embryo,’ ‘that which is conceived’ = βρέφος, where labialism has taken place, see also xvi 16.

20. **antarikṣa-gṇ**, 'sky-goer,' 'bird,' a loc. dep. T. P. **Antar-ikṣa** = 'that which can be seen within' or 'into,' from **antar** (i 18), and **√iks**, 'to look,' a weakened form of **√aks** (whence **akṣa**, 'an eye,' i 4), a secondary root from **AK** (oc-ulu-s, **οπ-ωπ-α**, labialised.)

vācam vyājahāra, 'uttered a speech,' and so as being equivalent to 'addressed' it takes the accusative **Nalam**. So **jtvā rājyam Nalam**, vii 5, where see note; **uvāca Naiṣadham vacuḥ**, ix 25, **Ṛtuparṇam vaco brūhi**, xviii 23, &c. It is common enough in Greek, e.g. Herod. i 68 *θώρα ποιεύμενοι τὴν ἐργασίην*. **Vyājahāra** is perf. of **vi + ā + √han**, 'to take,' weakened from **GHAN**, **χρρ-** in **χειρ**, &c., Curt. no. 189 (an interesting comment). With these two prepositions it 'to utter'; comp. xxvi 18: for its uses with *a* alone, see xi 29 note on **āhāra**.

hantavyo te, 'to be slain of thee'; for the genitive, see note on i 4. **Hantavya** is fut. pass. part. of **√han**, and is both in form and in its use here identical with Gr. **-τεω**. See notes on xix 16, xxiv 20. The derivation of **√han** is perplexing: there seem to have been no fewer than three different roots meaning to 'strike' or 'kill,' from any one of which **√han** might come, (1) **GHAN**, seen in the base **ghna** (e.g. **catru-ghna**, 'enemy-slayer,' xii 18), also in **ghātaya**, the causal of **√han**; (2) **DHAN**, whence *θάνατος*, *θείω*, &c., and **mīhana**, ii 18, see note; (3) **BHAN**, = *φέν* whence *φόνος*, &c., Curt. no. 410: the Lat. *-fendo* could also come from any one of these three forms.

sakāḥ, 'in the presence of' (see i 12 note), a noun formed from **√kāc**, a special Sk. root for which see xvii 5, note on **sankāca**.

yathā mamśyati: so with **yat** in xviii 20 we find a future—*tvayā hi me bahu kṛtām...yad bhartrā 'yaṃ samśyāmi*. But generally after **yathā** in the final sense the optative is found, just as with *ὥπως*, though in Greek also there are still remnants of the indicative future. Compare for the Sanskrit use v 21, xii 107, 121, xiv 14, xv 6, xvii 10, xviii 16.

tvad anyam, 'other than thee.' So xi 38 *Naiṣadhiā anyam*. The same ablative occurs Hor. Epp. 1. 16. 20 *neue putes alium sapiente bonoque beatum*. In Greek we have the genitive (doubtless for the abl.) after *ἄλλος* (*ἄλλα τῶν δικαίων*, Xen. Mem. 1. 2. 37), *ἕτερος*, *διάφορος*, &c. It is the regular construction in Sanskrit as in Latin: comp. *duḥkhād duḥkham abhyadhukam*, xi 16, and note there.

22. **utsasarja**, 'let go,' perf. of **ut + √sṛj** v 27 note, orig. **SARJ** which is seen in the perfect. The vowel *ri* is really nothing but a weakened

ar, as may be clearly seen by comparison of the numerous words in which it occurs with the corresponding forms in other languages: e.g. *hr̥d* = *καρδ*, see i 17 note, *dr̥ç* = *δρακ* for *δαρκ*.

samutpatya, 'having flown up,' indecl. part. of *sam* + *ut* + $\sqrt{\text{pat}}$ (*PAT*, *πέτομαι* and *πίπ(ε)τω*, *peto*, feather). The two senses to 'fly' and 'to fall' (Curt. no. 214) are found in Sanskrit as well as in Greek; see *nīpetuḥ* (next line). Although *samutpatya* is the indecl. part., yet logically it agrees here with *hamsāḥ*. The construction of these so-called participles seems often loose in Sanskrit, and thereby we are reminded of their origin. Sometimes, as here, they agree with a noun in sense though not in form: sometimes they are thrown in at random with no noun to which they can be referred, except loosely from the context. Thus in *Hitop.* 18 *mītralābhaḥ . . pancatantrāt tathānyasmiṇ granthād ākṛṣya līkhyate*, i.e. 'the getting of friends is described (by some one) having extracted it from the *Panchatantra* and other sources'; comp. xx 21. Often they become mere prepositions, e.g. ix 21 *samatākramya parvatam*, 'beyond (lit. having crossed) the mountain.' There can be little doubt that both forms of this participle, that in *-trā* and that in *-ya*, are alike old instrumentals of verbal nouns ending in *-tu* and *i* respectively. Viewed in this way their apparently loose construction is seen to be natural. Thus in the passage quoted above *ākṛṣya* is 'by the taking it,' an instrumental of **ākṛṣi*, i.e. *ā* + $\sqrt{\text{kṛṣ}}$ + *i*. Compare the use of *kṛtvā*, x 10 note, and the passages quoted at viii 22.

agamams tataḥ for *agaman tataḥ*: cf. *khagamāms tvaramānā*, i 24, — *khagamān tvaramānā*. *M. M. Gr.* § 74, *M. W.* § 53. In either case the *s may* represent a lost final letter of the word, retained under these circumstances because euphonically useful, but not elsewhere. Thus *agamams* may be for *agamant(i)*, the *i* having changed *t* to *s*; *khagamāns* may be the older full form of the acc. plural, like the Cretan *τόρις* and *τάις*.

23. **nīpetuḥ**, 3 plur. perf. of *nī* + $\sqrt{\text{pat}}$, see *samutpatya*, above. For the change of *a* to *e* see *M. W. Gr.* § 375 a, *M. M. Gr.* § 328. 1. *NI* is a common prefix meaning 'down': it has no clear cognate in other languages. Curtius conjectures (no. 425 note) that it — *ani* and so — *Gr.* *ἐνί*, and has got the secondary meaning 'down' like *ἔνερσι* 'those within' the earth and so below it: he also compares *H. German* 'ni der,' our 'nether,' which is very probable. For the cognate form 'ms' see ix 6 note. *San-nī-pātita*, the p. p. or the causal, occurs iv 3. *Ut* + $\sqrt{\text{pat}}$, the opposite of *nī* + $\sqrt{\text{pat}}$, occurs ix 15.

24. **adbhuta-rūpān**, 'of exceeding beauty': adbhuta is prob., as Bopp suggested, a corruption of atibhuta.

vai, intensive, prob. of the preceding word alone: so below i 28 with tasya, and very often thus with a pronoun; ke vai, iii 2, eṣa vai xxvi 5, &c.: with a verb at ix 8, &c. See vii 4 note.

hṛīṣṭā, p. p. of √hṛīṣ orig. hars (horrere, where the second *r* is due to assimilation) 'to be stiff or erect.' In Sanskrit it expresses 'delight'—the state in which the hair over the body is erect: hence harsa = delight, x 2; comp. also xxvi 32. Hṛīṣṭa occurs again, ii 25, v 30, &c.: hṛīṣṭa 'erect' of flowers (with inserted *i*) v 24, xxiii 17; the perf. jahṛīṣe, xxv 8. In Latin the meaning is, of course, opposite.

khagamān(s), 'sky-goers,' like antarikṣaga above i 20: the shorter form kha ga occurs ix 15.

tvaramānā, 'in haste,' middle participle of √tvar v 2 note.

upacakrame, perf. mid. of upa + √kram ix 6 note. Gratum upacakrame is a parallel construction to the Latin ire with the supine—as though it were 'subiit captum.'

25. **visasṛipuḥ**, 'went this way and that': 3 plur. perf. of vi + √sṛip (sarp, ἔρπω, serpo). Observe that the vowel *ri* is gunated in the singular (as in sasarja from √sṛj, i 22) but not in the dual or plural: M. W. Gr. 364 b.

pramadā-vane, 'in the women's grove.' Pramadā is from √mad 'to be excited' (MAI, mado, malidus, μαδάω, Curt. no. 456). The participle pramatta = careless, unobservant, xxiii 20, Meghadūta 1: with ud, it has an intensified sense ii 3, viii 1, &c. and with sam, vii 10. Mada occurs vii 10 = madness; xiii 7 (where it comes nearer to the primary sense, as shewn by the Latin) = the juice which flows from the elephant's temples when rutting.

ekaikaṣas, i.e. eka + eka + ṣas (κis), 'one by one.' So sarvaṣas ii 22, x 9, &c. bahuṣas = πολλάκις, &c. The history of the suffix is not clear, but it attaches itself to numerals.

samupādravan, 3 plur. imperf. of sam + upa + √dru, 'came running up together.' Dru (a special Sanskrit form) seems to belong to the same family as dra in δι-δρά-σκει, √δραμ in ἔδραμον. and √δραπ in δραπ-έτης: it may be a weakening of dra, or a formative with *u* from an older DAR (daru, dru; comp. TAR, τ(α)ρ in Greek).

26. 'But the goose which D. ran close up to, took a human voice and spake thereupon to her.' Note the attraction of haṃsaṃ to 'the relative yaṃ: it is like the well-known 'urbem quam statuo vestrastr' of Vergil: but in Sanskrit it is one of the commonest forms of the

relative construction to put the noun into the relative clause which precedes (as here) see iv 3 note: so that the attraction is natural.

samupādhāvad, from *sam* + *upa* + *ā* + $\sqrt{\text{dhāv}}$ a lengthened form of Vedic $\sqrt{\text{dhāv}} = \theta\epsilon\text{F}$ in $\theta\epsilon\omega$.

antike, lit. 'in the neighbourhood,' as i 23 above. The word is mainly used adverbially like *ἄντα*, *ἄντην*, *ἀντί* in Greek. In *Manu* ix 174 *mātāpitrōr...antikāt* -- 'from the presence of (i.e. away from) mother and father.' The history of this family of words is obscure. Curt. no. 204.

gīraṃ, 'speech,' in plural -- 'words' xi 6.

27. **Açvinoḥ sadriṣo**, 'like the Açvins, cf. *tādρις*, i 13. The genitive, here and with *samāḥ* in this same line, is parallel to the Latin genitive with *similis*, found in old Latin; but the dative in the Augustan age. The Açvins, i.e. 'the horsemen,' are the Castor and Pollux of Indian mythology. They are Vedic deities, and the object of enthusiastic worship. They have healing power, wherein they resemble Apollo Paian, and like him they are light-gods. See Dowson, *Dict. s. v.*

28. 'If thou shouldst become *his* (*tasya varā*) wife, O very fair lady, fruitful would be this thy high birth and beauty, O shapely maid.' **varavarṇini** is from *vara* + *varṇin*. for *vara* see i 4: *varṇin* is a derivative of *varṇa* 'colour,' cf. *pāṇḍu-varṇa* ii 3, and *vi-varṇa* ii 2, but also the term for 'caste,' as originally dependent on colour--see M. Williams, 'Indian Wisdom,' 218 note. The compound is sometimes used in the literal sense (as a derivative) 'having a beautiful colour' (see P. W. s. v.): but *varṇini* (literally, 'belonging to a varṇa or caste') has got a secondary sense of 'woman'—and so the compound: 'fair woman.' **bhavethā** -- *bhavethās*, 2 sing. optative middle, but with no different sense; the active *bhavet* occurs in the apodosis. Note the form of the conditional sentence: it corresponds with the simplest Greek form, *εἰ γένοιτο...γένοιτο* (*āv*), except that nothing answers to the *āv*; which is however no essential part of the construction (as is shewn by the epic usage), but is added to make it more clear. At xii 126 we have the imperative in the apodosis, *yadī jñātha nṛpatin...çuṣata me*. Sometimes a participle occurs with *aṣmī* understood, as at xiii 68, xiv 24. The indicative future is found with *yadī* quite as often as the optative; e.g. iv 4 *yadī na pratyākhyāsyasi...viṣam āsthāsyē* -- 'if thou shalt not reply...I will, &c.': here again we have Greek and Latin analogy as well as our own. This use of the indicative is the oldest and most natural, as is plain

when we consider that the conditional and final particles are nothing but locatives of pronouns: thus *yad-i* is 'in which (case)' an old locative of *yat* (*yad*), the relative base; just as *ut* (*uti*, *cuti*) is the locative of the corresponding base *kat* (*quod*), and *ὅπως* is the ablative of the same base labialised: *et* and *si* are also presumably locatives from *svai* (which occurs in Oscan) loc. of base *sva*: see Curtius no. 601.

saphalam, 'fruitful,' lit. 'having fruit with it,' a B. V. compound. For *phala* see ix 11 note.

29. 'We have seen the Gods, the Gandharvas, men, the Nāgas and Rākshasas, and yet by us no one of such a kind has been seen before.' Supply *smas* with *dhṛstavantaḥ*, the past active participle of *√dhr̥* (i 13 note), formed from the base of the passive past participle by the suffix *-vat*, cf. *kṛtavantaḥ* ix 9, *kṛtavan* xi 17. The same suffix (in the form *For*) is used in Greek, but added to the perfect base as in *πεφέρω* (*F*)*or*: corresponding to the Sanskrit forms in *-vas*, e.g. x 9 *upeyivān* (from *upeyivas*), where see note. The Gandharvas have been identified (as to name) with the *Κέρταροι*: if so either there is a double Sanskrit weakening, or the Greeks have tried to get some etymology (however fruitlessly) for a foreign word and so altered its form: however there is no resemblance in function, the Gandharvas being in Epic poetry the minstrels of the world of Indra: in the older Sanskrit their work is not clear, but in the Veda they prepare the soma juice for the Gods. See Dowson, s. v. In the P. W. it is suggested that the primary Gandharva may have been the genius of the Moon: hence the connection with Soma. **Uraga**, 'serpent' (from *uras* 'chest' xxiv 15 and *ga* 'goer') v 5, xi 27. These serpents, the Nāgas, as they were specially called, had human faces and dwelt beneath the earth: see note on *Bhogavati* v 7. The name also belongs to a non-Aryan race, see Dowson, s. v. **Rākṣasa** is the name of a race of evil spirits, specially occupied in hindering the devotions of holy men. Thus in *Sakuntalā*, act 3, end (where they are called '*piṣṭāṇaḥ*,' 'feeders on raw flesh'), their shadows '*sandhyā-payoda-kapīḥ*' 'red as the evening clouds' are said to be cast upon the altar of sacrifice, hindering the worshippers. Like the *Dasyus*, they may have been historic. "It is thought that the Rākshasas of the epic poems were the rude barbarian races of India who were subdued by the Aryans," Dowson, s. v. The combination of classes, beginning with the Gods, seems strange. But it must be remembered that the Gods were themselves mortal at first, and only attained immortality by sacrifice and austerities: see the curious passage in the *Çatapatha-*

brāhmaṇa, translated by M. Williams, 'Hinduism,' p. 35, and that from the Aitareya Brāhmaṇa (trans. Haug) quoted in 'Ind. Wisdom,' pp. 31, 32. The physical character of many of the deities (such as Indra and Agni) is transparent, and must have always been so. Eternity belonged only to the great self-existent cause (Svayambhū).

hi (ii 19, viii 18, ix 6, 16, 31, &c.) generally goes in a clause which gives directly or indirectly the reason of an action or statement. Thus here the connection is 'It is *because* we have seen the Gods, &c. that we know that there is no one like Nala': in ii 19, the link is still plainer. It corresponds throughout to γάρ (see esp. xii 119, xxvi 25), including the 'inceptive' use at the beginning of a narrative (e.g. iv 20), where the idea of causality is certainly latent. Sometimes it seems little more than γε. At xii 2 and 5 it seems completely otiose.

tathāvidha, comp. of tathā and vidhā 'form,' 'manner' from vi + √dhā, notes on iv 17 and 19. Vidhā must not be confused as to form (though very parallel in use) with Greek -εδος from √vid.

30. varah, i 4 note.

viçiṣṭāyā, for viçiṣṭāyās, genitive of p. p. of vi + √çis 'to separate,' a very common Sanskrit root, but not obviously found in other languages: Benfey compares quaeso, which would do as to form but the meaning is not close. Viçesa = 'difference,' iv 16 'excellence' (cf. the Greek use of διαφέρω); and often at the end of a compound — the best; viçesena is used adverbially, ii 23 = especially; viçesatas, xi 5, adverbial ablative = 'conspicuously.' Açesa viii 20 = 'non-division' i.e. 'entirety.' (iṣṭa (alone) occurs ix 2: avaçiṣṭa = left, forsaken, viii 5; çesa iv 3] note.

viçiṣṭena, sociative use of the instrumental, vi 2 note. 'The union of the illustrious (Damayanti) with the illustrious (Nala) will be excellent.' Note the independent use of the potential 'bhavet,' or optative, as it is perhaps better called, to bring it into comparison with other languages: bhavet = bhava + i + t, where i is the mood-sign, just as in Greek φvo + i + (τ), cf. Latin sim, velim, edim, &c. This form corresponds however in use to the conjunctive as well as to the optative. There can be no doubt that the independent use of both moods is older than the dependent: it still exists in Epic Greek; e.g. οὐ γάρ πο τοίους εἶδον ἀνέρας οὐδὲ εἶδομαι, A 261; Πατρόκλῳ ἥρωι κομὴν ὀπάσαιμι φέρεσθαι, Ψ. 151: and it has survived in certain well-known constructions in later Greek and Latin, e.g. in the 'conjunctivus deliberativus.' Just as in Greek, the further back

we go, the commoner do we find the independent use, so also do we find in Sanskrit. So in Rigveda 5. 4. 7 *vayam te, Agni, ukthair vidhema*, 'we will serve thee, Agni, with prayers,' where the optative is nothing more in use than an indefinite future: and this construction is very common. But in this poem, belonging to the later Sanskrit literature, it is in conditional sentences (e.g. i 29) or final clauses (e.g. v 21, xii 107, &c.) that the optative is chiefly found: though it is also found independently, as here, viii 6, 18, &c.: and see my notes on ix 35 and xix 4¹.

31. **viçāṃ pate**, 'lord of the people,' the uncompounded form, to which the Vedic compound *Viçpati* corresponds. Weber, 'Indian Literature,' p. 38 (Eng. tr.), speaking of the state of society to which the Vedic poems bear witness, writes "There are no castes as yet: the people is still one united whole and bears but one name, that of 'viças' 'settlers.' The prince who was probably elected was called *Viçpati*, a title still preserved in Lithuanian." Later on, the 'viças' developed into the 'Vaiçyas,' the third class, the agriculturists settled on the land; the name, though of different origin, has the same sense as Latin 'assiduus': it comes from *vik*, Sk. $\sqrt{\text{vic}}$, 'to enter in' or 'upon,' (*vicus*, *οἶκος*, wick), a root which has taken to itself curiously different associations in different languages, e.g. in the Sanskrit, in the Greek from the special use of *ικρέουσι*, *ικέρης*, and in the Norse, through the derivative *Vik-ing*. In this title, *viçāṃ pati*, there is doubtless a survival of the old general meaning. The king is the lord of the people, not specially of the *Vaiçya* class, though Benfey rather fancifully explains it so (Dict. s. v.) inasmuch as the Brahmins are the king's superiors, the Kshatriyas are his equals, the *Vaiçyas* therefore are left to be his subjects, the ('ādras (or 4th class) being too base to be taken into account. For the *Vaiçyas* see also M. Williams, 'Indian Wisdom,' pp. 231, 235.

abravīt, 'spoke': the verb $\sqrt{\text{brū}}$ (2nd class) inserts irregularly *i* between the base and the terminations in the 1, 2, 3 sing. pres., the 2, 3 sing. imperf. and 3 sing. imperat. See M. W. Gr. § 649.

tvam apy evaṃ Nale vada, 'so then speak thou to Nala.' *Api* is the Greek *ἐπί*, and is very frequent both as a strengthening particle, as a conjunction, and (in composition) as a preposition. In

¹ Full proof of the originally independent use of the conj. and opt. moods, and of the origin of their dependent use out of loose parataxis, must be reserved for a larger work (now in preparation) on the origins of syntax comparatively treated.

the first use it corresponds to Greek γε, qualifying generally the word before it, as here (tvam api sūge) also ii 25 vāyam api, iii 4 āyam api (oṡtós γε), &c. Sometimes it is rather like καὶ or etiam, viii 18, vīṇayed api 'he might even die.' At ix 19 it ultro, vāso 'py apaharanti me 'they are actually taking away my robe.' At xi 35 it introduces a new subject, much like ἀλλά; Damayanty api .pra-jayvāḥ eva manyunā : comp. xxiv 44, xxv 8, &c. At viii 6 it begins a sentence, 'api no bhāgadeyaṃ syāt,' rather like 'ergo.' All these meanings are deducible from the primary adverbial force 'over and above'; further than which the history of the word can hardly be carried. That sense is well seen in the Greek adverbial use, e.g. Soph. O. T. 183, ἐν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες.

Nale, the locative, a common Sanskrit construction with verbs of speaking, e.g. ii 6, viii 21, xviii 15, where in other languages we should find a dative. Similarly at ix 8 a locative is used with ā + √sthā 'to help' (lit. 'stand to'); at xxvi 23 with ā + √dhā; often with √kṛi followed by an acc. e.g. priyam mayi kartum 'to do a kindness to me.' The connection in form between the dative and locative is close, and the meanings also play easily one into the other. This is best seen in Greek, where the so-called datives of the consonantal class of nouns (e.g. Ἑλλάδι, ἰχθύι, πόλει) are really locatives in form, and very often so in sense. It is a very plausible conjecture that the dative is only a differentiated form of the locative *ai* instead of *i*: and this differentiation may have been at first only the change from short to long *i*: then in progress of time this *i* may have changed into *ai* phonetically, just as in England the *i* sound has regularly changed into *ai* e.g. in words like 'pride' 'desire' 'mine': see a paper by Mr Brandreth in 'Trans. Phil. Soc. Lond.' 1873, 4, p. 279.

32. **tathety uktvā**, i.e. tathā iti uktvā : 'having said so (i.e. *yes*).'

This very common use of 'iti' is one of the greatest peculiarities of Sanskrit syntax. It follows, and marks, the word or words spoken, when we should use inverted commas; 'so' (iti) having said. By this simple device Sanskrit could dispense with all the refinements of the 'oratio obliqua' in other languages: and it thus lost a great incentive to the development of the conjunctive and optative moods: because the indicative mood alone could suffice, the reported words being left in 'oratio recta.' Iti can mark a thought as well as a speech: thus at xiv 14 we have 'mayā te 'ntarhitam rūpaṃ na tvāṃ vidyur janā iti,' literally "by me thy form has been changed 'lest people should know thee' (thinking)." It is found in Vedic very much as

in later Sanskrit. Its origin is uncertain: it is commonly supposed to be connected with the demonstrative base *i*: but it does not appear what case it is to be. It stands at the end of each canto of the poem, as just below ‘iti Nalopākhyāne prathamah sargaḥ’ ‘here ends the first canto in the Tale of Nala.’ There it seems to begin a sentence: in reality it joins on to all that has gone before: ‘āsīd.ā.nya-vedayat’ (iti) the first canto: comp. also xix 9, where it is the first word. For its use with apparently dependent clauses, see ix 35 note.

uktvā, indecl. part. of √vac. M. W. Gr. § 650 and 375 c: M. M. § 311.

aṇḍajāḥ, ‘egg-born,’ a good periphrasis for a bird.

āgamya, i 13 note.

nyavedayat, causal of m + √vid = ‘made to know’ i.e. ‘told’: so ii 6, &c. But it has not the accusative of the person as it ought to have; just as our ‘certify’ is commonly used with the acc. of the thing not of the person.

CANTO II.

tacchrutvā, 'having heard this,' i.e. tat ṣrutvā, see i 17 notes.

tataḥ prabhṛiti, 'thenceforward.' Prabhṛiti, a noun, = 'bearing forward,' from $\sqrt{\text{bhr}}$ (BHAR, φέρω, fero, bear), but only used in classical Sanskrit as the second word of an adverbial phrase, generally either with the common ablative or the older ablative in *-tas*, as here: but also adya-prabhṛiti, Sāvitrī ii 23, 'from to-day onward.' For form cf. ataḥ parum ix 23, ato-nimittam ix 31, where atas is similarly an ablative. It is also used (like ādi, see iii 5 note) at the end of a compound to signify 'et cetera,' so in the Indralok-āgamanam (ed. Bopp) ii 18 Viṣvāvasu-prabhṛitibhir Gandharvair = 'with the Gandharvas, having Viṣvāvasu first' - 'the Gandharvas, viz. Viṣvāvasu, &c.' The construction here is noteworthy; it is not neuter in form, for prabhṛiti is feminine; yet it is used as a neuter. The phrase is practically an Av. B. compound; and at the end of these compounds a word of any gender can be used, provided its termination is not inconsistent with the neuter, so that the whole compound may be regarded as neuter: e.g. ā-mukti, 'up to deliverance,' &c. See M. M. Gr. § 529, and supra, page 4.

svasthā, 'her own self,' 'under her own command': the negative asvastha ii 5, and ati-svastha ii 7. Stha has lost its radical force here, as often: compare samipastha i 18 = 'being in the neighbourhood,' vanastha xxiv 18, and pra + $\sqrt{\text{sthā}}$ - 'set out,' i.e. actual motion, because of the 'pra,' xii 1: compare also ni-bha (xi 32) 'like,' from ni + $\sqrt{\text{bhā}}$ 'to shine,' but there only 'to be'; ābha (xiii 63), sabhā (iii 5) where see notes: so consisto, exsisto in Latin, where the simple verb denotes no more than 'being.' If *-stha* had survived alone, the root $\sqrt{\text{sthā}}$ and all its other derivatives having perished, we should have called it a 'formative suffix,' like *ka*, *ra*, *la*, &c., and should have been equally uncertain about its origin.

2. **cintāparā**, 'sank in thought.' There is a double-formed root, $\sqrt{\text{cit}}$ and $\sqrt{\text{cmt}}$ (10th class) 'to think,' ii 7, &c., whence *cmtā* here, and *cetana* ii 3, *cetas* xi 21. It is perhaps a secondary of $\sqrt{\text{ci}}$ (v 15), orig. *ki*, probably *τί-ω*, *τιμή* Curt. no. 649: and see note on *ketu* xii 58. *Para*, originally - other (cf. *perendie*, lit. 'the other day,' perhaps *parumper*), then 'other than common,' 'distinguished,' 'prominent'; so here, 'having thought prominent,' a B. V. compound; cf. *dhyānaparā*, next line. (By a parallel way *ἄλλος* in Greek sometimes meant 'other than right,' i.e. 'wrong': compare perhaps Latin 'perperum.') *Para* also - 'hostile,' i.e. other than a friend vii 6, x 19, xii 30. *Parama* follows the simpler meaning of *para*, = 'pre-eminent,' 'best,' here and iii 15, v 22, &c.

dinā, 'miserable,' p. p. of $\sqrt{\text{di}}$, 'to waste,' distinct from the Vedic roots $\sqrt{\text{di}}$, 'to shine,' (akin to the common $\sqrt{\text{div}}$ and *dip* iii 12, xi 13), and $\sqrt{\text{di}}$, 'to fly.' At ii 27 we have *adin'-ātma*, 'with happy mind.'

kriṣā, 'thin,' of uncertain origin, connected by Bopp with 'parcus,' but that is probably from $\sqrt{\text{spar}}$, whence our 'spare.' Curtius (no. 67) connects the rare word *κολεκάνος*, and Lat. *gracilis*.

vadana, 'face,' but properly 'mouth' (cf. Latin *os*), i.e. 'the speaking instrument' (comp. *ānana*, iv 28), from $\sqrt{\text{vad}}$ Gr. *ὠδ*, comp. *καὶ τὰ μὲν ὥς ὑδέονται*, Ap. Rhod. ii 530: the forms *αἰδῶ*, *αἰοιδός* are probably cognate, Curt. no. 298.

niḥcvasa-paramā, a compound like *cintāpara*. *Niḥ-cvasa*, 'sighing,' from *niḥ* ('out,' and oftener = 'not,' perhaps = *āris*, Doric form corresponding to *ἄρεν* from *ana*, the negative prefix, Curt. no. 420), and *cvasa* from $\sqrt{\text{cvas}}$, 'to breathe,' - $\sqrt{\text{ques}}$ in *questus*, *querella*, not improbably identical with A. S. *hweosan*, 'to wheeze,' see Benfey, Dict. s. v.

3. **ūrdhva-dṛṣṭir**, 'with up cast look,' a B. V. compound.
unmatta, i 25 note.

kṣaṇena, 'instantly,' 'in a moment,' instr. of *kṣaṇa*, 'a moment,' v 1: plausibly supposed to be corrupted from *ikṣaṇa* from $\sqrt{\text{ikṣ}}$, i 20 note; comp. German 'augenblicklich'; see note on *abhikṣaṇam*, ix 31.

hrīcchay'-āviṣṭa-cetanā, 'having her mind entered by love,' a B. V. compound, of which the first part, *hrīcchaya* + *āviṣṭa*, is itself an instrumental T. P. *Āviṣṭa*, p. p. of *ā* + $\sqrt{\text{viṣ}}$, i 31 note: whence *veṣa* and *veṣman*, 'a house,' iii 10, xxi 16, &c.; the *ā* is re-

dundant, as *vi* is in *vi-viç-âte*, 'the two entered' ii 14 : at iii 10 *pra* with *vestum* has no additional force.

These two lines seem to be patchwork : the last half of 2 could be well spared, and perhaps the last half of 3 : the repetitions are obvious and weak.

4. 'Neither in lying nor in sitting nor in eating (a regular *Dvandva* compound) findeth she pleasure at any time ; not through the night and not by day doth she lie down, wailing 'Ah me, ah me' again and again.' **çayyâ**, from $\sqrt{\text{çi}}$, i 17 note : **âsana**, from $\sqrt{\text{âs}}$ i 11 note ; comp. Lat. *âra* (i.e. *âs-a*) the base or seat of the 'raised' part (altare) : **bhoga**, from $\sqrt{\text{bhuj}}$, Latin *fungor*, 'to eat,' as xiii 68, 'to enjoy,' iv 8 : distinct from the other $\sqrt{\text{bhuj}}$, 'to bend' ($\phi\epsilon\iota\gamma\omega$, *fugio*, bow) ; this second is not so common in Sanskrit. **ratim**, from $\sqrt{\text{ram}}$, vi 10 note. **vindati**, from $\sqrt{\text{vid}}$ 'to find,' which is conjugated in the sixth class, and inserts a nasal in the present base, as many others do : M. M. app. no. 107, M. W. Gr. § 281. It is distinct from $\sqrt{\text{vid}}$ 'to see' or 'know,' of the second class : see ix 18, &c.; at vi 6 *avindata* -- 'she has taken (in marriage).' The p. p. *vitta* is very common = 'riches,' xvi 1. In the passive voice the verb means little more than 'to be' : see ix 29, xiii 40, xvii 5, xxvi 5.

karhicit, indefinite from *karhi*, 'when,' interrogative. The form *ka-rhi* is curious ; cf. *turhi*, which Benfey (s. v.) explains as *tatra-hi*, rather plausibly. *Karhicit* is nearly always used in negative sentences, like Latin *quisquam*, because the idea 'any at all' is rarely needed in a positive sentence : it can come however in an interrogative sentence, e.g. xxiv 22, *kathap...karhicit*?

divâ, 'by day,' instrumental of *div*, used as a noun : so *kañceid ahorâtruh* xii 89, *ekâlnâ* xix 2. In Latin *die* is for *diei*, a locative. Observe the change from *naktam*, accusative. The true Latin parallel (there is no Greek one) is the instrumental ablative of continued time, which (though little recognised by grammarians) appears constantly on tombs, e.g. *vixit annis xx*. It is 'by the space of 20 years' ; the time is regarded as instrumental to the result.

çete. M. W. Gr. § 315. **rudati**, fem. part. pres. of $\sqrt{\text{rud}}$, x 20 note.

5. **tad-âkârâm**, 'having these external signs,' a B. V. compound, based on a K. D.—not a T. P. the class in which *tat* is most commonly found. *Âkâra* has this special sense, 'the bodily sign of an

inward feeling,' e.g. paleness : so in Hitop. 1084. 5 we find

ākārur m-gitar gatyā cestayā bhāṣaṇena ca
netra-vaktra-vikāreṇa lakṣyate 'ntargatam manah,

i.e. 'by the features, gestures, gait, action and speech, by change of eye and mouth is seen the inward mind.' The simple sense of the word is 'form,' 'make' : see v 5 : comp. vikṛitākāra xiii 26.

jajñur, 3 plur. perf. of √jñā, 'to know' (GNA, γι-γνώ-σκω, gnarus, gno-sco). See iii 1 note for its meaning with different prepositions. For form see M. W. Gr. § 373.

m-gitar, p. p. of √m-g, a denominative of m-gu, 'movement'—with the same meaning ; but commonly meaning 'gesture' or 'hint.'

nareṣvare, locative, see i 31 note.

sakhi-jana, 'companion-folk.' For *jana*, so used, see ix 27 note. *Sakhi* is feminine of *sakhi* -socius, √sāk, in Sanskrit √sac and √sap, the latter corresponding to ἑπ-ο-μαι, Latin sequor.

sakhigaṇāt. Note the ablative with a verb of hearing. As in Latin the ablative also is used (though helped out by the preposition *ab*), it is probable that the Greek genitive in the same construction represents an original ablative.

cintayāmāsa, 'he thought this matter very great with regard to his daughter.' This verb has several constructions, the acc., the dat., the loc., and as here acc. with *prati* ; see P. W. s. v. : and for the last construction cf. v 15 çaranam prati devānam prāptakālam amanyata : xii 41 giri-rājam manā tāvāt pricchāmi nṛ-patim prati.

kāryam, originally fut. part. pass. of √kṛi (as it is in line 8), 'a thing to be done,' but commonly used -- 'business,' 'affair.' Similarly *kṛyā* is used regularly of an act of devotion ; compare our 'service.'

nātisvastheva, i.e. na atisvasthā iva, 'not as one fully herself' : iva ὥς. For *ati*, see i 13 note.

lakṣyate, pres. passive of √lakṣ (iv 27, v 14. &c.— probably, as Benfey suggests, a denominative from *lakṣa*, 'a mark') formed, as usual, with suffix *ya*. M. W. Gr. 161, M. M. Gr. § 397, &c. See esp. § 401, "The *ya* of the passive is treated like one of the conjugational marks, which are retained in the special tenses only [pres. imperf. opt. imperat.], and it differs thereby from the derivative syllables of causal, desiderative and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses." The Sanskrit middle and passive are therefore the

same in their other tenses (exc. 3 sing. aor.): so that Greek and Sanskrit are almost exactly opposed in regard to the passive, the Greek distinguishing where the Sanskrit confounds, and confounding where the Sanskrit distinguishes. The reason is given in the quotation above. The Greek passive is only the middle voice developed: 'I do a thing to myself,' 'I have a thing done to myself,' 'I am done to.' But in Sanskrit the special passive tenses are formed by *yā*, and we may fairly suppose that this *yā* was the verb 'to go' on the analogy of the Latin infinitive 'amatum iri,' and the verbs 'uenum eo,' &c. 'To go to a state' is a natural way of expressing the getting or being brought into that state: cf. iv 7 martyo mṛtyum gacchati, 'a man goes to death,' i.e. dies, and other exc. at ii 18: we might compare our slang phrase 'he is gone dead.' When *yā* was once established in this use with verbs expressing a state, it could be employed (in the less natural way) with verbs expressing action.

prāpta-yauvanam. Compare *vayasi prāpte*, i 11.

- 8. **apaçyad**, 'he saw (i 13 note, and v 9) that Damayanti's self-choosing must be held by him (Bhima).' **ātman** is regularly used with this reflexive meaning in Sanskrit, the pronoun *sva* not having been differentiated into that sense, see i 15 note: for *ātman* see note on line 13.

svayam-vara is the 'self-choosing' by a maid of a husband, a custom found more than once in the Epics, but elsewhere unknown. It nowhere occurs in the *Mānava Dharmasāstra* unless it be at ix 90—92: but that is probably an interpolation. Indeed it is contrary to the whole spirit of that code, which inculcates the entire submission of women: see the beginning of chapter ix, e.g. line 3,

pitā rakṣati kaumāre, bhartā rakṣati yauvane,
rakṣanti sthāvire putrā, na stri svātantryam arhati,

i.e. 'a father protects in childhood, in youth a husband, sons protect in age: a woman is not fit for independence.' As this code represents an older stage of social usage than the Epics, and as modern custom agrees with it, it is not plain how the greater freedom of women, which is certainly observable in the Epics, should have arisen. See M. Williams, 'Indian Wisdom,' p. 438. He says (ib. note), "the *Svayamvara* seems to have been something exceptional, and only to have been allowed in the case of the daughters of kings or Kshatriyas." Compare Athenaeus, xiii 575.

9. **sannimantrayāmāsa**, 'he caused greeting to be sent,' perf. of *sam* + *m* + $\sqrt{\text{mantr}}$ (10th class - hence the periphrastic perfect), a denominative verb from *mantra*, 'advice'; a term which in the older Sanskrit is used for the Vedic hymns.

anubhūyatām, 'let this *svayamvara* be attended.' $\sqrt{\text{bhū}}$ with *anu* = 'to take part in a thing,' v 39.

prabho, voc. of *prabhu* 'lord,' *pra* + $\sqrt{\text{bhū}}$. *Yudhishṭhira* is addressed. Comp. *vibhu* ii 15, and *vibhūti* 'power' xvii 7.

10. **abhyagmus**, cf. *jāgmuḥ*, ii 5.

Bhimaçāsanāt, 'by the command of Bhima': abl. of origin of action. Comp. *Nalaçāsanāt*, viii 5 and 10: *na te bhayaṃ...bhavitā mat prasādāt* ('by reason of my favour') xiv 18: *Vidarbhādhipater nyogāt* 'by the order of Bhīma,' xvii 35, &c. But more frequently the instrumental case is employed--the two uses being closely akin. In Latin the two uses are combined in the ablative, which has taken most of the work of the lost instrumental. But the true ablative-use (i.e. origin) is plain in such phrases as *Cic. de fin.* i 13 *gubernatoris ars utilitate non arte laudatur*. In Greek it is doubtful whether any genitive represents the ablative so used: though a gen. of place, from which motion takes place, is found, e.g. *βάθρον ἵστασθε*, *Soph. O. T.* 112; but nearly always this use requires a preposition to explain it.

11. **hastyaçvarathaghoṣeṇa**, 'with the din of elephants, horses, and cars,' a genitival T. P., of which the first part is a Dvandva. **hastin** is 'the beast with a hand': compare *karm* (xiii 9) and Macaulay's 'beast that hath between his eyes a serpent for a hand.' *Hasta* (xviii 16) may be formed by dissimilation from $\sqrt{\text{ghad}}$, whence *χαῖδάω* and *prehendo*. **ratha**, 'a chariot,' xix 20. in composition at xii 11 *mahāratha* is a 'great chariot man' or 'chief': *dvāratha* (xxvi 3) is 'combat from a chariot.' **ghoṣa** is from $\sqrt{\text{ghuṣ}}$, 'to speak loudly,' 'proclaim,' ix 8: xii 6 *nikuñjan paṇsaṃghuṣṭān*, 'thickets ringing all round'; xii 113 *pra + ud + ghuṣṭa*.

pūrayanto, pres. part. of *pūraya*, i.e. $\sqrt{\text{pri}}$ declined in the 10th class: or it might be called the causal of *pri*, but there is no difference in meaning; *M. W. Gr.* § 640. The p. p. *pūrṇa* occurs xi 32; *sampūrṇa* v 7.

vasumdharam, 'the wealth-holder,' i.e. earth. For the *m*, see page 6. The truer form *vasu dharā* occurs v 17, and *vasumati* §'ak. i 25. *Vasu* is neuter; so that the *m* has no place, even in an irregular compound. It is just possible that it may be phonetic.

balair, &c., 'together with armies (sociative use) wearing as ornaments varied garlands, conspicuous, and adorned full well,' **mālya**, 'a garland,' from the simpler form *mālī*, comp. *mālin* xxv 6. **ābharaṇa**, from *ā* + $\sqrt{\text{bhṛ}}$, ii 1 note. **dr̥ṣya** = *spectandus*.

12. **yathārham**, 'as was fitting': an Av. B. compound, see page 4.

- This class very frequently begins with *yathā*, e.g. *yathāvṛttam*, 'as it happened' i.e. 'exactly,' iv 31, xi 31; *yathākāmaṃ*, 'pleasurably,' v 41; *yathāgatam*, 'as it was come (by them)' v 39; *yathāvidhi*, 'according to rule.' A still stranger one is *yathātatham*, iii 2, 'truly,' lit. 'as (it is), so,' *tathā* being changed into *tatham*, because (as already explained) it is necessary that the last member must look like an acc. neuter: so *yathā kāmāḥ* has to become *yathākāmaṃ*, but *yathāvidhi* is unchanged because it looks like the *vāri*-class. Obviously each of these compounds is originally a compressed sentence.

akarot pūjām = *pūjayamāsa* (see iii 16, ix 36), 'did honour to.'

te vasams tatra, i.e. *te avasan tatra*, i 22 note. **avasan** is

- 3 plur. imperf. of $\sqrt{\text{vas}}$, orig. *vas*, whence are formed *ἄστυ*, *ἑστία*, *Vesta*, *vena*, &c., Curt. no. 206. The indecl. part. *uśya* occurs v 41.

13. **etasminn**, for *nn* see M. W. Gr. § 52, M. M. Gr. § 71. 'At that very time those best of the sages, mighty-minded, as they wandered, having gone from here to Indra's heaven, Nārada and Parvata, great in knowledge, very holy, entered the abode of the king of the gods, held in high honour.'

sura is 'a god,' perhaps shortened from 'asura,' Zend 'ahura' 'existent,' $\sqrt{\text{as}}$ 'to be.' Here therefore *surāṇāṃ ṛṣi-sattamaṃ* is equivalent to *devarṣināṃ sattamaṃ*: a 'devarṣi' is even higher in the scale than a 'brahmarṣi,' i 6. *Sattama* does not imply that this pair is actually 'the best'—only that they are excellent: *uttama* is used in the same way, e.g. ii 24, 31, &c. It is only in *Manu* (i 31) that Nārada is included in the list of 'great sages,' the direct offspring of *Brahmā*. The list however varies: there are sometimes seven (the seven Rishis of the seven stars of the great Bear; see M. Müller, 'Lectures,' ii 364), sometimes nine, and ten in *Manu*, Nārada himself being the tenth. At *Bhag. Gita* x 26 he stands *first* of the *Devarṣis*. Some of the Vedic hymns are ascribed to him—the special function of the Rishis being to communicate orally these hymns, which were handed down afterwards by the *Brāhmanas*; see Dowson, s. v. *Rishi* and *Nārada*: see also 'Ind. Wisdom,' p. 7.

¹ See however note on $\sqrt{\text{svar}}$, xviii 26.

aṭamānau, 'going purposelessly,' x 4: from $\sqrt{\text{at}}$, whence *aṭanam*, Hit. 571, 'g. lding about' of women. At viii 24, the sense seems to be more general, 'going'; just as $\epsilon\pi\omega$ meant first to 'creep' (*serpo*), then 'to go.'

mahātmanau, 'of great soul.' *Ātman* is here used in the full sense 'spirit'; like 'spiritus,' it was originally 'breath.' But by far its commonest use is 'self' (as ii 8, xi 8 *darçay' ātmānam*, 'shew thyself'); thus it does the work of the 3rd person reflexive.

Indraloka, also called *Svarga*, 'the abode of the inferior gods and beatified mortals, supposed to be situated on Mount Meru,' Dowson, s. v. *Swarga*. There are several different lists of the 'lokas,' or worlds, which are seven or eight in number: but in all 'Indra's world' occupies a middle place between the abodes of the higher (i.e. newer) deities, and those of men (*bhur-loka*) and beings like the *Yakshas* and *Gandharvas*: Dowson, s. v. *loka*. A simpler division into three (*tri-loka* or *trailokya*, xiii 16, xxiv 35) includes heaven, earth, and the space between the earth: which in later times was also divided into *Pātālas* (see v 7, note) corresponding in number to the upper spaces.

Indra (who gives his name to the *Indraloka*) is at the head of the gods of that division, i.e. the atmosphere. He fights against the *Asuras* or demons, who personify the storms and tempests: hence his epithets *Bala-Vṛitrahan* ii 17, *Bala-bhnd*, &c. In the Vedic hymns his primary elemental character is very clear: see Weber, 'Ind. Lit.' p. 40: "He is the mighty Lord of the thunderbolt, with which he rends asunder the dark clouds, so that the heavenly rays and waters may descend to bless and fertilise the earth. A great number of the hymns are devoted to the battle that is fought, because the malicious demon will not give up his booty; to the description of the thunderstorm generally, which with its flashing lightnings, its rolling thunders, and its furious blasts made a tremendous impression upon the simple mind of the people." A full account of Indra is given by Dr Muir, *Sanskṛit Texts*, vol. 5, pp. 77--139. See also P. W., s. v.: "Indra is originally not the highest, but is the national and favourite god of the Aryan peoples of India, a type of heroic strength active for noble ends; and with the gradual obscuration of *Varuṇa*, he became ever more prominent. In the mixed theological system of the later times, into which the three great gods [*Brahmā*, *Vishṇu*, *Śiva*] were received, Indra is certainly

subordinated to that Trinity, but has still remained the head of his own heaven." For his attributes and epithets, such as Maghavan (next line), ('akra (ii 20 &c.), &c., see Dowson s. v. The correspondence of Indra in function, though not in name, to Zeus and Jupiter (Dyauspitar) is obvious.

- 11. **mahāprājñau**, from mahat and prājña, a secondary noun formed from pra-jñā by vṛiddhi of *a* and substitution of *ā* for *ā*.

• **mahāvratāu**, lit. 'possessors of great austerities,' which, when accumulated, constituted holiness; and so the compound - 'very holy.' Vrata is probably (as Benfey s. v. gives it) an old p. p. of √var, the original form of √vrī, 'to choose'; and so meant at first 'a chosen' or 'voluntary act,' e.g. Damayantī's choice of Nala, v 20: then specially applied to some act of devotion, any peculiarly difficult vow or course of austerities (also called 'tapas,' x 19 note), such as fasting, burying oneself in the ground, sitting between fires in the summer months exposed to the burning heat of the sun, keeping the limbs in the same posture till the nails grow through the back of the hands, and such like: for which see 'Ind. Wisdom,' 104—106. "According to the Hindū theory, the performance of austerities of various kinds was like making deposits in the bank of Heaven. By degrees an enormous credit was accumulated, which enabled the depositor to draw to the amount of his savings without fear of his drafts being refused payment. The merit and power thus gained by weak mortals was so enormous that gods as well as men were equally at the mercy of these omnipotent ascetics. Hence both Rishis and Rākshasas and even gods, especially Śiva, are described as engaging in self-inflicted austerities in order to set mere human beings an example, or perhaps not to be supplanted by them, or else not to be outdone in aiming at re-absorption into Brahma." Ib. p. 344 note. The second is doubtless the true reason. This belief in acquisition by austerities of supernatural power, so as to be able to dethrone even the gods, is one of the most curious phenomena of Hindū religious thought, and parallel in a way to Fetichism. Hence the further remarkable belief that the gods were obliged to interfere with extreme devotion in men, and so thwart their austerities, when they had been carried to such an extent as to threaten the divine power: a belief also in a way like that of the Greeks in the *φθίρος θεῶν*, yet different in its operation.

bhavanam, 'a place of being,' from √bhū, i.e. 'an abode.' Comp. bhuvana 'the world' xxiv 33. **viviçāte**, ii 3 note.

15. **arcayitvā**, 'having honoured,' from √arc (10th class, so arcayit-māsa xviii 19). This verb, which is rather rare in later Sanskrit, is common in Vedic in the two senses of 'being bright' and 'singing praise.' The meaning 'to honour' may be either a causal of the first, or a development of the second sense. From ARK, the original form, comes arka 'the sun,' xvi 16. It seems to be the Greek ἄρκος in ἡλεκτρον, ἡλέκτωρ, and the proper name Ἠλέκτρα. Curt. G. E. no. 24. Abhy-arcana, 'honouring,' occurs xii 78.

Maghavā. Maghavan, 'the mighty,' a title of Indra. Magha is from √mah, or rather from √magh, which is weakened from the original form MAC, whence magnus, μέγας, might, &c. See my 'Gr. and Lat. Etymology,' p. 365, ed. 3.

- kuçalam, &c.,** 'asked them of their indestructible prosperity (specially in religious exercises) and of their all-concerning health,' i.e. their health with which that of the world is bound up. Note the Indian tendency to high-flown compliment. **kuçalam**, see viii 1 note, and also xii 70 for the special meaning of the question. **avyayam** is compounded of a + vyaya, 'destruction,' from vi + √i, 'to go.' **anāmayaṃ**, 'health,' lit. as an adj. (xxvi 31) 'free from sickness,'—āmaya, from a Vedic √am, 'to be sick,' possibly found in āvā, but hardly elsewhere out of Sanskrit. **sarva-gatam**, 'all-pervading,' like sarvatra-gatam in the next line. **papraccha**, vi 31 note.
16. 'The good health of us two, O divine king, is all-pervading, and in all the world, O all-present Indra, the kings are well.' **kṛtsna**, a peculiar word, without affinities, occurs again iv 9.
17. **Bala-Vṛitra-hā**, see note on ii 14. **bala** also means 'strength': compare the Aeschylean personification of Κράτος and Βία. So in Hitop. 1684 ātmanaḥ ca pareṣāṃ ca...balābalaṃ (i.e. bala abalaṃ), 'the strength and weakness of himself and others.' Bala was an 'army' at ii 11.

tyakta-jivita-yodhinah, 'life-abandoned (i.e. desperate) fighters' an intelligible, though not perfectly regular compound: tyakta-jivita stands logically to yodhinah as an adjective to a substantive, therefore the compound must be regarded as a K. D.: unless we should consider tyaktajivita as a locative absolute, and so regard the compound as a locative T. P. **tyakta** is p. p. of √tyaj, 'to leave,' a very common and specially Sanskrit root, which we may very fairly regard (with Pott) as formed from ati, 'beyond,' and √aj, which is for AG (ago, ἄγω): the g is seen in tyāga (x 9), and parityāga (x 10), 'abandonment.' **jivita**, used as a noun, = 'life,'

prop. p. p. of \sqrt{jiv} , 'to live,' orig. gvi and gviv , whence $\beta\acute{\iota}\omega\varsigma$, *vivo*, quick (apparently by reduplication), Curt. G. E. no. 640. **yodhin** from \sqrt{yudh} , 'to join (battle),' secondary of yū , Gr. $\iota\sigma\mu\acute{\iota}\nu\eta$.

18. **çastreṇa**, 'who at the proper time meet death by the sword with face unaverted.' Çastra, 'a sword' or weapon in general, from $\sqrt{\text{çāṣ}}$, see xi 10 note. **nidhanam**, i 20 note; Curt. Gr. Et. no. 311. For the construction *nidhanam gacchanti*, cf. iv 7 *mṛtyum rīcchati*, ix 8 *gacched badhyatim*, and the common phrase 'pauca-tām gata,' 'he went to the state of five,' i.e. 'into the five elements,' i.e. 'he died and was resolved'. see also note on the passive form above ii 7.

aparān.mukhāh - a + parāṇe + mukha : parāṇe , 'sideways,' is from parā ('beyond,' 'on one side,' i 15 note) + $\sqrt{\text{āre}}$, to 'go,' or 'bend': the p. p. ānīta , 'bent,' or 'curved,' is found xii 45. For the declension of this and cognate words, which are excessively troublesome, see M. M. Gr. § 180. As to the composition, the base used is the weak one parāṇe , not parāṇe : then final *e* passes by the general rule into *k*, and *k* passes into guttural *n*. (not palatal *ñ*) before *m*.

akṣayas, 'indestructible,' from $\sqrt{\text{kṣi}}$, 'to destroy.' It seems to be weakened, through the middle form $*kti$, from orig. KTA (κτάμεναι , &c.), but generally occurring as KTAN , in Greek κτείνω or κτεν-ω , and in Sk. $\sqrt{\text{kṣay}}$, p. p. kṣata , whence *a-vi-kṣata*, xiii 21, in which the older form really appears.

kāmadhuk, nom. of *kāmaduh*, i.e. *kāma-dugh*: but the *k* is transferred to the beginning of the syllable exactly as in $\theta\rho\acute{\iota}\xi$ from $\tau\rho\iota\chi$, and the *s* of the nom. first hardens *g* to *k*, and then falls out—herein unlike the Greek. The word means 'yielding (objects) of desire (like milk),' from $\sqrt{\text{duh}}$ - to milk: but the cognate θυγάτηρ and 'daughter' point to DHUG (or DHUGH) as the original form. In this compound the verb seems to have the middle, not the active, sense. It is used absolutely (without *dhenu*, 'a cow'); sometimes *Kāma-dhenu* is found. This mystical 'cow of plenty' (corresponding somewhat to the 'cornucopia') belonged to the Rishi Vasishṭha. It rose from the bottom of the sea of milk when churned by the gods and demons, as told in the *Vishnu-Purāṇa*: see the translation given in Dowson s. v. *amṛta*; this was the occasion of the second incarnation of Vishnu; see 'Ind. Wisdom,' p. 329. The cow created hordes of barbarians to aid Vasishṭha in his contest with the Kshatriya Viçvāmitra: ib. p. 363.

19. **çûrà**, i 3 note. **hī**, i 29 note. **dayitān**, 'my loved guests': so viii 19 *dayitān aṅvān*, xvi 28, &c. The $\sqrt{\text{day}}$ must be secondary from *DA* 'to divide' (*δα-ίω*, *δαῖς εἶσθ*)—it has the same original meaning (acc. to P. W.)—then to take share in a thing, have a fellow-feeling, with it—just like the Homeric *δαίεται ἡτόρ*, a 48: see also Curt. Gr. Et. no. 256. *Dayā*—'pity' (xii 117), and is frequent in compounds, such as *nir-daya*, 'unpitying.'

20. **Çakreṇa**, epithet of Indra, 'the strong,' from *çak* i 18.
çriṇu, i 17 note.

mahi-kṣitah, 'lords of earth (*mahi*):' *kṣit* at the end of a compound—'lord': so *prathivi-kṣit* v 1: and *kṣiti-patis* = 'lord of earth' xii 41: *kṣiti* alone at viii 8. It must belong to a $\sqrt{\text{kṣi}}$ —'to dwell (in a settled fashion)'—and so 'to rule' (alone and compounded): see Grassmann s. v. (for the *-t* see note on *-pit*, vii 5). This root is of course distinct from $\sqrt{\text{kṣi}}$ just mentioned. The sense leads us to connect it with $\sqrt{\text{kṣi}}$ in *κτιζω*, *ἐν-κτί-μενος*, &c. Curt. G. E. no. 78: and *κτώ-μαι* is certainly cognate: the oldest Sk. form seems to have been **kṣa* whence *kṣatra* and *kṣatriya*: and so the orig. form would be *κτα-*, identical with the verb 'to destroy': which is awkward: the Greeks differentiated them by vowel change to some extent.

21. **Damayanti** 'ti **viçrutā**, 'renowned, "it is Damayanti," as people say': note the very expressive use of *iti*, and compare xii 33 and 48: see also note on i 32.

rūpeṇa, 'by her beauty she excels all women on the earth.'
samatikrāntā, p. p. of *saṃ + ati + √kram*, 'to go.' Note the use of the passive participle in an active sense: so also *vikrānta*, xii 54: see note on *prāpta* i 11; comp. *praviṣṭa* iii 24, also *jv* 25; *prapaṇṇā* viii 17, &c. It is almost confined to neuter verbs: still it should not have been allowed in Sanskrit, which had perfect active participles: it is excusable in the so-called Latin deponents—really middle verbs.

yoṣitaḥ: *yoṣit* is a peculiar form: the *-it* may be a weakening of a participial ending: and so Benfey takes it. He supposes that the root was $\sqrt{\text{yuj}}$, 'to enjoy,' xii 65 note, and that the word was originally **yoṣat*. But it may be from $\sqrt{\text{yuj}}$, cf. *con-iux* in Latin, and perhaps (y)ux-or: see however Corssen i 171, for the latter word.

22. **nacirād**, i 4 and 16 notes. **sarvaçah**, i 25 note.

23. ' wooing her, the pearl of the earth, the lords of earth eagerly seek after her.' **bhūtām**, the p. p. of $\sqrt{\text{bhū}}$, is redundant after *ratna*: it is not a regular compound, because the final *a* of *ratna*

should have been changed into \bar{r} , as from *sajja*, 'ready,' is formed *sajji-bhū*, 'to be ready.' M. W. Gr. § 788. *prārthayanto*, from *pra* + $\sqrt{\text{arth}}$ (10th cl.), i.e. a denominative verb formed from *artha*, 'object,' 'aim,' 'matter,' 'business' - Latin *res*, iii 7 note. *sma*, i 7 note: it has no force here unless it be intensive.

kān-kṣanti, a common epic verb, perhaps an irregular desiderative of $\sqrt{\text{kam}}$ (Lat. *am-o*, perhaps *κάω*): the noun *kān-kṣā*, xvi 2 and 18. *viçeṣeṇa*, i 30 note.

niṣūdana, 'destroyer,' from *ni* + $\sqrt{\text{sūd}}$, 'to kill': Benfey compares *πασ-σὺδ-έγ*: but the connection of meaning seems hardly sufficient, and the δ there is probably parasitic. *Sūdana* occurs xii 126.

24. *etasmin kathyamāne*, loc. abs., see i 11 note. *sāgnikāh*, 'together with Agni,' from *sa* + *agni* (cf. *sabdhārya*, i 8) + *ka*, a suffix without value, except to make a more convenient form: see page 7.

lokapālās, 'the guardian deities, who preside over the eight points of the compass, i.e. the four cardinal and four intermediate points of the compass:--(1) Indra, east; (2) Agni, south-east; (3) Yama, south; (4) Sūrya, south-west; (5) Varuṇa, west; (6) Vāyu, north-west; (7) Kuvera, north; (8) Soma, north-east.' Dowson s. v. *lokapāla*. Here apparently only four appear: Indra, Agni, Varuṇa, and Yama.

ājagmur (like *jajnuh*, ii 5 note), from *ā* + $\sqrt{\text{gam}}$, i 13 note.

25. *hriṣṭāh*, i 24 note. *uta*, perhaps 'also,' much like *api* (for which see i 31 note). At xii 120 *utāho*, i.e. *uta* + *āho*, 'or' in a double question, like Latin *an*; and so with *vā* in the *Rigveda*: but there the copulative meaning is most frequent. It is perhaps a weakened instrumental of a pronominal stem *u*, which is not fully declined in any language: it seems to occur in *asau* (xiii 26 note); also in *ā-v-to*, and *ō-v-to*: see Windisch in Curt. 'Studien' ii 266, &c.

26. *sahavāhanāḥ*, 'with their carriages,' $\sqrt{\text{vah}}$, orig. *vāgh*, whence *ὄχος* and *veh-i-culum*.

27. *adina*, ii 2 note. *anuvratāḥ*, 'devoted to,' x 12, xiii 56, &c. For *vrata* see note on ii 14: it is often used at the end of a compound, as there *mahā-vrata*; ii 3 *satya-vrata*, 'devoted to truth,' 'truthful'; *pati-vrata*, 'devoted to her husband,' &c. Note the acc. *Damayantiṃ* after *anuvrata*; so ix 31 *tyaktu-kūmas tvam*, 'having a desire to leave thee.' A few well-known examples survive in Greek, e.g. Aesch. Choeph. 21 *χοάς πρόπομπος*, Supp. 588 *τὸ πᾶν μῆχαρ ὀφείας Ζεύς*. Historically there is no more reason to be sur-

prised at these constructions than there is to wonder at an accusative following a participle—which is nothing but a noun—though a noun in which the idea of action comes out strongly. And whenever that sense is strong, an adjective could take an accusative: e.g. v 2, *Danayantim abh-ipsavaḥ*, where the desiderative adjective ‘ipsu’ seems to lie between an adjective and a participle, and xxi 24 *abhi-vādaka*. The use after substantives (e.g. *Naiṣadham mṛgayānena* xviii 2, or *hanc tactio* in Plautus) seems stranger. But the distinction between substantive and adjective is one of use, not of form: the suffixes were originally the same for both, and only by degrees were differentiated to some extent: and use rarely became so fixed in language as not to allow relics of older and freer constructions.

Perhaps the construction here is facilitated by the fact that *anu* is one of the three Sanskrit prepositions which govern a case—all the rest being found in composition only. *Anu* generally governs an accusative, and follows its case as *Gang-gūm anu*, *Yamunām anu*, ‘up,’ or ‘along the Ganges,’ or ‘Yamuna.’ The others are (1) *ā*, with the abl., for which see note on i 13; (2) *prati*, see ii 7, x 11 note.

28. **pathi**, ‘on the road,’ locative, as though from base *path*: the base *pathin* to which it is referred is heteroclitic. *M. W. Gr.* § 162, *M. M.* § 195. At the end of a compound *patha* is used as a base, so ix 21 *dakṣmā patham*. It is Latin *pon(t)-s*, probably *πόσις*, and *πάσις*, *Curt. no.* 359.

bhūtale, ‘on the earth surface,’ - *mahi-tala* x 5; comp. *nabhas-tala* ii 30, *ḡlā-tala* xii 12, *prāsāda-tala* xiii 51. In most of these compounds *tala* is redundant. It may be cognate to Lat. *tellus*, as Bopp suggests, which is ‘the bearer’ (*Corssen* ii 149) from $\sqrt{\text{TAL}}$, see iv 6 note.

mūrtiā, instrumental of *mūrti*, expressing the material cause, while **sampadā** is more general. ‘Standing like Maṃmatha visibly seen in the body, by reason of the excellence of his beauty.’ Comp. i 16 *Kandarpa iva rūpeṇa mūrtiman*. For the epithet *Maṃmatha*, see i 14 note: we should rather have expected *mano-matha*, however: other names are *Mano-ja*, *Manasī-ja*, ‘mind-born’: and compare *hṛicchaya* i 17. **sampad** from *saṃ* + $\sqrt{\text{pad}}$, ‘to go,’ is often used for ‘success,’ ‘prosperity,’ and so in compounds ‘perfection,’ as here, ‘of form,’ i.e. beauty. *Sam* appears to be used with implication of ‘good,’ like Latin *con* in *contingo*, ‘good luck,’ as opposed to *accido*, ‘bad luck,’ *Sk. ā-pad*, *Manu* ii 40, &c.

29. **bhrājamānam**, 'shining like the sun,' pres. part. middle of $\sqrt{\text{bhrāj}}$ (orig. **BHRAG**, whence $\phi\lambda\acute{\epsilon}\gamma\omega$, fulgeo, Curt. no. 161).

vigata-saṃkalpā, 'with purpose gone,' so iv 29. **Saṃkalpa** is "the resolution formed in the mind, and then the wish, or will, arising therefrom." P. W. The opposite word is **vi-kalpa**, 'doubt.' So ix 26 *tava saṃkalpam...antayantyāḥ*, 'thinking of thy purpose.' It = 'wish' at Çak. iii 58. And in **jāta-saṃkalpa** (iii 8) either meaning would do. The Sk. root is $\sqrt{\text{klīp}}$, which points to orig. **KALP**, which however has been unproductive in other languages. Benfey assigns Lat. *corpus* to it.

vi-smitā, 'amazed,' from **vi** + $\sqrt{\text{smi}}$ 'to smile': which last is app. a secondary of the simple root **SMI**, whence (s)mi rus, mirror (with the sense of the compound in Sanskrit), perhaps $\mu\acute{\epsilon}\iota\delta\text{-}\eta\mu\alpha$ and $\mu\epsilon\iota\delta\acute{\iota}\omega$ —see Curtius no. 463. **Vismaya** occurs xii 73.

30. 'Then the sky-housers (cælicolæ) after staying their ears in mid-air spake to Nala after descending from cloud-land.' The gods leave Indra's heaven and pass from the *nabhas-tala* through the inferior loka (antarikṣa) the abode of Yakshas, Gandharvas, &c. **divaukas** from *diva* and *okas*, 'a house,' apparently from **UK**, the original form of $\sqrt{\text{uc}}$, 'to be accustomed to,' whence p. p. *ucita* xv 18—see note there.

viṣṭabhya, from **vi** + $\sqrt{\text{stambh}}$, a secondary of **STA** (whence $\sigma\tau\acute{\epsilon}\mu\phi\text{-}\nu\lambda\omicron\text{-}\nu$, $\acute{\alpha}\text{-}\sigma\tau\epsilon\mu\phi\acute{\iota}\varsigma$, and our 'stamp,' Curt. Gr. Et. no. 219), but the Sanskrit verb has the secondary notion of 'supporting,' derived not very obviously from the primary notion of 'pressing upon.' **vimāna**, 'a chariot,' but specially Indra's chariot, see Indr. i 32. The P. W. gives us the primary meaning, 'stretching right through' (from **vi** + $\sqrt{\text{mā}}$), in which sense it is only Vedic, and is used as an epithet of a chariot, '*rajaso vimānam sapta-cakram ratham*,' R̥gṣ. 2. 40. Afterwards, as often, the epithet has become a sort of proper name; like *Maghavan* and Çakra of Indra himself.

avatīrya, from *ava* (down) + $\sqrt{\text{tri}}$ (orig. **TAR**, whence $\tau\acute{\epsilon}\rho\mu\mu\alpha$, terminus, intrare, trans, through, Curt. G. E. no. 238). Hence the well-known word *Avatāra*, or *Avatār*, literally 'descent,' but applied to the incarnation of a deity, especially *Vishṇu*: for a full account of the different *Avatārs* see Dowson s. v., and 'Ind. Wisdom,' p. 329, &c. *Ud* + $\sqrt{\text{tri}}$, used of crossing a river, xii 112.

nabhas, identical in form with $\nu\acute{\epsilon}\phi\omicron\varsigma$. The old derivation *na* + $\sqrt{\text{bhās}}$, 'not shining,' is amusing. It is not however simply 'a cloud,' but the 'cloud region' the atmosphere. So *vyabhre nabhasi* xvii 11, 'in the sky when free from cloud'

31. **bhavān, &c.**, 'your majesty is truthful.' The full sentence would of course be 'bhavān asti satya-vrataḥ,' bhavat being the 'pronoun of respect' of the 2nd person, lit. 'the existing one,' see M. W. Gr. § 233, and for its declension ib. § 143, M. M. Gr. § 188. Cf. iii 2, ke vai bhavantaḥ ? 'who are ye ?' and iv 11, 28, 31, vii 5, &c. The Greek φῶ(τ)ς is doubtless the same word, by attraction from φῶ~~For-ς~~: but there is nothing analogous in its use.

sāhāyyam, 'help,' formed by vṛiddhi of first syllable, suffix ya, and loss of final a, from sahāya, 'a companion' (vi 2), which is from saha + √yā, 'to go.'

dūto, 'messenger,' a word of uncertain origin : according to the P. W. of the same family as dūra 'far.'

CANTO III.

1. **pratijñāya**, 'having promised,' so Hitop. 1186: at xix 10, Sāv. i 15, it is 'assent to': pratijñā is 'a promise,' Hitop. 848. √Jñā with prepositions has many meanings, which rarely correspond to those of other languages. Thus anu + √jñā is 'to permit' xxiv 5, Hitop. 1130, and with sam, vi 7 samanujñāte; also 'to dismiss' xvii 19, xviii 5, xxiv 4, with sam, v 41, viii 22; this is a special form of 'permission.' Abhi + jñā = 'to recognise,' v 11. Ava + √jñā, lit. 'to know down' - 'to despise,' Hit. 1161; καταγνωσκω is some way parallel. Pra + jñā = 'to understand and know,' cf. prajñā ii 14, prajñāyata xvii 3: vi + √jñā is 'to discern,' xiii 55 (di-gnosco). Ājñā is 'a command,' xix 11, Hit. 1098.

kṛtāñjalīr, 'having made the añjalī,' i.e. the hollows of the hand put together: the raising the hands so joined to the forehead is a mark of respect and submission. Prāñjalī (i.e. pra + añjalī), iii 7, has the same meaning.

upasthitāḥ, 'standing near'; with acc. xii 47 tvām upasthitām, and so the verb upastathe viii 25, 'he waited upon Rituparna, comp. xv 7; so upa + √1, lit. 'to go under,' - 'come near' (iii 7), as Lat. subire: *cp. ὑποστῆναι 'to stand under' an engagement.

2. 'Who are ye? (ii 31 note), and who is this whose welcome (lit. 'desired,' i 4) messenger I am?' desired as being his messenger, a complimentary phrase. Or we may take yasya as a dative (see xiii 32 note), 'he to whom I am to go as a messenger.' For asau see xiii 25.

yathātatham, 'truly,' ii 12 note. At xvi 39 ācāṣṭe yathātatham, it is used like a substantive 'the truth.'

3. 'It having been thus spoken by Nala,' abl. abs.; but at 7, evam uktaḥ sa Śakraṇa Nalaḥ. Either construction is equally permissible. **abhyabhāṣata**, 'spoke to him,' so iii 10 and 16: not 'replied': for √bhāṣ, see viii 4 note. **va**i, see vii 4, and i 24

Damayanty-artham, 'because of D.' So parārtham iii 8; and prajā + arthe i 6; either case is frequently used in this prepo-

sitional sense, like Latin 'caussa': for the acc. compare *δίκην, τρόπον*, &c. For *artha*, see note on 7. *āgatān*, i 13 note.

4. **Agniç.** Agni (igni-s) is the most transparent of the older gods, and the numerous hymns addressed to him plainly shew his nature. "He is the messenger from men to gods [hence his names such as *Huta-vaha* and *Havya-vāhana* xliii 12, i.e. 'offering-bearer'], the mediator between them, who with his far-shining flame summons the gods to the sacrifice, however distant they may be. He is for the rest adored essentially as earthly sacrificial fire, and not as an elemental force." Weber, 'Ind. Lit.' p. 40: see also Muir 'Sanskrit Texts,' vol. v, pp. 99—203, Dowson s. v. His worship is therefore very unlike the fire-worship of the Persians, which seems a different development of an earlier and less ceremonial conception.

tathaiva = *tathā eva*, 'even so,' 'moreover,' in which sense it often occurs, e.g. v 1; and *tathā* alone, iv 8, viii 20, xix 37.

Apām patih, 'the lord of waters,' i.e. *Varuṇa* = *Οὐρανός*, 'the coverer' (from $\sqrt{\text{var}}$, see iii 6), the all-embracer; and certainly at first the sky-god, though there is no similarity between his functions or character and those of *Οὐρανός*. In the hymns "he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial honour is due." Dowson s. v. *Varuṇa*: see the whole article, or Dr Muir's fuller account v 58—76. The well-known hymn (*Atharva-Veda*, iv 16) which celebrates the omniscience of *Varuṇa* has often been translated—by M. Müller (see the extremely interesting collection given by him 'Chips,' i 39 - 45) and by Muir, v, p. 63: the curious parallelism of some passages to the Psalms is noted by both writers: e.g. in the following stanzas (as translated by Muir):

"Wherever two together plot, and deem they are alone,
King *Varuṇa* is there a third, and all their schemes are known.
The earth is his, to him belong those vast and boundless skies;
Both seas within him rest, and yet in that small pool he lies.
Whoever far beyond the sky should seek his way to wing,
He could not there elude the grasp of *Varuṇa*, the king.

.....

Whate'er exists in heaven and earth, whate'er beyond the skies,
Before the eyes of *Varuṇa*, the king, unfolded lies."

Later (doubtless in consequence of the rise of *Indra*, see ii 13 note) he descended into the character of a sea and river god; hence his names *Apām-pati*, as here, *Jala-pati*, &c.

çarir-ânta-karo, 'body-end-maker of men': comp. *cittapramāthmī devānām*, i 14. Çarira might come from a $\sqrt{\text{çri}}$ (çar) 'to lean': and so the P. W. (referring to a fanciful derivation in Manu i 17). But the connection is not obvious. Çarapa, 'refuge,' v 15, would be derived from the same root. Others refer it to $\sqrt{\text{çri}}$ 'to break.'

Yama is a less clear figure in Hindū religion. He appears in the Vedic poems, sometimes as Death personified, sometimes as the first man who died, Muir v 301, &c. But in the Epic poems he certainly appears as a judge, see Dowson s. v., also 'Ind. Wisdom,' pp. 20—22. It is not unnatural that the belief in a future state should have varied in the long time covered by Sanskrit literature: we can recall a parallel variation in Greek literature, e.g. between the Epic and the Pindaric view of future existence. It seems undeniable that in the Vedic hymns there is little or nothing of that distaste for life, and that desire for ultimate emancipation from personal existence, which is a distinguishing feature of Bāhmanism.

5. **Mahendrādyāḥ**, 'having great Indra first,' 'headed by great Indra,' 'Indra, &c.': a B. V. compound, in which *ādya* is used for the commoner form *ādī* (*açvamedhī-ādī*, xii 14): which meant at first 'beginning,' 'origin': e.g. *Blag. Gīta*, ii 28 *avyaktādīm bhūtam*, 'mortal beings are of unseen origin.' But it is commonly found (in the sense of 'first') at the end of a compound to express that there is a series of things of which this one is first: and so is practically equivalent to our 'et cetera'; like 'prabhṛti,' ii 1. It is often used with 'iti' in the *Hitopadeça* (e.g. l. 469) at the beginning of a paragraph following a speech (which is indicated by *iti*), 'so, and more to the same effect.' Similarly at xiii 13 it is used with *evam*, 'evam-ādīm' = 'thus, and more of the same sort.'

sabhā is 'an assembly' and 'hall for such assembling,' and 'a palace': at x 5 it is used for a dwelling in a wood, and presumably a small one. Here it would seem that the phrase *sabhām yānti* might mean either 'go to the palace,' or 'go to assembly,' i.e. 'are assembling': see note on ii 7. The word is probably derived from *sa* + $\sqrt{\text{bhā}}$, the verb having lost its primary meaning of 'shining,' and serving merely to float the 'sa,' see note on *svastha* ii 1.

didṛkṣavaḥ, 'desirous of seeing thee,' formed by adding *va* to *didṛkṣa*, the desiderative of $\sqrt{\text{dṛṣ}}$, 'to see.' Comp. *abhipsu* v 2, *jihṛṣu* ix 16, *pariprepsu* xviii 11.

6. **anyatamaṃ**, 'one,' or rather 'the other out of many.' So

katara means 'which of two?' and katama, 'which of many?' In Greek *πότερος*, and in Latin *uter* (for *cutero*-) corresponds to *katara*, but *katama* has no equivalent. C. Dickens (in 'Our mutual friend') plagiarised unconsciously when he struck out the strained phrase 't'otherest.'

patitive, 'choose one god out of all these in wedlock.' 'It is 'the state of a husband,' 'husbandship,' and the loc. expresses 'for him to be to thee in the position of a husband.' The locative is often thus used to give the purpose of an action, e.g. *patitive vṛtaḥ*, v 17; *vratam ārabdhaṃ Nalasy' āridhane*, v 20; *Damayantyā visarjane*, x 15; *Nalasy' ānayane yata* (strive for the bringing here of Nala) xvii 29, &c. This is the origin of the use of the infinitive in Greek and Latin, whether that case was a dative or locative.

varayasva, imperat. of *varaya*, irregular for *vāraya*, which may be regarded either as causal of $\sqrt{\text{vr}}$, or as that root inflected in the 10th class. It is also conjugated in the 5th class (*vṛi-ṇo-ti*) and in the 9th (as a middle verb *vṛi-ṇi-te* iv 14, *vṛi-ṇi-te* iv 28). It has also several meanings, 'to cover,' which is probably the oldest one, 'to hinder' (iii 21, also *nvārāṇa*, vii 10), and 'to choose,' as here, iv 7 and 9, &c., also *vara*, i 1 and 8. The different conjugations and meanings do not exactly correspond. The verb is said to be conjugated in the ninth when it means 'to choose,' and in the fifth when it means 'to cover': but here the distinction is expressed by 'varaya' and 'vāraya.' The root in the sense of 'choosing' has its cognates in *volo*, *βούλομαι*, will; see Curt. no. 659: the idea of 'covering' is probably seen in *ἔπιον*, vellus, wool; and if it arose from an older sense of 'turning' we should have to compare *volvo*, *εἰλίσσω*, &c., Curt. no. 527. But more probably the primary idea is to 'lay hands upon,' from which all the others naturally flow.

7. 'Deign not to send me who am come on one (and the same) business' (as yourselves, the gods).

artha (as already noted) has most of the uses of the Latin 'res.' At viii 1, *sarv'artha-kuṣāla*, it has the primary sense, 'good at all things'; also at xviii 15. At xii 90, *ko nu me jiviten' arthaḥ* = 'what have I to do with life?' i.e. what good is life to me? *Arthakāma*, xviii 47, - 'desirous of wealth.' At xxiii 10, *Ṛituparnasya...* *arthāya* 'for the use of R.'; and we have already seen that *arthe* (i 7) and *artham* (iii 3) - because of; at iii 25, *etad-artham* = 'on this business'; but *aty-artham*, xi 20 - 'exceedingly.' A very frequent compound is *samartha* 'capable'; used (alone) of horses = 'power-

ful,' xix 13, or with an infinitive, *samartho gantum*, 'capable of going,' xxiv 30. From this we have the derivative *sāmarthya* (M. W. Gr. § 80, x), 'capability,' 'power,' as v 23 *sāmarthyam* *lin-ga-dhāraṇe*: at Bhag. Gīta ii 36 it is used absolutely = 'courage,' 'fortitude.' *Arthūn* is one who has an *artha* or object: and so 'seeking,' xiii 11, 50. Similarly *prārthaya* is 'to woo,' xiii 69, and *prārthayitṛ* is 'a wooer.' *Kṛitārtha* - 'one who has got his object,' xvi 10. *Arthutavyam*, from *arthaya* the verb, occurs xxvi 9.

preṣayitum, infin. of *preṣaya*, causal of *pra* + $\sqrt{\text{ṛṣ}}$, 'to go' (1th class), distinct from $\sqrt{\text{ṛṣ}}$, 'to wish,' with pres. base *iccha*, iii 6, p. p. *iṣṭa*, i 1. For the irregular Sandhi see M. W. 38, g. Bohtlingk and Roth (P. W.) give as the original meaning 'setting into motion,' and refer both meanings to the same root with different present-bases, *iṣya* and *iccha*. If so, the causal and simple verb have the same meaning. *Anu* + $\sqrt{\text{ṛṣ}}$, 'to go after,' 'seek,' occurs xii 10; and *anveṣana* xiii 70.

arhatha. The verb *arh* is frequently thus used in 2 pers. sing. or plur. with an infinitive, as a polite form of a request: 'ye think it right not to send,' i.e. 'do not send me.' So vi 15, *sāhāyyaṃ kartum arhasi*; xiv 7 *trātum arhati mām bhavān* = *trātum arha*; xxv 12, &c. The derived adjective *arha* - 'worthy,' so at ix 10, *sat-kāra + arha* = 'worthy of hospitality.' *Arhanā*, xxv 4, - 'respect.' The original root = *ARGH*, whence *ἀρχομαι*, Curt. no. 165: in *ὑπάρχω*, and in the sacrificial terms, *ἀπάρχομαι* and *κατάρχομαι*, a similar loss of the primary sense is seen. What that sense was is doubtful: the Greek use is not parallel: that of *ἀξιώω* is more analogous. Benfey (s. v.) compares the use of 'dignor' with the infinitive.

8. 'How can a man with desire' (or 'purpose,' ii 29 note) 'already born in him endure to speak to a woman in this wise for another's sake? Let the lords of earth excuse this.' Note the double acc. after $\sqrt{\text{vac}}$, just as in Greek and Latin after verbs of speaking.

idṛiṣam, cf. *tādrīṣ* i 13. **utsahate** (iv 15, vi 14, &c.) from *ud* + $\sqrt{\text{sah}}$ (whence *utsāha*, 'power,' xix 37), orig. *SAGH* (σ)έχω, (Curt. no. 170: from the noun *sahas*, 'power,' comes the instr. *sahasā*, which is often used adverbially - 'suddenly' (i.e. 'vigorously') v 28, x 7. The verb takes a contained accusative, iv 15 *svārtham utsahe*. **kṣamantu**, 'content,' 'endurance,' 'forgiveness,' are the meanings of this verb: vii 8 *na cakṣame rājā samāhvānaṃ* 'the king endured not the challenge': and *kṣamā* - endurance. At xxv 12, *tvam tvam*

kṣantum arhasi, the use is the same as here, 'forgive.' For the curious connection of kṣamā with $\chi\theta\acute{o}\nu$, see Curt. no. 183. At xxv 9 is the causal kṣamaya.

9. **saṃçrutya**, 'having promised': prati + $\sqrt{\text{çru}}$ in the same sense iv 16, comp. prati-ñā iii 1: polliceor shews the same preposition; see Curt. no. 381. **vraja**, see viii 5 note.

māciraṃ, 'with no delay': mā (Greek $\mu\eta$) is so used in compounds; and also with the aorist conjunctive, just like the Greek, xii 73, mā çucaḥ, 'weep not'; xiv 3, mā bhair iti; xiv 23 mā sma çoke manahkṛitāḥ: see notes on each passage.

10. **su-rakṣitāni**, 'well guarded,' p. p. of su + $\sqrt{\text{rakṣ}}$ i 4 note; **veçmāni**, ii 12 note; also m-veç-ana, next line.
12. **dedipyamānām**, pres. part. middle of dedipya, frequentative of $\sqrt{\text{dip}}$, 'to shine,' xi 12 note.

vapuṣā, 'by her beauty,' or 'with her body.' The word (which is of doubtful origin) means (1) 'wonderful' (adj.), or 'a wonder' (subst.); the P. W. compares the Vedic 'vapuse,' 'for a wonder,' with the Homeric $\theta\alpha\upsilon\mu\alpha\ \iota\delta\epsilon\sigma\theta\alpha\iota$: then (2) any 'wondrous appearance,' 'beauty,' &c. and finally 'shape,' 'body.' So Manu ii 232 dipya-mānaḥ svavapuṣā devavad divi modate, 'shining with his own body he is happy like a god in heaven.' It occurs again xiii 52, xvii 8, xix 28. **çriyā**, i 10 note.

13. **sukumārān-giṃ**, 'with very soft limbs.' **kumāra** - 'a boy,' and **kumāri**, 'a girl'; hence the secondary meaning of 'youthful,' 'tender.' But this is closely akin to the primary one, if the word be really derived (as in the P. W.) from ku, the depreciatory prefix (see note on kovida, i 1), and māra, 'death,' and so meant (as applied to a new-born infant) that which might die as easily as live. **an-ga**, 'a limb,' also 'a part of anything,' used especially of the 'supplementary parts' of the Veda, the Angas and Upān-gas, as they were called (see xii 17 and 81 notes). It is constantly found in compounds, such as anavadyān ga i 12, iii 20, xi 32, &c. From it comes the fuller form anganā, iii 15 and 18, &c. - a woman: but, first, a woman's chamber (so P. W.), then (in polite conversation) its occupant.

āksipantim, 'throwing shame on the brilliance of the moon by her brightness.' $\sqrt{\text{kṣip}}$ is to 'sling' or 'throw,' a somewhat isolated root: with ā, as here, it - to throw at, 'scold,' 'mock.' So Manu iv 141 hinān-gān atṛiktān-gān...nākṣipet, 'a man is not to insult those who have a limb wanting or limbs in excess.' With sam, iv 9 - 'grasp', with m, viii 20 - 'deposit,' xx 29 - 'compensation.'

çaçinaḥ, a name of the moon 'he who has the hare,' from a fancy that the spots on the moon resembled a hare. See Hitop. 2. Other similar names are çaça-bhṛt, çaça-dhara.

14. **tām**, probably acc. after **drīṣṭvā**, 'the desire of him having just seen that sweet smiling girl was increased,' see note on **samutpatya**, i 22. Otherwise it must be taken after **kāmas**, the acc. of the object, with **tasya** as the gen. of the subject. **cāruhāsinim**. Cāru (v 6, xii 26 and 45, &c) has been identified with the problematical *τηλυ* in *τηλύγετος*, &c., so that *e* in Sanskrit and *τ* in Greek should come from original *k*. Hāsm from hāsa, 'laughter,' from √has, 'to laugh,' iv 1, &c.: with pra at ix 2, xii 117 = 'to mock': at ix 8 *pauihāsa* -- 'jest.'

cikirṣamānas, pres. part. mid. of **cikirṣa**, desiderative of √kṛi, 'desirous to do': again at viii 3. Final *ṛ* is changed to *ī* in these verbs, when no *i* is inserted before the *sa* (cp. *phirṣu*, 'x 16), except when a labial precedes, which assimilates the vowel to *ē*, as from *smṛi* comes *susmīṛṣa*. **dhārayāmāsa**, i 18 note.

15. **sambhrāntāḥ**, 'amazed,' from √bhrām, 'to whirl,' or 'to wander': see xv 14, xvi 30, and vi + √bhrām, ib. xv 16. It is the same as the Latin *fremo* in form: and this cannot be separated in meaning from *βρέμω* (comp. *βροντή* and *fremitus*, Lucr. v 1193 *fulmina grando et rapidi fremitus et murmura magna minarum*) —so that the *β* in Greek is irregular. The development of meaning from the original sense (as seen in Sanskrit) is interesting: see Kuhn Zeitschrift VI 152, and Curt. G. E. p. 519 (II 113 Eng. tr.). **samutpetuḥ**, i 22 note.

dharsitāḥ, p. p. of **dharsaya**, causal of √dhris, orig. **dhars** (*θάρος*, &c.). The simple verb 'to be bold,' and p. p. **dhṛṣṭa** - *θρασύς*. The causal - 'to lay hands on,' 'overpower': see x 14, xi 36: and so here in the participle. The compound **durdharsa**, 'not to be handled,' 'terrible,' occurs xi 8.

16. **praçaçamsuḥ**, i 16 note. **vismaya**, ii 29 note. **anvitāḥ**, p. p. of **anu** + √i, like **upeta**, i.e. *upa* + *ita*, vi 8, &c. 'approached,' or 'entered by,' 'pervaded.' **abhyapūjayan**, ii 12 note.

17. **dhairyaṃ**, 'majesty,' 'firmness,' from **dhira** = firm (√dhr, i 17).

bhaviṣyati, 'will this be?' a not uncommon use of the future to express doubt. So xix 31 *n' āyaṃ Nalo mahāvīryas, tadvidyaçca bhaviṣyati*, '(if) this be not Nala, I suppose it will be one with his knowledge.' The Greek and Latin are wiser in restricting this sense to the 'conjunctivus deliberativus.'

18. **çaknuvanti**, i 18 note. **sma**, i 12 note. **vyāhartum**, i 20 note. **lajjāvatyō**, 'modest,' from **lajjā** (xvii 33) with suffix -vat, fem. -vati. $\sqrt{\text{lajj}}$ (6th cl.) = raj-ya, according to Benfey. The participle, **vilajjamāna**, occurs v 27.
19. **smita-pūrvā**, i 14 note.
20. **hṛicchaya-vardhana**, 'love-increaser.' Vardhana is from $\sqrt{\text{vṛdh}}$ i 17, viii 14 note.
21. 'How is thy coming here (brought to pass)? And how art thou not seen? For well guarded is my dwelling, and my father is cruel in his commands.' **iha**, perhaps the pronominal root **i**, with **ha** for ***dha**, as Benfey suggests. **ugra** = 'strong,' $\sqrt{\text{uj}}$, which however does not occur; the derivative **ogas**, 'strength,' is found v 34, &c.; orig. **vaḡ**, whence **vegeo vegetus**; also **ug**, whence **augeo**, **ὠγύης**, &c.; a widely spread root, Curt. no. 159.
- çāsana** is from $\sqrt{\text{çās}}$, 'to correct,' 'govern' (comp. **sam** + **anu** + **çās**, xii 19, **pra** + **çās** xii 94, where the meaning is the same), 'teach.' This is the order of the P. W.: Benfey reverses it. It is probably (so Benfey) short for **çaças** a reduplicated form of $\sqrt{\text{çam}}$ (i 16 note) or rather of a simpler form **ças**: the irregular base **çis** would be for **çigas**, and rather supports the view. Hence comes the common word **çāstra**, 'a rule,' e.g. in **dharmā-çāstra**, 'duty-rule,' i.e. a code of law: and **anuçāsana**, 'precept,' xiii 39.
22. **kalyāṇi**, voc. of **kalyāṇi**, fem. of **kalyāṇa**, 'illustrious,' xii 15, &c.: the simpler form is **kalya**, Greek **καλός**: the varying quantity of the first syllable of that word shews the lost spirant; Curt. no. 31.
23. **varaya**, iii 6 note: note that the active is used here, the middle there, with exactly the same context. The nicety of the Sanskrit in such matters is much inferior to that of the Greek.
24. **avārayat**, imperf. of **vāraya**, 'to hinder,' perhaps causal of $\sqrt{\text{vṛ}}$, 'to cover,' iii 6 note.
25. **bhadre**, 'good lady,' also used as a subst. in the common salutation 'bhadraṃ te,' xv 5, xxvi 6, 'may it be good to thee,' 'may it please thee.'
- buddhiṃ prakuruṣva**, 'resolve': **kuruṣva** is the mid. imperat. of $\sqrt{\text{kṛ}}$ formed from the irregular base **kuru**, M. W. Gr. § 355, M. M. Gr. App. no. 152. The verb is unaltered in meaning by the preposition, but **prakṛti**, the noun, is very common - 'the nature or constitution of anything' - with different derived meanings. See vii 13 note. **Prakāra** (xiii 15) 'operation,' 'manner.'
- çubhe**, 'bright lady,' from $\sqrt{\text{çubh}}$ (no analogues), whence **çobhane** (same sense), iii 23.

CANTO IV.

1. **namas-kṛitya**, 'having done homage to.' *Namas* is from $\sqrt{\text{nam}}$, 'to bend'; causal passive *nāmyatām* (*dhanuḥ*), 'let the bow be bent,' xxvi 10: with *pra*, 'to bow down to,' xii 43; *ana* + *nata* xii 68; *vi* + *namate* xxiii 9. That this is Gr. *νέμω* is probable from the form: but the difficulty in connecting the meanings is great; see Curt. no. 431: and *numerus*, *Numa*, *nemus*, which go fairly naturally with the Greek family, do not throw any light on the Sanskrit. If they are all cognate, it would seem that 'bending' must be the primary idea: Curtius thinks 'allotting' for Gr. Ital. family. $\sqrt{\text{kṛi}}$ is commonly used with adverbs: see note on *alaṇ-kṛi* i 11. For *s* instead of *visarga* before *k*, see M. M. Gr. § 89 II. **prahasya**, iii 14, &c.

praṇayasva, 'give me thy affection faithfully' (M. W. gloss.)—and so certainly *praṇaya* is used in the next line: 'pledge to me thy faith,' Milman. 'Disclose thy inclination,' P. W., which is probably right, though this sense seems not very common, and the simpler one 'lead forward,' would, I think, do here.

yathāçraddham, 'faithfully' ii 12 note. *çraddhā* = *çrad-dhā* – *cre(d)-do*. The two words are separate in Vedic. See Curt. no. 309.

karavāṇi, *first* person imperative, a form and use unknown in Greek and Latin: 'Let me do for thee what?' Or if the form is to be regarded (as by Delbrück, 'der Gebrauch des Conj. und Opt. im Sk. und Gr.,' p. 186, &c.) as equivalent to a conjunctive, we must then compare instances like *τί πάθω* (§ 465). At xii 69 we have '*brūhi, kṛṇi karavāmahaḥ*?' Delb. (p. 187) cites from the Çat. *Brāhmaṇa* 1, 1, 1, 17, *sa ho'vāca Vīdeghe Māthavaḥ* '*kvā 'ham bhavāmi*' 'ti.

2. **yac c' ānyan**, i.e. *yat ca anyad*. **vasu** 'property,' 'wealth'; hence the name for the earth, *vasu-dhā*, 'wealth holder,' v 47. Benfey and others connect *εὖς*, *εὖ*, with this word: but it seems better to make it *ἐ(σ)ν* from $\sqrt{\text{as}}$ 'to be,' like *sat-ya*, *ἐρεός*, &c. For

yat...kṛṇeana, comp. ix 1 and note there, also xiii 21 ye...kecid, ib. 69 yadā kaṇṇṇ, xxiii 3 yadā kṛṇeit, xxvi 9 yena kenāpy upāyena.

viṣṛabdhām, 'without hesitation.' The word is referred to a $\sqrt{\text{ṣrambh}}$, 'to be careless'—which occurs in hardly any other form.

3. **haṃsānām, &c.** anserum vox quae, ea me inflammat.* The position of the relative differs; otherwise the construction resembles the Greek and Latin usage, and is regular in Sanskrit: e.g. iv 6, v 12, viii 38, xiv 16, &c. Another common arrangement is to put the antecedent clause first, but with no demonstrative pronoun, and then the relative clause: e.g. $\sqrt{\text{ṣreyo}}$ dāsyāmi, yat param, 'I will give thee happiness which is excessive.' Not unfrequently we find 'yat' with a noun coming first, followed by 'tat,' with a synonymous noun, or alone, as at xii 31: sometimes 'tat,' with the noun, stands first, followed by 'yat,' with a synonymous noun.

kṛite, 'because of,' see ix 19; and comp. $\sqrt{\text{ṛite}}$ iv 26, for the construction.

sannipātītāḥ, p. p. of sam + ni + causal of $\sqrt{\text{pat}}$ (i 23), 'caused to meet together.'

4. 'If thou shalt repulse me thus reverencing thee, I will undergo for thy sake poison, fire, drowning, hanging.' For the future in the hypothetical clause, see i 32 note. $\hat{a} + \sqrt{\text{khyā}}$ 'tell,' $\sqrt{\text{prati}} + \hat{a}khyā =$ 'to tell back,' 'refuse,' 'repulse,' xiii 42. **māna-da**, 'honour-giver,' from māna ($\sqrt{\text{man}}$, mens, μένος, &c.), 'pride,' and then 'honour.' **viṣaṃ** $\text{Fu}(\sigma)\text{on } \dot{\omega}\text{on}$ exactly, with the usual phonetic changes in each language—change of *s* to *sh* in Sanskrit, loss of *v* and *s* in Greek. In 'virus' the suffix is different (*as*, not *a*) but that word also illustrates the peculiar Latin change of *s* into *r*. **jala**, see Curt. no. 123 and 627. II. Weber's view (given at no. 123), which refers jala to $\gamma\alpha\lambda\epsilon\iota$ 'to be bright,' whence $\gamma\alpha\lambda\acute{\eta}\eta$, $\gamma\epsilon\lambda\acute{\alpha}\omega$, $\gamma\epsilon\lambda\omega$, &c., and probably $\gamma\alpha\lambda\alpha(\kappa\tau)$, $\lambda\epsilon\tau(t)$, seems to me on the whole better than Curtius' own, which derives jala from $\gamma\alpha\lambda\epsilon\iota$, 'to throw,' whence by labialism $\beta\acute{\alpha}\lambda\lambda\omega$, &c. Comp. note on $\sqrt{\text{jval}}$ xi 35. **raju** 'rope,' 'noose'; derivation uncertain. The point of the line seems to be that if Nala wishes to reject her, she will prove by any ordeal that they are pledged to each other, through the agency of the goose in Canto 1. For the ordeal, see Manu viii 111, where it is provided that a judge may make a man hold fire in his hands or dive under water, and "he whom the blazing fire burns not, whom the waters force not up, and who meets with no speedy misfortune, he must be

held pure upon his oath." There are in all ten forms of trial by ordeal: see 'Indian Wisdom,' p. 276 note. But it must be allowed that 'the rope' is not one of these forms: and it may be simpler to understand the line as a threat that she will kill herself some way or other. **tava kâraṇāt** = tui caussa, i 4 note. **âsthâsye**, see xviii 24 note.

6. "Those world-creators, mighty lords, with the dust of whose feet I am not to be weighed in the balance, let thy mind dwell on them." **loka-kṛi-t-âṃ**, vii 5 note. **tulya** 'equal,' v 10, &c., *atula* 'unequalled,' xii 61; each is from *tulî*, 'a balance,' from \sqrt{tul} . The original form is *TAL*, seen in *τάλαντον*; and (in the earlier sense of 'lifting,' 'bearing') in *tollo*, *τλάω*, &c. The *u* however appears in 'tuli,' and may be older than the separation of the languages, as we have in Gothic 'thulan,' old English 'thole,' in the same sense.

7. "Mortal man doing what is displeasing to the gods, goeth unto death." **vipriya** — vi + *priya*, 'dear,' prob. not — *φιλο-*, which is rather for *σφιλο-* from *σφέ*. The root is *PRI* (Sk. *pri*), whence *πρῆ-ος*, &c., friend. **âcaran**, pres. p. of *â* + \sqrt{car} . **ricchatî**, pres. base of \sqrt{ri} , orig. *AR*, whence *ἐρχομαι* — *ἔρ-σκο-μαι*. For construction, see ii 7 and 18 notes. For p. p. *rita* see xxi 13 note.

trâhi, 'save me,' from $\sqrt{trâ}$ (2nd cl. act.): the other form \sqrt{trau} is 4th cl. mid. It is a secondary from \sqrt{tar} , to make to cross over, see ii 30 note.

8. **vâsâṃsi**, plur. of *vâsas* (neuter) from \sqrt{vas} , 'to clothe,' ix 6 note. 'Robes unstained by dust' (*rajas*), a secondary meaning of the word, which is primarily the atmosphere, or cloud circle, beyond which is the clear ether, like *ἀήρ* opposed to *αἰθήρ*. But it is best known as the name of one of the three *Guṇas* of the Sāṅkhya philosophy, the three 'cords' or fetters of the soul in mundane existence, i.e. (1) *sattva*, 'goodness,' which is "alleviating, enlightening, attended with pleasure and happiness, and virtue predominates in it," (Colebrooke, 'On the philosophy of the Hindūs'; (2) *rajas* "foulness or passion. It is active, urgent, and variable, attended with evil and misery. In living beings it is the cause of vice"; (3) *tamas*, 'darkness.' "It is heavy and obstructive, attended with sorrow, dulness, and illusion... the cause of stolidity," ib. For a short account, see M. Williams' 'Hinduism,' p. 194.

srajas, 'garlands.' *Sra* is the older form of the \sqrt{sra} (v 27 note) used as a feminine noun without a suffix.

tathā, iii 4 note.

mukhyāni, 'chief,' 'foremost,' derived from mukha the mouth, v 6, &c.: comp. mukhyaṇas viii 21, also xii 81 note.

bhun-kṣva, 2 sing. imperat. midd. of √bhuj, 'enjoy' (7th cl.), ii 4 note. Bhuij (i.e. bhu-na-j) is changed into bhun-k before s.

9. **kṛitsnām**, ii 16. **saṃkṣīpya**, iii 13 note.

grasate, 'devours,' from √gras, see xi 21 note: whence prob. Lat. gra(s)men and γράω, Curt. no. 643; p. p. grasta xi 27, xvi 14.

Hutācam, epithet of Agni, 'sacrifice-devourer,' = Hutācana v 36, from huta + √ac, 'to eat,' 9th cl., whence prāgya xxiii 22: another √hu or the same conjugated in cl. 5 = 'obtain,' see note on aṇṇa, xxvi 21. (Compare havya-vāhana, xviii 12. **huta** is p. p. of √hu, 'to sacrifice,' orig. gut, whence xv in xew, &c., futis, futilis, &c., Curt. no. 203: √hū or √hive, 'to call' (ā-juhāva, v 1) is to be kept distinct.

10. **daṇḍa**, 'a rod' (here of course Yama's), from √dam = δαμάω, zāme, tame, Curt. no. 260: it was apparently at first dam + tra then dantra, then dandra, then daṇḍa. These 'cerebral' or 'lingual' sounds commonly represent a lost *r*. Daṇḍin (iv 25) - 'a rod bearer,' 'warden,' comp. σκηπτοῖχος. Kodanḍa is 'a bow,' Hitop. 726. There is a denominative verb daṇḍaya, whence the fut. part. daṇḍya xiii 69. **bhūta-grāmāḥ**, 'the masses of living beings.' Grāma is 'a village': cf. grāmaṃ nagara-sammitaṃ, 'a village like a town,' xvi 4 and xvii 49: but at the end of a compound it is 'a collection,' 'mass.'

anurudhyanti, 'observe duty.' √rudh is 'to check in motion' (P. W.), and commonly means 'to hinder' (so with sam, xiii 10, and upa, Çak. i 16), but with anu 'approve,' 'love,' apparently from the idea of sticking on to a thing without moving. Viruddha (Hitop. 1216) 'troublesome,' from the primary sense of 'opposed,' 'opposite,' 'perverse.'

11. **Daitya-dānava-mardanaṃ**, Indra 'the crusher of the Daityas and Dānavas,' the demons who make war on the gods, offspring of Diti and Danu, respectively, by the Rishi Kaçyapa: see Dowson s. v. Kaçyapa. Mardana is from mard, the original form of √mrd, a secondary of mar; see M. Müller, 'Lectures &c.,' vol. II, c. 7. **Mahendraṃ**, i 2 note.

12. **aviṣaṇ-kena**, 'without doubt.' Vi increases the force of √ṣaṇ-k, viii 3 note. It Latin eunc-tor, and (with loss of orig. *k*) ὄκνος, Curt. G. E. p. 698 (ii 375 Eng. tr.), apparently our 'hang.' 'Let it

be done with undoubting heart, if thou thinkest of Varuṇa out of the gods.' **lokapālānāṇi**, partitive genitive. Others take *aviṣṇan-kena* adverbially, and join *manasā* with *manyase*, not so well.

13. 'With eyes all overflowed thereupon by moisture sorrow-born.'

√*plu*, same as orig. *PLU*, whence *pluo*, *πλέω*, flow. The p. p. *paripluta* occurs xi 22 : *āpluta* at xviii 11.

netra is 'an eye' from √*ni*, 'to lead,' whence *ā + naṣya*, viii 5 : note. **çoka** is from √*çuc*, 'to grieve for,' 'lament.' Bopp compares *κωκίω*, which has rather the look of a reduplicated verb, perhaps onomatopoeic.

14. **namaskṛitya**, iv 1 note. **vṛiṇe**, iii 6 note.

15. 'Having come by reason of messengership (i.e. because I am a messenger), how can I here do my own business?' **svārtham utsahe**, iii 8 note. **dautya**, from *dūta*, ii 31 : by *vṛiddhi* of *u*, and suffix *γα*.

16. **pratiçrutya**, iii 9 note. It governs the genitive : see v 38 note. **viçeṣatas**, i 30 note.

- **ārabhya**, 'having undertaken work on another's account.' √*rabh* : orig. *ARBH* (*ἀρβῆν*, labor, arbeit), Curt. no. 398, originally meant 'to lay hold of,' in Sanskrit 'to take'; with *ā*, as here, 'to undertake'; p. p. *ārabdha*, v 20, with passive sense; active at xiv 12. With *sam* (xiii 14) it = 'to confuse' : and *saṃprabha* - 'anger,' xiii 31. Comp. *su-saṃprabdhāḥ*, xxvi 3.

17. 'This is duty : if after that there shall come on the business of me too, my own business will I perform : thus, good lady, let the arrangement be.' *vi + √dhā* 'arrange,' 'direct,' see v 19 note ; hence *vidhi*, 'rule,' 'ceremony' (xvii 26), 'pre-arranged event' or 'chance' (xii 98, &c.) : comp. *vidha*, 'kind,' i 29 note. *Nidhi* = 'a treasury,' xxiv 37 : *saṃ-nidhi* = 'nearness,' 'presence,' iv 2. For the change of vowel from *dhā* to the passive *dhiya*, see M. W. Gr. § 465. It is found in the six commonest roots in *ā*, viz. *dā*, *dhā*, *sthā*, *mā*, *pā*, and *hā*.

18. **ākulām**, 'confused,' from *ā + √kṛi*, Benfey, 'to scatter' or 'cover,' p. p. *ā-kirṇa*, 'filled with,' xii 2 : it is distinct from *kṛi* : comp. *vanam...samākulaṃ*, 'a wood covered (with trees),' xii 4, and *saṃkula*, xii 112. **çuci-smitā**, 'with sweet smile' : *çuci* is 'white,' 'clear,' from √*çuc*, 'to shine,' a Vedic root distinct from √*çuc*, the root of **çoka**, iv 13. **pratyāharanti**, i 20 note.

çanakair, 'by degrees,' 'gradually,' 'gently,' instr. plur. of *çanaka*, which is not used. A parallel form *çanaiḥ* is used in the

same sense, especially reduplicated (e.g. Hit. 175), *ṣanāḥ ṣanāḥ*, 'little by little': derivation uncertain.

19. 'This harmless way is perceived by me.' **upāya**, 'plan,' xix 4, and **apāya**, 'harm,' 'fraud,' are two of the numerous compounds of *āya* from $\sqrt{ā}$. *Ny-āya* = 'fitness.' *Āya* (alone) = income, Hit. 1269, cf. *πρὸς-οδός*, red *itās*, in-come.
20. **hī**, i 29 note. **Indra-purogamāḥ**, 'headed by Indra,' parallel to Mahendradyāḥ, iii 5. *Puro-gama* = *purās* (*πῶρος*, before) + *gamā* = 'fore-goer.'
21. **sannidhau**, iv 17 note, comp. v 19. **doṣo**, x 15 note.
23. 'They asked him the whole of that occurrence,' double acc. after \sqrt{prach} , see i 20 note: for the verb see xi 31 note. **vṛttānta** 'history' or 'event,' lit. 'the end of the matter': *vṛtta* is p. p. of $\sqrt{vṛt}$, vi 4 note.
24. **kaccid** = equid, and equally redundant.
naḥ sarvān, apparently acc. after *vada*, 'tell,' though this use is rare: P. W. It can hardly go with *abravit*, 'spake she of us all' (Mihnan): for \sqrt{bru} with acc. = 'speak to': e.g. *Manu* i 60: see P. W.
25. **bhavadbhīr**, ii 31 note. **ādiṣṭo**, p. p. of $\dot{ā}$ + \sqrt{dic} (*ḍik*, whence *dic*-io, *dico*, *δέικνυμι*) 'appointed to,' 'commissioned': comp. xx 22 *ekadeṣam samādiṣṭam*, 'one appointed portion': xvii 21 *yānam ādica*, 'order the carriage.' At Hit. 1287 *ādeṣa* = 'a rule,' 'maxim'; *upa-deṣa* = 'instruction': the verb with *upa* 'point out' ix 32. *Deṣa* = a region, v 27, &c.
- sumahākakṣam**, 'the very great gate'—so M. Williams, who takes it as a K. D. compound. But **kakṣa** means not 'a gate' but 'a wall,' and that which the wall encloses. So at xxi 17, *Rituparna* is mounted on a chariot '*mudhyamakakṣāyam*,' 'in the mid court': and at *Manu* vii 224, the king at the end of the day, after doing all public business, is to go with his women to a *kākṣantara* ('different chamber') in the inner part of the palace to eat his supper. Doubtless the word here means 'with a great court,' and is a B. V. agreeing with *niveṣanam*. The word has many other meanings, for which see P. W.: one is 'the arm pit,' and in this sense it is identified with 'coxa' by Curt. no. 70, and with *κοχώνη*. He thinks the primary sense was 'a hiding place.' **praviṣṭaḥ**, ii 21 note. **dandibhīḥ**, iv 10 note.
- sthaviraḥ**, 'old,' originally 'fixed,' 'stable': again at v 14, xii 123: perhaps from $\sqrt{sthū}$, see note on *sthāvāra*, xiv 7.
26. **dṛiṣṭavān**, i 29 note. **rite**, 'except,' literally 'it being gone,'

a locative absolute of the p. p. of $\sqrt{\text{gā}}$, 'to go,' iv 7 note. It is used as a preposition with an acc. xii 90, xxiv 11, 30, 38 : or an abl., Manu ii 172.

tejasā, 'by your power,' a further sense of *tejas*, which we have had twice before - 'brilliance,' i 10, iii 13. It - 'geistige und moralische auch magische Kraft,' P. W. So in Manu ix 303, the king is to follow after the *tejo-vṛttan*, the brilliant course of activity of the gods. At xii 13 it is applied to horses '*tejo-bala-samāyuktān*. The primary meaning of the word is 'sharpness' from $\sqrt{\text{tj}}$ (comp. *tikṣṇa* xx 30), orig. *stīg*, whence *στίζω*, *stinguo* : hence it passes on to the brightness of fire, then the external brightness and brilliance of any object, then the internal strength and energy. In the mythological reason given to shew that the five Pāṇḍava princes are all but portions of the essence of Indra, and so although five are yet but one, and therefore may lawfully marry Draupadī, Yudhisṭhira, the eldest and most stately of the five, represents Indra's '*tejas*,' but Bhīma, the second and most vigorous, represents his '*bala*' or strength : see 'Ind.

• Wisdom,' p. 388 note.

27. **vibudha**, 'omniscient one,' i.e. a god, so v 18.

28. **varṇyamāneṣu**, 'being described,' from $\sqrt{\text{varṇ}}$ (10th cl.) a denominative of *varṇa*, 'colour,' i 28 note. So *varṇatavat*, p. p. : et. 'having related,' Hitop. 533.

rucirānanā, 'bright-faced.' *Rucra* is from $\sqrt{\text{ruc}}$, 'to be bright,' orig. *ruk*, whence by change of *r* into *l* comes $\sqrt{\text{luk}}$ in *lucco*, *λευκός*, light. By a natural transition from 'brightness' to 'pleasure' the verb means next 'to please' (comp. the history of *div*) ; hence *ruci*, 'desire,' Hitop. 221. *Ānana*, 'a face,' is from $\sqrt{\text{an}}$, to breathe, whence *animus*, *ἄνεμος*, &c ; and the second part of the compounds *ὑπ-ήνῃ* (under-face), *ἀπ-ήνῃς*, with face averted, 'harsh,' *πηγήνῃς*, &c.

gata-saṃkalpā, ii 29 note.

29. **sahitāḥ**, 'all together,' derived from *saha* with suffix -*ita*, not a compound of *saha* and *ita* from $\sqrt{\text{ī}}$, which must have been *saheta*.

31. **yathāvṛttam**, ii 12 note. **udāhṛtam**, i 20 note.

çeṣe, 'in the remainder,' 'for the rest,' 'henceforth,' from *çeṣa*, $\sqrt{\text{çis}}$, i 30 note.

pramāṇam, 'you are the authority,' i.e. you must decide. It comes from $\sqrt{\text{mā}}$, 'to measure,' and means (1) 'measure,' 'standard' ; so *ātmaupamyena puruṣaḥ pramāṇam adbhigacchati*, Hitop. 163, i.e. 'by self-comparison man obtains a standard' : (2) 'authority,' as here,

and xviii 13, *pramāṇam bhavati*: comp. Çak. i 22, *pramāṇam antaḥ-karāṇa-pravṛttayaḥ*, 'the inclinations of the heart are the authority to be followed': (3) proof, xix 33.

tridaśeçvarāḥ, 'lords of the gods,' literally 'of the three times ten' (*tri-daśan*). The whole number however of the (inferior) deities is given as thirty-three: i.e. 12 Ādityas, 8 Vasus, 11 Rudras, and 2 Aṅgins. Nevertheless the word must mean 'a god' here. Benfey gives 'heaven': but this is not recognised in the P. W.

CANTO V.

prāpte, i 11 note. **çubhe**, ‘bright’ (iii 25 note), and so ‘happy,’ ‘auspicious.’

punye tithau, ‘on a propitious day and moment likewise’ to be fixed by the rules of astrology. “A superstitious belief in the importance of choosing auspicious days and lucky moments for the performance of rites and ceremonies, whether public or domestic, began to shew itself very early in India, and it grew and strengthened simultaneously with the growth of priestcraft, and the elaboration of a complex ritual.” M. Williams ‘Ind. Wisdom,’ p. 181. So also Weber (‘Ind. Lit.,’ p. 29). “Astronomical observations—though at first these were only of the rudest description—were necessarily required for the regulation of the solemn sacrifices; in the first place of those offered in the morning and evening, then of these at the new and full moon, and finally of those at the commencement of each of the three seasons..... Thus we find in the later portions of the *Vājasaneyi-Saṃhitā* express mention made of ‘observers of the stars,’ and the ‘science of astronomy:’ and in particular the knowledge of the twenty seven (twenty-eight) lunar mansions was early diffused.” These ‘lunar mansions’ (*nakṣatraṇi*, see note on v 6) are the divisions of the zodiac through which the moon successively passes: the word first means ‘a star,’ then ‘a group of stars,’ and so is specially applied to those which lie on or about the moon’s path. **tithi**, is a lunar day—the 30th portion of a lunar month. A day is divided into thirty *muhūrtas* (see xi 7) or hours of forty-eight minutes each. **pun̄yau**, comp. ‘*pun̄yāha-vācan*,’ ‘on the proclamation of a holy day’ xvi 7: see also note on xii 37 *çiloccayam pun̄yam*.

tāthā, ‘and also,’ so iii 4, where see note.

¹ See also Weber, p. 246, &c.

ājuhāva, 3 sing. perf. of ā + √hve, M. W. Gr. § 379, M. M. App. no. 103; the perf. really comes from the Vedic form hū (iv 9 note). The derivation is uncertain: the original form should be *ghu*; Benfey connects *βοῖ*, *βοάω*, which agree in meaning, but point to original *gu*: we may therefore have here a Sanskrit corruption of *g* into *gh*, i 19 note. From √hve comes the compound *saṃ + ā + hvāna*, 'a challenge,' vii 8.

svayamvare; for the case see iii 6 note.

2. **piditāh**, 'opprest,' p. p. of *piḍaya*, prob. causal of Vedic *pid*, to be pressed: ā + *piḍa* xii 102; *āpiḍa* (xii 103) is a 'chaplet.' Grassmann (s. v.) makes it - *pyad*, and compares Greek *πιέζω*, suggesting that the *d* is due to the influence of the *y*. But it may = √*pisd* a secondary of √*pis*, which would account for the cerebral even better. From orig. *pis* comes Sk. √*pis*, to 'grind,' 'pound,' and *pistor*, *pinso*, *pisum*, Gr. *πίσος* pease. See Curtius, no. 365 b. √*pid* in this sense is very common, both simple and compounded: compare ix 11.

tvaritāh, 'hurried,' p. p. of √*tvar*: the middle participle *tvara-māna* occurs xi 27 and i 24: *tvaryamāna* (pass.) xix 12. The Vedic form is √*tur*, whence *tura*, the 'swift,' 'eager,' an epithet of Indra and the Maruts (Grassmann s. v.): and comp. *tūrja* xx 23. This form corresponds with *tur-ma*, and also with the secondary Latin √*turb* in *turba* and *turbo*, Curt. Gr. E. no. 250: he suggests that the Teutonic cognates, *dorf* (Germ.), *thorp* (Eng.) may be of this family, with the primary sense of 'a meeting together.'

abhipsu, from *abhi* + *ipsu* (desid. of √*āp*, to get, i 4 note) + suffix *u*; see iii 5 note.

3. 'The kings entered the scene made brilliant by the archway, resplendent with gold pillars, like great lions enter on the mountain.' **stambha** (Eng. stump): a 'pillar.' For the forms of these pillars—curiously unlike those of European buildings, and also widely differing from those of the early Aryans as seen at Persepolis—see the illustrations throughout Fergusson's 'History of Indian and Eastern architecture.' **torāṇa** 'arch' or 'gateway' (acc. to Bopp from √*tur*, see last line; but this is doubtful). These elaborate gateways are a special feature in Indian architecture: they were sometimes covered with sculptures. See the engraving (from a photograph) of that of the tope at Sanchi (Fergusson ib., p. 96). Their style clearly indicates that they were originally worked in wood, instead of which stone was afterwards used; but the character of the

details remained unchanged: this appears very plainly in the photograph above mentioned. Just so the origin of many of the details of our Norman cathedrals may be seen in the carving of the wood churches of Norway. The word is also applied to temporary arches erected at festivals. **virājita**m, made to shine, p. p. of *rājaya*, causal of $\sqrt{rāj}$, to shine: pres. part. *vi + rājat*, occurs xii 37. **acala**, 'the immoveable' (\sqrt{cal} , to move), hence 'a mountain,' see note on *caçāla*, v 9.

4. **āsina**ḥ, p. part. mid. of *ās*, to 'sit' (M. W. Gr. § 526 a), i 11 note. **pr̥thivikṣita**ḥ, ii 20 note.

surabhi, 'sweet,' from *su +* \sqrt{rabh} + *i*, apparently = very much be seized. See note on \sqrt{rabh} . iv 16.

pramṛṣṭa-maṇi-kunḍalāḥ, 'polished-gem-earringed,' a B. V., of which the second part is a K. D.

pramṛṣṭa, from \sqrt{mrj} = 'to rub' or 'wipe,' orig. \sqrt{MARG} (*ἀμέλγω*, *mulgeo*, 'milk'). The p. p. *mṛṣṭa* occurs xii 36, *mṛṣṭa-sahlām*, 'with clear water:' and *amṛjita*, 'uncleansed,' p. p. of the causal, at xiii 46: also *su-mṛṣṭa* (applied to flowers) xxv 6, 'delicate,' 'fine.'

maṇi, 'pearl,' or any jewel; comp. Gr. *μαννος*, Lat. *monile*.

kunḍala, 'a ring,' as xiv 3, *nāgarājānaṃ...kunḍalikṛtaṃ* (coiled into a ring), here an earring.

5. **sma**, i 12 note.

pinā, 'strong,' p. p. of \sqrt{pya} , to 'swell;' which in its original form was probably \sqrt{PI} , whence this participle, and *pivara*, 'fat,' Gr. *πίερα*, Curt. Gr. Et. no. 363: *ā + pyāyaya* (the causal) = 'refresh;' whence *āpyāyitā* (perf. part.) xxiv 52.

pariḡha-upama, 'like a club' of iron: **pariḡha** (not *πέλεκυς*, of which the Sk equivalent is *paraḡu*) is probably from \sqrt{gha} , an older form of \sqrt{ghan} , whence \sqrt{han} , to strike, kill; see i 20 note. It is also used for the bolt of a door.

ākāra-varṇa-suçlakṣṇāḥ, 'very delicate in form and colour,' a T. P. compound (locatively, or instrumentally dependent): the first member is of course a Dvandva. **ākāra** = 'make,' 'form,' see note on ii 5, and compare *ākṛti* v 10, xii 20; also Çak. i 20.

panca-çirṣa, 'five-headed.' *panca*, and the other numerals ending in *n*, drop the *n* in composition: *çirṣa* (like *çiras*) = the head, Gr. *κῆρα* (but in form *κέρας*); cf. Lat. *cerebrum*, &c. Excess of heads (and still more of arms) is a well-known eccentricity of Hindū mythology. Thus *Brahmā*, the Creator, has four faces; *Kārttikeya*, the god of war, has six heads; and so on.

uragāh, 'serpents,' see i 29 note. **Ura** (for **uras**) must be distinguished from **ura** - 'wool' in different compounds. *Curt. G. E.* no. 496.

6. 'With fair locks, delicate, with beautiful nose, eyes, and brows, shine the faces of the kings like the stars in the sky.'

keça - 'hair;' the longer form **kesara** - *Lat. caesaries*.

cāru, iii 14 note. **bhrū** = (eye) 'brow,' and *ὀφρύς*: the longer from **bhruva** (**bhrū** + *a*) is used as more convenient to end the compound. **nakṣatra**, 'a star,' is probably connected (though in an obscure way) with 'nakta,' which (with the regular modifications is found in nearly every Ind. Eur. language - 'night.' See *Curt.* no. 94. The primary meaning of **nakta** is doubtless 'the baneful time' (cf. *Sk. √naç*, and *Latin neco, nocco*): witness also the peculiarly Greek euphemism in the name *εὐφρονή*. For the further uses of the word **nakṣatra**, see note on v 1, also 'Ind. Wisdom,' p. 183, and 'Hinduism,' p. 180. Against the derivation from *√nak* must be put the fact that in the earliest usage the word is used of the sun as well as of the stars; also the difficulty in the form of the word. On the other hand *√naks*, which is regular in Vedic 'approach to,' 'attain,' though satisfactory in form gives no satisfactory sense. Perhaps there has been a change of form to suit a supposed derivation from **nakṣ**.

7. **nāgair bhogavatim iva**. The **Nāgas** - a race of beings half serpent, half man - "inhabit the **Pātālas** or regions under the earth, which, with the seven superincumbent worlds, are supposed to rest on the thousand heads of the serpent **Çesha**, who typifies infinity." *M. Williams* 'Indian Wisdom,' p. 430. "The serpent-race, who inhabit these lower regions which are not to be confounded with the **narakas** or hells [*Nala* vi 13 note], are sometimes regarded as belonging to only one of the seven, viz. **Pātāla**, or to a portion of it called **Nāga-loka**, of which the capital is **Bhogavati**," *ib.* note. The name **bhoga**, a 'serpent,' whence the adjective **bhoga-vat**, is from *√bhuj*, to bend, ii 4 note. **Nāgas** and serpents are distinguished in *Bhag. Gīta*, x 28.

sampūrṇām, p. p. of *√pri* with *sam*; see ii 11 note.

puruṣavyāghrair, 'man-tiger,' but - 'a tiger-like man.' See i 15 note.

gīriguhām, 'a mountain cave:' **guhā** from *√guh*, 'to cover,' p. p. **gūḍha**, xxii 15: the *g* has been weakened from original *k*, and *h* from *dh*; see note on i 13. The primary form is **कुपि**, accurately

kept in Greek *κείθω, κευθμών* &c., and closely in our 'hide,' probably in Lat. *custo(d)s*, whence the *dh* has passed through *d* into *s* before *t*, compare *claus-truun*, &c. See Curt. no. 321. The corruption which the original form of this word has undergone in Sk. is a good indication that that language does not always preserve the original sounds the most truly : see note on i 3.

8. **muṣṇanti**, pres. part. of $\sqrt{\text{muṣ}}$ (9 cl.), to carry off. The original $\mu\theta s$ is traced by Curtius (Gr. Et. no. 480) into *musea* and *μῦθα*, and also to Lat. *mus*, Sk. *mūṣa*, *mūṣika*, 'the thief' (ib. no. 483); "so that the fly would be among insects what the mouse was amongst mammals" so far as its name is concerned. The root is found in the compound *dhṛiti-muṣ* = 'firmness-stealing,' applied to the 'dṛiṣṭivanāḥ' or 'arrow-glances' of women, Hitop. 828.

cakṣuṃṣi, acc. plur. of *cakṣus*, from $\sqrt{\text{cakṣ}}$, viii 5, with which Benfey ingeniously compares *παπταίνω*: but he is wrong in also connecting *ὀπταίω*, &c., which must belong to $\sqrt{\text{οπ}}$, orig. *AK*.

9. 'On her limbs fell the eyes of those great-souled kings:' note the
• locative. So also x 15, '*tasya buddhṛ Damayantyaṃ nyavartata.*' **gātra** = 'means of going,' i.e. limb; again at x 5. It may come from *GA*, the older form of *GAM*, seen in the labialised *βέ-βα-α*.

saktā bhūn = *saktā abhūt*. *Sakta*, 'stuck to,' 'attached; comp. *saṃsakta* xiii 21, p. p. of $\sqrt{\text{sañj}}$: the original form *sañ* is doubtless seen in Latin *sig-num*, *sig-illum*—which last has preserved the original sense of 'sticking to,' Curt. Gr. Et. I 133, Eng. trans. The Greek words *σάττω, σάκος*, &c. are dubious from the variation of the guttural. Comp. Hitop. 1248 *vānarāḥ phala-saktā babhūvuh*, 'the monkeys became engaged upon the fruit.'

cacāla, perf. of $\sqrt{\text{cal}}$, to move, but rather with the sense of 'shaking' or 'trembling,' thus slightly differentiated in use from $\sqrt{\text{car}}$, though the difference at first was probably phonetic only: it is very old; comp. the same in *βου-κόλ-ος* but *αἰγυ-κόρ-εις*: the original *KAL* is still found in Sanskrit 'drive,' but not *KAR*, which would have been liable to be confounded with $\sqrt{\text{kri}}$, 'to do.' A frequent derivative of $\sqrt{\text{cal}}$ is *acala*, the 'unshaken' = 'a mountain,' e.g. v 3, xii 6, 42, 51: *cala*, 'shaken,' 'variable,' occurs xix 6. *Vl + cal* occurs xiv 7. For *vi + cal* see note on v 15.

paçyatām, gen. plur. of present participle of $\sqrt{\text{paç}}$ = orig. *SPAK*—used for the present, imperfect, imperative, and optative of the verb 'to see,' the other tenses being supplied by $\sqrt{\text{dṛiç}}$; see note on *dṛiç*; i 13. It is the root whence come "Sk. *spaça-s*, Gr. *σκόπος*, 'spy'

Lat. *specula*, 'place of espial;' O. H. G. *spēh-ō-m*, 'I espy'" (Curt. Gr. Et. I. p. 123 Eng. trans.); and the primary sense is that of 'fixed,' and not momentary, vision.

10. **saṃkirtyamāneṣu**, 'being proclaimed.' *Kirtaya* is given as from $\sqrt{\text{krit}}$ (10 class). But it is probably as Benfey suggests, a denominative verb from *kirti*, 'glory.'

tulyākṛitin, 'of like form:' *tulya*, iv 6 note.

11. **sandehāt**, 'from her doubt:' *saṃ* + $\sqrt{\text{dih}}$, 'to smear;' p. digdha xxiv 46, and *saṃdigdha* xii 100, 'indistinct.' Original form of root was *duich*: the Sk. Gr. and Lat. languages do away each with one aspirate — $\sqrt{\text{thy}}$ in *θυγάων*, $\sqrt{\text{fig}}$ in *jingo*: Goth. $\sqrt{\text{dig}}$ is regular; Curt. Gr. Et. no 145: the primary meaning being to touch or work with the hand. The ablative denotes the 'circumstance' of the action; as iv 10, *daṇḍābhayaṭ*: see i 4 and 16 notes.

abhyajānāt, see iii 1 note.

12. **yam yam** . . . quemquem, just as in Latin. But Latin has no *saṃ-saṃ* (*eum-eum*) to answer to *taṃ-taṃ*. Compare *yathā yathā* . . . *tathā tathā*, viii 14.

mene, perf. of $\sqrt{\text{man}}$: comp. *nipetuḥ*, i 23 note.

tarkayāmāsa, 'thought out, 'considered,' used in next line with acc. of thing, and with acc. of person, xi 36. At xvi 9 we have *tarkayāmāsa* 'Bhāimī' 'ti, *kāraṇaṃ upapādāyaṃ*, "he concluded 'it is Bhāimī's daughter,' coming to this result by reasons:" so also xxi 35. It is from $\sqrt{\text{tark}}$ (10) which apparently Lat. *torqueo*, *τρέπω*, *ἀ-τρέκ-ής*, *ἄτρακ-τος* so that the verb meant first to 'turn over' in the mind. In the Nyāya system of philosophy 'tarka' denotes logic, or rather logical reasoning.

katham jāniyām, for the mood see note on xix 4.

13. **bhṛīṣa-duḥkhitā**, 'much afflicted:' *bhṛīṣ* is possibly as Aufrecht suggests, from *BHRAK*, whence *farcio* and *φράσσω*, Curt. no. 413. Comp. *bhṛīṣa-dāruṇaṃ vanam* xii 88.

deva-lin-gāni; the marks whereby the different gods are known. Cf. xxii 16, *naśvām lin-gāni Nalāḥ gaṃsati*. Thus Yama "is represented as of a green colour, and clothed with red. He rides upon a buffalo, and is armed with a ponderous mace, and a noose to secure his victims," Dowson, cl. dict. s. v., p. 374. "Varuṇa in the Purāṇas is sovereign of the waters, and one of his accompaniments is a noose, which the Vedic deity also carried for binding offenders... He also possesses an umbrella impermeable to water formed of the hood of a cobra, and called *Ābhoga*," ib. p. 338. "Indra is repre-

sented as a fair man riding upon a white horse or an elephant, and bearing the vajra or thunderbolt in his hand," ib. p. 126. Agni's representations are sufficiently shewn by his different epithets, "abja-hasta, 'lotus in hand;' dhūma-ketu, 'whose sign is smoke;'... rohitāṅva, 'having red horses,' Chāga-ratha, 'ram-rider;'... saptajihva, 'seven-tongued;' tomara-dhara, 'javelin-bearer,'" ib. p. 8. See also 'Ind. Wisdom,' p. 429.

14. • 'The marks of the gods which were heard by me from the aged (iv 25), these marks I see belonging to not even (अपि) one of these as they stand on the earth here.'

15. **vinīṣṭitya**: vi + nis + √ci, 'having thought over.' √ci (see note on ii 2) is one of doubtful development; see Benf. ii 232, Curt. no. 649. It probably meant 'to arrange orderly.' At xvii 8 sam + ā + √ci = 'to heap up,' 'cover.' At xix 9 it occurs with nis alone—meaning as here. At xx 11 pra + √ci seems to mean 'to collect,' or perhaps in an extended sense 'to gather,' as fruits, &c.

- vicārya**, indec. part. of cārya, causal of √car, to go - to think over. Vicāranā = 'investigation,' xiii 27. Vicārta = 'hesitation,' Sāv. iii 13. Vicāra = 'discrimination,' Hitop. 1068. 'Thought the time arrived with respect to taking refuge with the gods.' **pratī**, see ii 7 note: **prāptakālam**, i 11 note.

çaraṇa from √çri, 'to go;' in the same sense āçraya, Hitop. 678. bhavad-āçrayaḥ... mayā prāptaḥ = your protection has been obtained by me. From the same verb comes pratiçraya, dwelling, xxiv 8. The verb itself occurs vi 8 āçrayeta Nalam, in the middle voice: and the p. p. in āçrita xii 12, ucçrita (i.e. ud + çrita) = high, xii 37. The original root would be krī, which is probably the origin of √κλι in κλίνω, incline, or 'lean,' though Curtius doubts it, no. 60.

16. **namaskāram**, i 11 note: **prayujya**, 'having performed.' √yuj in this compound (as √dā, dhā, &c.) loses its primary sense. So also prayojanam, xxiv 21 = business (in primary sense), purpose, or use.

prāñjalir. So kṛtāñjali, iii 1. Note the formation of what is (in effect) a verb—prāñjalir bhū—by the help of the substantive verb. This is necessary when there is no independent verb, as there is none here: but sometimes hardly required—e.g. in saktā abhūt, sup. l. 9.

vepamānā, 'shaking,' iv 15, from √vep, prob. causal of √vi, Benf. s. v. He seems to have read udvepayate at ix 26 (al. *udvegate*) as he refers to that line. The noun vepathu occurs Bhag. G. i 29.

17. **patitve vṛitaḥ**, 'chosen for lordship,' i.e. chosen to be my husband: see iii 6 note.

pradiçantu: iv 25 note.

tena satyena, 'by virtue of that truth,' a simple development of the primary instrumental sense. The Latin (which has lost the distinctive case-form) needs a preposition (per) to adjure with.

18. **abhicārāmi**, 'transgress:' the root metaphor is the same in both. Vyābhicārāmi occurs Hit. 45.

vibudhās, iv 27 note.

19. **vihito** = vi + hita, √ p. p. of √dhā, i 6 note: it occurs at xi 7, and rather more generally, at xiii 26. √dhā with vi = 'arrange,' 'appoint,' 'fix' (as here), at iv 17, xii 121, xxiv 4, with *sam*. It often only 'make,' e.g. Hit. 138, pravṛittih na vidheyah = the attempt is not to be made.

20. **ārābham**, iv 16 note. **ārādhane**, for the winning of Nala. Comp. what Damayanti says at iv 3: it is the locative of purpose as patitve above. It might possibly mean 'for the honouring of Nala:' āradhayitṛi is a worshipper or lover, (Āk. 3. 74 (p. 125 ed. M. W.) and āradhya venerate, pay respect to, Megh. 46. Dean Milman's translation is wrong here. √radh is of uncertain connection. With apa it means 'injure,' p. p. aparāddham xxiv 12.

vrata, ii 14 note.

21. **yathā...abhyāniyām**, i 21 note.

22. **niçāmya**, 'having perceived,' viii 9, xxiii 6: so also with *vi*, Indr. v. 62: and çānti is 'satisfaction' obtained by duelling at xxvi 6. But the simple verb = 'to be calm,' and 'to cease:' çānta = 'calm,' of water, xii 112: and çama = tranquillity of mind, vi 10, &c.; cf. çāntvāyan, viii 12 note. Root apparently *KAM*, whence *κάμνω*; and Benfey thinks 'weariness' is the root meaning. But the Homeric use of *κάμνω*, to work out, acquire (Δ 187 Σ 34), is against this, as Curtius points out Gr. Et. vol. 1, p. 130 (Eng. trans.). 'To obtain by effort,' would apparently give all the derived senses.

paridevitam, 'lamentation,' √div (1 and 10) - to lament (xiii 30 note) distinct from √div (†) to play. At xxiv 25 it seems = querella. Compare the striking line of the Bhag. Gīta (ii 28)

avyaktādīm bhūtām, vyaktamādhyām, Bhārata,

avyaktamādhanāny eva; tatra kā paridevanā?

'where is room for lamentation'

niścayaṃ, 'decision.' It means 'certainty,' xix 8. It is from $\text{nis} + \sqrt{\text{ci}}$, sup. l. 15.

tathyam, 'truth,' tathā + suffix *ya*.

anurāgam, 'devotion,' from $\sqrt{\text{raiṅ}}$ (1 and 4), 'to colour,' and 'to attach oneself to.' Rakta xxiv 16, and ārakta occur in the primary sense, Hit. 712, āraktākṣaḥ...çūkarah, 'a red-eyed boar.' Anurakta, 'devoted,' viii 4, x 11, xxii 18. The verb - $\rho\acute{\epsilon}\zeta\omega$, 'to dye,' with the others of the same family, also the Homeric $\rho\acute{\iota}\gamma\epsilon\alpha$ $\sigma\iota\gamma\alpha\lambda\acute{o}\epsilon\pi\tau\alpha$: Curt. no. 154. The secondary sense seems to be metaphorical—mental colour. At Hit. 712 the word is used in the general sense of 'passion,' vitarāga - with passions gone. For the construction of Nauṣadhe comp. viii 14 dyūte rāga, 'devotion to playing:' xiii 57 prasāṅgo devane; xxiv 41 Damayantyāṃ viçāṅkā; xxvi 24 mama pritis tvayī. Similarly we have a locative with a substantive alone in v 35 pratyakṣadarçanaṃ yayīc, and v 37 dharme paramā sthiti: but such constructions are comparatively rare, being more naturally expressed by composition. For the same use with adjectives, see viii 1 note.

23. **viçuddham**, 'purity' from $\sqrt{\text{çudh}}$, viii 17 note: p. p. çuddha, xix 14, used of horses, çuddhamatī = pure-minded, Hit. 417: atiçuddha = immaculate, ib. 853.

bhaktiṃ, 'faith,' or 'personal attachment' from $\sqrt{\text{bhaj}}$, (1) to portion out, and (middle sense) to have apportioned to one, possess, enjoy = Gr. $\phi\alpha\gamma\acute{\epsilon}\iota\nu$, to get one's share, eat. See inf. l. 30, bhajasi, 'takest for thy lot:' bhāga, portion, lot, viii 6; and x 14 mahābhāga. The p. p. bhakta, 'devoted to,' occurs x 14, xiii 57. Bhakti was an important conception in later Hindu theology; see M. Williams, 'Indian Wisdom,' p. 137, &c. At Hit. 68 we have 'keçavabhakti' - faith in Keçava, i.e. Kṛiṣṇa, the 8th avatāra of Vishnu. On the other hand 'Bhākta' is the name of a sect of the Çaivists. See however M. Williams 'Hinduism,' p. 136.

yath'oktam, ii 12 note.

sāmārthyam, iii 7 note. **lin-ga-dhāraṇa** seems to go with sāmārthyam alone, as in l. 22.

24. **asvedān**, 'without sweat,' $\sqrt{\text{svid}}$, whence sudor and ἰδρῶς: the English word is curiously unchanged from the original. "All the omniscient gods she saw without stain of sweat, with eyes unmoved, with fresh crowns, without speck of dust, standing, yet not touching earth." Note how the gods are described as unaffected by

the heat of India. The 'unwinking eyes' are the one mark of those who have by austerities risen from humanity to divinity, as the gods themselves did, according to some forms of Hindu thought.

hṛṣīta, p. p. of $\sqrt{hṛṣ}$ = horrere (where the second *r* is due to assimilation), to be stiff or erect: the shorter form *hṛṣta* occurs below l. 30, also i 24, where see note.

rajohinān, 'destitute of dust:' *hina* (xii 52, &c.) is the p. p. (irregular) of $\sqrt{hā}$, to leave, ix 14 note, and is often used at the end of a compound, e.g. *dhana-hina* = moneyless. It means 'worthless' at xix 11. *Vihina* = *hina*, at x 11, xvii 20. The whole compound **hṛṣītasrag-rajohina**, might be differently analysed as a locatively dependent T.P., 'dustless on their fresh crowns.' But it is best taken as a Dvandva made up of *hṛṣītasraj* + *rajohina*, where *hṛṣīta-sraj* is a B. V. Certainly 'mlāna-sraj' in the next line is in favour of taking it so. Comp. perhaps Arist. *Clouds*, 332 σφραγιδονυχ-αργοκομήτης.

25. **châyā-dvitiyo**, 'doubled by his shadow; instrumental T. P: *Ch* in Sk. often represents original *sk*: hence Curtius deduces, by the help of Hesychius, σκουί, an original *skayā*, whence Gr. σκιά, and our 'sky' and 'shade' (Gr. Et. no. 112); σκηνή, σκότος are of course from the same root, *SKA*, with a secondary *SKAD*—Sk. \sqrt{chad} , 'to cover:' whence *chada*, 'a wing,' ix 12, and p. p. *saṃchanna* xii 3, xvii 5; *prachanna* xix 32.

mlāna-srag, 'with garland withered.' *mlāna* is p. p. of \sqrt{mlai} , originally *mlā*, a secondary of \sqrt{mal} , orig. *MAR*, whence *μαλακός* and *mollis*.

nimeṣeṇa, 'by winking the eyes,' from $\sqrt{mṣ}$ (6). The connection of meaning with *μύω*, *nicto*, and *mico* is rendered uncertain by the phonetic difficulties. Bopp ingeniously conjectured that *nicto* = *ni-nicto*, which however is also difficult. See Curt. Gr. Et. no. 478.

sūcitah, 'pointed out,' xvii 9, from $\sqrt{sūc}$ (10), probably as Benfey suggests a denominative of *sūci*, 'a needle.' *Ablusūcita* occurs in the same sense xxiii 18.

26. **dharmeṇa**: for the instrumental similarly used alone to express the manner of an action; so xiii 8 *vegena*, 'with haste'; xi 26 *javena*, *ib.*; xii 76 *vistareṇa*, 'at full length'; xvi 31; *tattvena*, 'truly,' xvi 38; perhaps iv 15, *clautyena āgatya*, 'having come on a message,' and *sārathyena upayayau* viii 25. The Latin ablatives of the manner are probably independent developments.

vilajjamānā, see iii 18 note.

vastrānte, 'by the end (or 'hem') of his garment.' The locative in this use is intelligible ('she laid hold *on* the hem of the garment'), but not parallel to either the Greek (genitive) or the Latin (ablative).

āyata, 'long,' from ā + √yam. From YAM to 'hold in,' 'restrain,' come *ζημία*. Curt. Gr. Et. II 610 (p. 261, Eng. tr.). For pra + √yam, see xxv 26 note. The ā seems to have the usual negative force here (long — unrestrained) as it has in ā + √gam, i 32, &c.

skandhadeçe, 'on the shoulder-parts.' The *n* of skandha has passed into *l* in Teutonic. For deça iv 25 note.

asrijat, 'she placed.' √srij is very common in Sk., but seems to have vanished in Latin and Greek. It = to let loose, and to make. With ut, it = to leave, ix 27, x 28; or to let go, i 22, xxiii 27 (vāspam utsrīṣṭavān): with ava, to remit, xxv 23: with vi (causal) — 'make loose,' 'lose,' xiii 59: at xxi 27 it means to 'dismiss.' Sarga (which is a derivative) is a canto or chapter of a poem:

* ut-sarga = leaving, departure x 12.

28. 'Then a sound, "alas, alas," was all at once uttered by the kings.' √muc (6) to let loose (cf. Latin 'emittere vocem'), xi 24 çāpān muktāḥ, 'loosed from the curse,' and xi 29 mokṣayitvā: see also xxiv 32 munīcatu mama prāpān. We find pra + muc, xiii 11. The original muk is seen in Lat. mucus, and weakened in mungo, also in Greek *μυκ-τήρ* and *μύσσω*. The meaning is curiously restricted in the European languages. See Curtius, Gr. Et. no. 92; where he ingeniously suggests that *Muk-άλη* may have meant a 'little snout,' like the Norse names in *-naes*, our *ness* and *naze*. In Sanskrit mokṣa is the term which expresses the final letting loose of soul from its successive bodies and consequent beatitude.

sahasā, iii 8 note.

çabda, 'a sound,' or 'word;' perhaps from √çap + da: mīçabda, 'voiceless,' xiii 6. √çap is to 'speak;' but specially in the sense of cursing: so vi 11, xx 34; and çāpa is a curse, xi 24; also abhiçāpa xi 16.

29. **sādhu**, 'good,' from √sādḥ, to 'accomplish:' used adverbially at ix 3, xxii 6; somewhat like εὖγε.

iritah, p. p. of √ir, 'to raise oneself' 'excite:' see Curt. Gr. Et. no. 500 and 661. It is probably contracted from iyar the reduplicated form of √ar, and corresponds exactly with *ἰ-άλ-λω*, to send, or shoot, the *i* being the regular reduplicated syllable as in *ἵμυι*, *ἰάω*,

ἰάπρω, and the original *r* being changed into *l*. The root is that which regularly appears as 'or' in ὀρ-νυ-μι, orior, &c.

praçamsadbhir, i 16 note.

30. aṣvāsayat, imperf. of aṣvāsaya, causal of √ṣvas, 'to breathe :'
lit. 'made to breathe again,' 'consoled ;' so xi 10, &c.: √ṣvas pre-
supposes original √KVAS, for which see ii 2 note.

varārohām, see note on viii 19.

31. bhajasī, see 23 note.

pumāmsam, M. W. Gr. § 169. M. M. § 212.

devasannidhau, 'in the presence of the gods.' sannidhi
(xxi 3) is 'proximity,' from sam + ni + √dhi, iv 17 note.

32. dehe, 'in my body,' said to be from √dih, sup. 11 note, ap-
parently 'a thing moulded' or 'formed.'

prāṇā, 'breath,' 'life' (plur.), from pra + √an, to breathe. It
occurs ix 18, xviii 9 prāṇan dhārayanti (causal of dhi): and comp.
prāṇecvara (xiii 63), 'lord of my life'.

ratam, p. p. of √ram, see vi 10 note.

tvayī bhaviṣyāmi, another locative use strange to classical
readers, i.e. the loc. in a person—'I will be ever in thee.' Cf. vi. 14
Nale vatsyāmi, 'I will dwell in Nala ;' xx 35, avasam tvayī rājendra,
'I abode in thee, O King :' at xiii 65, vasasva mayī, and xv 7, vasa
mayī - 'dwell under my protection,' i.e. in my sphere of action : also
xvii 18. The locative expressing *on* a person has been noted at
v. 9.

In all these constructions the Greek and the Latin would employ
prepositions, e.g. ἐν σοί.

33. abhinandya, indecl. part. of the causal (nandayāmi) of abhi +
√nand, identical in form with that of the simple verb = 'having
caused to be glad.' √nand is of obscure relationship. In Zend
√nad to despise, and this has been connected with ὀνομα. In
Sanskrit √nad is 'to make a noise,' see xii 1, whence the common
word nadi, a river. Benfey conjectures plausibly that nand = nanad,
the reduplicated form of this √nad. The form is against any connec-
tion with ὀνίημι. At xiii 17 abhmandati = takes kindly, gives heed
to. Perhaps the line is an insertion.

parasparataḥ, 2nd abl. of paraspara, xiii 13 ; for the case cf.
sākṣhāt i 14. It seems to me that *s* is probably the nominative sign,
so that paraspara is an irregular compound of a full noun and a
base: compare anyo'nyam i 17, and also the phrase αὐτὸς αὐτοῦ, used
practically as one word. The *s* is retained instead of passing into

visarga before the *p*, as in *vācas-patī*, *divas-patī*, &c. See M. M. Gr. § 89.

Agnīpurogama, 'having Agni as leader,' a B. V., cf. *Indra-purogama*, iv 20.

çaraṇam, sup. 15. For construction comp. *çaraṇam tvām prapannā* 'smi, viii 18: it seems to be akin to i 20, *vācam vyābhāra Nalam*: for *çaraṇam* is a contained accusative with *jagmatuḥ*, almost as close as *vācam vyābhāra*. Then the simple idea contained in the two words is followed by the accusative of the person affected. See also note on vii 5. For form *jagmatuḥ*, see M. W. Gr. § 376, M. M. 328. 3: medial *a* is dropped.

34. **vṛite Naiṣadhe**, i 11 note.

mahaujaśaḥ, 'of great might,' from *mahā* for *mahat* and *ojas*, 'strength,' from *√uj*; see note on *ugra*, iii 21.

daduḥ, M. W. Gr. § 373: comp. *jagmuḥ* ii 5, *jagmuḥ* ii 10.

35. **pratyakṣadarçanam**, 'the seeing (the invisible) as present to the eye.' *Pratyakṣa*, 'before the eyes,' 'visible,' is a very common word (as a subst.) in Hindu philosophy to denote 'perception by the senses,' one of the 4 (according to the *Nyāya*, or 3 according to the *Sāṅkhya*) processes by which the mind attains knowledge. See 'Indian Wisdom,' p. 72.

gatiṃ ca, &c., 'a gait firm and noble,' Milman. **anuttama** = 'qui altissimum non habet, i.e. qui altissimus est,' Bopp. It is a curious inversion of the apparent meaning 'not highest,' which would be a natural and proper K. D. compound, but is thus turned into a B. V.

The combination of the two gifts is curious: still more the two gifts of Yama, and the garlands given by Varuṇa.

36. **ātmabhavam**, 'own essence,' i.e. fire. So at xxiii 2, Nala (concealed in the form of *Vāhuka*) holds up grass, which is at once consumed by fire.

vāñchati, 'wishes'—the same word: the connection is well seen through German, 'wünschen.' The *ch* comes from *sk*, see note on 25: so that the original form would be *van-sk* or *vān-sk*, and would correspond with Gr. *ἐὔχομαι* for *ἐν-σκο-μαι*, *√va*: for the letter-changes see Gr. Et. II, p. 366 (Engl. transl.). Again at xxvi 8.

lokān: is this the 'trailokyam' (xiii 16), heaven, earth, and the parts below the earth,' or the seven worlds corresponding to the seven *pātālas*? v 7 note. Probably it means simply 'space,' 'the world.'

Schlegel (quoted by Bopp in his note on Indr. i 37) thought that it was used in the sense of 'people,' as at i 15, and translated it 'feurige Krieger,' which is very improbable.

âtmaprabhān: Bopp (nt supr.) translated this 'self-bright,' 'lightened by themselves.' But âtman doubtless refers to Agni: the sentence is merely a repetition of the previous one in different words.

Hutâçanaḥ - Hutâça, iv 9; but this is prob. a B. V., 'having fire as food;' that a T. P. 'fire-devourer.'

37. 'Yama gave taste in food, and supreme steadfastness in duty.' In canto xxiii the disguised Nala prepares food, and is at once detected by its flavour. **anna**, p. p. of √ad, to 'eat,' Lat. 'ed-o.' **rasa**, 'taste;' this is a common meaning of the word, which primarily = 'price,' and sometimes the essence of a thing, and so Benf. takes it here, 'the essential properties of food,' i.e. the knowledge of them. Curtius suggests that the word may have lost a *r*, and be connected with *varṣa*, ἔρση, and *ros* (*roris*), Gr. Et. no. 497: see note on vii 3.

sthitī, so xii 10, *sthitīyā parayā yutā*.

38. **uttama-gandāḍhyāḥ**, 'rich in the highest fragrance.' **Āḍhya** (xxv 6) of course has nothing to do with *ādi*, iii 16. In canto xxiii 16 Nala takes flowers in his hands, and they at once blossom all the more.

mithunam, perhaps -- 'a pair of gifts,' as each does give two. But the word is used generally of living beings: and probably means here (as at xxiii 23, where no other word is used) the two children mentioned l. 46. 'The gods gave the other gifts, *and* (ca) all joined in giving children'—the greatest gift of all. Dean Milman translates differently.

pradāya asya: note the genitive. This case is rather a dwindling one in Sanskrit, never having had the work thrown upon it which it has to perform in the European languages (esp. the Greek) from the loss of other cases. It is used with the p. p. to express the agent as we saw at i 4. It is also used, as here, with several verbs, where, according to classical usage, we should expect a dative. It is found with √dā, xvii 15, xx 27, xxiii 4 (but the dative at xx 30, xxiii 4, xxv 17), with *nivedaya* (causal of √vid), xviii 13, with *ā + √khyā*, xxiii 5: with *saṃ + ā + √dhā*, xxiii 12: with *√kṣam*, xxv 13: with *√bhi*, xii 11. Other uses are more like Greek or Latin, e.g. the gen. with *√gru* (κλύω), xii 76, xviii 14 (in each of these passages however there is a neut. pronoun as well, and the

gen. might go with that); with *smṛi*, xv 10 and 15: but the accusative goes with *anu + smṛi*, xv 20.

tridivam, 'Heaven,' 'the third most holy heaven' (Benfey): but probably *Svarga* is meant (so in the P. W.) the heaven of Indra; see ii 13 note.

39. **anubhūya**, 'after being present at,' ii 9 note. For the use of the ind. part. with a case, see note on viii 22.

• **vivāham**, 'marriage,' vi + *√vāh*. For the different forms of marriage, see *Manu* iii 20, &c.

yathāgatam, see note on iii 2.

muditāh, p. p. of *√mud*, 'to be glad:' perf. *mamude*, xix 36.

The root is used as a fem. noun, xix 37.

41. **uśya**, indecl. part. of *√vas*, 'to dwell,' ii 12 note. For the form see i 1 note.

samanujñāto, iii 1 note. **svakam**, i.e. *sva + ka*, which marks the pronoun more plainly as adjectival: see note on viii. 3. Again at xxv 4.

43. **aṃṣumān**, 'the rayed one' = the sun. The root is probably *ak*, nasalised: and the suffix is *-n*. See note on *tiṅmāṅgu* xxiv 33.

arañjayat, 'he caused to be attached to himself,' imperfect causal of *√raiñj*, see sup. 22 note.

prajā = *prajāś* (acc. plur.) Lat. progenies, but used of the whole people. The king is conceived of as the father of his people, like the 'pater Romanus' of Vergil (*Aen.* ix 419), and like Odysseus who *πατὴρ ὤς ἦεν ἦεν* (*Od.* ii 47).

paripālayan, 'protecting,' from *pālaya* described as a causal of *√pā*, but not different in sense.

44. **iṇe**, perf. mid. of *√yaj*. M. W. Gr. § 375 c, M. M. App. 99. 'He sacrificed with the horse-sacrifice,' a natural use of the instrumental rather than the contained accusative, just as in Lat. we find 'ire via' as well as 'ire viam,' and the 'cognate instrumental' in Lithuanian is even more exactly parallel, see note on ix 14. The 'horse sacrifice' is often mentioned as the greatest of all Hindu sacrifices; it is old, two of the hymns in the first book of the *R̥ig Veda* relating to it. In later times it was believed that any one who performed this sacrifice a hundred times could depose Indra, comp. note on ii 14. In the 14th book of the *Mahābhārata*, the ceremony is performed by Yudhishthira after his victory over the Kauravas. Daśaratha's horse-sacrifice in the *Rāmāyana* is minutely described in 'Ind. Wisdom,' note to p. 313.

Yayāti, son of Nahusha, fifth king of the lunar race—father of Puru, the founder of the line of the Pauravas. For the different accounts of him given in the Purāṇas, see Dowson Dict. s. v. The horse-sacrifice is not mentioned there.

kratubhis, 'with sacrifices which have fit gifts' (for Brahmans). Cf. xii 14, 45, 81, at all of which passages Damayantī invokes her husband by the piety shewn specially in such sacrifices and offerings to the sacrificing priests. The prominence of sacrifice in the Hindu ritual and the corresponding exaltation of the Brahmanic caste are well commented upon by M. Williams, 'Hinduism,' pp. 38—41. The word *kratu* 'strength' in Vedic—it is from *KRA*, the secondary of *KAR*, whence come *κράτος*, *κρείων*, *creo*, &c. See Gr. Et., no. 73. **dakṣiṇa** = Lat. dexter, the right side; and by a natural transition of meaning to the 'right thing' to be done, comes to mean a gift to a priest. *Dākṣiṇya* (Hit. 468) apparently means 'straight-forwardness,' though elsewhere it = 'politeness.'

45. **upavaneṣu**, a sort of diminutive of *vana*. Cf. Lat. use of *sub*.

47. **viḥaramṣ ca**, i.e. *viḥaran* (pres. part of *vi* + $\sqrt{\text{hṛ}}$) + *ca*. The *ṣ* is euphonic.

rarakṣa, perf. of $\sqrt{\text{rakṣ}}$, see i 4 note.

vasudhā the 'wealth-holder,' i.e. earth, see iv 2 note. The alliteration of the last line is noteworthy.

CANTO VI.

1. **Kalinā.** Kali is the Kali-yuga (see Dowson, s.v. *yuga*) personified. "There are properly four yugas or ages in every Mahāyuga [great yuga, or cycle, of which 2000 make up a Kalpa or aeon] viz. Kṛita, Treta, Dvāpara and Kali, named from the marks on dice--
 • the Kṛita being the best throw, of four points, and the Kali the worst, of one point." 'Ind. Wisd.' 188 note. This system of chronology was fully developed in the Mahābhārata, though unknown in the R̥gveda. It is parallel to the metal ages of Greek mythology: the first being the age of perfect righteousness, happiness and plenty, the last the opposite when unrighteousness prevails and the lives of men are shortened down to their present span. But in the Kali-yuga, the evil which prevails is of course evil according to the Brahmanic standard. There is no knowledge of the Veda, no *dharma*, no sacrifices: and the outward manifestation consists in passion and different emotions which delay the final emancipation of the soul from being born again. Dvāpara is the personification of the third age, as Kali is of the fourth.
2. **sahāyena**, 'with D. as companion'; sociative use of the instrumental: see note on i 7. So ii 11, vii 4, divya Nalena, 'play with Nala'; xxvi 15, devana asuhṛdgaṇaḥ, 'play with those who are not friends'; xxiv 30, gantum aṇvaḥ, 'to go with horses'; xx 11, &c.: but most commonly of inanimate things, e.g. xxvi 19,

eka-pāṇena vireṇa Nalena sa parājataḥ
 sa ratnaśaṇḍicayaḥ prāṇena paṇto 'pi ca.

'By one throw was he overcome by the hero Nala, together with his stores of jewels and treasure, and even his very li'3, was he won.' But very frequently we find a preposition, such as *saha* i 7, v 45,

vi 1 and 15, &c., or *sārdham* ix 7, xv 7, xvii 3, xxvi 30 : or with a verb or participle compounded with *sa* or *sam*, e.g. xviii 20 *bhartā sameśyāmi* ; comp. xxv 3 *Nalena sahita*. If I have counted rightly, there are in these poems out of 50 instances of the pure sociative, 23 with no preposition, 22 with a preposition, and 5 with some compound word.

The traces of this usage are very plain in Greek and Latin, though (except in the *-φι* form in old Greek and the rarer *α*-form) the external mark of the case has perished. But the dative is found in Homer combined with the *-φι*-case in such a way as to leave no doubt of the origin of the use. Compare *θέσφιν μῆστορ ἀτάλαντος*, Od. iii 110, with the common phrase *ἵπποις καὶ ὄχεσφι*, and *ἀλώμενος...νηί τε καὶ ἐτάροισι* : and regularly with nouns of multitude, Jelf § 604. Very commonly the construction is marked by *αὐτός*, e.g. *αὐτοῖσι ὄχεσφι*, Il. viii 290 : and, with this word, which practically does the duty of a preposition, the case survived into Attic Greek. In Latin there is no sociative (or instrumental) case-form (for the *-bi* and *-bis* in the pronouns have no such meaning) : but the work of the case has been taken completely by the ablative : and some examples of the pure sociative use are unmistakable : e.g. Caesar, B. G. v 9, *illi equitatu atque essedis ad flumen progressi* (but vii 54 *cum omni equitatu profectum*), Ovid, Am. ii xvi 13, *si medius Polluce et Castore ponar*, where 'medius' does something to help out the construction. In Lithuanian the sociative use is quite regular. It is also used like the Lat. abl. of description, see xii 37 note.

There is no doubt that the sociative use was a primitive one, but it wanted distinctness because of the original confusion of the two case-forms, *ā* and *bhī*, and perhaps from other causes. Consequently prepositions were needed in each language to help the usage out. But these prepositions differ so much among the different peoples that their use was probably not established before the division of the languages. Thus in Sk. we find *saha*, *sārdham* and *sakam* ; also *vina* in the peculiar Sanskrit *disjunctive* use of the case, e.g. xvi 19, *bhartā nāma param nāryā bhūṣaṇam bhūṣaṇair vina*, i.e. 'a husband is a wife's highest ornament, *without* (other) ornaments.' See note on xiii 34. In Greek we have *ξὺν* (Lat. *cum*), *ἄμα* (Sk. *sam*) (*ἄμ' ἡοὶ φαινομένηφι*, Il. ix 682) *μετά* (Germ. *mit*) (*μετὰ πνοιῆς ἀνέμοιοι*, Il. xxiii 367) : these few usages therefore are found each in two languages.

3. **varayisve**, 2 fut. middle of *varaya*, see iii 6 and 24 notes.

4. **nivṛttam**, 'finished,' 'done with,' from $nī + \sqrt{vṛt}$, a very common verb, equivalent in form, and (when compounded) in meaning, to Lat. *vertor* and sometimes *versor*. Thus e.g. at x 15, *tasya buddhīr Damayantyaṃ nyavartata*, but with something also of the sense of 'returning' found at x 20, *nivṛttahṛdayaḥ* = 'with heart turned back,' Hit. 235, *sa vyādhō nivṛttaḥ*. In Bh. Gītā xvi 7, *nivṛtti* is cessation from action, i.e. beatitude, as opposed to *prāṇvṛtti* = 'progress,' 'activity'; and *pra + \sqrt{vṛt}* is found ix 2, xii 14. In Pāṇini's grammar, *nivṛtti* marks that some general rule (*adhikāra*) which is implied in all the following sūtras ceases to operate any longer. The simple root is seen in *vartata* xiii 71, *vartin* viii 15, *vṛtta* 'conduct' xii 46, 'an event' Sāv. vi 8, *vartana* 'maintenance' Hit. 272 &c.

samipataḥ, 'in presence of.' See note on vii 4. These forms in *-tas* are used (as here) without much feeling of their original sense in the different languages;—for they were at first ablatives as *tatas*, ii 1, *atas* ix 23, &c., *ṣatrutas* xiv 18, where see note. But *ἐντός* and *ἐκτός*, *intus* and *caelitus*, and Sk. *kutaḥ*, *mukhataḥ* (xi 28), *ekataḥ* (xii 17), *dharmaṭaḥ* vi 9, *prīṣṭhataḥ* ix 7, *vālyataḥ* ix 7, *vegataḥ* xi 27, *agrataḥ* xxiv 14, have only a general locative sense. Çak. p. 5 *prasādanatas* = *prasādāt* (Prakrit).

5. **krodha**, 'wrath,' from \sqrt{krudh} , see note on xviii 9.
- āmantrya**, 'having addressed,' generally with the idea of taking leave; e.g. viii 24, xxvi 1. For the simple root see note on ii 9.
6. 'For that she has taken as husband a man in the midst of gods, therefore be her bearing of punishment fitting and great.' **yat** = *quod*: comp. xi 10, viii 17, xiii 39, xviii 10, xxiii 14, xxiv 17. **avindata**, ii 4 note. **nyāyyaṃ**, derivative of *nyāya* + suffix *ya*: *nyāya* = 'method,' 'manner'; whence came the name of one of the chief philosophical 'methods' of the Hindus—the *Nyāya* of Gotama (acc. to M. Williams, however, *Nyāya* is analysis, as opposed to *Sāṅkhya*, synthesis).
- vipulaṃ**, 'full,' 'large,' ix 6; probably one of the large family of words belonging to \sqrt{PAR} , Gr. $\sqrt{\pi\lambda\alpha}$, Lat. 'ple.' **daṇḍa**, iv 10 note.
7. **divaukasah**, ii 30 note.
- samanujñāte**, 'consent being given by us': iii 1 note.
8. **āçrayeta**, v 15 note. It is the optative expressing a question, like the Gr. and Lat. conjunctive.

upetam, 'endowed with,' p. p. of *upa* + √1; comp. *upapanna*, i 1.

akhilān, 'entire,' 'whole,' from *khila* -- 'a remainder.'

carita-vrata, 'with his vows duly performed,' p. p. of √*car*, for which see note on *cātrita* xviii 9; and *vicarita* - 'wandering' xxiv 49; it is used as a noun 'doings' xxiii 2: for *vrata* see ii 14, note.

9. "He who reads the four Vedas entire, together with the *Purāṇas* (? the whole eighteen) as a fifth." These *Purāṇas*, however, or legendary histories of the Gods, are not only much later than the Vedas, but also than the mass of the *Mahābhārata*: so that either these lines are a late insertion by some Brahmanic reviser of the poem (which is quite possible from the tone of the passage); or else the *ākhyāna* must be understood generally as 'tradition,' referring not to the *Purāṇas* but to some older *Itihāsa*, or legendary poem, wherein the actors are still men and have not been deified as in the later accounts¹. "The *Purāṇas* and *Tantras*...are sometimes called a fifth Veda especially designed for the masses of the people, and for women." M. W. 'Hinduism,' p. 116. The four Vedas are the *Rig-veda* - a large collection of hymns to the elemental powers, and not arranged for sacrificial purposes: the *Yajur-veda*, hymns arranged for sacrifice: the *Sāma veda*, most of the hymns of which are found in the *Rig-veda*, but they are adapted here for the Soma-offerings: and the *Atharva-veda*, which is considerably later in time and contains incantations, &c., due according to Prof. Whitney rather to popular than to priestly sources. Each of these collections of hymns, &c. (called *Mantras*, see note on ii 9) is accompanied by one or more *Brāhmaṇas*: these are "written in prose and contain liturgical and ritualistic glosses, explanations, and applications of the hymns, illustrated by numerous legends. To the *Brāhmaṇas* are added the *Aranyakas* and the *Upanishads*, mystical treatises in prose and verse which speculate upon the nature of spirit and of God, and exhibit a freedom of thought and speculation which was the beginning of Hindu philosophy." Dowson, s. v. *Veda*. The whole of this collection of *Mantras Brāhmaṇas* and *Upanishads* is included under the general term *Vedas*.

¹ Thus Weber, 'Ind. Lit.' p. 45, writing of the *Aitareya* (probably the oldest) and the *Kaushitaki-Brāhmaṇa*, says 'Both presuppose literary compositions of some sort as having preceded them. Thus mention is made of the '*ākhyāna-vidas*,' 'those versed in tradition.'

ākhyāna-pancamān is a B. V. 'which have the ākhyāna as a fifth.' It is something like the Greek method of reckoning *πέμπτos αὐτός*.

adhite, middle of adhi + √i, to 'go over' – 'read.'

triptā, 'pleased,' p. p. of √trip orig. TARP, whence *τέρω*, &c.

10. 'He who delights in doing no harm, who is truth speaking, firm in his vows.' **drīḍha**, see xxiii 7 note.

• **ahimsā** = not hurting, from √hims, to hurt, possibly (as Benfey suggests) a desiderative of √han, to kill. Among the things from which a Brahma-chārin (i.e. a Brahman in the first stage of his career) must abstain is 'prāṇmān caiva himsanam,' 'injury to any animate things,' *Manu* ii 177, comp. vi 28 &c.

nirata, p. p. of ni + √ram, possibly found in Gk. *ῥρέμα*, see *Curt. Gr. Et.*, no. 454—who makes 'comfortable rest' the underlying notion of the somewhat different forms. *Rata* (alone) occurs v 31: *ratī* 'rest' at ii 1.

tapah, ii 13, x 19 notes.

• **çaucam**, from çuci, pure, iv 18 & 24, xxiii 7, by viddhi of *u* and suffix *a*, and loss of final *u*. It = cleansing, vii 3, xxiv 18.

çamaḥ, v 22 note.

11. **dhruvāṇi**, 'firm,' 'steady,' 'sure' (as xxvi 11, *druvam ātapa-yam matvā*): – Germ. *treu*: used adverbially xiii 27. The primary root is *DIAR*, i 17 note, whence *dh(a)r-u* is secondary.

kāmayec chapitum, i. e. *kāmayet çapitum* 'desire to curse': for √çap see v 28 note.

12. **mūḍho**, 'fool,' p. p. of √muh (1) to be disturbed in mind; here, and at xviii 10, *Hit.* 881, 986 &c.: another form is *mugdha*: *mohita* the part. of *mohaya* (causal) to 'infatuate,' occurs vii 16, xix 4; and to 'bewilder' xix 24. Hence *moha* 'delusion,' *Hit.* 201 'lobhān mohag ca nāçag ca' = 'from covetousness (comes) delusion and destruction.' It is hardly possible that *μῶπος* should be from this root (*Bopp*, s. v.).

ātmanam ātmanā, a not uncommon alliteration (see xii 57, xviii 8). We may compare idioms like the Latin 'suo sibi gladio hunc iugulo.'

13. 'Let him be plunged (or 'he is to be plunged') in wretched hell in the mighty bottomless lake.' **kṛicchra** (of uncertain derivation) is 'difficult,' 'painful'; e. g. xv 17 *vane*, xxiv 18 *çapena*. It is frequently used as a neuter subst. = 'difficulty,' e. g. *artha-kṛicchresu*, xv 3: also xi 30: *Hit.* 1062 *kṛicchragataḥ* = reduced to difficulties; ib. 1275, *Brāhmaṇas siddham api arthaṁ kṛicchreṇa api na*

yacchati = a Brahman gives up money, even though due, not even on pressure.

naraka, 'hell': 21 of these are enumerated in Manu (iv 88), where Naraka is the name of one only (see 'Indian Wisdom,' 66 note 2). According to the common Hindu belief the soul, after each life, goes either to one of the heavens or one of the hells, whence it returns again into a body in order that it may fully work out the results of former existence.

majjet, opt. of √majj (6) = Lat. √merg: the p. p. magna is frequent, Hit. 133, 783, 864 &c.

agāḍha, = a (neg) and gāḍha, p. p. of √gāh, to dive into: the original form was probably GADH, recognisable (after labialism) in *βαθύς*, *ἄβυσσος* &c; Gr. Et. no. 635.

hrada, a 'lake,' 'piece of water'; whence hradmi 'a river,' xii 112.

14. **utsahe**, iii 8 note. **kopam**, 'anger,' see note on xix 15.

vatsyāmi, fut. of √vas, to dwell: the *t* is euphonic, M. W. Gr. § 304 *a*, M. M. § 132.

Nale, for the locative see v 32 note.

15. **bhramṣayīṣyāmi**, fut. of causal of √bhrmṣ, 'to fall'; whence xx 2 bhrasṭa, xviii 10 paribhrasṭa.

tvam &c.—'Do thou (*api* here like Greek γε), having entered into the dice, think well to join company with me,' or 'help me' (as viii 13).

sāhāyya, formed regularly from sahāya vi 2 note, see ii 31.

arhasi, iii 7 note.

Dvāpara, as being one throw of the dice—the worst but one—is naturally conceived of as becoming embodied in them.

CANTO VII.

1. **samayaṃ kṛtvā**, 'having made agreement': samaya from sam + √1 has also many other meanings, e.g. 'condition,' as at xiii 67, samayena utsahe vastuṃ tvayī, i.e. 'on a certain condition I am able to dwell in thy power,' Śāv. iv 17 &c. : it also = 'time,' xiii 6, ārdha-rātra-samaye – at midnight (half-night-time): and other meanings, for which see the P. W.

tatra, yatra, tatra (partly because of the subsequent yatra) is used here – 'thither,' just as we use 'there' in that sense. For the general form of the sentence, see note on xiii 30.

2. **antara-prepsur** = 'eager to get an opportunity': prepsu = pra + ipsu, compare abhipsu v 2, &c. Antara as an adj. = 'other'; and is frequently found at the end of a K. D. compound; e.g. janmāntara, 'another birth,' xiii 33, kalāntarāvṛtti, 'the revolution of time,' Hit. 891: and so is akin to Sk. an-ya, other, * Goth. anthar, and prob. Gk. ἔν-τοι: which shew the *n* form instead of the *l* seen in ἄλλος, al-ius, and Gothic alis, alyā, &c. But antara occurs also as a neut. substantive, meaning the 'inner part,' in which sense the word must be connected with ἐνί, ἐντός, ἐν-ποι, &c., in-ter, Goth. inna, &c. So at xii 103 vanāntare = in the depths of the wood: xxi 10 bāhvor...antarāṃ = the space between the arms: and loc. antare = in the interval, e.g. Hit. 94. So by a natural transition it takes the sense 'occasion,' as xiii 59, 'opportunity,' as here. Curtius discusses this, and the words quoted above under nos. 425, 426, and 524: he would separate them into three groups, but he does not take account of the different meanings of antara, which would bring it under both his first and his second group.

varṣe, 'year' (so xxiv 51), literally 'rain' (from √vr̥ṣ, whence vr̥ṣa line 6, and vr̥ṣti, xxiv 40), = Gr. ἔρση (for ἔφρηση). In the

plur. it denoted the rainy season—one of the Indian six of two months each--i.e. Grīshma, Varshā, Ārad, Hemanta, Çīçira, and Vasanta. This use of one important or descriptive period of the year instead of the year itself is not unknown with us, e.g. a man of seventy winters; and in Wordsworth's 'Two April Mornings,' "Nine summers had she scarcely seen, the pride of all the vale." • Comp. xxvi 25, sañjiva çaradaḥ çatam.

1. **upasprīçya** 'having rinsed the mouth with water' (Behf.), 'having sipped water' (M. W.), literally 'having slightly touched.' Orig. form $\sqrt{\text{SPARK}}$, found in Lat. spargo, to touch with water, &c. This upasparçya is necessary after evacuation as part of the ceremonial purification: this therefore Nala performs; but he neglects to wash his feet, another part of the process. At Manu v 138 foot-washing is not mentioned: *kṛtvā mūtram puriṣam vā khāny ācānta upasprīçet*, 'he is to sprinkle the cavities of the body (mouth, nose, &c.) after having rinsed his mouth' (p.p. (in active sense) of \dot{a} + $\sqrt{\text{cam}}$, the technical word). This gives a good illustration of the extreme minuteness of the ceremonial law. Comp. Manu iv 93:

utthāya, avacyakam kṛtvā, kṛtāçaucāḥ, samāhṛtaḥ
purvām sandhyām japams tiṣṭhet, svakāle c'āparām çram,

i.e. 'having arisen, having done what is necessary, having purified himself, with his attention fixed let him stand praying the morning prayer, and at the proper time the other in the evening, for a long while.'

sandhyām anuāsta 'sat down to the (evening) meditation.' āsta from $\sqrt{\text{as}}$, to sit, i 11 note, $\eta\varsigma\text{-}\tau\alpha\iota$: anu = 'after,' and seems therefore scarcely to give the sense required: perhaps the meaning may come as in Greek compounds with $\mu\epsilon\tau\acute{\alpha}$ --e.g. $\mu\epsilon\tau\epsilon\lambda\theta\epsilon\hat{\omega}$, to go after, i.e. to find, a person. Anu seems to be from the same origin as Greek $\acute{o}\rho\acute{\alpha}$ and Gothic ana, and Latin *an* (in anhelō, &c.): but of all these the sense is 'up.' **sandhyā**, 'meditation,' used for the morning, noon, and evening observance: it is from $\sqrt{\text{dhyai}}$, 'to think,' doubtless a shortened form of adhi and $\sqrt{\text{yā}}$, the secondary form of $\sqrt{\text{t}}$. The accusative is governed by the transitive sense which the compound has acquired—just as *insidere*, *insilire*, &c. come to be transitive in Latin.

āviçat, imp. of \dot{a} + $\sqrt{\text{vic}}$, with same meaning as simple verb, i 31 note.

1. **samipam** goes with **Puṣkarasya**, like *sakāçam*, *sakshāt*, and

other adverbs when used prepositionally it goes with a genitive—naturally—from the strong substantival sense which remains. So also samipe i 16 takes the genitive: samipataḥ (vi 4) was in composition with the base *asmat*. See further i 14 note. Puṣkara is the brother of Nala.

āha, ‘spoke’; only found in this tense, and of that only in the sing. 2 (āttha, ix 30) and 3, dual 2, 3, plur. 3. The primary root is $\sqrt{\text{AGH}}$, found in the equally defective Lat. verb *ao*; but the guttural survives in *ad-ag-ium*. It is also found in the Homeric ἤ, and the Platonic ἦν δὲ ἐγώ, ἦ δὲ ὤς.

divya Nalena, vii 2 note: $\sqrt{\text{div}}$ (t d.) lengthens the root-vowel before *ya*. M. W. § 275.

vai strengthens a whole sentence, as here, and perhaps ix 8, *ghoṣayāmāsa vai* pure: or one word, e.g. *adbhutarūpān vai*, i 24; xxvi 5, *eṣa vai mana saṁnyāsas*; iii 5, *tvam vai*; vi 11, *yō vai*—and so very often with a pronoun. It may be the loc. of a pronominal stem *va*; see note on *vata* xi 10: and if so, may be compared to the Homeric αὐτός (e.g. *παῖς ἔτι νήπιος αὐτός*, Od. xii 281), and also to οὗτός.

5. **dyūte**, ‘in the game,’ apparently – *div + ta*, the vowels and semivowels exchanging to avoid the meeting of *v* and *t*. So *dṛ.uti*, ‘brightness,’ for *div + ti*, xii 15.

jetā = 3 pers. sing. fut. of $\sqrt{\text{ji}}$ (to conquer) – orig. *gi*, whence *βία*, &c. by labialism; Gr. Et. no. 639. It often occurs at the end of a compound, with suffix (of auxiliary letter) *t*, as xii 77, *saṁgrāma-jit*: compare the *t* in *mahikṣi-t* ii 20, *loka-kṛi-t* iv 6, &c.: and see Curt. ‘Studien,’ v 104.

bhavān, ii 31 note.

pratipadyasva, $\sqrt{\text{pad}}$ (t) with *prati* (middle voice) – ‘go to,’ or ‘obtain’ (as here and xiv 25), or ‘learn,’ as xviii 16, *yathā na nṛpatir Bhimāḥ pratipadyeta me matum*. Orig. *PAD* is seen in *πεδ-ον* and *pe(d)-s* (Gr. Et. no. 291): Curtius is probably right in keeping $\sqrt{\text{PAT}}$ distinct—whence *πέτομαι*, *πίπτω*, *peto*, &c. (ib. no. 214, and see i 22 note): ‘treading’ is the primary meaning of the first: ‘quick movement’ (whether flying or falling) of the second.

jītvā rājyaṁ Nalam, a clear double acc.; though probably the use arose from the acc. of the thing being combined with the verb so as to denote but one idea (here ‘despoil’) which then takes an acc. of the person. See notes on i 20, v 33.

6. **abhyayāt**, imperf. of *abhi + √yā*. M. W. § 644.

vṛiṣo gavām = the principal die in some game of dice: 'the cows' being the rest.

āsādya, 'having reached,' from √sad, to 'sink down': in several derived uses of the verb helplessness is the common idea. It = Lat. sed-co, Gr. *ῥῥομαι*, where no such change of meaning is found. The simple verb + ā is used in the same sense as here at x 18, āsāsida khadgam. But generally the sense is given by the causal, or (if the causal sense be not apparent) by declining the verb in the 10th conjugation: āsādya - ā + sād(aya) + ya. Nī + sad = 'sink down in despair' at x 5. But in pra + sad (= to be propitious, xii 130) we seem to have only the simple idea of 'bending toward' in sign of assent: Benfey well compares the Latin 'propensus' and the German 'geneigt': we might add Lat. annuo (ad + nuo), and the nod of Olympian Zeus.

7. **paravirahā**, 'slayer of foemen': para = other (than a friend), see ii 2 note. Hā is the nominative of han (i 20) used here as a noun without suffix: comp. 'Bakavritrahā,' ii 17.

8. **cakṣame**, perf. mid. of √kṣam, iii 8 note.
samāhvānam, v 1 note.

Vaidharbhyāḥ, &c., 'although the princess of Vidharba was looking on (whose presence should have restrained him) he thought it time for play.' The construction is a gen. absolute, which is rare: comp. paçyatas te, xx 15. **paṇa**, xxvi 6, from √paṇ (1 atm.): the *n* indicates a lost *r*, which gives *par-n; and this (compared with *πέρ-νη-μι*) leaves no doubt that the original root was PAR, and that it was originally declined in the ninth conjugation—whence the *n*. Paṇa also = 'a price.' Pāṇa likewise occurs, and pratipāṇa, ix 2—where see note.

9. **hiranyasya**, 'of wealth,' 'gold,' connected with harit, and doubtless therefore deriving its name from its colour: comp. argentum and *ἄργυρος*, which however perhaps imply brightness only. **suvarṇa** (of good colour) also = 'gold': probably hiranya is the more general word.

yāna-yugyasya, 'of carriage and beast.' A collective Dvandva, of the kind called 'samāhāra,' M. M. Gr. § 521, and therefore declined in the singular neuter. yāna = 'going' at xviii 6, as here xvii 21: yugya is fut. part. of √yuj, i.e. 'that which may be yoked,' and so can be used either of a carriage (comp. yugya-stha, 'standing in a car,' Manu viii 294) or beast of burden, as here: comp. *ζύγιος*. The genitives are curious: there seems no reason why they should go

with *jiyate*: we have 'jīto rājyaṃ vasiṇi ca,' xii 83: at xxvi 6 the genitive is used of the stake in a game: 'paṇena ekena bhadram te, prāṇayoḥ ca paṇāvahe': but there the case seems natural with *paṇi*, as at ix 3, *Damayantyāḥ paṇa*. Perhaps therefore they are better taken with *dyūte*, 'the game for wealth, &c.,' though this is forced.

jiyāte, final *i* and *u* are lengthened in forming the base of passive verbs.

10. **ākṣa**, &c., 'maddened with dice-madness.' **mada**, as at i 24 (see note), xiii 7, &c.

arindama: for form see page 6. **arī**, 'an enemy' (xii 47, 50, &c.) is of doubtful origin; *ṛpt-s* agrees in form, but not sufficiently in meaning: and it is not likely to have anything to do with **Arṇs*. Curt. no. 488 note.

nivāraṇe, 'for the hindering,' i.e. 'to hinder'; from *ni* + *√vri*, in the sense of 'covering': see iii 24 note. The loc. of verbal nouns in *-ana* is often used thus precisely like the Greek infinitives in *-ενα-ι* and *-μενα-ι*: see examples at iii 6 note on *patitve*. **chakto** = *çakto*, 'capable,' p. p. of *√çak*, to be able, i 18 note. The verb (in the passive voice) and participle are both remarkable for being used in a passive sense with an infinitive; as at xx 5 *āhartuṃ çakyate*, x 13 *çaktā dharṣayitum*, 'capable of being harmed': also *çakya* at xvi 4 and xxvi 15.

11. **paurājanāh**, 'townsfolk': but *paura* alone = 'a citizen' (from *pura*, a city), so that *jana* (as often) is superfluous. **draṣṭum**, inf. of *√driç*, coming nearer to the orig. root *√drak*, or *√dark*. Cf. future *drakṣyāmi*. **āturam**, 'full of desire,' but, apparently, only of an unhealthy sort: cf. xi 36 '*pradhārṣayitum āturam*.'
12. **kāryavān**, 'having business': = *kārya* (fut. part. of *√kṛi*) and *-vat*: formed like the perf. act. participle, i 29 note.
13. 'Let it be told to the king of Nisādha, "all thy subjects are standing, not brooking well the calamity (or perhaps 'fault') of their duty-observing king".' Observe that no *iti* is used in the quotation here, which is left in *orat. recta*, entirely undistinguished.

prakṛiti, a most common word in Hindu philosophy, but in a very different sense; i.e. the everlasting essence out of which existing things are evolved, see 'Hinduism,' p. 194 &c. Yet our word 'subject' has had a somewhat similar history.

amṛiṣyamāṇā, from *√mṛiṣ* (4) to 'endure,' whence *marṣaṇa* 'endurance,' and *amarṣaṇa* 'impatient,' xii 54. It seems to have no

equivalent in Greek or Latin, and must be distinguished from $\sqrt{\text{mr̥c}}$ to 'touch,' 'stroke' (whence $\text{parā} + \text{mr̥c}$, 'to disturb,' xvi 15, and $\text{vi} + \text{mr̥c}$, 'to consider,' xvi 27): of which the orig. form is MARK, Latin *mule-co*, to touch gently: the opposite kind of touching is seen in the rarer verb *mulco*, e.g. Plaut. Mil. 163 *ni ad mortem male mulcassitis*. We must also distinguish $\sqrt{\text{mr̥j}}$, whence *mṛṣṭa*, v 4 note.

vyaçanam, from $\text{vi} + \sqrt{\text{ac}}$ 'to throw,' xii 11 &c.; whence both senses given above come naturally. It is 'vice,' Çak. 2. 39—something like Lat. *perdo*, *perditus*. At Hit. 221 *vyasanam çrutau* = intense study of Scripture, app. = abandonment of all else for this study; something, again, like 'perditus in quadam' in Latin.

dharma-arthā, the *arthā* is redundant: for its general sense, see iii 7 note.

14. **vāṣpa-kalayā**, 'indistinct by reason of tears.' *Kala* may be from $\sqrt{\text{kal}}$, to drive, whence *κέλωμαι*, *κελεύω*, *celer*; Curt. G. E. no. 18: this root he separates from another *KAL*, whence *καλέω*, *calendae* &c., hail.

karṣitā, 'distressed,' p. p. of *karṣaya*, causal of $\sqrt{\text{kṛṣ}}$ 'to drag'; again at xx 31. Benfey compares 'accerso.' At ix 11 it is used of plucking flowers; at xxiv 41 *vyapākṛṣad* 'swept away'; at ix 33 *apakṛṣṭa* 'distracted:' at x 26 *avakṛṣ* is 'to drag away,' and *ākṛṣ* is 'to draw to,' or 'back.'

çoka, 'grief,' iv 13 note.

15. **bhakti**, v 22 note.

puras-kṛitaḥ, 'put forward,' i.e. brought by their loyalty. So at Hitop. 1205 it is used of putting forward a combatant. But it often has the derivative sense of 'putting in the first place,' 'honouring,' and M. Williams translates here 'adorned by': according to the P. W. it need not mean more than *upapanna* 'possessed of.'

16. **rucirāpāṇ-gim**, 'with bright corners of the eye' (*apāṇ-ga* = off-member). For *rucira* see note on iv 28.

vilapantim, 'making moan': from $\text{vi} + \sqrt{\text{lap}}$ - (Gr. *λακ*, and Lat. *loquor*; x 27, xi 10, xxi 16: *pra* + *lap* xxvi 17. It takes a contained accusative—*evamādin*—at xiii 43.

17. **nāyam asti**—'this is not he,' i.e. he is possessed by an evil spirit.

duḥkhārttā, 'afflicted with misery.' *ārtta* is p. p. of $\sqrt{\text{ard}}$ to 'hurt' or 'vex,' so viii 24, ix 24 &c.; another form—*ardita*—at xii

106. Bopp conjectures that it is the same as Lat. ardere: and that too great heat may be the radical meaning of the word.

vriḍitā, 'ashamed': from √vrid, which however hardly occurs except in this participle; which may therefore have been formed from vridā 'shame,' a common word: then the verb would arise from the supposed participle. It occurs Śāv. i 34 'sā abhivādyā pituḥ pādau vriditeva tapasvini.'

ālayān, 'abodes,' from a + √li 'to stick to.' Comp. āliyate, xi 14. Probably 'to melt' is the primary idea both of this root and of the secondary √lib; Curt. no. 541. The simple form is seen in po-li o, li-no, and perhaps de-le-o. The word ālaya is familiar to us in the compound Himālaya -- the abode of snow.

18. **māsān**, 'months.' māsa = mens-is - μῆν: Sk. & Gr. have both compensation in the lengthened vowel for the loss of the nasal in Sk., of the sibilant in Greek. The Aeolic μῆνος (for μῆνσ-ο-ς) shows it in Greek, as Curtius points out, Gr. Et. no. 571.

CANTO VIII.

1. **unmattavad anunmattâ** = ὥσπερ μαινόμενον οὐ μαινομένη : for $\sqrt{\text{mad}}$ see i 24 note.

devane gatacetasam — ‘mind-lost in play’: the locative is used with an adjective as here, at xii 70 dharmesu anagha, xii 83 devane kuçala, xx 26 san-khyāne visārada; it does not essentially differ from the use with a participle, v 31 vacane rata, xv 2 aṣvānam vahane yukta, xx 25 tvarito gamane, xxii 12 sārithye bhojane ca vṛita, xv 3 arthakṛicchreṣu praṣṭavya. The uses with a substantive are given at v 22 anurāgaṃ ca Naṣadhe, &c. They all express more or less fully the purpose of an action, and as such are more commonly found with verbs than nouns. For the use with verbs and verbals see iii 6 note.

2. *b.* almost = ii 7 *a.*

3. **çan-kamānâ**, iv 12, note: ‘hesitating thought’ is the primary idea: comp. ix 31 ‘kim-artham, bhiru, çan-kase,’ almost = ‘why dost thou *fear*, timid!’ and xii 32, ‘vrajāmy enam açaṃ-kitâ,’ ‘I go to him (the tiger) without hesitation.’ With pari it = ‘to think all round,’ i.e. suspect; so xxiv 26, na mām arhasi, kalyāṇa, doṣeṇa parican-kī-tum: but with an abl. at xxiii 28.

tat-pāpam — ‘the ill of (or ‘to’) him,’ Nala—a Tat-purusha, just like the very name of the compound which = ‘the man of him.’ So tat-priyam — ‘what is pleasant to him.’ Comp. tava priyam i 20.

cikirṣanti, fem. pres. part. of the desiderative of $\sqrt{\text{krī}}$. See iii 14 note.

pāpa, ‘bad’ (xii 94), connected by Bopp with *κακός* and pecco (as $\sqrt{\text{pac}}$ with $\sqrt{\text{πεν}}$ and Lat. $\sqrt{\text{coc}}$). But the double labialism required makes the identification dubious. It might be supported by the Aeolic *πέμπε* ‘five,’ if we take the usual view that ‘kankan’ was the original form of the word. But the commoner opinion is now that ‘pankan’ was the form, and that the initial guttural in Latin is due to assimilation. See Curt. Gr. Et. no. 629.

hṛitasarvasvam, 'with all his property left,' a B. V. **sva** has its primary sense of 'own': like *suus*, it is the adjective, and means 'belonging to self'—*se*, which is the substantive. Compare the use of *suus* in old Latin, e.g. Plaut. Men. 19, 'ita forma simili pueri ut mater sua (their *own* mother) non posset internosse.' At first sight it seems as though the forms had been interchanged in Sanskrit (the fuller *svayam* corresponding to *se*, and the simpler *sva* to *suus*—originally *sonos*). But *svayam* must be connected with *aham* and *tvam*, and not regarded as the neuter form of a **svaya*. See note on i 15. There is another adjectival form *sva-ka* at v 41, xxv 4, &c.

upalabhya, 'having perceived,' xi 34 &c.; a common sense of *upa* + $\sqrt{\text{labh}}$ = to get: the compound has the simple sense at xiii 66, *bhartāram upalapsyase*. We might compare our 'understand' and, except for the preposition, 'perceive.' $\sqrt{\text{labh}}$ = Gr. $\sqrt{\lambda\alpha\beta}$; and is not to be confounded with $\sqrt{\text{lamb}}$ Lat. *lāb-i*; which with *vi* = delay, xx 16.

4. **atīyaçām**, an irregular compound of *atī* and *yaças*, i 10.

dhātrim, 'nurse,' from $\sqrt{\text{dhā}}$. It is generally derived from $\sqrt{\text{dhe}}$, to suck, but there can be little doubt that *dhe* is only a modified form of *dhā*. Cf. *θεε* and *θα* (*θη*) in Greek, Curt. no. 307.

paricārikām, 'attendant' (—*paricāraka* xxvi 30), from *pari* + $\sqrt{\text{car}}$, see v 9 note. There is the same root and prep. in the Attic *περίπολοι*: but the corresponding sense is given by *ἀμφίπολος*. Comp. note on *upacārya*, xxi 30. *Paricārya*—service xxv 4.

hitām, i 6 note.

sarvārtha-kuçalam, 'skilled in all things': used with *devane* 'in play,' xii 83; *kuçala* is commonly used as a substantive—wealth, happiness, e.g. ii 16; esp. of success in devotion, e.g. xii 71: see note there. Hence comes the adj. *kuçalin*, ii 16. *Kuçala* as an adj. also means 'happy' (ii 16), but is commonly used either alone or, as here, at the end of a compound, in the sense of 'prosperous (i.e. dexterous) in some matter.' Compare xix 19, *tvam eva hayatattvajñah*, *kuçalo hy asi*, *Vāhuka*.

anuraktam, v 22 note.

subhāṣitām, 'of good speech': $\sqrt{\text{bhāṣ}}$ ('to speak,' xii 19 &c., *pra* + *bhāṣ* xiii 68), like $\sqrt{\text{bhāṣ}}$ (to shine), are alike secondary forms of orig. *BHA* 'to shine,' see xii 103: which in Greek ($\sqrt{\phi\alpha}$, *φημί*), by the same natural transition as in Sanskrit, reached the meaning of 'speaking,' i.e. making clear: while the primary meaning remained in the

secondaries $\sqrt{\text{fav}}$, φαίνω , and $\sqrt{\text{faF}}$, φάος . See Curt. no. 407, where he traces beautifully the development of the primary root into five secondaries, *bhan*, *bhav*, *bhas*, *bhak* (Lat. fac-*ie*-s, fac-*etus*, fac-*s*) and *bhad* (in Celtic). I may say here that in speaking of primary and secondary roots I do not hold with Curtius that the secondaries were universally developed at a later period of time than the primaries—a view to which weighty objections have been urged by Max Müller ('Chips' &c. vol. iv ch. 1). But for purposes of analysis the terms are convenient, and need not mislead if it be understood that by 'primary' no more is necessarily meant than the shortest and simplest form of such groups as this: which form was also, no doubt, in many cases also the oldest. In other respects I think Curtius' 'Chronology' both probable and important.

vraja, 'go,' sup. iii 9; $\sqrt{\text{vraj}} = \sqrt{\text{VARG}}$, ἔργον , 'work.' In Sanskrit alone the work is limited to motion, generally motion for a particular

amātyān, 'counsellors' (xxvi 32), from *amā*, together, with suffix *-tya*. *Amā* must not be identified with Greek *ἄμα*, which is the shortened form of an old instrumental from *sama*.

ānāyya (xxv. 9), indecl. part. of *ā* + *nāyaya*, causal of $\sqrt{\text{ni}}$ 'to lead,' p. p. *nīta* xvii 20, a very common root in Sanskrit, but there alone; hence *netra* 'an eye' at iv 13, &c.; *netṛi* 'a leader' xii 128; for *vi* + $\sqrt{\text{ni}}$, see note on xii 68.

Nala-çāsanāt, ii 10 note.

ācakṣva, 'report,' xvi 38, from *ā* + $\sqrt{\text{caks}}$, 'to see,' whence *cakṣus*, 'an eye,' v 8. Both the simple verb and all compounds of it shew the same transition of sense.

yad dhṛitam, i.e. *yad hṛitam*, 'what part is taken.'

dravyam, 'property,' curiously unlike in meaning to $\sqrt{\text{dru}}$, 'to run,' of which, so far as the form goes, it might be the fut. participle. For its use in this sense comp. Hit. 1276, *dravye nyukta* = employed in pecuniary matters: and *dravma*, 'wealth,' 'property,' xiii 17, xvii 27. In the Vaiçeshika philosophy it stands for 'substance,' the first of the seven categories. If we could hold with Benfey that the word is connected with *dru* (a tree), there would be a curious (though unprofitable) parallel between this use of it, and the Aristotelian use of $\delta\lambda\eta$.

avaçiṣṭam, i 30 note.

'It may be our portion belike': for **apī** see i 31: **bhāgadheyam** from *bhāga*, 'portion,' 'lot': see v 23 note: *dheya* - fut. part. of $\sqrt{\text{dha}}$, 'to be assigned.' The compound may be a T. P. - 'to be

assigned as a lot,' or a K. D., where the adjectival part follows, like *janmāntara*, note on vii 2.

7. **prakṛitayo**, vii 13. **samupasthitā**, 'having approached': so *ἵπó* and *sub* are used of coming beneath some place. At 10 it - 'near,' 'impending' (without *sam*). **pratyanandata**, 'saluted,' xxiv 14; from *prati* + $\sqrt{\text{nand}}$, see v 33 note.
8. **praviveça ha**, 'entered indeed'—if **ha** has really any force here. Benfey (Lex. s. v.) notes that it often follows a reduplicated perfect. So at xi 26, xii 14, xv 15, xvii 31, xix 37, xxiii 25, xxiv 40, xxv 18, xxvi 27. It is, no doubt, from original (Vedic) *gha*, and so equals Greek $\gamma\epsilon$. But that word is not associated with any particular tense in Greek. Benfey compares the Teutonic *ga* or *ge*, which is found at the beginning of a perfect. If this be so, we might give as parallel the use of *sma* after a present, e.g. i 12. **Ha** is found with a present, *samanuçastu* at xii 49, and the time referred to is certainly past: it seems therefore as though it might be used there like *sma*.
9. **niçamyā**, v 22 note. **satatam**, 'constantly,' from *sa* + *tata*, p. p. of $\sqrt{\text{tan}}$: comp. Latin *continuo*. **parān-mukhān**, ii 18 note.
11. 'Caused Vārṣneya to be brought by means of trustworthy men': the instrumental use, not the sociative, 'together with.' **āpta-kārīn** = 'doing fit things.' Note the irregular causal, *nāyaya* for *nāyaya*.
12. **çāntvayan**, 'soothing,' pres. part. of *çāntvaya*, see x 3, xi 34: which is referred to a $\sqrt{\text{çāntv}}$, but is almost certainly a denominative verb from *çāntva*, 'mildness' ($\sqrt{\text{çam}}$, v 22 note). I have followed Benfey in writing the first letter *ç*; it is commonly written *s*, into which *ç* sometimes passes, and may have done so here.
çlakṣṇayā, v 5.
prāptakālam, 'at the proper season,' i 11 note.
aninditā, 'unblamed,' common title of respect, like *ἀνύμων* in Homer. It is p. p. of $\sqrt{\text{mnd}}$ (simpler form $\sqrt{\text{md}}$, whence perhaps *ἀνείδος*): but rarely found except in the participles.
13. **jāniṣe**, 2 sing. mid. of $\sqrt{\text{jñā}}$ (9): the radical *n* is lost for euphony, leaving *jāni*, not *jñā-ni*.

samyagvṛittāḥ, 'altogether resting on thee.' *Samyak* is neut. of *samyāic*, 'going together' from *sama* + $\sqrt{\text{añc}}$, see ii 18 note on *parāic*: the final *a* of *sama* is changed into *i*, and then into *y* before *a*. *Samyak* = 'together,' ix 8; - 'fully,' 'duly,' xi 6, xxiv 29; *Çlak* i 29.

tvayī, locative; see above note on line 1.

viṣamasthasya, 'standing on difficult ground': *viṣama* (= *vi* + *sama*) is used literally at xiii 14: metaphorically here, and x 1. In the same sense the derivative *viṣamya* occurs ix 20, xviii 8.

sāhāyyam, &c., ii 31 note.

14. **yathā yathā...tathā tathā**: comp. *yam yam...tam tam*, v 12, and note there.

dyūte rāgo, v 22 note.

bhūyo, 'more'; at xviii 19 it is used as an adj. with *vasu*: at ix 2, xii 94, xxiii 2, xxiv 2 it is used of time = 'again.' It is the neuter of *bhūyaṃs*, compar. of *bahu*, i.e. *bahu* + *iyas*, Gr. *-ιον* as in *βέλτ-ιον*, Lat. *ius* (*ios*) in *mel-ius*.

abhivardhate, 'grows,' pres. mid. of *abhi* + $\sqrt{\text{vri}}dh$, orig. *VARDHI*, whence $\sqrt{\text{bha}}\theta$ for *Fla\theta*, seen in *βλάστη*, *βλαστάνω*, &c. by change of *θ* into *σ* (comp. *λέλθσμαι* from $\sqrt{\text{la}}\theta$) which however remains in *βλωθρός*, though not in *βλοσνρός*: we have the same root in *Fródon*, *Frízā*, &c. See Curt. no. 658. It is probably also seen in English 'weald,' Benfey Lex. s. v. We had the verb at iii 14, and with *vi* at i 17: also the verbal form *vardhana* at iii 20, and *vivardhana* (in the same sense) occurs at ix 6, x 2. *Vriiddha* = 'grown up,' 'old,' xxvi 9.

15. **vaçavartinah**, 'waiting on the will of Pushkara': comp. xvii 34: *vaça* from $\sqrt{\text{vac}}$, orig. *vak*, whence *έκών*, and Lat. *inuitus* = *in-uic-tus*: Gr. Et. no. 19. *Vartin*, see vi 4 note.

viparyayas, 'change,' generally for the worse. So at xix 34 there is seen in *Nala*, disguised as the deformed *Vāhuka*, '*rūpeṇa viparyayaḥ*': but it may mean simply 'contrariety,' 'difference.' At Hit. 1291 '*karmaviparyaya*' is explained by Benfey (Lex. s. v.) as 'wrong doing,' i.e. 'change of conduct for the worse' (Johnson ad l. however takes it as 'change of office'). At Hit. 1073 *gurutvam viparitātām vā* = 'respectability or the opposite state.' So here *viparyaya* (from *vi* + *pari* + $\sqrt{\text{vri}}$ + *a*) = 'the opposite to good luck,' and *viparita* (i.e. *vi* + *pari* + $\sqrt{\text{vri}}$ + *ta*) is 'adverse,' 'unlucky,' xiii 24.

ca...ca. Note the archaic construction--the co-ordination of clauses by particles of general meaning, preserved together with the later pronominal adverbs. Just so in Epic Greek we have *τε...τε*. It dates from a time when the 'relative' pronoun had not yet been clearly differentiated from the mass of demonstratives.

16. **abhinandatī**, v 33 note.

mohitaḥ, vi 12 note.

17. **nūnam**, a fuller form of *nū* (or *nu*), which corresponds to Greek *nú*, *vñv*, and *vñvú*, Lat. *num*. It is found in almost all the Indo-Eur. languages, see Curt. no. 441. In use it = Lat. *profecto*, 'of a surety, I deem, it is not the fault, &c.' or we might translate by the same word 'now, I feel sure, &c.': but 'now' is rather used by us in an argument, to indicate a strong point, much as in Greek *ἤδη* (but not *νῦν*). *Nu* is common, especially when preceded by an interrogative, just as *νῦ* is used in Homer. Thus 'κῆν nu me syāt?' (x 10) is curiously parallel to the Homeric *τί νύ μοι μήκιστα γένηται*; Compare also *kathaṃ nu*, xi 12.

manyē, pres. mid. of *√man* (4)—used here parenthetically, as often. So Greek *οἶμαι*.

yat tu: *yat*—quod, as vi 6, or rather as xiii 10. But the *tu* following it is strange. Even 'δέ in apodosis' is never found, I think, with *quod*. Benfey apparently read 'yatra,' as he refers to this line s. v.

18. **çaraṇaṃ tvam prapannā**, for construction, see v 33 note. *Prapanna*, p. p. of *pra + √pad* = 'to go': see note on *samatikrāntā*, ii 21.

sárathe, 'charioteer,' formed from *sarathā*, *id.* (i.e. *sa + rathā*, 'a chariot'), by *vṛddhi* of first vowel and suffix *ι*—rather a rare formation.

na hī, &c. 'For my being (or 'condition') is not cleared (of emotion),' i.e. therefore I am unable to think or act for myself. **bhāva** is 'being,' 'state,' and is used much as *φύσις* in Greek: so x 15 'Kalmā duṣṭa-bhāvena,' 'by Kali whose state (or 'nature') is bad,' 'φύσει κακός.' It has many further extensions of meaning, such as 'purpose,' &c. It might be construed here 'mind' or 'reason'; but there seems no reason in translation to limit, further than in the original, a general word whose meaning is defined by the context. 'Being' is perhaps as clear here as in Tennyson, 'Locksley Hall,' "Trust me, cousin, all the current of my being sets to thee": where no doubt it might be more accurately replaced by 'nature,' 'reason,' or what not.

çudhyate, pass. of *√cudh*, 'to clear': hence p. p. *çuddha*, 'clear,' 'bright,' v 33 note: causal *çodhaya*, xvii 10. The analogy of *καθαρός* and *castus* (for *cad-tus*) seems to leave no doubt that the original root was *KADH*, from which Sanskrit shews a double weakening, *ç* from *k* (i 3 note) and (less usual) *u* from *a*. **hī**, ii 19 note.

kadācid, &c., 'at some time or other he may even perish.' **vinaçet**, a good illustration of the primary use of the optative form, which has so nearly perished in Greek: seen, however, in *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι*, &c., see note on i 30. The root of the verb is $\sqrt{\text{nac}}$, orig. **NAK**, whence *νέκυσ*, *νεκρός*, *neco*, &c. &c., Gr. Et. no. 93. The p. p. *naṣta* occurs xiii 10, xvii 41, and in compounds at x 29, xvii 15: *pranaṣta* xxiv 17, and *saṃ-pranaṣta* xx 10.

19. **dayitān**, ii 19 note.

manojavān 'thought-speed' = 'swift as thought.' *java*, 'speed' (comp. *java-yukta* xix 20, and the adj. *javana* xx 41) is apparently from $\sqrt{\text{jū}}$, 'to push on,' which Benfey connects with *γηθέω*, *gaudeo*, &c. But *γηθέω* must be from a root **GA** (not **GU**), from which a secondary $\sqrt{\text{gav}}$ will give all that is wanted in Greek or Latin.

idam, &c., 'having caused this pair (of children) to mount (the car).' **ropaya** is an irregular causal from $\sqrt{\text{ruh}}$, comp. xiii 51 note: *rohaya* is also found: $\sqrt{\text{ruh}}$ - 'to grow': with *ā* - 'to grow to', i.e. 'ascend,' 'mount': as here xiii 14, xix 21, and Hit. 790 *vr̥kṣāgram ārūdha* = 'perched on the top of a tree,' and Megh. 8: also 'to overcome,' Hit. 142. Hence comes *āroha*, 'growth,' 'stature'—but generally applied to the waist of the body: *varāroha*, as at v 30, x 22, &c.: the *ṛ* of the causal seems to refer the common word *rūpa*, 'form' to the same root. The original form is *rudh*, whence Latin *rudis*, A. S. *rōda*. Gr. Et. no. 515 note.

20. **jñātīṣu**, 'relations': *jñā-ti*, from $\sqrt{\text{jan}}$ - or possibly from **GNA**, before that root had got differentiated into the sense 'know,' when it was merely a secondary form of **GAN** with no distinct meaning: the existence of such a time seems to be indicated by the Latin *gnatus* and Gr. *γνήσιος*.

nīkṣīpya, iii 13 note, and again at xxii 14: *nīkṣepa* xx 29. **tathā**, iv 8.

21. **açeṣeṇa**, 'entirely': *a + çeṣa*, from $\sqrt{\text{cis}}$, i 28 note.

mukhyaçaḥ, 'principally,' from *mukhya*, 'chief,' iv 8, xii 81, &c. M. Williams takes it as *mukhyeṣu*, which seems impossible. 'She told them especially, without distinction among them.'

22. **sametya**, the indeclinable participle of *saṃ + √i* goes with **taiḥ**: compare xii 83, xiii 15; at i 22 (where see note) and v 39 it goes with the nom. plural. At xiv 10 it goes with the acc., *taṃ...āśadya*: at xvi 21 with a gen. *dr̥ṣṭvā mama*. Generally however it is found with the nom. singular; that is to say, the person whose operation is described by this instrumental case (for such the participle originally

was, see i 22 note) is the same as the subject of the main verb : which might have been expected.

vinīṣcitya, v 14 note. **samanujñāto**, iii 1 note.

vāhinā, 'with that car,' sociative case, like ὄχησφι, see vi 2 note.

We should have expected vāhin to mean 'he who carries,' as at xvii 22 : vāhana (ii 26, &c.) is generally used for 'a vehicle.'

23. **rathavara**, 'choice car,' the adj. vara following the subst. ratha, like janmāntara, xiii 33 ; kratu-mukhya, vii 81.

24. **ārttaḥ**, vii 17 note.

çocan, pres. part. of √çuc. The bases of these participles end in *t* alone, varying herein from the corresponding bases in Greek and Latin, e.g. λεγοντ, legent. They are therefore declined like other bases in *-at*, with this important exception, that in the nom. masc. the vowel is not lengthened, as in Greek λέγων (λεγοντ-ς), in compensation for the loss of *ts*. Thus we find çocan, not çocān. This might seem to be the natural result of the original weakening of the base ; if *t* alone were combined with *s* to form the nominative, the loss of one of these letters would not lead to any compensatory lengthening ; we find none, e.g. in harit + *s* harīt, or in χαριτ + *s* = χάρις. But on the other hand is the fact that firmly fixed in the consciousness of the language remained the recollection that the suffix was originally *-ant*, not *at* ; for the *n* actually appears in the nominative, and the acc. ends in *-antam*. Reduplicated verbs (and a few others) have the further peculiarity that the masc. singular ends in *t* not in *n* : e.g. from √dā the masc. participle is datat, not dadan. Perhaps for the same reason—a wish to lighten as far as possible the termination of a word overburdened at the beginning—we find the *nt* entirely lost in Greek verbs of this class : τίθεις, δίδους, ἵεις, a practice afterwards followed by the remaining verbs of the *-μι* form. The Latin (as usually) consistently adopts one form.

aṭamānas, ii 13 note.

25. **upatasthe**, middle perf. of upa + √sthā, note on iii 1. Greek and Sanskrit differ in their principle of reduplication of these verbs beginning with two consonants. Thus Sanskrit takes the second, e.g. tiṣṭhāmī, tasthau : Greek the first, *σίστημι whence ἵστημι.

bhṛitiṃ (from √bhrī ii 1 note—used as here, in the middle voice, xv 4) = 'nourishment,' then 'wages'—and so (as here) = 'service.'

upayayau, perf. of upa + √yā, 'underwent,' or (as we say) 'undertook,' 'entered upon.' Verbs ending in ā, drop the ā in the

perfect, and substitute *au* for the regular *a*-termination of the 1st and 3rd person singular: so *dadau* i 8, &c. This seems to have no analogy in Greek or Latin.

sārathyena, 'by reason of his charioteering,' or 'on the score of it': comp. 'dautyen' āgamyā ' iv 15; and v 26 note.

CANTO IX.

- 1 **divyataḥ**, vii 4 note.

yac ca, 'and what other property soever (he had)'—fuller at iv 2, man' asti. Note that the two pronominal stems are used, yat and kim; for similar instances see iv 2 note. Latin employs but one—used twice or thrice—quicquid, or quod-cum-que. Greek has the two in ὅ τι: τι is a dentalised form of *ki*. It might almost be said that Greek has three distinct stems in ὅ τι(δῆ)πο-τε: for πο (though derived (by labialism) from KA the older form of ki) is yet quite distinct in use from τι.

2. **prahasan**, iii 14 note. **dyūtam**, vii 5 note. **pravartatām**, 3rd sing. imperative of pra + √vṛt (1), declined in middle voice: for √vṛt see vi 4 note. **bhūyaḥ**, viii 14 note.

pratipāṇo (from √paṇ vii 8 note), 'a stake,' apparently with no additional sense given by *prati*. But at xvi 7, *pratipāṇa* = 'the counter-game,' 'revenge at play.'

3. **çiṣṭā**, i 30 note. **sarvam anyat**, singular, where the Latin would employ the plural *cuncta alia*, and the Greek τὰλλα πάντα: the Greek gain from the article is considerable.

Damayantyāḥ paṇaḥ, 'the game for Damayanti'; for the genitive see note on vii 9. **sādhu**, v 29 note.

4. **manyunā**, 'by grief' (as xi 13) or 'by anger'—or perhaps by their combination, for manyu shades between the two. It corresponds exactly to Greek μῆνις; compare also μαίνομαι. In the next line, *parama-manyumat* = 'full of the highest scorn.' For the history of the important root MAN, see Curtius, no. 429.

vyadiryata, 'was torn asunder' (xix 3), from vi + √dri 'to tear'; our word corresponds in form and meaning; from orig. DAR, whence δέρω &c. in the physical sense; as also dari xii 6: √dal 'to split' seems cognate, to which perhaps δηλέομαι (Benf. .. v. dri) is akin. There is less doubt about δῆρις—'strife,' 'division.'

5. **ut-sṛjya**, 'having stripped off'; see v 27 note. **gātrebhyo**, v 9 note.
6. **ekavāsā hy asaṃvitaḥ**, 'for (he went) with one garment, not (fully) covered.' **hi** here is used as γάρ is sometimes in Greek, not giving the exact reason of what precedes: e.g. his having one garment is not the reason why he strips off his ornaments: but stripping off his ornaments implies nakedness, and the clause with **hi** explains how far this idea is correct, see i 29 note. **ekavāsas** is a B. V.: **vāsas**, from √**vas** 'to clothe' *vestis* and *εἶμα* and *ἔσθῃς* in meaning; but has not the same suffix as any of these: and another suffix is seen in *vastra* Hit. 85, so 'vivastra' naked, x 6, and *avas-tratā* 'nakedness' x 16. **Vāsas** seems to be the commonest form in this poem; it occurs ix 8, vii 9, ix 16, 19, x 5, 17, xiv 25, &c., also *vi-vāsas*, ix 17, *sa-vāsas*, ix 16. **Vasana** (xiii 58) - Greek *ἐνρό-ς* (not *ἐνρός*). The root **VAS**, 'to clothe,' is to be distinguished in use from **vas**, 'to dwell,' infra line 7, whence *vasatā* 'a dwelling,' Megh. 1 and Gr. *ἑστ-τε*, see ii 12 note: but Curtius is doubtless right when, in discussing the root 'to clothe' (Gr. Et. no. 565) he says that the common primary notion of the two is 'to surround' so as to 'cover' and 'protect.'

asaṃvitaḥ, again at x 22, from *a* + *saṃ* + √*vye*: but this root is obviously itself a compound, perhaps of *v₁* + √*i*, so that *vita* = *v₁* + *ita*: yet the sense is not clear. Benfey compares the *ι* in *ἱμάτιον*; but this presupposes that *v₁* + √*i* had coalesced in the sense of 'clothe' before Sanskrit and Greek separated—a principle much employed by Pott, but rightly criticised by Curtius. See my 'Gr. and Lat. Etym.' p. 115. **vivardhanaḥ**, viii 14 note.

niṣcakraṃā, 'went out,' perf. of *ms* + √*kram*. **nis** is here used in its primary sense of 'out,' as in the well-known term *mr-vāṇa*, lit. 'blowing out': generally it negatives as in *mr-jana* ix 27: it is a word of very doubtful connection: Curtius suggests Gr. *ἀν-ς* 'without' (*ἀν-ω*), so that it should come originally from *ana*, the negative prefix (seen in *ἀνέδρος*, Il. ix 146; *ἀνέλεπτος*, Hesiod, Theog. 660; Gr. Et. no. 420): so that the initial vowel would have fallen off: comp. note on *m* (for *a-m*) i 23. √*kram* 'to go,' p. p. *krānta*, whence *apa-krānta* xi 1, is common in Sanskrit: but not clear in other languages. Benfey connects it with *κρέμ-α-μαι*, &c. 'to hang.' It may be a secondary of *KRA*, which is itself a modification of *KAR* to do, the ideas of 'doing' and 'going' being found united in the same root; compare note on *VAR*, viii 5.

tyaktvā, 'having left,' indecl. part. of $\sqrt{\text{tyaj}}$, ii 17 note.

suvipulām, i.e. *su* + *vipula*, vi 6 note.

7. **prīṣṭhataḥ**, 'behind,' from *prīṣṭha* + *tas* (vi 4 note). *Prīṣṭha* 'the back' is of uncertain derivation; the termination is probably *-sṭha*: but Benfey's suggestion of 'pra' for the first part, is very unlikely, even if referred to an age when men had tails.

vāhyataḥ, 'out of doors,' from *vāhya*, 'outer,' 'foreign,' from *valas* or *bahus* ('outside') + *ya*.

sārdḍham, 'with,' xv 7, xvii 3, &c.; see note on vi 2. It is an Av. B. compound of *sa* + *ardḍha* - 'half,' x 3, &c., so that it meant at first 'one half (or part) taken with' (something else).

8. **ghoṣayāmāsa**, 'caused it to be sounded abroad,' ii 11 note. **vai**, ix 8, it seems to emphasise the enormity of the deed; it was a public proclamation to all the city.

samyag, viii 13 note. **ātiṣṭhet** - 'stand by,' 'assist,' cf. Latin 'adesse.' **badhyatām** - 'the state (-ta) of fitness (-ya) to be killed' ($\sqrt{\text{badh}}$ or $\sqrt{\text{vadh}}$ (P. W.) for which see xi 26 note) = 'let him incur death': for accusative comp. *mṛtyum pīcchati* iv 7, *vaṣaṃ iyivān* xi 33, and note on ii 7.

mama, 'at my hands,' or 'from me,' an extension of the subjective genitive, like that of the agent, i 4 note. Or *gacchet* *badhyatām* may be regarded as logically = a passive, and so *mama* will be strictly a gen. of the agent.

yo...ātiṣṭhet, sa gacchet. Here the indefinite future action—which (as I have already pointed out at i 30)—is the primary force of the independent optative is somewhat limited by the relative clause adjoining. This, I think, is the only example within this poem in which we have the pronoun with the optative in the relative clause giving the condition, while the demonstrative with the optative in the main clause gives the result. Perhaps vi 11 may be an exception, but there the main clause may express a wish. The optative with 'yadi' (conjunction) however occurs i 28 (where see note), xiii 67; and some other passages where the main clause contains the fut. part., as xvii 44.

9. **vidveṣaṇena**, 'enmity' ('causing abhorrence,' Benfey, apparently among the people: but this seems improbable). The root is *dvīṣ*, 'to hate' - (ὀ)δύς in Ὀδυσ-εύς, ὠδυσάμην, &c.: Curt. no. 290.

kṛitavanto, comp. *drīṣṭavantaḥ* i 29 note.

10. **abhyāse**, 'neighbourhood,' xi 21, from *abhi* + $\sqrt{\text{ās}}$ i 11, or $\sqrt{\text{as}}$ (Benfey and P. W.) 'to throw' xii 79. At Hit. 47, *anabhyāse*

viṣaṇ vidyā = 'where there is not practice (or 'experience') knowledge is poison': and ib. 7 kṛtābhyāsa = 'one who has been trained.' Benfey distinguishes the two words by spelling the first with a ṣ, as though from √aṣ, see xxvi 24 note: see also P. W. s. v. Perhaps there are three distinct words; that from √aṣ (which is rare, see P. W.) meaning 'attainment.'

satkārárho, 'worthy of being entertained.' For satkāra see i 7: arha iii 7 note. **uṣito**, p. p. of √vas to dwell, ii 12 note.

jalamātreṇa vartayan 'sustaining life (vartaya is causal of √vrt, vi 4 note) by means of water alone.' This is a common use of **mātra** at the end of a compound; see xi 39, uktamātre tu vacane - 'when the word was only spoken,' i.e. 'but just spoken': xvi 5 jñātamātre, 'if it be only known': xx 44, rūpamātra 'nothing but form.' At Hit. 80, 'na garbhacyutimātreṇa putro bhavati paṇḍitaḥ' 'not merely by being born does a boy become learned.' It is literally 'measure' - μέτρον, from √mā, see i 15 note: such a compound is therefore a B. V. - 'having so and so (and no more) for its measure': comp. the common term, 'tan-mātra,' for an atom or element.

11. **pidyamānaḥ**, v 2 note. **kṣudhā**, instr. of kṣudh, 'hunger,' ix 28; kṣudhā (fem.) is also found in the next line; also kṣudhita, p. p. of a verb kṣudh, at xi 12, xviii 12.

phalamūlāni, 'fruits and roots': a dvandva. Phala is from √phal, referred by Benfey to original *spar*, of which √sphar and √sphur are Sanskrit forms. Latin flos, Flora, &c. are doubtless cognate. Curtius connects both sets of words with Latin flā-re, Greek √φλα in παφλάζω, &c., our 'blow' &c., Gr. Et. no. 412. It occurs again at xx 9: and at xiii 22 'kasy' edaṃ karmaṇaḥ phalam?' 'of what action is this the fruit?' It bears the common sense of the result of past actions in this life or antecedent lives: see xii 33. Karma-phala is not either retribution for bad actions, nor the reward for good ones: it is (in effect) the transmigration from one terrestrial life to another, "the unavoidable effect of acts of all kinds being to entail repeated births through numberless existences until the attainment of final beatitude," 'Ind. Wisdom,' p. 217: see also pp. 292—4. This doctrine being once granted it is clear that the only wisdom lies in abstinence from all action, good, bad, and indifferent, as the quickest way of gaining freedom from new births and becoming absorbed into the supreme existence.

karṣayan, vii 14 note.

12. **bahutithe 'hanī** = 'on a very long day': so xiii 2, 'kāle bahutithe' = 'in long time.' Bahutitha is formed from bahu by the suffix titha, so Pāṇ. 5. 2. 52: it is not a compound of bahu and tithi (v 1). Yet it seems not impossible that the suffix may be the original noun, with its meaning lost. If so, the phrase would be curiously like the *μυριέτης χρόνος* of Aeschylus, Prom. Vinet. 94. For ahan see xii 61 note.

• **çakunān**, 'birds,' ix 12: said to be the Indian vulture; but in the P. W. merely 'any great bird,' esp. those that give omens: for the neuter çakuna, see xiii 24.

hiraṇya-saṁrīça-c-chadān, 'having wings like gold': see vii 9, i 27 notes: chada ix 12 note. The *c* is euphonic, see M. W. Gr. § 48 b.

13. **bhakṣyo** = 'food,' fut. part. of $\sqrt{\text{bhakṣ}}$, xii 20, &c., akin to $\sqrt{\text{bhaj}}$, see v 23 note, and so to Gr. *φαγεῖν*.

14. 'Then he covered them with his clothing, his under garment.' **paridhāna**, that which is wrapped round the body. **samāvṛṇot**, imperf. of *saṁ* + *ā* + $\sqrt{\text{ṛi}}$ (5), M. W. Gr. § 675, iii 6 note.

ādāya, 'having taken,' from *ā* + $\sqrt{\text{dā}}$, 'to give.' This negative force of *ā* in composition has been often already mentioned, see i 13 note.

vihāyasā, 'by' or 'through the air': prob. from *vi* + $\sqrt{\text{hā}}$, but the suffix is not clear. $\sqrt{\text{hā}}$ (see xxvi 24 note) - Greek *χα* in *χάος*, &c. and Latin *hisco*, &c. Note the instrumental: this case is regularly used of the means of motion, offering herein an interesting parallel to the Lithuanian (see Schleicher, Lith. Gr. i 258); also to the Latin instrumental ablatives, e.g. (*ire*) *via*, *fluvio*, *iugis*, &c. It seems not unlikely (as Delbrück suggests) that the peculiar genitives in Homer such as *πεδίοιο*, with verbs of motion like *διώκειν*, *θέειν*, &c. (cf. Il. vi 507, xxiii 419) may be the Greek representation of this lost case-usage. See further note at xxvi 6 on *paṇena paṇāvahe*.

15. **utpatantaḥ**, i 23 note. **khagā**, i 24 note.

digvāsasam, 'clothed with the sky' - naked, a descriptive compound. Compare *dig-ambara* (*ἀναβολή*) the name of a sect of the Jains. *Dig* = *diç*, 'a quarter' or 'region' (of the sky): the root being used instead of the ordinary derivative *deça*, iv 25 note.

dinam, ii 2 note. **adhomukham**, 'with downcast face,' from *adhas* 'under,' which may be = *ἐνθεν* so far as form is concerned; but the meaning is not close.

16. **jihirṣavaḥ**, nom. plur. of *jihirṣu*, formed by suffix *u* from *jihirṣa*, desiderative of $\sqrt{\text{hrī}}$. For the vowel change cf. *cikrṣa*, iii 14.

āgatā, 'arrived,' i 32 note. hi, here used exactly as γάρ, giving a parenthetic reason - οὐ γὰρ τὸ ἡμέτερον ἦδὲ πέπρακται.

savāsasi, sup. 6 note : it is locative absolute.

18. 'They by whose wrath I am fallen from my royalty...they, having become these vultures, are now bearing off my garment as well.' This conception of the embodiment of gods, and the inferior orders of supernatural powers in the shape of animals for some particular purpose, runs through all Indian mythology. Thus Vishṇu's first four incarnations were into (1) a fish to save the Manu from the deluge, (2) a tortoise to take part in the 'churning of the ocean of milk' (see note on Kāmaduh ii 18, and 'Indian Wisdom' p. 419) in order to procure the *amṛta*, or drink which gave immortality, &c. (3) a boar, in order to slay the demon Hiraṇyāksha, who had carried the earth down to the depths of the sea, (4) a lion, to kill another demon Hiraṇyakaśipu.

prakopāt, vi 14. aiṣvaryāt, formed from iṣvara 'a lord' by vṛddhi of first syllable, and suffix ya. pracyuto, p. p. of pra + √cyu 'to move,' or 'fall'; pari-cyuta occurs x 2; vicyuta xiii 34 'separation.' Benfey (lex. s. v.) connects A. S. 'scur,' our 'shower': also χέω and iacio : but these are more simply connected otherwise.

prāṇayātram - 'the going on (i.e. 'support') of life': for prāṇa v 31 note.

vinde, ii 4 note.

19. yeśaṃ kṛite quorum opere : so mat-kṛite x 11. mayi, i 31 note. te ime ii hi, or rather, illi ipsi (te) hi (ime), in use, not derivation.
20. vaiṣamyam, viii 13 note. hitam, i 6 note. .
21. 'There go many paths along the south road (or, simply, 'to the south,' patha being redundant, see xi 37 note) beyond Avanti and the mountain Rikṣavat.' dakṣiṇā, 'south,' because in looking east the right hand (see v 44) lies to the south. The Deccan, i. e. the south of India, still retains the name. Avanti, also called Ujjāyini, whence the modern name Ujjain, lying north of the Vindhya mountains, one of the seven sacred cities of India, capital of Vikramāditya. Rikṣavat, 'full of bears,' in the Vindhya mountains, the important chain which running east and west, north of the Narbadā forms the southern watershed of the tributaries of the Ganges. The river Payoṣṇī rises in the Vindhyas.

samatikramya, so atikramya xxi 25. Here is a good example of an indeel. participle which has come to be nothing more than a

prep.: literally it = 'having gone beyond,' but no reference being made to any special person, it is general 'for *all* that having gone beyond,' and so simply - 'beyond.' Just so *uddhṛya* (inf. 24) is properly 'having pointed out,' but is regularly used for 'with reference to,' and simply = 'towards.' See note on i 22.

Latin datives of reference, such as 'descendentibus' (Livy I viii 4), 'intranti,' &c. perhaps appear more parallel than they really are.

22. **ṁmahāçailaḥ**, 'the great mountain.' **çaila** is properly 'the rocky' from *çilā* 'a rock': comp. *çilā-tala*, lit. 'rock level' or 'surface,' xii 12, *çiloccaya* (i. e. *çilā* + *uccaya* - 'rock eminence' - 'mountain' ib. 37.

samudra-gā = 'ocean-goer,' a frequent description of a river. Samudra contains the root of *ῑδωρ* (wrongly aspirated in Greek) and of *unda*.

āçramās, 'abodes of hermits': from *ā* + *çram* (t) 'to be wearied,' p. p. *çranta* inf. 28, xv 10, comp. xiii 6, probably from the primary idea of 'labour,' seen in *çrama*; and with *vi* at xvi 27.

'Çramaṇa' is the regular term for a Buddhist ascetic. The Brāhman who goes through the whole of his prescribed course is called in the fourth stage a 'bhikshu,' i. e. mendicant; but still retains his priestly character: whereas a *çramaṇa* is in no sense a priest: he is more analogous to a monk. The third stage of the Brāhman's life, however, corresponds better with the hermit-life that in which he is called a 'vāna-prastha,' or dweller in the woods. In the first stage he is a 'Brahmachārin' or pupil; in the second a *Gṛhastha* or 'house-holder.' Each of these stages is technically called 'āçrama' (see 'Indian Wisdom,' p. 215) in a different sense from that in which the word is used here.

23. 'This is the Vidharba-road'—a rare instance where we should express by a compound that which the Sanskrit denotes by the genitive. Yet it is the simplest idea which the genitive conveys - connexion between two things,—a certain relation which must be explained more fully by the context, for the case does not explain. Thus (to take a well-known example), it is only from the context that we know whether 'hominum timor' means 'the fear felt by the men' (subjective) or 'the fear felt of the men' (objective): the difference in meaning is immense, yet the same genitive will equally express either.

Vidarbha, generally (as here) declined in the plural, is supposed to have been the modern Berar, the capital being Kuṇḍina-pura.

Koçala, generally supposed to be the country of which Ayodhyā (Oudh) was the capital. But it is also applied to places about the Vindhya mountains, and this is the required direction. Oudh lies northwards: whereas all Nala's instruction refers to a southerly journey.

ataḥ param -- 'from thence beyond.' Atas has here the genuine ablative sense. So Hit. 769 'kuṃ nū duḥkham ataḥ param?' 'what misery is greater than this?' So also ato 'nyathā xiii 71. At Bhag. Gīta ii 12, it is used of time -- 'henceforward.' Here 'and beyond, there is the region on the south on the southern route.' Comp. tataḥ prabhṛti ii 1.

24. **samāhitaḥ**, 'intent,' 'with his mind fixed thereupon': i 6, where the force is heightened by *su* in composition: the simple *āhita* 'fixed,' 'undertaken,' 'determined,' at xiii 69, &c.

asakṛit, 'not once,' 'again and again.' Curtius (Gr. Et. no. 599), groups together words apparently so distinct as *sa-kṛit*, ᾰ-παξ, ᾰ-πλόο-ς, *sim-plex*, *sin-guli*, as all agreeing in the first part of the compound, *sa*, or *sam*, the second part differing according as it took people's fancy to say that things were 'cut' (√*kart*, Sk. √*kṛt*, see x 16 note), or 'folded' (√*plie*) 'together,' or the like, and so made 'one and undivided.' The word occurs again, xiii 69, xiv 2.

ārto, vii 17 note. **uddiçya** = 'to': see note on line 21.

25. **uvāca...Naiṣadham...vacāḥ**, for construction see i 20, vii 5 notes.

karuṇam, v 22.

26. **udvejate**, 'trembles,' from √*vij* (6. in the middle), rarely used alone: with *at* at xiii 54, governing an ablative: Bh. G. ii 55, *udvigna-manas*: *sam-vigna* xiii 30, xiv 7, *nr-udvigna* xiii 71 'undisquieted.' We have the derivative *vega*, xi 27, xiii 9.

sidanti, irreg. pres. of √*sad*, M. W. Gr. § 270, 'settle down,' 'sink.'

samkalpam, ii 29 note.

27. **trīṣā** (also *trīṣ*, and *trīṣā*, Hit. 197), 'thirst,' from √*trīṣ*, orig. **TARS**, a root found with great regularity in nearly all the languages, e.g. Gr. *τέρομαι*, Lat. *torreo* and our 'thirst.' *Trīṣā* = 'insatiability,' Hit. 650. *Trīṣā* is an important word in Buddhist thought; it expresses desire arising from sensation, causing love of the world, and so all misery: see Rhys Davids' 'Buddhism,' p. 106.

utsṛijya, v 27 note. **nirjane**, 'unpeopled,' from *nis* (ix 6) and *jana* 'people,' generally collectively, ix 27, *janena kṛçyate bālā*,

and often at the end of a compound, as *sakhi-jana* ii 5. It is used with *ayam* of a single person, like *ὁδ' ἀνὴρ* in Greek. At x 9 it is used alone of one person.

28. **çrântasya**, see note on *âçrama*, sup. 22. **nâçayişyâmi**, 2 fut. of *nâçaya*, causal of $\sqrt{\text{naç}}$ (viii 18) — ‘I will do away with thy weariness,’ so xi 25. **klama**, xi 1, from $\sqrt{\text{klam}}$, whence p. p. *klînta* xxi 27. Phonetically the two roots with the same meaning — $\sqrt{\text{klam}}$ and $\sqrt{\text{çram}}$ — might be identical; but perhaps it is not safe to assume this. Neither has any clear analogues in other languages, for Bopp’s comparison of *κᾰμ-νo*, and suggestion of *lentus* (i.e. **clentus*) and *claudus*, are certainly wrong.
29. ‘And no medicine is there found, known of physicians, like unto a wife in all miseries.’ **vidyate**, from $\sqrt{\text{vind}}$, ii 4 note: observe the loss of the nasal in the passive which is usual, M. W. Gr. § 469. **bhişaj**, ‘a physician,’ almost certainly from *abhi* + $\sqrt{\text{sañj}}$ exactly as our ‘bishop’ has been mutilated from *ἐπίσκοπος*. For $\sqrt{\text{sañj}}$, see v 9 note; for the genitive with *mata*, i 4 note. From *bhişaj* is formed *bhişaja*, ‘medicine’ (next line), and *bhişajya* ‘a drug,’ Hit. 559. **auşadha**, ‘medicine,’ is formed from *oşadhi* ‘a plant’ of very uncertain origin; Benfey suggests $\sqrt{\text{uṣ}}$: according to the P. W. it is contracted from *avasa* (refreshment) + *dhi*.
30. **âttha**, from $\sqrt{\text{âh}}$, vii 4 note.
31. **tyaktu-kâmas tvâm**, ‘desirous to leave thee’: comp. *utsraṣṭu-kâma* xiv 10, *kartukâma* xiv 5. **tvâm** follows *tyaktukâmas*, a B. V. compound (see ii 27 note), just as it might follow a desiderative, such as *tityakṣu*. The compound is interesting, as shewing the elements of the Latin construction of the supine in *u* with a noun, e.g. ‘*bonum uisui*’ (for *uisui*) ‘good for the seeing’; for *uisu* (i.e. *uid-tu*) is a noun formed from *uid*, just as *tyak-tu* from *tyaj*.
çan·kase, viii 3 note.
tyajeyam, &c. ‘I could leave myself rather than thee.’ For this use of the optative, see i 30 note. **na ca**, this (with *varam*) is an idiomatic use in comparisons, instead of the regular ablative. Sometimes we find a mixture of constructions, e.g. Hit. 37, *varam eko guṇi putro, na ca mûrkhaçatâr api*, i.e. ‘better one virtuous son than even a thousand fools.’ If our ‘better than’ arises as I suppose from ‘better (is A), *then* (B),’ we may see how such constructions are naturally developed out of two paratactic clauses.
32. **icchasi**, i 1 note. **samupadiçyate**, iv 25 note.
33. **avaimi**, ‘I understand,’ *ava* + $\sqrt{\text{i}}$, lit. ‘I come down upon it.’

na tu...tu. Similarly a Greek might express a like disjunction by οὐτε...τε (not οὐδέ...δέ), but of course more idiomatically by μέν...δέ. 'Although thou dost not think fit to leave me, yet with mind distracted thou mightest leave me.'

34. 'Because (*hi*) thou tellest me repeatedly of the way, thou highest of mankind, from this very cause thou makest my sorrow increase, thou who art like a god.' We might almost render *hi*, as 'why,' in our colloquial use—here again it corresponds to Greek γάρ: see § 29 note.

abhikṣṇam, an Av. B. compound of abhi + ikṣṇa, perhaps, as Benfey suggests, shortened from ikṣṇa 'an eye' found (in different compounds) at xi 27, xii 30, xvi 21. It means 'repeatedly,' but how, is not easy to see. If kṣṇa be from the same word (ii 3 note)—and kṣṇena certainly means 'momentarily'—then it would seem that ikṣṇa had got the sense 'moment,' apparently through the idea of 'a glance of the eye,' like the German 'augenblick.' Then abhikṣṇam would mean literally 'a moment thereupon' (abhi), and so 'each moment,' 'repeatedly.' So we have some Greek adverbs compounded with ἐπί, e.g. ἐπιδέξια, ἐπιπλέον.

ato nimittam, compare tataḥ prabhṛti, ii 1. Nimittam is often used in this redundant way with pronouns, e.g. 'kim-nimittam,' 'why,' literally 'having what as its cause,' i.e. a B. V. compound (cf. the common 'kim-artham,' 'why,' ix 32, xi 23), 'kuto nimittam' = 'whence?' At xiv 19 we have viṣa-nimittā pidi, i.e. 'annoyance because of poison.' Nimittam (alone) is found xxiii 5 - 'sign,' 'token.' At Bh. G. i 31, nmittānt viparitānt = 'adverse omens': Arjuna is about to fight with his kindred, and the sight of them drawn up in battle array is a nmittam or 'sign' of evil. In the logic of the Vaiśeṣika system 'nimitta-kāraṇa' is the instrumental cause, corresponding (although loosely) to Aristotle's efficient cause: 'Indian Wisdom,' p. 81.

35. 'And if this be thy intention, "she is to go to her kinsfolk."' Observe how briefly the Sanskrit can thus express with *tu* (see i 32 note), what would require in the classical languages a long apposition, or a subordinate clause. It must not be supposed that the mood is here used in the same way in which we should expect a conjunctive or optative in such a dependent clause. It is perfectly independent—'she is to go at some indefinite time'; see note on i 30. But such a construction is wonderfully instructive, as shewing the origin of the mood in really dependent clauses. In these it is

difficult (when the usage is once firmly established) not to suppose that the mood depends on the particle of purpose (*ῥα*, *ὅπως*, or the like) as we call it. Yet nothing can be more certain than that the idea of 'purpose' first developed itself out of the mere collocation of two independent statements, and that the particle was only a sign to denote the closeness of that combination. Then as time went on, the mood which had practically ceased to be used independently, seemed to have a natural fitness to express 'purpose' or the like. Compare xiv 14, and note there.

abhiprāyas, from *abhi* + *pra* + $\sqrt{1}$ with suffix *a* = 'purpose,' 'plan,' xxiv 5: comp. *Sāv.* iii 7.

vrajet, viii 5 note.

36. **pūjayiṣyati**, 'shall honour,' $\sqrt{pūj}$ (10) really a denominative of *pūjā*, ii 12.

CANTO

1. This line seems to mean 'great as is thy father's realm, so great also is mine,' i.e. 'in thy father's realm I can do what I like.' This is parallel to xvii 16,

yathaiiva te pitur geham, tathaiiva mama, bhāvmi,
yathaiiva ca mam' aṅvāyam, Damayanti, tathā tava.

Dean Milman construes "Mighty is thy father's kingdom, once was mine as mighty too": but this seems to require āsit or some such past tense, to make the meaning plain. The first interpretation seems also to suit best with the following line 'But I will *not* go there, &c.'

na saṁçayah, 'there is no doubt,' used adverbially here and at xvii 19, xviii 8, xvii 25, like the common asaṁçayam, xiii 70, and mī saṁçayam, x 12: the word is derived from sam + √çj (κεῖμαι), but the connection is not very obvious. Does it mean 'lying close together' and so 'confusion'?

viṣamastha, viii 13 note.

2. **samṛiddho**, 'prosperous,' sam + √rdh 'to grow,' orig. ARDH, whence ἀλθ αἰώ, &c. in Greek, Curt. Gr. Et. no. 303. It, therefore, properly - 'grown up,' 'increased.' The simple p. p. ṛiddha occurs xii 59, in the sense of happy and giving happiness: samṛiddha, 'wealthy,' xiii 15. The root and its derivative must be separated from VARḌH (viii 14) with the same meaning; both roots are found in the derived languages: and we cannot assume either the loss of v in Indo-European times, or that v is the remnant of some lost preposition.

harṣa, i 24 note.

paricyuto, ix 18 note.

3. **çāntvayāmāsa**, viii 12 note. **vāsaso 'rddhena**, 'with the half of a garment,' agreeing with our English idiom. Vastr-ārdha (T. P. compound) occurs at x 16.

4. **aṭamānau**, ii 13 note. **pipāsā**, 'desire to drink,' 'thirst,' formed from *pipāsa*, desiderative of \sqrt{pi} .

sabhām, 'a dwelling,' see iii 5 note.

upeyathuḥ, 3rd pers. dual of *upa + iyāya*, perf. of \sqrt{u} . M. W. Gr. § 615, M. M. App. no. 171.

5. **mahitale** = *bhūtale*, ii 28 note.

6. **yivastro**, ix 5 note.

vikaṭo, 'without mat' (*kaṭa*, probably *kaṭa* from \sqrt{kar} , Benfey).

malinaḥ, 'muddy,' xii 23, from *mala* 'mud,' xvi 13, xvii 6; *nir-mala*, 'clear' (of water), xiii 4. Curtius (Gr. Et. no. 551) connects the word with *μέλας*, *μολύνω*, *μολοβρός* (Od. xvii 219), and Lat. *malus*, &c. (comparing for the latter Horace's line, 'hic *uiger* est, hunc tu, Romane, caueto.' Sat. i iv 85).

pāṃṣu-guṇṭhitaḥ, 'dust-covered,' p. p. of $\sqrt{guṇṭh}$: neither word seems to have any analogues.

suṣvāpa, perf. of \sqrt{svap} orig. *svap*, whence *sopor*, *ἕπρος*, &c.;

*the p. p. *supta* occurs, x 19.

7. **nīdrayā**, instr. of *nīdrā*, 'sleep,' from \sqrt{dri} or \sqrt{drau} . The original form must have been *ṇar*; of which *dorm-io* shews a secondary root: the modified \sqrt{dra} appears in *ἔδραθον*, &c.

apahrītā, 'carried off,' or, as we say, 'surprised by sleep.' **sahasā**, v 28; iii 8 note.

āsāḍya, 'having found,' 'lighted upon,' xiii 5, *samāsāḍya* xxiii 5, from *ā + sādya*, causal of \sqrt{sad} , 'to settle down,' so *puram āsādayat*, xiii 45, also *āsasāda*, inf. 18, xx 6, and *āsāditā*, xvii 4. For \sqrt{sad} see i 8. •

8. **sma**, i 12 note. **unmathita**, 'stirred up' from \sqrt{math} , 'to churn,' see i 14 note.

9. **suhṛit-tyāgam**, 'desertion of his friends.' In the next line occurs **janasya parityāga**. Either *suhṛid* or *janasya* might be 'subjective' or 'objective.' The sense seems to fix *suhṛid* at least as subjective. On the other hand it is best to take 'janasya' as objective, 'the forsaking of my people,' i.e. *Damayanti*, see ix 27, note, not as a repetition of *suhṛittyāga*. The variation of construction may point in the same direction. For *tyāga*, ii 17, note.

paridhvamsam, 'distress,' 'ruin'; from \sqrt{dhvam} , 'to perish,' see note on xii 115.

cintām, &c., 'he betook himself to thought.'

upeyivān, masc. nom. of *upeyivas* (the simple form *iyivas*, xi

33), a past active participle of a somewhat rare form. Instead of adding *-vat* to the base of the past passive participle, as in *dr̥ṣṭa-vat* i 29 (where see note), *kṛta vat* ix 9, *prāptavat* xiii 33, &c., the language forms these by adding *-vas* to the perfect base; e.g. under $\sqrt{\text{vid}}$ we get *vivid + vas*: when that base consists of one syllable only (from contraction or any other reason) an *i* is inserted between it and the suffix; e.g. from $\sqrt{\text{tan}}$ we have *tenivas*, i.e. *tatan-i-vas*. For the declension of these participles, see M. M. Gr. § 204, 205, M. W.⁹ Gr. § 168. The *u* of the nom. sing. du. pl., and acc. sing. dual, is accounted for as an insertion before final *s* which it then ejects; so that the result is *upeyivān*, not *upeyivās* as it should be, if the base ends in *as*. But clearly the nominative is formed from the base when ending in the original suffix *-ant*, afterwards weakened into *vat* (cf. Greek For, i 29 note), and into *vas*. The *u* is then perfectly proper. See note on *çocan*, viii 21.

Note the omission of the verb with the participle: so also at ix 9. The 3rd persons 1 fut. really shew the same omission in regular use; for *bhavitā*, *bhartā*, &c. are nothing but nominatives sing. of *bhavitrī*, *bhartrī*, &c.: 'he shall be' is reached through the idea 'he is one that is' and so will continue to be: and the dual and plural shew the same omission of the verb; which is found in the other persons, *bhavitasmī*, i.e. *bhavitā + asmī*, &c. Exactly parallel (though in the 2nd person) are the Latin 'regi-mini, &c.,' and the archaic singular, as in the XII. Tabl. 'ni it, antestamino,' 'unless he goes, call a witness,' for *antestamino*s (later *-us*).

10. 'What will become of me if I do it? or what if I do it not?' **kṛiṃ syāt** corresponds to the conjunctivus deliberativus of Greek and Latin, except that the form is optative - as indeed 'sit' (siet) is in Latin. See i 30 note; and compare v 12, ix 27, and especially xix 4, and note. **kṛitvā** is supposed to agree here with me, just as *akurvataḥ* does in the next clause. But the old sense of the instrumental is here plain - 'by the doing of this,' the noun taking an accusative just like the rare examples in Plautus. See note on i 22. For **nu**, see viii 17 note.

akurvāt is the pres. part. of $\sqrt{\text{kṛi}}$ with negative *a*; see note on *açaknuvan* i 18.

me must be regarded as genitive because of *akurvataḥ*, otherwise the dative would have seemed most natural, just as in Greek in the already quoted passage (at viii 17), *τί νό μοι μέγιστα γένηται*. But we have already seen that the genitive is frequently used with

Sanskrit verbs, where the dative is found in the classical languages : see note on v 38. In Latin, 'quid me fiat,' or 'quid hoc homine faciatis' (Cic. Verr. i 16), is slightly different : here the ablative certainly represents the instrumental 'what will be done *with* me,' just as in the construction with opus and usus, and with fungor, fruor, utor, uescor.

'Is death for me a better thing, or the forsaking of my people?' where 'of' gives the same ambiguity as the Sanskrit genitive ; see note on last line.

çreyas, a comparative (and superlative, çreṣṭha at i 3, iv 20), with no regular positive adj. It is used as a noun, xii 89. They are certainly connected with çri fortune, success, beauty, &c., and, as good luck embodied, the common title of Lakṣmī, the wife of Viṣṇu, who sprang (like Aphrodite) from the ocean of milk, at the churning thereof (ii 18 note). The name is often compared with the Italian Ceres, but without much real analogy : and Ceres is doubtless formed directly from √ker, orig. καί, like Cerus, 'the maker,' in the Carmen Saliare.

11. **anuraktā**, v 22 note, both for the word and for the construction.

madvihinā, 'reft of me,' v 24 note.

prati, one of the few prepositions used regularly in Sanskrit with—or rather *after*—a noun, see note on ann, ii 27. It is noteworthy (as shewing the little inclination of Sanskrit to the use of prepositions), that this is just the one which seems to have been least required : it denotes 'motion to' or 'reference to' (ii 7 note) : but 'motion to' is just one of those usages for which all languages could employ the simple accusative without any preposition at all. Prati (= Greek *πρός*, *πρός*), was originally the adverb 'forward' ; and in the sense 'furthermore,' *πρός* was used adverbially even in Greek.

12. **anuvratā**, ii 14. **mayi** must go with prāpsyati 'will find in me.'

utsarge, v 27 note. **saṃçayah**, 'doubt,' 'possibility,' i.e. of her faring better, a rather unusual use, I think, of the word—probably because of mḥsaṃçayam, above.

- 13 a. = v 15 a.

14. **çaktā**, &c., 'capable of being harmed by any person on the road' : for the peculiarity of the construction see vii 10 note. For the instrumental, comp. xvi 25, yuktaṃ samāçvāsayitum mayā.

dharṣayitum, iii 15 note. **tejasā**, 'by reason of her splendour,' iv 26 note.

yaçasvini, 'she the illustrious.' Yaças, although not always distinct in use from tejas (they occur together at i 10), has a different original, see i 8 note.

mahābhāgā, 'she whose lot is high.' Bhāga occurred in the sense of 'lot,' 'portion' at viii 6 (bhāgadeya). For the √bhaj, bhakta, and other words, see v 23. Mahābhāga is also used for 'eminent in virtue' (vii 63), which would suit the context here very well: comp. mandabhāgya, viii 38, alpabhāgya, xv 19. This sense, though apparently analogous to that of bhakti, did not come in the same way: it is the merit obtained in former existences, which determines a man's 'lot' or 'fortune' afterwards.

15. **nyavartata**, vi 1 note. **duṣṭabhāvena**, viii 18 note: duṣṭa, 'corrupt,' is p. p. of √duṣ, 'to sin,' 'to be depraved.' Curtius, Gr. Et. no. 279, connects with it the Sanskrit and Greek prefix *du-*, and also √divis, 'to hate,' ix 9; this last is less likely, for duṣ does not seem to be used actively 'to hurt' as Curtius takes it. Doṣa = fault, iv 21, &c.

visarjane. For the case, iii 6, note.

16. **avakartanam**, 'the cutting off,' from √kṛt, orig. KART, whence cort-ex, cult-er (possibly) and probably Gr. κέρτ-ομο-ς: it is a secondary root from KAR, whence κέρω, curtus, &c., (Curtius Gr. Et. no. 53. The oldest form was probably SKAR, whence our 'shear' &c.
17. **vikarteyam, na ca budhyeta**: note again the old paratactic form of expression; though the first member gives the main thought, the second only a condition under which it is to be performed. Yet that condition being here of very great importance, it is natural that it should receive equal prominence. In Latin we might also have had, 'quomodo scindam, neque sentiet uxor mea,' but rather 'quo modo ita scindam ut non sentiat.' In English we have the convenient prepositional clause 'without her knowing.' A Greek would probably have kept the two clauses with a μέν and a δέ: perhaps the neatest and clearest way of all.
18. **paridhāvann**, i 26 note.

uddeṣe, (1) a pointing out, (2) a region, like deṣa, iv 25.

vikoṣam, 'unsheathed,' from koṣa or koṣa, 'a sheath': it has many other apparently incongruous meanings, but all apparently give the idea of a covering: at xxvi 19 it = treasure. Benfey con-

nects with *κόκκος* (Gr. Wörterbuch, II 159) as though the primary idea were 'roundness.'

khaḍgam, 'a sword,' xxvi 17, but also 'a rhinoceros.' Is it so called from some likeness to the rhinoceros' horn? We have a far-away analogy in the name rhinoceros used for the horn alone in Juvenal. But in the P. W. the meaning 'sword' is given first.

19. **nivasya**, ix 6 note. **paramtapah** = 'foc-troubler': for the form of the compound see page 6; for para ii 2 note. *Tapa* is from $\sqrt{\text{tap}}$, 'to warm,' in the first place; whence *tapas* 'heat,' and Lat. 'tepeo' &c., Greek *τέφρα*, 'ashes.' But the secondary sense of *tapas* (and the commoner) in Sanskrit is 'pain': and hence it is commonly used (e.g. xii 70, 92, &c.) for the mortification by which each man was expected to subdue all desires and passions as the surest way of liberation from the succession of lives on earth; see note on ii 13. Hence come the terms 'tapasvin' xii 67, and 'tapodhana' xii 69 for those who thus mortify themselves; also the derivative 'tāpaś' xii 61.
- **prādravad**, 'ran away,' from *pra* + *ā* + $\sqrt{\text{dru}}$ 'to run,' see i 25 note.

20. **nivṛtta-hṛdayaḥ**, 'with heart turned back': vi 4 note.
- ruroda**, 'wept,' from $\sqrt{\text{rud}}$ (2 cl.) = Lat. *rudo*, lifting up the voice being the common meaning. The present is *rudmi* (xi 11, 14 &c.) where *i* is irregularly inserted. The root is certainly connected, probably as a secondary, with $\sqrt{\text{ru}}$, whence *rava* 'a cry' and *ārava*, id. xiii 16, Greek *ᾠρύω* and possibly *ᾠρυμαγδός*: in Latin we have *raucus*: and *rumor* may come from either *ru* or *rud*. See, generally, Gr. Et. no. 523. The part. *rudat* occurs frequently, e.g. ii 4.
21. **vāyu**, 'wind,' from $\sqrt{\text{vā}}$ 'to blow,' whence also *vāta* xix 14, xxii 9, Latin *ventus* and our own word. An older form is *av* which the Greek preserved in *ἄνρα*, and which is also seen without the *v* in *ἄνρι*, *ἄνρ* &c.

ādityaḥ, 'sun': the name is formed from *Aditi*, 'infinity'; or (personified) the mother of the Gods. In the Vedas we find seven, and in later times twelve *Ādityas*, i.e. the sun conceived of in different characters at different parts of the year. For the primary meaning of the term see M. Müller, *Rigveda Saṃhitā*, vol. 1, pp. 230—249, and Dowson, Cl. Diet. s. v. *Vāyu* was also personified as one of the oldest deities: but here both *vāyu* and *āditya* are used simply as wind and sun. At line 21 however we have the plural 'ādityāḥ.'

anāthavat, 'without protector,' used here adverbially—not in

the fem. nominative, anāthavati. Nātha, 'a protector,' 'master,' 'lord,' is of uncertain derivation. It is familiar to us in the name 'Jagannāth' (i.e. lord of the earth jagat—but commonly spelt Juggernaut) a name of Viṣṇu or Kṛiṣṇa.

22. **samvitā**, ix 6 note. **cāruhāsini**, iii 14 note. **varārohā**, 'of fair waist,' viii 19 note.

buddhvā, 'having wakened,' comp. abudhyata, xi 1; also xiii 19: so used with pra, Hit. 1041.

23. **ekā sati** *μόνη ὄνσα*, 'when she is alone,' comp. ekākmi sati xii 25. Sati must not be taken here in the sense which it often bears elsewhere of 'good,' literally 'existent,' and so 'real,' 'genuine,' 'excellent.' The word is well known (under the form Suttē) as applied to the faithful wife who sacrifices herself on her husband's funeral pile. Such sacrifice was barely known in the Epic period—certainly it was not then a custom. Neither is it found in the Mānava code, wherein second marriage is prohibited to a widow: see note on xix 4. See 'Ind. Wisdom,' 5'5, compare p. 258 note.

mṛiga, 'a deer,' xi 26, 30 also used of any kind of beast (as of a tiger xii 34). It also 'hunting,' 'search,' as in mṛiga-jivana xi 28; and the denominative verb, mṛigaya, xii 118, xiii 65. It may come (so far as the form goes) from *√mṛj*, 'to cleanse': but the connection of sense is not obvious. Mārjara, 'a cat,' from that root, seems natural enough.

vyāla, 'a serpent,' originally an adjective 'wicked,' and applied to different beasts, but especially to the serpent.

niṣevite, 'inhabited by.' This is the commonest meaning of sevita, both alone (xii 2) and with m. The verb sev has many meanings, e.g. 'to apply oneself to,' 'practise,' 'dwell,' 'observe,' 'honour'—all shades which are found in the unconnected Latin colo. It used to be identified at once with Greek *σέβω*; which is wrong, for Sanskrit ē can never correspond to Greek ε or Latin ē; neither can Sanskrit ō correspond to Greek ο or Latin ō: this general rule may guard us from identifications which are so obvious as e.g. of Sanskrit *ekātara* with *ἐκάτερος*, or of Sanskrit *lōka* with locus. But it is quite possible that *sēv* may be contracted for *sa-sav* (compare the regular contraction in the perfect, e.g. *ta-tan*—ten, perhaps through *te t(a)n*, as Latin *fecit*, compared with Oscan *fe-fac-id*), and then *√sav* would correspond rightly to the root of *σέβω*, *σέβας*, Lat. *severus* &c., cf. Curtius, ii 218 (Eng. tr.). At Çak. i 29 the verb is used of observing a vow 'vratam niṣevitavyam.' *Sevā*—service, Hit. 641.

24. **Vasavaḥ.** The Vasus, like the Ādityas, are represented as children of Aditi. "They seem to have been in Vedic times personifications of natural phenomena. They are Āpa (water), Dhruva (pole-star), Soma (moon), Dhara (earth), Anila (wind), Anala (fire), Prabhāsa (dawn), and Prativūsha (light)," Dowson, s. v. In book v of the Mahābhārata, they with the Ādityas, Aśvins, Maruts, &c. are all manifested from the body of Kṛishṇa, who thus represents the eternal principle of all life: see 'Ind. Wisdom,' p. 100, and compare the 'vīcvarūpadarçana,' or 'manifestation of all form' by Kṛishṇa to Arjuna in the 11th chapter of the Bhagavad-Gītā.

Rudrá. Rudra in the Rig-Veda is the storm god, and when he is pluralized as here, we probably have only an extension of his attributes. In later mythology he is identified with the god Śiva, chiefly in his destructive aspect. This constant identification of deities is a source of much difficulty. "There can be no doubt that a change of name in Hindu mythology does not necessarily imply the creation of a new Deity. Indra, Vāyu, the Maruts and Rudras, appear to have been all forms and modifications of each other, and these with different names in the later mythology were gathered into the one personification Śiva. Similarly Sūrya, the sun, had various forms such as the Ādityas." M. Williams, 'Hinduism,' p. 25. These companies of semi-deities still are objects of the Hindu worship; "the ten Viçva-devas; the eight Vasus; the eleven Rudras; the twelve Ādityas; the Sādhyas, celestial beings of peculiar purity; the Siddhas, semidivine beings of great perfection." Ib. p. 167.

Açvinau, i 27 note. **samarudgaṇau,** a B. V. compound agreeing with Açvman, 'having with them the company of the Maruts.' The Maruts or storm-gods are plural even in the Vedic hymns, many of which are addressed to them (see M. Müller's Rig-veda-saṃhitā, Vol. 1). "Various origins are assigned to them; they are sons of Rudra, sons and brothers of Indra, sons of the ocean, sons of heaven, sons of earth": Dowson, s. v. A full account of the Vedic character of all these deities will be found in Vol. v of Dr Muir's Sanskrit Texts.

dharmeṇa, 'by thy own virtue art thou thoroughly guarded.' Dharma may be rendered 'virtue' here, and is often rendered 'duty.' Yet neither word conveys the exact meaning. Dharma is the exact performance of the duties of each particular caste. Thus there is no one dharma alike for all men: the dharma of the Brāhman differed from the dharma of a Kshatriya, see note on dharmavid i 7. For

the duties incumbent on every Brāhman see M. Williams, 'Hinduism,' pp. 59—68. The performance of these duties constituted 'merit,' which is also called dharma. The 'striṇām dharmās' or 'duties of women' are described in Manu v 146—166: the essence of them is dependence on a husband.

25. **apratimām**, i 15 note. **bhuvī**, 'on the earth,' loc. of bhū, i 15 note.

udyataḥ, 'eager,' 'hurriedly': p. p. of ud + √yam, 'to lift up'; and so the p. p. 'uplifted,' 'intent,' 'ready.'

26. **muhuh**, 'for a moment,' perhaps xi 14; whence muhūrta, xi 7: often (doubled) - 'repeatedly,' xi 20: and apparently in that sense here and xi 19. Origin unknown.

ākṛiṣyamāṇaḥ, pres. pass. part. of ā + √kṛiṣ, vii 14 note, = 'torn away,' lit. 'dragged by Kali to himself.' **avakṛiṣyate**, 'he is drawn back (or, more exactly 'down') by his affection.'

27. **dvidhā** = **dēḥa** (in meaning at least), 'in two ways,' 'asunder.' **dolā**, 'a swing': there is a root *dol* probably weakened from √tul 'to lift' (whence tulā, a balance), iv 6 note.

āyāti, 'comes,' i 13 note.

28. **vilāpya**, vii 17 note.

29. **naṣṭ-ātmā**, 'his very soul destroyed': so naṣṭa-rūpa, xxi 15; naṣṭa is p. p. of √naṣ, viii 18: vi-naṣṭa occurs xi 3: sam-pṛa-naṣṭa xx 10. 'Ātman' is much wider than 'manas': from which it is always to be distinguished. Manas is an internal organ of perception, distinct from, but correlative to the five organs of sense, and the five organs of action; see note on mdriya, i 4. The soul on the other hand is universally diffused, though it acts and feels only in the body to which it belongs.

vigaṇayan, 'counting over,' 'thinking on,' xxi 23, from vi + √gaṇ (10) 'to count,' alone at xiv 11, xx 13. Probably, as Benfey suggests, it is a denominative verb from gaṇa, a multitude, ii 6 &c.

çūṇye, 'empty,' xii 1 &c., — *κεῖός*, or more nearly the Ion. *κερεός*, where ε corresponds to Sk. *y*. But the reason of the Sk. *u* is not clear. Comp. √çudh, viii 18, for the same weakening.

CANTO XI.

1. **apakrānte**, ix 6 note. **gata-klamā**, ix 28 note.
abudhyata, 'awoke,' so buddhivā, x 22.
sam-trastā — 'con-territa': again at xiii 19; vitrāsita (causal), xvi 15. It is the p. p. of sam + tras, orig. TRAS, whence Gr. $\sqrt{\text{τρ}}$ in $\tau\rho\acute{\epsilon}\omega$ (but best seen in aor. $\tau\rho\acute{\epsilon}\sigma\sigma\alpha$, Il. xi 516, &c.), $\tau\rho\acute{\eta}\rho\omega\nu$, &c.; terreo, terror: we have trāsa, 'fear,' Hit. 539. It is of course distinct from the root TRAS, to be dry, ix 27.
2. **prākroçād**, 'cried aloud,' here with acc. Naiṣadham. The root is kruç, apparently original KRUK; whence $\kappa\rho\alpha\nu\etá$, 'a cry,' might come by weakening of k to g ; and $\kappa\rho\acute{\omicron}\zeta\omega$ seems to be akin. It is used intransitively at xxiii 22, xxiv 43: the perfect pra-cakruçh, xii 116. Hence anukroça, xvii 42.
uccaiḥ, 'shrilly,' -instr. plur. of ucca, 'high'; acc. to Benfey, from ud + $\sqrt{\text{ai}}$, like nica, 'low' (xvi 11), from ni + $\sqrt{\text{ai}}$.
3. **jahāsi**, from hā (3 cl.): M. W. Gr. § 665, M. M. App. no. 196.
vinaṣṭa, x 29 note.
4. **nanu nāma**: a strong interrogative, 'art thou not surely'; no doubt first of all literally 'in thy very name.' It is used as here with nanu (xii 19), with api (Çak. i 22), with ka (Hit. 558), and even alone as xxiv 10: 'pūrvam dṛṣṭas tvayā kaçaiḥ dharmajño *nāma*, Vāhuka, sūptām utsriṇya vipine gato yaḥ puruṣaḥ striyam?' Benfey compares quis-nam, &c. in Latin: this would be a very interesting coincidence of use, but o must in all probability have been established in this word instead of a in Graeco-Italian times: though the \bar{a} is still seen in gnā-ru-s.
uktvā satyam, not in the common sense 'having said a true thing'; but equivalent to satyavāc in the previous half-line. 'How then art thou one that hast spoken truth (i.e. truthful) in that thou hast left me asleep and gone?'

5. **dakṣām**, 'fit,' 'suitable,' the simpler form of dakṣiṇa = δεξιός and dexter. Cf. Hit. 832, 'sā bhāryā, yā grihe dakṣā.'
- viṣeṣato**, &c., 'there being especially no wrong done (by her), but there being wrong done by another,' i.e. Pushkara. For **viṣeṣatas**, see i 30 note. **Apa** + √kṛi = 'take away,' and so 'harm,' 'injure'; so also with *na*, xiv 15, xix 5. **satī**, redundant with *apakṛite*, comp. xvi 37, *evamgatā satī*.
6. **samyak**, viii 13 note. Here with √kṛi it seems to mean 'to make good.'
7. 'At one fit time (lit. not at a wrong time) is appointed the death of mortal men: inasmuch as thy loved one, forsaken by thee, lives even for an hour,' i.e. were it not fated that she must live her due time, she could not have lived even an hour after her desertion: she must have died at once. **vihito**, see v 19 note. **yatra** - 'where': but indirectly gives the reason here, as though - 'in which state of things.' The use of *āra*, though that is an old instrumental, not locative, is somewhat parallel in phrases like *ὃν ἦν τυφλὸς τε καὶ κλέων μῆδέρ*, Oed. Tyr. 1389: 'in which case I were (would have been) blind or dumb': comp. the use of *ὣς* (old ablative) ib. 1392. But the usage with the *past* tenses of the indicative is peculiar to the Greek language, I think. **muhūrtam**: see v 1: again at xvii 12.
8. 'Sufficient is thy sport, up to this point,' i.e. go no farther. **āpta**, the p. p. of √āp, to get, has the same sense as Lat. *aptus*, i.e. 'fit.' Comp. *āpta-kārin*, viii 11: and so with *pari* - sufficient, complete.
- parihāsa**, from √has, see iii 14 note. **etāvaṇ**, from *etad* + *vat*.
- atidurdharṣa**, 'reckless king'; lit. 'exceedingly difficult to crush,' from √dṛis, iii 15 note.
9. **gulmair**, 'in the bushes,' or rather, 'having hidden thyself *by* the bushes' (instrumental): for *gulma* see xiii 12.
10. 'O king, injurious in sooth, because that thou comest not to me in this stress, and comfortest me not.' **nṛi-ṣaṃsa** - 'man-injuring'; *ṣaṃsa* from √ṣas: if the original meaning be 'to cut' (Grassmann, s.v.), Benfey is doubtless right in comparing Lat. *castrare*. We have *viṣaṣa*, xi 28, and *castra*, a sword, ii 18. This root is obscure. The same compound occurs in the sense 'wicked,' xix 5: see also xvii 13. **vata**, an intensifying particle, perhaps *va* + *ta*, *va* being the base from which comes *vat* used in the same way, vii 4, &c.
- yat** quod, see vi 6 note. **āṣvāsayasī**, xi 10 note, and ii 2.
11. **rodīmī**, 'I wail,' from √rud (x 20 note). This verb of the

2nd class is exceptional in inserting an *i* (euphonic) before the consonantal terminations except *y*. (M. W. Gr. § 326, M. M. App. 176.) As it also regularly gunates before the P terminations (M. W. Gr. § 244), the present singular is *rod-i-mi*, *rod-i-si*, *rod-i-ti* (xi 14), *rud-i-vas*, &c.

12. **trīṣṭaḥ, kṣudhitaḥ**, ix 27.

sāyāhne, 'at the evening,' so viii 45. *Sāya*, alone, expresses the same thing; see xv 9, 'sāyam sāyam' -- 'evening by evening': *ahne* (from *ahna*, used in compounds instead of *ahan*, a day) is redundant. **vṛikṣa-mūleṣu**, 'among the roots of the trees': for *mūla*, see ix 11. **vṛikṣa**, perhaps from $\sqrt{\text{vṛi}}$, a weakened Sanskrit form of $\sqrt{\text{vṛi}}$, viii 14.

13. **tivra**, 'sharp,' 'violent': so *tivra-roṣa*, xi 35: commonly with *çoka*, e.g. xxiv 8: connected by Benfey with $\sqrt{\text{tij}}$, whence *tejas*, &c., see x 14. **manyunā**, ix 4 note. **pradiptā**, 'lit up,' 'enflamed,' from *pra* + $\sqrt{\text{dip}}$, 'to shine,' p. p. *dipta*, xi 36, intensive, *dedhyamāna*, iii 12: a rather common Sanskrit secondary of $\sqrt{\text{di}}$, which is Vedic: see note on *dina*, ii 2.

14. **vihvalā**, 'agitated,' xii 55: from $\sqrt{\text{hval}}$, 'to shake,' of doubtful origin.

āliyate, 'she sinks helpless,' 'faints,' from *ā* + $\sqrt{\text{li}}$, 'to melt.' See note on vii 17.

16. **abhiçāpād**, 'curse': see v 28 note.

abhyadhikam, 'in excess, over and above,' *abhi* being redundant: comp. *datā abhyadhikāḥ*, xxi 14. *adhika*, at xvi 9, 'excessively': it is frequently so used with the ablative of comparison, which here shews its primary signification, 'setting out from our sorrow, a sorrow in excess.' See note on *tvad-anya*, i 21. The simple form occurs at xvii 19, '*sukhāt sukhataro vasaḥ*.' For *adhika* as used in numeration see xx 9.

bhavet is here doubtless optative in sense: compare vi 11. We have the imperative **jivatu** in the same connection of thought in the next line.

17. **kṛitavān**, i 29 note.

18. **anveṣamānā**, 'seeking after,' from *anu* + $\sqrt{\text{is}}$, 'to go,' iii 7 note. **çvāpada**, a wild beast, xv 19. *çvāpad* is also found: the apparent derivation 'dog-foot' seems to imply speed.

19. **dhāvati**, i 26 note. Below at 23, *anu-dhāvati*.

20. **krandamāṇām**, 'crying miserably,' from $\sqrt{\text{krand}}$, probably a nasalised form of $\sqrt{\text{krad}}$, which is Vedic. It occurs with *ā*, xi 26.

They are doubtless of the same family as $\sqrt{\text{kruç}}$ (sup. line 2): and $\kappa\rho\acute{o}\zeta\omega$ (there quoted) may be for *kruç-yo*. Benfey (Lex. s.v.) compares $\kappa\text{-}\acute{\epsilon}\lambda\alpha\delta\omicron\varsigma$, which is probable enough: but $\kappa\rho\acute{\eta}\nu\eta$ and $\kappa\rho\upsilon\nu\acute{o}\varsigma$ are much less likely. $\kappa\rho\acute{\eta}\nu\eta$ is connected by Curtius with $\kappa\acute{\alpha}\rho\alpha$ = the head of the stream.

atyartham, 'exceedingly'; iii 7 note.

kurarim, 'an osprey,' xii 113, where the cry seems to be regarded as agreeable: and it is probably only meant to express loudness here.

vāçatim, 'screaming,' pres. part. of $\sqrt{\text{vāç}}$ (or $\sqrt{\text{vās}}$), to scream: Megh. 13. If the ç be the true spelling, then it may be a variant of $\sqrt{\text{vak}}$, whence the common $\sqrt{\text{vāç}}$, 'speak.'

muhur muhuḥ, x 26 note.

21. **abhyāsa**, ix 10 note. **parivartinim**; pari merely increases the general force of $\sqrt{\text{vrt}}$, vi 1 note.

jagrāha, perf. of $\sqrt{\text{grah}}$, 'to seize': see i 19 note.

ajagaro, 'a boa constrictor' - 'goat-swallower,' from *aja*, a goat, (*aǵ*, &c), and *gara*, from $\sqrt{\text{gri}}$ (6 cl), orig. *gar*, whence this base and $\sqrt{\text{Bop}}$ (by labialism) in *βοπά*, *βαβρώσκω*, &c.: also in Lat. *gula*, *gur-gul-io* (where the *u* marks the Græco-Italian *gu*), and also *uoro*, &c., where the *g* has itself disappeared. The root *gras* in *grasya-māna* (next line) may, as Curtius suggests (Gr. Et. no. 613), be a secondary of this: it means 'to swallow,' or 'devour,' as at iv 9, where see note. But here, and inf. 27, it only means to seize, doubtless with the intention of eating.

22. **pariplutā**, 'overflowed,' iv 13 note.

24. **anusmṛitya**, from *anu* + $\sqrt{\text{smṛ}}$, orig. *smar*. The initial *s* is shewn in no language but the Sanskrit - not in Greek *μῆμῖμα*, &c., Lat. *me-mor*, Goth. *mēr-jan*. The German 'schmerz' (referred by Bopp to this root) more probably belongs to *smard*, Lat. *mordeo*, our 'smart.' The root is found with *sam*, xiv 24, and with *anu* + *sam*, xv 16.

muktaḥ, v 28 note.

25. **pariglānasya**, 'exhausted,' p. p. from *pari* + $\sqrt{\text{glā}}$, of uncertain origin. **nāçayīṣyati**, ix 28 note.

26. **vyādho**, 'a hunter,' from $\sqrt{\text{vyadh}}$, to pierce: p. p. *viddha*, Hit. 968, 'nākale mriyate jantur viddhaḥ çaragatur api.' The root is probably compound, according to Benfey (Gr. W. Lex. i 252) - *vi* + *adh*, in which compound *adh* - Gr. *oth* in *ὄθη*, *ὄθουμαι*, *ὠθέω*, &c.: he thinks the long form $\sqrt{\text{vādhi}}$ - *ava* + *adh*. Curtius takes $\sqrt{\text{vadh}}$ as a simple

root = *oθ* (Gr. Et. no. 324); which is simpler, so far as $\sqrt{\text{vadh}}$ is concerned; and also the Homeric compounds $\epsilon\iota\nu\text{-}\sigma\acute{o}\iota\text{-}\gamma\alpha\iota\sigma\text{-}$, $\epsilon\iota\nu\text{-}\sigma\acute{o}\iota\text{-}\phi\upsilon\lambda\lambda\omicron\varsigma$, which are probably from $\sqrt{o\theta}$, shew apparent traces of a lost **F**. But Curtius leaves $\sqrt{\text{vyadh}}$ unexplained. From $\sqrt{\text{vād}}$ (or bād) comes $\text{bād}hā$, ‘annoyance,’ and the compound $\text{abād}ha$ (xii 104) = free from annoyance.

javena, ‘with haste,’ from *java*, viii 19 note: for the case compare **vegana**, xiii 8; **vistarena**, xii 76; and the plural instrumentals, such as **uṣṣaiḥ**, sup. 2, **ṣṇaiḥ** **ṣṇaiḥ**, Hit. 175.

abhisasāra, ‘ran up,’ perf. of *abhi* + $\sqrt{\text{śi}}$ (whence *śritvā*, xvii 35), from orig. *sar*, apparently = ‘to flow’; whence *sarit*, a river, and (Gr. $\acute{o}\rho\mu\acute{\eta}$, &c. (Gr. Et. no. 502); probably also $\sigma\acute{\alpha}\lambda\omicron\varsigma$, *salum*; but these Curtius separates (no. 556), regarding the original idea as ‘tossing motion.’ There is a very large number of words in the different languages which both by sound and meaning might plausibly come under this root, but we find on following the different lines of meaning that at last we run into other roots with which each

• of our strings of words might be equally well connected.

27. **urageṇa**, v 5 note. **āyatekṣaṇām**, ‘long eyed,’ **āyata**, v 27, and i 13 notes. **ikṣaṇa**, ix 31 note. **tvaramāno**, v 2 note. **vegataḥ**, ix 26 note: for suffix *tas*, see vi 4 note.

28. **pātayāmāsa**, perf. of $\sqrt{\text{pat}}$ (10), ‘to split,’ divide.’ **ṣastreṇa** is translated ‘an arrow’ here: but it would rather seem that he cut the serpent in two with a sword, which is the regular meaning of *ṣastra*. It comes from $\sqrt{\text{ṣam}}$, sup. 10. It occurs ii 18.

niṣṭitena, p. p. of $\sqrt{\text{ṣi}}$, ‘to sharpen’ or, as the grammarians give it, $\sqrt{\text{ṣo}}$ (4 class), present *ṣyāmi*. Benfey thinks that the original form was *aṣyāmi* from $\sqrt{\text{aṣ}}$, whence *aṣva*, *aṣman*, *aṣṭa*, &c. = orig. **AK**, to be sharp. Curtius (Gr. Et. no. 57) connects *ṣi* with *κω* and Lat. *cio*, *cieo*—less probably, I think.

ca: inexplicable except on metrical grounds.

nirvicesṭam, ‘motionless,’ from *nir* (negative), and *vi* + $\sqrt{\text{ceṣṭ}}$, ‘to struggle’ (xiii 11), a doubtful root. The verb occurs (with *ati*) Hit. 756, **‘vṛittyarthan na aticeṣṭeta,’** ‘a man should not struggle too much for the sake of subsistence.’ The p. p. *ceṣṭita* = ‘conduct,’ at xxiii 18, and *ceṣṭā* (ib.): also *vi-ceṣṭitum*, xxiii 3, and the pres. part. middle of *saṃ* + $\sqrt{\text{ceṣṭ}}$, ib.—all with same meaning.

viṣasya, sup. 10 note. **mṛigajivanaḥ**, ‘having his living by the chase,’ see x 23 note; a B. V. based on a T. P.

29. **mokṣayitvá**, indecl. part. of mokṣaya, causal of √muc, v 28 note.

prakṣālya, 'having washed,' from pra + √kṣal (10), again at xxiii 23. Prakṣāṇa occurs Hit. 764, prakṣāṇād dhi paṅkasya dūrād asparsamaṃ varuṃ, i.e. 'better the not being touched by mud than the washing it off': also at xxiii 11, prakṣāṇārthāya, 'for the sake of cleansing.'

samācāvāsyā, ii 2 note.

kṛtāhārām, 'having taken food.' āhāra, xii 62, from ā + √hṛ, which has the same meaning M. B. iii 54 (Benf.). But it has many others; e.g. xx 5, āhartum - to get back: at xxvi 7 parasvam āhṛtya 'having taken another's property from him': and probably 'to give' at xxv 14, where see note. It also = to perform a sacrifice, in which sense the verbal noun āhartri occurs xii 45. For vi 1 ā + √hṛ see i 20 note.

30. **mṛgasāvākṣi**, 'thou that hast the eyes of the young of a deer.' Akṣi is a variant form of akṣa, the eye, and much used in compounds. It corresponds closely with *ōki, found in the dual ōsse (ōki-ε). **sāva**, 'the young of any creature,' from √su, whence vīós (i.e. su-yo-s), compare Gothic su nu, where the suffix differs, but the Indo-European word snusa (see xii 43) seems to preserve it: Gr. Et. no. 605.

kṛicchram, vi 13 note.

31. **pricchyamānā**, pres. part. pers. of √prach (6 cl.), present base priccha, apparently by mere weakening before two consonants, as from √bhṛaj + ya comes bhṛaja, M. W. Gr. § 282. The perf. papraccha occurred ii 15, iii 1, &c.: apṛicchan iv, 23: fut. part. prastavya at xv 3. The original root must have been PRAK, to which an s has been added in Sanskrit. It is seen in Lat. precor, procus, procax, &c., and in Gothic 'fragan,' but it does not seem to occur at all in Greek.

yathāvṛttam, ii 12 note. ācacakṣe 'sya, for construction see v 38 note.

32. **pina**, v 5 note.

çroni - cluni-s. Gr. Et. no. 61.

payodhara - breast, from payas - 'fluid,' whence payo-da, 'a cloud,' payo-dhi, 'the ocean': and comp. Payoṣṇi, a river, at ix 22: then (in a limited sense) 'milk.'

sukumārānavadyān gim (comp. iii 13), 'having very tender faultless limbs.'

avadya = blame (hence an-avadya = blameless): see i 12 note. On the other hand *vāc-ya* = to be spoken of as bad, and *vacaniyati* = blame (Hit. 1153). The whole word is a B. V. based on a K. D., of which the first member is a Dvandva.

pūrṇacandranībhānānām, 'having a face like the full moon.' **pūrṇa**, p. p. of √pri (i 18 note), 'to fill.' The *u* seems to be due to the labial, as regularly roots in *ri* change to *ir* before *na*. M. & W. Gr. § 531. **nībha**, 'like,' from *ni* + *bha*, from √bhā, to shine, which has lost its special meaning, ii 1 note. If we analyse the compound we shall find that *pūrṇa* + *candra* = a K. D.; and *pūrṇacandra* + *nībha* = a genitively dependent T. P.; and *pūrṇacandranībha* + *ānana* = a B. V. It occurs again xvi 26. Comp. *pūrṇendu-vadana*, id. xii 8.

33. **arāla**, 'curved.' But the word is also specially applied to the curve of the arm Gr. ὤλεθ, Lat. ulna, Gothic aleina, and our 'el-bow': (Gr. Et. no. 563. It is to be observed that here Sanskrit keeps the *r*, whereas all the European languages shew *l*: see Curtius Gr. Et. ii p. 176 (Eng. tr.).

pakṣman (*pakṣma* in composition) = 'eyelash.' *Pakṣa*, 'a wing,' seems akin. The first member of the compound, *arāla-pakṣman*, is a K. D., and the whole a sociatively dependent T. P., which is here used (as any T. P. can be) in the sense of a B. V.

lakṣayitvā, ii 7 note.

kāmasya, &c., 'he came into the power of love': for *iyivān* see note on *upeyivān* x 9, and for the accusative see note on ix 8.

34. **ṣṭlakṣṇayā**, v 5 note.

mṛidu-pūrvayā, 'mild at first,' a K. D. compound, with *pūrvā* placed last instead of at the beginning; so *ḍṛṣṭapūrvā*, i 29 note. At xxv 12 *buddhi-pūrvā* = 'with understanding first,' that is, 'intentional': that may be a B. V. compound. But in a K. D. *pūrvā* when second has generally ceased to be much more than a mere suffix: and even *mṛidu-pūrvam* at xxii 2 = 'blandly.' **mṛidu** = *mollis* (i.e. *mol(d)u-i-s*) from √mṛid, orig. *MARD*, iv 11.

lubdhako, 'a hunter'—but also = desirous, covetous: and it does not seem clear that that is not the sense here. It is formed by suffix *ka* from *lubdha*, p. p. of *LUBH*, to desire, whence *lobha*, 'desire,' xx 24; also Lat. *lub-et*, *lub-ido*, &c., our 'lief' (the proper change acc. to Grimm's law not having taken place, as sometimes happens at the end of a word, but Gothic has 'liub'), Gr. *λίπτομαι*, *λελιμμένος*, Curt. no. 545. For a very convincing argument that

ἐλεύθερος (which is commonly compared) has nothing to do with this root, see *ib.*, Vol. II pp. 102—4 (Eng. tr.).

çāntvayāmāsa, viii 12 note.

35. duṣṭam, x 15 note. upalabhya, viii 3 note.

‘However’ (the usual sense of अपि, ‘even,’ will not do here: see note on i 31) ‘Damayanti, when she understood the evil one, she that was constant to her lord, filled with sharp wrath, blazed forth as it were with indignation.’ *tivra*, sup. line 13. *roṣa*, from √ruṣ, whence, by change of *r* to *l*, Greek λίσσα, λυσσάω, &c. samā-viṣṭā, ‘thoroughly entered,’ and so – filled: comp. samūpeta, &c.

prajajvāla, from pra + √jval, ‘to blaze,’ one of many roots which seem referable to an original *gal*: to which Curtius, *Gr. Et.* no. 637, refers the Sk. √gal, and *jala*, ‘water’ (iv 4 note), and also the common Greek verb βάλω, calling attention to the many times in which it is used of water; he takes the original meaning to be ‘fall, glide,’ passing to ‘slip away, let slip, let fly’ an arrow, &c.; and so from this special sense he thinks that the extended use in Greek might arise. He connects also the Teutonic family, the A. S. *ewellan*, German ‘Quelle,’ and our ‘well.’ The Greek and Teutonic would therefore point to a secondary √gal, from which Sk. √jval might come: probably also Greek ζάλλω – which Curtius (*Gr. Et.* 567) connects with *vas*, *Gr.* ζες, to seethe – much less naturally on phonetic grounds; though ζήλος may belong to that root: Benfey connects it with √jval. There is however this difficulty in connecting *jval* with *gal*: if *gal* have the primary meaning ‘to fall’ it is very unlikely that this should pass into that of ‘blazing’ in Sanskrit. If on the other hand we could assume that ‘bubbling’ was the primary notion, we can easily understand how it should pass into both meanings, if we compare the parallel history of *bhur* or *bhiru*: whence come both the verb to ‘burn,’ and the noun ‘burn,’ a brook; and φρέαρ, a well (from the same root, φρεF-αρ), shews the one sense, while the Homeric πόρφυρε has, I think, that of being hot, burning, in the well-known phrase πολλὰ δὲ Φοῖ κραδίη πόρφυρε κίοντι: which was afterwards misunderstood by the Alexandrians, and turned into an active verb ‘to meditate’: see *Ap. Rhod.* iii 456, οἷσατο πορφύροντα. The family is much restricted by Curtius, *Gr. Et.* no. 412. The verb *jval* is used of ‘brightness,’ ‘brilliance,’ e.g. *Sāv.* i 23, where *Sāvitrī* is described as ‘*jvalantim iva tejasā*.’

36. kṣudrah, ‘small,’ ‘mean,’ xix 5: doubtless connected with the verb √kṣud, ‘to pound,’ of which the history is doubtful. Benfey

compares Lat. *eudo*; but the initial change in Sanskrit is not clear.

pradharṣayitum, iii 15 note. **âturaḥ**, vii 11 note. **tarka-yâmâsa**, v 12 note.

agniçikhâm, 'like a crest of fire.' Çikhâ is a 'point,' 'crest,' but also used of flame itself. Benfey translates 'as hot as fire' (Lex. s. v.): çikhara, xii 11 a peak

37. **vinâkṛitâ**, 'deprived of'—lit. 'made without,' p.p. of a compound like *alan-kṛi*, i 11, &c.

atita, &c., literally, 'time having speech-way past,' locative absolute. **atita** *ati + ita*, p. p. of \sqrt{ti} . **vâk-pathe** is a good instance how a word may lose its distinctive meaning, and become no more than a suffix. *Patha* is 'a road'; then it is merely redundant as here, and in *dṛkpatha*, i.e. *dṛṣ + patha* = sight (Benf. Lex. s. v.): sometimes however it gives an adjectival force, such as 'giving room for,' 'admitting of,' 'fit': our 'way' in 'lengthways,' 'likewise,' &c. shews a somewhat parallel use. M. Williams (Gloss. s. v.) seems to take it in this second way here: but then we must surely read *atite vâkpatha-kâle*.

38. **Naiṣadhâd anyam**, i 20 note. **manasâ 'pi na cintaye** = 'ne mente quidem tenco.'

parâsur, 'breathless,' lit. 'with the breath driven the wrong way,' from *asu* (\sqrt{as} , to breathe, whence = to be), and *parâ*, old instrumental of *para*, 'otherwise,' i.e. by the wrong way, i 5 note. *Vy-asu*, next line, has the same meaning.

39. **uktamâtre**, ix 10 note.

medinyâm, loc. of *medini*, 'the earth' (xvi 23), of doubtful origin. Benfey conj. *mṛdlini* (see note on *geha*, xvii 16).

dagdho, p. p. of \sqrt{dah} , to burn, of which the original form must have been \sqrt{dagh} , of the same family as \sqrt{daF} in *δαίω*, &c.—but not the same secondary root.

CANTO XII.

1. **nihatya**, indecl. part. of $n + \sqrt{han}$, i 20. **pratasthe**, ii 1 note, comp. *prasthitam*, xii 28, 'going forward.'

kamalekṣaṇā, 'with lotus eyes,' a very common comparison : so *padma-nibh'-ekṣaṇā*, xii 30. The flower is more fully brought out in the compound *kamala-garbhi'-ābhā*, xiii 63, 'bright as the calyx of the lotus.'

pratibhayam, 'fearful,' *prati + bhaya*, 'fear,' from \sqrt{bhi} ; there is no doubt that $\phi\sigma\beta\acute{\epsilon}\omega$ is reduplicated from the same root, but the β should rather have come first. See Curt. no. 409. The verb in Sanskrit is of the 3rd class (*bibheti*) and takes an ablative of the source of the fear. So also the noun, *bhayaṃ daṃṣṭribhyaḥ ṣatruto* 'pī vā, xiv 18, 'fear from tusked creatures or enemies.' Sometimes it takes a genitive, as xii 11.

ṣūnyām, x 29 note. The 'emptiness' must be only of men, or rather of good men, for bad ones are there.

jhillikā-gaṇa-nāditam, 'made to ring with swarms of crickets.' *nādita* (comp. *nādayan*, xxi 2) is p. p. of the causal of \sqrt{nad} (perf. *neduh*, xxiv 40), which appears in Greek in several river names *Néδ-η*, *Néδ-ων*, *Néσ-τος* (Curt. no. 287 b): comp. Sanskrit *nadi*, the general term, xii 7.

2. Note the convenient Dvandvas in this and the following lines. It is tempting to connect **simha**, 'a lion,' with *σίμης*. **dvipin**, 'the ounce,' is apparently the beast with spots, for *dvīpa* = an island. **vyāghra**, 'tiger,' may come from $vī + ā + \sqrt{ghrā}$, 'to smell.' **mahiṣa**, see i 7. **ṛikṣa** is *ῥίκτος*, perhaps from an orig. *ARK* seen in *ῥά(ε)κ-ω*. (Curt. G. E. no. 3.

yutam, p. p. of \sqrt{yu} , the simplest form of the family, \sqrt{yuj} , \sqrt{yudh} , &c. It is primarily 'joined to,' then 'full of,' as here, or 'endowed with,' xii 10: comp. *ā + yuta*, in the same collocation, xii 39.

nānā, 'different,' often used at the beginning of a compound. Bopp regarded it as the pronominal root *na* reduplicated. Perhaps it is the negative particle *nā* (·*nā*), and so resembling in use οὐδείς οὐ.

ākīrṇa, iv 18 note.

mleccha: "aboriginal tribes, who occupied the hills and outlying districts, who were called Mlecchas, as constituting those more barbarous and uncultivated communities who stood aloof, and would not amalgamate with the Aryans." 'Ind. Wisd.,' p. 236 note.

taskara, 'a robber,' connected by Grassmann with Vedic $\sqrt{\text{tas}}$ (a secondary formed with *s* from $\sqrt{\text{tan}}$, 'to stretch'), to 'pull,' or 'drag,' so that the word should mean originally 'dragging-causer.' This is preferable to Pott's (a)tas-kara, 'hence-doer.'

sevitam, x 23 note.

3. "The Āl-tree is the *shorea robusta*, which yields a resinous exudation: the Dhava is the *grisea tomentosa*; the Aṣvattha is the *figus religiosa* or holy fig-tree, also called Pippala... The Ingudi commonly called Ingua or Jiyaputa is a tree, from the fruit of which necklaces of a supposed prolific efficacy were made (Jīva-putraka)... The Kiṇṇuka is the *Butea frondosa*, a tree bearing beautiful red blossoms." M. Williams, Glossary. In the Bhagavad Gītā, x 26, where Kṛiṣṇa is describing himself as the best of every kind of thing, he calls himself 'aṣvatthaḥ sarva-vṛkṣaṇām,' 'the aṣvattha among all trees.' **veṇu** is the bamboo; **tinduka**, the ebon. The whole line must be regarded as a sociative instrumental.

ariṣṭa is the nimb-tree. **saṃchanna**, v 25 note.

syandanaiṣṭha, &c., 'together with Syandanas having the silk-cotton trees with them,' apparently an attempt to vary the monotony of the list by a B. V. compound.

4. "Crowded with the Jambū or rose-apple, the Mango-tree, the Lodh (*Symplocos racemosa*), the bark of which is used in dyeing, the Khadira or Catechu tree, the exudation of which is used in medicine, the Āl-tree, the cane or ratan." M. W., Glossary. **samākulam**, iv 18 note. In the next half-line the Udumbara is another fig-tree, the *figus glomerata*, ib.
5. The Vadarī is the jujube, and the Vilva the Bel-tree. The Nyāgrodha is the *figus Indica* or banyan-tree. The Tāla is the palm, and the Kharyūra the date-tree.

6. **dhātu**, 'a mineral,' perhaps short for giri-dhatu, 'the constituent part (of a mountain)'—for this is the first meaning of dhātu. In grammar it stands for a 'root.'

naddhân, 'full of,' lit. 'tied up with,' p. p. of $\sqrt{\text{nah}}$, corrupted from NADH, whence $\nu\eta\theta\omega$, 'net' and 'needle.' The simpler form of the root is seen in $\nu\acute{e}\omega$ and $\nu\epsilon\omega$; another secondary is seen in $\nu\epsilon\epsilon\text{-to}$. See Curt. Gr. Et. no. 136. **acalân**, v 9 note.

vividhân, see note on tathā-vidha, i 29. **parisaṃghuṣṭân**, ii 11 note.

dariṣ, 'caves,' from $\sqrt{\text{dri}}$, ix 4 note.

7. **vapiṣ**, 'lakes,' of uncertain derivation: according to the P. W. from $\sqrt{\text{vap}}$, 'to sow,' which is traced back to another sense of 'laying down'—in this case a dam in order to make a tank.

mṛiga-dvijân, 'beasts and birds.' **dvi-ja**, 'twice-born,' has curiously different meanings. It is a 'bird,' as being born a second time from the egg (xx 42, &c.): a 'tooth' (xii 66, su-dvij'ānaṇā , 'with beautiful teeth and mouth'): lastly it means a member of one of the first three castes (though especially applied to the Brahmans) as being born a second time when he receives the sacred cord: see M. Williams, 'Hindu Wisdom,' p. 246. On receiving the cord the youth is admitted to the privilege of repeating the Vedas, and of performing religious rites which were before forbidden. The word has this sense xii 77, &c. **Dvijāti** has the same meaning, xii 78.

piṣācoragarākṣasân, 'fiends, serpents, and Rākṣasas': for the two last see i 29. The Piṣācas resemble the Rākṣasas in eating meat indiscriminately—a great abomination, see Manu v 27, &c.: at line 50 a man who eats flesh-meat, 'Piṣācavāt,' is classed with one who forsakes the law. The derivation is unknown: the first part of the word seems to contain the root of 'piṣuna,' 'malignant,' $\pi\iota\kappa$, whence $\pi\iota\kappa\rho\acute{\varsigma}$ and our 'foe,' Curt. no. 100. (This $\pi\iota\kappa$ is perhaps distinct from the root of the same form, whence come $\pi\iota\kappa\acute{\iota}\lambda\omicron\varsigma$ and $\pi\iota\kappa\omicron$.) Benfey however suggests piṣa, 'a deer,' and $\sqrt{\text{aic}}$. Piṣāci (fem.) occurs xiii 27.

8. **palvalāni**, 'pools,' connected with palu(d)s , and $\pi\eta\lambda\acute{o}\varsigma$ (mud), Curt. G. E. no. 361.

taḍāgāni, 'ponds': there seem to be other forms— taḍāka and taḍāka . At Manu iv 203 a man is ordered to bathe, 'nadiṣu, devakhāteṣu taḍāgeṣu (i.e. 'ponds dug by holy persons') saraḥsu ca.' At Hit. 689 it is used of a tank.

nirjharān, 'waterfalls': jhari has the same meaning: and this

disposes of the derivation from $\sqrt{j}hi$, 'to grow old.' Benfey connects with $\sqrt{k}sar$.

9. **yûthaço**, 'by herds': for the termination comp. *ekaika-ças*, i 25. Yûtha apparently belongs to $\sqrt{y}u$.

nandini, from $\sqrt{n}and$, 'to delight' (v 33 note), at the end of a compound is used for a daughter. Nanda is a common proper name among Hindus to the present day.

'pannagân, 'snakes,' app. from *pad* + *na* + $\sqrt{g}a(m)$ —a peculiar compound. Again at xiv 8.

10. **tejasâ**, &c., i 8 and 10 notes.

lakşmyâ, 'good fortune,' generally personified as the wife of Vishnu; like *Çri*, i 18. **sthityâ**, v 37. **anveṣati**, part. of *anu* + \sqrt{is} , 'to go,' iii 7 note.

11. **abibhyat**, imperf. of $\sqrt{b}hi$, with genitive *kasyacit*, see notes on xii 1, xiii 32. The form is irregular for *abibhet*.

dârunâm, 'hard,' 'sharp,' 'terrible': it may be from $\sqrt{d}ri$, ix 4.

• **prâpya**, 'having gotten, i e. as her abode, the terrible wood.' **vya-sana**, vii 13 note. **piḍita**, v 2 note.

12. **tanayâ**, 'daughter,' as *tanaya* is 'a son'; *tanayâbhyâm* occurs xiii 31 of Damayanti's two children. It is a Vedic word, and means 'continuation,' from \sqrt{tan} , 'to stretch.'

çilâ-talam, see notes on ix 22 ii 28. **âçritâ**, v 15 note.

13. **vyuḍhoraska**, 'broad-chested': for the *-ka*, see page 7, and comp. *hrasva-bâhu-ka*, xviii 6. *vyuḍha* is p. p. of *vi* + $\sqrt{v}ah$ (which means 'to marry,' whence *vivâha*, v 39): it means 'arrayed,' of an army, *Bh. Gītâ*, i 2; hence 'compact,' 'large,' as here. **uras**, see note on *uraga*, i 29.

14. 'How is it, O hero, that after sacrificing the horse-sacrifice (v 41 note) and others, together with gifts to Brâhmanas (comp. *kratubhir âpta-dakṣmaih*, v 41), thou conductest thyself falsely in my case?' **mithyâ** must be the instrumental of an unused noun **mithi* from the Vedic $\sqrt{m}ith$, our 'meet,' but always in a hostile sense. It occurs again at xiii 17, *mithyâ-vacanam*, *Hit.* 415 *mithy'-opacâra*, 'pretended service.' **pravartase**, ix 2 *dyûtam pravartatâm*, see note on vi 4.

15. **mahâ-dyute**, see note on vii 5.

smartum, xi 24 note. **kalyâṇa**, iii 22 note.

16. **vihaṅgar**, 'sky-going' (like *kha-ga* and *kha-gama*, i 24): the different form *vihaṅga* occurs xii 11, see page 6: at xx 1 we have

the locative in *khe-ara*. *Viha* is only found in compounds: but we had *vihāyas* at ix 11.

avekṣitum, 'to consider,' from *ava* + $\sqrt{\text{iks}}$, 'to look,' i 20 note, which at xiii 11 is used in the primary sense of 'looked down upon': so *Manu* vii 10, *kāryam* so 'veksya, 'he having fully considered the business.' For $\sqrt{\text{iks}}$ with *pari* see xxiii 2; and with *upa* xxii 5.

17. 'On the one side are the four Vedas, with their *Angas* and *Upāngas* (iii 12 note), well read (by thee) in their full extent. On the other side assuredly is truth alone," and that is superior even to the Vedas. So in the *Mārkaṇḍeya Purāṇa*, xli 9,

aṣṭamedhasahasraṇ ca satyaṇ ca tulayā dhṛitam,
aṣṭamedhasahasrāddha satyaṇ eva viśisyate,

i.e. when a hundred aṣṭamedhas and truth are weighed in the balance, truth is superior to a hundred aṣṭamedhas. I owe this explanation to Prof. Cowell.

The four Vedas (vi 9 note) together with the *Brāhmaṇas* and *Upanishads* (which are often included under the same general name) are regarded as Revelation (*Āruti*). But besides this there is a large body of tradition (*Smṛiti*), at the head of which come the "six *Vedāṅgas*, 'limbs for supporting the Veda,' or in other words helps to aid the student in reading, understanding, and applying it to sacrificial rites: they are (1) *Kalpa*, 'ceremonial directory,' comprising rules relating to the Vedic ritual, and the whole complicated process of sacrifices...: (2) (*Āikshā*, 'the science of pronunciation': (3) *Chandas*, 'metre'; (4) *Nirukta*, 'exposition of difficult Vedic words': (5) *Vyākaraṇa*, 'grammar': (6) *Jyotiṣa*, 'astronomy,' including arithmetic and mathematics, principally in connection with astrology. Of these *Vedāṅgas* (1) and (6) are for employing the Veda at sacrifices, (2) and (3) are for reading it, (4) and (5) for understanding it." 'Ind. Wisdom,' p. 155.

savistarāḥ, 'with all detail,' comp. *vistareṇa*, xii 75. *Vistara* is from *vi* and $\sqrt{\text{stṛ}}$, to spread, orig. *STAR*, whence *σπορέννυμι*, *sterno*, strew: *Curt. no.* 227.

18. **ṣatru-ghna**, 'slayer of thy foes': *ṣatru* is of doubtful origin; *ἔθρος*, which is also isolated, hardly comes near enough in form. *Ghna* shews the *g* lost in $\sqrt{\text{han}}$, i 20 note: so also does *ghātin* in the identical compound *antra-ghātinah*, xii 33: and *vi-gh(a)na*, xiii 23.
19. **nāma**, see xi 4 note. **pratibhāṣase**, viii 1 note.

20. **bhakṣayati**, ix 14 note.

raudro, 'terrible,' formed by *vr̥ddhi* from Rudra, a name of Īiva, 'the roarer,' from *√rud*, x 20.

vyāttāsyō, 'open-mouthed': *vy-atta* is anomalous for *vi + ā + datta*, p. p. of *√dā*. **ākṛite**, v 5 note.

araṇya-rāṭ, 'forest-king'. bases in *j*, like *riṇ*, which are roots without any suffix, generally change *j* to *ṛ* in the nominative, instead of *k* according to rule. M. M. Gr. § 162. M. W. 176 e.

21. **Bhārati** is a name of Sarasvatī, wife of Brahmā; she was identified with Vāch, the goddess of speech, who is Vedic. Sarasvatī in the Veda is only a river goddess (as her name implies), "lauded for the fertilising and purifying power of her waters, and is the bestower of fertility, fatness, and wealth... In later times she is the goddess of speech and learning, inventress of the Sanskrit language and the Devanāgarī letters, and patroness of the arts and sciences." Dowson, s. v. Sarasvatī: where also is given Dr Muir's attempt to account for her connection with speech. Here her name Bhārati is used in the simple sense of 'speech.'

23. **malinām**, x 6 note.

24. **harinim**, 'a doe,' so called from its colour, the word being from the same root as 'harit.' Comp. Çak. i 10.

prithu-locana, 'broad-eyed,' comp. *āyata-locana*, v 27, &c. *Prithu* is Greek *πλατύς*, and Lith. *platus*, 'broad'—a remarkable agreement. The Latin *lātus* and *lāter* are doubtless analogous; but not (st)lātus. See Curt. no. 367 b.

mānayaśi, 'honour,' 'pay regard to,' causal of *√man*—unless it be rather a denominative from *māna*, 'honour,' iv 4, whence *māna-da*, ib. For the root *MAN* and its long history see Curt. G. E. no. 429. *Māna* in the sense of 'measure' comes from *MA* (*μέτρον*, &c.), i 15 note.

25. **ekākini**, 'solitary,' probably for *ekaṁ*, i.e. *eka + eka + in*.

26. **kula-çil'-opasampanna**, 'of high birth and character,' applied to horses, xix 13: *çila* occurs xvi 24, *tulya-çila-vayo-yuktān*, 'endowed with like nature and age.' *Kula* and *çila* are frequently joined, and in fact the meanings of the two shade into each other: *kula* is 'family,' whence the adj. 'kulina' (xvii 12), of good family, or pure blood; *kulastri*, 'a noble woman,' xviii 8 (comp. 'Ind. Wisdom,' 219 note), and the compound 'kulācāra,' family observances and customs, comp. *Manu* ii 34: *çila* is 'nature,' especially when good, comp. *çilavān*, xii 46. and then 'conduct,' 'morality,' *çila-nidhi*, xxiv

37, and so is practically identical with good kulācāra. Comp. *Manu* ii 7,

vedo 'khilo dharmamūlam, smṛtiṣṭe ca tad-vidām,
ācāraṇauva sādhnām ātmatuṣṭibhir eva ca,

i.e. the root of dharma is the entire Veda, and the tradition and morality of those who know the Veda, together with the immemorial practices of good men, and self-satisfaction: this last means that in indifferent matters, where there is no revelation, tradition, or established custom, each man is a law to himself. Comp. also i 108, ācāraḥ paramo dharmah, 'immemorial practice is transcendent law'; and the following lines.

cāru sarvān-gaṣobhana, apparently a badly balanced Dvandva, in which cāru (see iii 11) stands alone. For ṣobhana see iii 25.

27. çayānam, middle pres. part. of √ci, i 17 note.

upaviṣṭam, 'sitting down,' the regular meaning of upa + √viṣ, i 31, ii 3 note.

29. 'Has king Nala been seen by thee meeting him here (iha) in this wood?' I read saṃgatya, the ind. p. p. of saṃ + gam, and so Benfey. M. Williams apparently took it as saṃgatya, instr. of saṃgati, 'meeting' in the sense of 'accidentally.' For the construction of saṃgatya with tvayā, see viii 22 note, and comp. xii 83, sa kañcen muktī prajñam... āhūya... jito rāyam.

praṣṭavyo, fut. part. of √praś, xi 31: see M. W. Gr. § 633: M. M. App. no. 115. Note the acc. Nalam, as though it were 'quis mihi rogandus est Nalam?'

30. paravyuha-vināṣanam, 'destroyer of a host of foes': for para, see ii 2 note. Vyūha is from vi + √uh, 'to arrange,' which is doubtless a weakened form of √vah (comp. vyūḍha, xii 13), and has nothing to do with Lat. augeo from tē, iii 21 note.

31. 'Whose sweet voice shall I to day hear saying "He whom thou seekest, king Nala with lotus-like eye, this is he"?' Ayam sa correspond to 'hic is,' but the Latin would be content with hic, as the Greek with οὗτος: we agree with the Sanskrit. nibha, xi 32: ikṣaṇa, ix 34 note.

çrīmānç, i.e. çrīmān (ç inserted before çatur), nom. of çrīmat, 'fortunate,' 'illustrious,' a title of respect applied to gods, as Viṣṇu and Çiva; also çrī is prefixed to the names of gods or distinguished persons, e.g. 'Çrī gaṇeṣya namaḥ,' 'reverence to Gaṇeṣa,' the opening of the Hitopadeṣa.

çatur-damṣtro, 'four-tusked': damṣtra is from √damṣ, orig. **DAK** (the Sanskrit root being weakened and nasalise d), whence δάκ-νω, Curt. no. 9. The p. p. daṣṭa and imperf. adaçat occur xiv 12.

hanuḥ, 'jaw' (γένυς, gena, chin, Curt. no. 123). The root may be **GHAN**, comp. çatru-ghna, xii 18, and amitra-ghātin, next line.

32. **açan·kitā**, viii 3 note.

33. **amitra**, from a (negative) and mitra, 'a friend' (comp. amitra-gaṇa-sūdana, xii 126). Mitra is a Vedic god generally found in connection with Varuṇa: but more important in the Persian religion under the form of Mithra. The derivation is uncertain—possibly from √mid, a Vedic root = to cling to: whence the Sanskrit meda, 'fat': which however Curtius connects with μέδος and μέδω (G. E. no. 179).

34. **kṛipañām**, 'wretched,' xix 5. Kṛipā -- 'pity' occurs xvii 10, kṛipāṃ kuryād mayi, comp. Hit. 322: the derivative kārpaṇya 'misery,' Hit. 622. The origin of the word is uncertain: it cannot be akin to ἔλπω, as Bopp suggested, for that word began with a *v*, comp. Latin volup, &c.: the Vedic form of the root is krap, which gives no help.

35. **Nalam**, &c., 'if thou canst not tell of Nala': comp. note on pra + √çaps, i 6, iii 16. The simple verb occurs again xiii 53, xxii 16.

khādaya, 'devour me,' from √khād: the primary sense seems to be 'to tear in pieces.' Curtius connects it (G. E. no. 281) with κῆδω and κῆδος, which would then be used in a metaphorical sense: compare the derivation of ὀδύρη from √ὀδ, and the Horatian 'curae edaces.'

vimocaya, from vi + mocaya, causal of √mue, v 28.

36. **mṛiṣṭa-salilam**, 'with clear water': mṛiṣṭa is p. p. of √mṛj, see v 4 note. **āpagām**, 'a water goer,' i.e. 'a river,' from ap, 'water,' declined in the plural as āpas. **sāgaramgama**, 'goer to the ocean' (sāgara), so samudra-ga, ix 22. For the *m* in the first base see page 6, and compare vihaṇ-ga, xii 41. The accusative of motion to a place is more widely used in Sanskrit than in Greek or Latin: in Latin we can say 'ire domum,' but not 'ire oceanum.' So also in Sanskrit we have the person to whom some one goes in the accusative alone, as vrajāmy enam, xii 31: Damayantīṃ śṛtvā, xvii 35; mano mama tāṃ gatam, vi 2: comp. āntā bāndhavān, 'brought to my relations,' xviii 17. For the acc. of the state into which one goes, see note on ix 8. The examples of each of these rather peculiarly Sanskrit uses are not, I think, very numerous: neither should

we expect them to be so: in other languages they have been superseded by the use of other cases, or by more closely defining the accusative by the help of prepositions. But they are interesting relics of the oldest form of syntax, dating from a time when the other cases were still unfixed.

37. 'This sacred mountain-mass, with its many lofty peaks, glittering, sky-touching, many-hued, enchanting the mind, &c.' For **çila** see ix 22. **uccaya** is a 'heap' from *ud* + $\sqrt{\text{ci}}$ to 'heap' or 'gather,' already referred to at ii 2, v 14. **punyam** is generally translated here as 'holy': but it may mean no more than 'goodly'—a sense derived from 'auspicious,' which the P.W. gives as the primary one, regarding 'holy,' 'pure' as derived meanings from 'good,' and connecting the word (after Benfey) with $\sqrt{\text{pu}}$, and not $\sqrt{\text{pū}}$, 'to purify.' It occurs as a subst. xv 16, = 'good deed,' 'merit.' **çrin-ga** is primarily a 'horn' (so Hitop. 181), and so naturally used for a mountain peak; comp. 'Wetterhorn,' 'Schreckhorn,' &c. It is difficult to separate it from *gras*, a head (xxiv 17), which must be identical in form with *κέρας*, 'horn': but it seems to mean 'that which goes or is found on the head,' and so the meaning 'horn' belonging to the simple Greek word is perplexing. Curtius suggests (no. 50) that **karas* meant at first 'something hard,' from which the meanings 'horn' and 'head' came separately in the separate languages. **ucchrītaiḥ** from *ud* + *çrta*, p. p. of $\sqrt{\text{çr}}$, see v 15 note. Observe the use of the sociative here. it is very natural, and just like our own use, 'with its peaks': it gives the origin of the Latin abl. of description: '*mons multis culminibus*' might be accurately called a sociative ablative, parallel to the instrumental uses which the ablative also took in Latin. So too '*vir magno corpore*,' '*puella minimo naso*' are sociatives, and, I think, peculiar Latin developments of the case. The same use occurs xii 53, xvi 8 *ripen' āprati-mena*, xix 11 *daçabhir āvartaiḥ*: we had the case used of a person (or rather 'army'—*balaiḥ*) at ii 11; again at xxvi 2, 34. For the case generally see vi 2 note.

virājadbhīr, v 3 note. **divi-sprigbhīr**; for $\sqrt{\text{sprig}}$ see note on *upasparya*, vii 3. Observe that *divi* is used in the locative in the compound not the base 'div': comp. *divas-pati*, and see page 6. The special reason is the unfitness of *r* to combine with the following letter.

naikavarṇair, 'not of one colour,' i.e. of many, a *μείωσις* well known in Greek: comp. xii 109.

38. **nānā-dhātu**, xii 6. **upala**, 'a stone,' doubtless here 'precious stone' (Bopp compares 'opal')—but not necessarily so: at Manu xi 167 it is joined with iron and brass (ayaḥ-kāṁsy'-opalānām) while 'gems' (maṇi) occurs in the same line. It occurs (Ak. i 14.

ketu-bhūtam, 'up-rising like a banner of (or 'above') this mighty forest.' Ketu is from * $\sqrt{\text{kit}}$ the older form of $\sqrt{\text{cit}}$ (v. 2), in the sense of that which makes itself visible or recognisable. In the Veda, Agni is the 'ketu' of the sacrifice, the smoke of which rises as a banner to heaven: see Grassmann, s.v. For **bhūta** at the end of a compound comp. ratna-bhūtam, ii 23, cihna-bhūta, xvii 7: in all these the participle is quite redundant. But it is wanted in hāhā-bhūtam, xvii 31: also in prāñjahṛ bhūtvā, v 16: and perhaps çvo-bhūte, 'tomorrow,' xviii 25.

39. **mātan-ga**, 'elephant,' i.e. matta + an-ga: comp. maula, xiii 7, an: i 25 note.

patatṛibhīr, 'birds,' i.e. patatra + m: patatra = $\pi\acute{\epsilon}\rho\omicron\nu$ from $\sqrt{\text{pat}}$, i 22.

samantād, 'altogether': the ablative (like sāksāt, i 4 note) of samanta, a B.V., 'having the ends together.' **anunāditam**, xii 1 note.

40. **supuṣṭair**, 'with fair flowers.' Puṣpa is from $\sqrt{\text{pus}}$, to 'nourish,' 'support,' a Sanskrit secondary of the common root **pu**, whence putra, puer, $\pi\omega\lambda\omicron\varsigma$, foal: Curt. no. 387. Comp. also xii 37, note on punya.

41. **çikharaīs**, 'peaks,' see note on çikhā, xi 36.

tāvat, 'so much,' and no more: often so used without any correlative yāvat. We may compare the use of the Greek οὗτως, and our colloquial 'just.' Tāvat = $\tau\acute{\epsilon}\omega\varsigma$, all the phonetic change being on the side of the Greek, where *v* falls out, final *t* passes into *s*, and there is compensatory change of the length of the vowels: comp. $\lambda\acute{\epsilon}\omega\varsigma$ for $\lambda\alpha\acute{\omicron}\varsigma$. Similarly yāvat = $\xi\omega\varsigma$, Homeric $\epsilon\acute{\iota}\omega\varsigma$ (or rather $\eta\acute{\iota}\omega\varsigma$), which is nearer.

pricchāmī...prati, see note on ii 7.

42. **divya-darçana**, 'of divine aspect': darçana from $\sqrt{\text{drç}}$, i 13.

çaraṇya, adjective formed from çaraṇa, 'refuge' (see v 15), but without the usual vṛddhi of the first syllable.

43. 'I approach and bow down to thee: **praṇame**, middle pres. of pra + $\sqrt{\text{nam}}$, whence namas, 'reverence,' see iv 1 note. **abhigamya**, note the form with *m*, which is equally admissible with that in *t* (abhigatya).

snuṣām, 'daughter-in-law,' shortened from *sunu-sā*, 'belonging to a son': which is probably the Indo-European form, *sunu* being preserved in Sanskrit (*sīnu*), Gothic and Lithuanian. The root is *su*, xi 30 note. The agreement of the derivative in the different languages is remarkable: *νός* (orig. *συνός*), *nurus*, Slav. *snūca*, Germ. *Schur*. See Curt. no. 144, comp. no. 605.

44. **mahārathaḥ**, ii 11 note. **kṣīti-patis**, ii 20 note.

caturvarṇyasya, &c., 'protector of the four castes' (see i 4 note): the word is not used as an adjective, but rather as a sort of collective noun.

45. **rājasuya**, 'a royal sacrifice,' often joined as here with the *ayamedha* (e.g. Indr. i 15). It does not appear that 'suya' can be a separate word meaning sacrifice from $\sqrt{\text{su}}$ mentioned just above: though it might be derived from the Vedic $\sqrt{\text{su}}$ to 'produce,' 'make' (with which the other is ultimately identical): but no such word seems to occur. Benfey divides the word *rājasu-ya*.

āhartā, xi 29 note.

añcita, ii 18 note.

46. **anaśuyaka**, 'not a scorner,' formed from $\sqrt{\text{asūya}}$, 'to curse,' which is apparently a denominative from *asu*, breath, see xi 38: it occurs again 117 and xiv 17 *asuyayitvā*, perhaps 'having made cursed,' i.e. punished.

47. **goptā**, nom. of *goptrī* (again at 179), from $\sqrt{\text{gup}}$, to 'protect,' p. *p. gupta*, xvii 22. Its present base is *gopāya*, xviii 8 (or *gopaya*), and it may therefore be plausibly regarded as a denominative verb formed from *gopa*, a cow-herd, from *PA*, whence *pascor*, *pabulum*, *Pales*, *Hār* (i.e. *Háor* the shepherd), Curt. no. 350.

48. **ṣvaṣuro**, 'father-in-law' (xxx 2), identical with *ἐκρός*, *socer*-(us), Germ. *Schwieger*, Sl. *svetrū*, Lith. *szėszuras* (Curt. no. 20)—another most remarkable instance of the persistency of terms of relationship. Sanskrit alone varies from the other languages by its initial *ṣ* instead of *s*: as there is no apparent derivation to be gained by the change, we must suppose that it is due to the assimilating effect of the following *ṣ*. The derivation is doubtless *sva* + *kura* (see note on *çura*, i 3), 'own master,' a complimentary term, like French *beau-père*.

grihitanāmā, app. 'who has received (rightly) his name,' i.e. rightly called *Vīrasena*, 'with a host of heroes.' *Grihita* is p. p. of $\sqrt{\text{grāh}}$, i 19. **vikhyāto**, see initial note on the term 'Nalopākhyāna.' **sma ha** seem fearfully out of place: 'sma' however as we

saw (i 12) turns a present verb into a past, and 'ha' (viii 8) was generally found with a perfect: past tense is required here, as Virasena is presumably dead: but there is no verb in the sentence: perhaps 'sma ha' indicate a missing 'āsīt': compare ha with amuṣāsti, next line.

49. **parākramah**, i 5 note. **krama-prāptam**, 'obtained (or 'arrived') in due course,' see note on i 11. Krama is properly 'a step,' from $\sqrt{\text{kram}}$ (ix 6 note), then like 'gradus' it gets the meaning 'order': so kramena, 'in order,' xvi 31. **samanuṣāsti**, iii 21 note.
50. **ari-hā**, 'foe-slayer,' vii 10 note: like mṛjīt' ari-gaṇa, above 47.

ṣyāmah, 'dark,' used of Damayanti, xvi 10, xvii 6, xviii 11: probably connected with κίανος, Curt. Cl. E. Vol. II p. 164 (Eng. tr.). Hesychius' Gloss. κοῤαμα· μελαρ(α), Λάκκορες is helpful. Darkness of skin seems a strange reason of compliment in a country where the highest caste (varṇa) was marked by the lightest colour: but it may be 'clear-skinned,' like the Theokritean μελίχλωπος and the Ovidian 'flavus.'

Punya-çlokaḥ, 'told of in sacred verse,' acc. to Burnouf, a title commonly given to Nala, but not confined to him. Benfey and the P. W. translate it 'well-famed,' apparently following the Ved. meaning of çloka, 'praise': which is probably connected with $\sqrt{\text{çru}}$, the *l* appearing as in κλέος, &c. Çloka is the regular term for the epic verse of 32 syllables, which we have before us in the 'Nala.'

vāgmi, 'eloquent,' from $\sqrt{\text{vac}}$, i 32.

soma-po, 'soma-drinker.' The juice of the soma (afterwards a name of the moon, as at xii 82) was drunk at sacrifices: hence a soma drinker is a pious man. The soma is the *Asclepias acida*, the juice of which can be fermented. "Its exhilarating qualities were grateful to the priests, and the Gods were represented as being equally fond of it." Dowson, s. v. But the most surprising thing is the position of this plant in the Vedic hymns. "It was raised to the position of a deity and represented to be primeval, all-powerful, healing all diseases, bestower of riches, lord of other Gods, and even identical with the Supreme Being," ib. "The high antiquity of this cultus is attested by the reference to it found in the Persian Avesta; it seems however to have received a new impulse on Indian territory," Whitney. In later times it passed away altogether. For a fuller account, see Dr Muir, 'Sk. Texts,' v 258, &c. He well compares the Euripidean rationale of the worship of Dionysus, esp. Bacchae 298 &c.

μάντις δ' ὁ δαίμων ὅδε· τὸ γὰρ βακχεύσιμον
καὶ τὸ μανιῶδες μαντικὴν πολλὴν ἔχει,
ὅταν γὰρ ὁ θεὸς εἰς τὸ σῶμ' ἔλθῃ πολὺς,
λέγειν τὸ μέλλον τοὺς μεμνηνότες ποιῇ.

The effect on health of soma-drinking is not stated: the exhilarating effect being alone dwelt upon. It is mentioned with commendation in Manu, where the use of spirituous liquors is strictly forbidden.

agnimān, 'having the consecrated fire alight' for proper sacrifices, such as the Āśvadhya, Manu iii 122.

51. **yaṣṭā**, i. e. $\sqrt{yaj} + \text{tri}$; as **yoddhā** is $\sqrt{yudh} + \text{tri}$. **samyak**, viii 13 note.

praçāsītā, 'a ruler,' from $\sqrt{çās}$.

52. **hinām**, v 21 note. **vyasana**, vii 13 note.

53. **kham ullikhabdhir**, 'touching the sky,' from $ud + \sqrt{likh}$ 'to scratch': perhaps therefore 'cutting the sky' would more nearly represent the idea. The root seems specially Sanskrit: from it come **lekha** 'a letter,' **ekla** 'a painter,' &c. It has nothing to do with \sqrt{lih} , orig. **LIQH**, whence **λείω**, **ligurio**, **lick**, &c. **kha** has occurred before in **kha-ga**, &c.; the primary meaning is 'hollow,' hence Manu xi 120, **kham sanniveçayet khesu**, 'let him enclose the ether in the cavities of his body' (nose, ears, &c.)—a striking passage in which all nature, material and immaterial, is regarded as existing only in the divine spirit, **Atman**. Curtius (Cl. E. Vol. II p. 114, Eng. tr.) allows a Sanskrit hardening of original *gh* into *kh*, whereby **kha** is brought into connection with **χῆος**, and with $\sqrt{hā}$ from orig. **ghā**, see ix 14 note. Generally words with *kh* in Sanskrit must be carefully separated from apparent congeners which shew *χ* in Greek.

çrin-ga-çatair, xii 37 note, where the sociative use of these words was pointed out. It would however be possible to take them instrumentally, the peaks being looked upon as a sort of instrument of vision to the mountain.

54. **gajendravikramo**, 'with the prowess of the king of the elephants': for **indra** see i 2 note. **Vikrama** is used in the same sense as **parākrama**: comp. **vikrānta** = 'brave,' 'a hero,' here and 56. For the passive participle in this active sense, see notes on ii 21 and i 11.

dirgha-bāhur, 'long-armed': **dirgha** must be weakened from

* **dārgha** which = **δοαρχός**, where the *iota* is auxiliary: Curt. no. 167.

Bāhu is certainly the same as $\pi\eta\chi\upsilon$, Curt. no. 176: both languages are irregular here as the Indo-Eur. word began with *bh*.

amarśaṇa, 'vehement,' see vii 13 note.

55. **vihvalām**, xi 14 note.

56. Here she breaks off her address to the mountain, which 'pathetic though somewhat tedious; and appeals to Nala himself.

satyasandha, 'faithful to thy promise': sandha is from sam + $\sqrt{dhā}$. Again at 79.

57. **ātmanām ātmanā**, vi 12.

kadā, &c. 'When shall I hear that pleasant deep voice of the king, like to the sound of the storm-cloud, that voice like nectar?' **snigdha** is p. p. of \sqrt{snih} , 'to be damp' or 'oily,' whence sneha 'love,' Hit. 306, but also 'oil': from the same root came *rīḥa* and our 'snow,' see Curt. no. 440. Snigdha may get its meaning either from the literal sense (we speak of an 'oily tone') or from the derived sense of 'love,' comp. Latin amoenus. **gambhira**, 'deep,' also spelt **gabhira**, is from $\sqrt{gāh}$ to dip, orig. GABH, whence *βαθύς* &c., by labialism, Curt. no. 635. It is applied at xxi 4 to the sound of Nala's chariot, 'yathā meghasya nadato gambhiraṃ jalad'āgame, 'as the sound of a cloud deeply roaring at the coming of the rains.'

svana = sonus, just as sopor is from \sqrt{svap} . But there is no need to attach $\phi\omega\nu\eta$ here (as Bopp did) for original * $\sigma\phi\omega\nu\eta$ by a change like that of $\sigma\phi\epsilon$ from sva: it can be more simply connected with *φάρις*, *φῆ-μη* &c.

58. **vispaṣṭām**, 'clear.' Benfey and the P. W. make it the p. p. of \sqrt{spac} 'to see' in the sense of 'evident': the transition from sight to sound is the reverse of that of our own word and of Lat. 'clarus.'

59. **āmnāya-sārīṇim**, 'containing the essence of the Vedas,' i.e. as sweet to me: **āmnāya** (from ā + $\sqrt{mnā}$ = "sacred tradition: the Vedas in the aggregate," Dowson. **sāra** is the strength or essence of anything. At xxiv 16 Damayanti's eyes are called *kṛṣṇasāra*, either 'intensely black' or 'with black pupils.' At (ḥak. i 10 arrows are called *vajrasāra*, i.e. having the properties of the thunderbolt, hardness, force, &c. At Hit. 1292 *antalsāra* 'treasure.'

ṛiddhām, x 2 note.

'Comfort ye me in my terror, O king, lover of duty.' Perhaps the mountain is still present to her mind as well as the king, and hence the plural *āgvasayata*. Or it may be simpler to take it as a plural of respect. **vatsala**, 'fond' (adj.), and 'fondness' (subst.) is a problem. It is commonly connected with *vatsa*, 'a calf' (*vitulus* and

ἱραλός): the *s* makes it impossible to add *vatsala* to the last two words, as well as the difficulty of meaning. Comp. *dvijāti-jana-vatsala*, xii 78. *Vātsalya* 'fondness,' 'tenderness,' Hit. 281.

60. **uttarām**, 'higher,' 'superior,' and with secondary meaning 'northern.'

61. **ahorātrān**, 'nights and days,' a Dvandva. *Aha* stands in compounds for *ahan*, and also in inflection before the consonantal terminations. Sometimes we find *ahar* as *aharahāḥ*, 'day by day.' See M. M. Gr. §§ 196-8. **tāpasa**, 'an ascetic,' x 19 note. **atulam**, 'unequalled,' xxiv 38, see iv 6 note.

divya-kānana-darṣanam, 'with the look of a heavenly grove,' comp. *divya-darṣana*, xii 12.

62. 'Made glorious by ascetics equal to *Vasishṭha*, *Bṛighu*, and *Atri*—three of the ten *Prajāpatis* or progenitors of the human race, given in *Manu* i 35. *Atri* also appears at a later time as one of the seven *Ṛishis*, and as the head of the *Lunar* race, for which see *Dowson* s. v. *Chandra-vaṇṣa*. *Bṛighu* is the son of *Manu* (i 59), and is appointed by him to promulgate his laws to the assembled *Ṛishis*. *Vasishṭha* is a great Vedic *Ṛishi*, and the author of many of the hymns. He is best known by the stories of his warfare with the great *Kṣatriya* *Vijyāmītra*: see *Dowson*.

saṃyatāhārair, 'taking limited food': notes on i 4, and xi 29:

ṣauca, vi 10 note.

63. 'Living on water, living on air, furthermore having leaves as their food.' **parṇa** (xx 9) is a wing in Vedic, but also the leaves of the trees regarded as their feathers. *Grassmann* compares *Lith. sparna* s, and so connects the word with *spar*, *Curt* no. 389. The *Vānaprastha*, or *Brāhman* in the third period of life (see note on ix 22) is allowed by *Manu* something more than this: at vi 5 he may have 'many sorts of pure food, green herbs, roots, and fruit' (*śāka-mūla-phala*): but it would seem that special limitations might be practised by each ascetic: and onions, mushrooms, and other nice things are forbidden. But as these hermits are specially 'striving to see the way to *Svarga*' or *Indra's* heaven, they require further bodily mortification.

mahābhāgaḥ, x 11 note. **mārga**, 'a path,' xiii 10, &c.—from *mry*, v 5: hence the verb *mārg* (1 cl. and 10), 'to seek,' at 125, xiii 62.

64. 'Clothed in bark and goat-skins'; compare *Manu* vi 6, *vasita carma ciray va*, 'let him be clad in a skin or in bark.' **ajina**,

comp. αἰγίς: the αἰ being due to epenthesis from orig. ag-1, from √ag, Curt. no. 120.

adhy-uṣitam, p. p. of adhi + √vas, 'to dwell,' ii 12.

āçrama-maṇḍalam, 'the circle of the hermitage': for āçrama, see ix 22. **maṇḍala** is used here, as in sārtha-maṇḍala, xiii 15 (like takḥ ii 28, deça v 27, taça, and other words) at the end of a compound with the general sense of extension: as we talk of a 'circle of acquaintances' or 'a sphere of usefulness,' without any exact limitation to those figures. Compare āçrama-padam (πεῖðor) *infra* 67. It is akin to √mand, xvi 10, 'to adorn,' and maṇḍa, 'an ornament,' which may come from the Vedic √mand, 'to rejoice,' 'delight,' with suffix -tra; and this would explain the cerebral. If 'mundus' (as Bopp has it) be akin to maṇḍa, it must come direct from √mand with suffix -o.

65. **juṣtam**, 'frequented by,' p. p. of √jus, 'to enjoy,' 'frequent.' It is from gus (whence γεύομαι, gustus, choose, Curt. G. E. no. 131. It has a further sense (like Lat. colo) 'to observe,' 'follow,' so in Bh. Gītā ii 2, anāryajuṣṭa, 'not followed by the good': and the causal juṣaya, ib. iii 26, has the same meaning—juṣayet sva-kārmāṇi vidvān, 'let the wise man carry out his own works.'

çākhā-mṛiga, is a 'branch animal,' or monkey. Çākhā occurs xx 11, also praçāklukā. çākhm = a tree, Çak. i 15.

66. **sukeçi**, 'fair-haired,' v 6 note.

sukucā, 'with fair bosom': kucā is from √kuc, 'to bend' or 'curve.' **dvija**, xii 7 note.

supraṭiṣṭhā, 'famous': from praṭi-ṣṭhā which means firstly 'firm-standing,' then 'accomplishment' (Çak. iii 73), 'fame.' Compare praṭiṣṭhita, 'famed,' xxii 22. Our phrase 'of good position' is somewhat similar.

svasitāyatalocanā, 'with black long eyes.' a-sita, 'not white': so asṭakeçāntā, 'black-haired,' xvi 21.

67. **yoṣid-ratnam**, 'the pearl of women,' a T. P., or perhaps more accurately a 'K. D. comparativum,' like nara-çārdūla, 'a woman who is in all respects a pearl.' Comp. ii 23 ratna-bhūtaṇi lokasya: and for yoṣit ii 21. **tapasvini**, x 19 note.

68. 'After saluting (causal of abhi + √vad, with same sense, and at xxv 2) the hermits she stood bowed down by modesty; and "welcome to thee," thus was she addressed by all those hermits.'

ava-nata, p. p. of √nam, iv 1 note. **vinaya**, from vi + √ni, 'to lead' (see note on ānaya, viii 5), and so 'to train,' 'educate':

compare the similar Latin 'e-duco'; p. p. *vinita*, 'modest,' xxvi 30. *Niti* is conduct specially of a king, 'statemanship,' in which sense it constantly occurs in the *Hitopadeṣa*. *Pra-naya* (from the same root) = 'affection,' iv 2, as we speak of 'a leaning towards' a person. **svāgatam**, i.e. *su + āgatam*, is used as a single word like our 'welcome.' So *svāgaten* 'ārcitas', 'honoured with a welcome,' *Indr.* 4. 5. **proktā**, i.e. *pra + uktā*.

69. **āsyatām**, i 11 note, 'let it be sat' (by thee). This use of the passive imperative for a request is exceedingly common in Sanskrit: comp. e.g. *viśrāmyatām*, 'let rest be taken,' xxi 27. So a story is commonly introduced by *śrūyatām*, 'let it be heard,' e.g. *Manu* i 4; and constantly in the *Hitopadeṣa*.

karavāmahaī, comp. iv 1 'kuṁ karavāṁi te.'

70. 'Is there success (*kuṣalam*, viii 14 note) in your austerities here, your sacrificial fires, your duties, your beasts and birds, O blameless holy men, in your special duties and in your conduct?' unless we may take *svadharmācaraṇeṣu* not as a *Dvandva*, but as a T. P. 'in the performance of the special duties' (i.e. of the *Vānaprastha*): *ācaraṇa*, however, seems to have the same meaning as *ācāra*, see xii 26 note. *Kuṣalam* (viii 1 note) is the word to be introduced in the address to a *Brāhman*: so *Manu* ii 27,

*Brāhmaṇaṁ kuṣalam pricchet, Kṣatrabandhuna anāmayaṁ,
Vaiśyaṁ kṣemaṁ, samāgatya, Ādram ārogyam eva ca,*

i.e. 'on meeting him, let him ask a *Brāhman*, if his devotion prospers; a *Kṣatriya*-person, if he is unhurt; a *Vaiśya*, if his wealth is secure: a *Ādram*, if he enjoys good health,' using the proper term in each case. *Indra* however (at ii 15) asked *Nārada* after both his *kuṣala* and his *anāmaya*. Further nice proprieties to be observed in addressing different people will be found in *Manu* ii 117--139. **bhagavatām**, 'the worshipful ones,' is the subjective genitive with *tapasī*, &c., being used like *bhavat* as a respectful substitute for the pronoun of the 2nd person: so at 87.

tapasī, see note on *paraṇṭapa*, x 19.

mṛiga-pakṣīṣu seem to be included in the general belongings of the hermits: they are sacred, as may be seen from the first act of the *Çakuntalā*, where the king *Dushyanta* nearly commits the sacrilege of shooting a deer belonging to a hermitage. The compound can hardly be taken as 'among your beasts and birds,' comp. *deveṣu*, &c. i 13, or xxvi 27 *rājasa*: it would come in awkwardly with the

other locatives in a different sense, and the sociative would also have been more naturally used.

71. **sarvatra**, comp. ii 16, āvayoh kuçalam sarvatra gatam. The supernatural effect of their religious self-mortification extends to all around them. Compare note on ātman, x 29: the soul is not confined to its own body.

73. **vismayo**, ii 29 note.

samāçvasihī, 2 sing. imperat. of sam + ā + √çvas, which inserts *z* irregularly before all the consonantal terminations except *y*: M. W. Gr. § 326. Comp. rodmi, vi 11.

mā çucah, 'grieve not': iii 9 note. Çuc-am, çuc-as, &c. is the simpler aorist form (without the augment when used with mā), corresponding to the 2nd aorist in Greek, wherein the terminations are attached at once to the unmodified root. There is likewise a fuller form with inserted *s*, corresponding so far to the 1st aorist in Greek. Lastly there is a reduplicated aorist, e.g. adudravam 'I ran,' corresponding to ἤγαγον and the numerous epic forms. See Schleicher, 'Compendium,' §§ 289 and 292. With this full verb system it might have been expected that Sanskrit would have exhibited the same nice tense-distinctions as the Greek does. But the genius of the language did not lie in this direction: consequently the aorist (which is common in Vedic and is used there in the proper aorist sense, see Delbrück's 'Altindische Tempuslehre') gradually dropped out of the language, and in the Epic is not often found except in this special connection with *mā*. We have prādāt xliii 21, abhūt i 17, v 9, açakat xxi 30.

In Vedic Sanskrit we find constructions which remind us more of the classical languages. Thus the conjunctive—not the indicative—of the aorist is most commonly found, e.g. mā bhuv-a-t, rather than mā bhūt. So R̥gv. i. 25. 12, sa no...ādityaḥ supathā karat, 'may the son of Aditi make our paths straight,' where karat is the conj. of the aorist, or simplest form, of √kri. (Yet even in Vedic the indicative (minus the augment) is found, e.g. i 38. 5, mā vo...jaritā bhūd ajoyaḥ, 'never shall your praiser be unwelcome': so M. Müller, Vol. I. p. 65.) We find also the optative aorist (also called the 'benedictive,' see xvii 36 note), e.g. 7. 59. 2, mṛtyor muksiya mā 'mṛitāt, 'may I be freed from death not from immortality.'

In later Sanskrit we find the optative with mā, e.g. Mahābh. i 6003 mā çabdaḥ sukhasuptānām bhṛtṛiṇām me bhavet: compare Latin 'ne sit' (for siet). Also (as already said) we have the aorist

without the augment. Whether this was from a recollection of the unaugmented conjunctive, or whether the augment was absorbed into the long vowel of mā, cannot be told.

utāho, 'or' - uta (see ii 25) + āho *ib.*, a doubtful word meaning 'or' at xxi 31. It occurs again, 120, and xix 29, with svid, where see note. The sandhi here is irregular: after indeclinable words like āho, a following ā ought not to be dropped. M. M. Gr. § 47.

75. **viprā**, 'Brahmans' but only in a secondary sense. It means in Vedic 'one inspired,' 'a singer,' from √vip 'to quiver,'—then 'wise,' as applied to Gods. Hence it passed into its later sense.

76. **vistareṇa**, 'at length,' xii 17.

abhidhāsyāmi, 'I will tell,' abhi + √dhā.

78. **saṃgrāmaṃjit**, 'victor in the battle,' a loc. T. P. Saṃgrāma (xiv 19) is from sam + √grah: for jit, see vii 5.

devatābhyarcanaṃparo, 'devoted to the worshipping of the Gods,' see note on emtāpara ii 2: and for arcana see ii 15 note.

dvi-jāti, a B.V. with the same meaning as dvija, 'twice born,' esp. a Brahman, see note on xii 7. So ekajāti is applied to a man of the 4th class, Manu x 1.

jana is redundant, 'the Brahman folk,' like sakhi-jana ii 5.

79. **vaṃçasya**, 'of the stock of Nṣadha': it means first (and in the Veda) 'a bamboo', then it means 'race,' 'lineage,' by the same metaphor as our own: xxvi 9, vaṃçabhogyam riṣyam: 'hereditary kingdom.'

astra, 'a weapon,' from √as 'to throw,'—a root which is rare in Sk. and hardly found in other languages: sam-asta occurs xvi 12, viṇy as-ya, xxiv 15, and san-ny-āsa, xxv 5. It supplies the worst derivation for *āstrīp* as though that word meant 'the thrower' of light.

80. **daivata**, formed in the common way (by Vṛddhi and suffix -a) from devatā in the derived sense 'a God' (not 'godhead' which is the first meaning): this also means 'a God.'

81. **viçālākṣaḥ**, 'with large eyes.' **viçāla** (of uncertain origin) is 'large'; then 'illustrious,' so Hit. 88, viçalakulasambhava is 'one who is born of an illustrious family.' At xvi 9 we have viçālākṣi applied to Damayanti.

pūrṇendu-vadano, 'with face like the full moon,' see xi 32 note. **indu**, 'the moon,' occurs xvii 7. In the Veda the word is used of the soma-drops.

mukhyānām, 'chief,' see iv 1: note that it stands second in the compound, like pūrva (i 29 note) and antara.

paraḡah, 'one who goes to the "para" or opposite bank,' xvi 22: and so in the secondary sense 'bringing to an end,' 'reading,' 'studying': again at xiii 11. Curtius classes it with *πέρα*, and *περαίνω*, (no. 357); at no. 356 he takes the cognate group *πόρος*, *porta*, *exporior*, *fare*. All are from *PAR* 'to carry over' (Sk. *pri*, 3 and 10), distinct in sense from *PAR* to fill (i 18), Sanskrit *pri* (9). Another *pri* (6 cl. middle, *priye*), 'to be active,' is closely akin to *πέρνημι*, *πρίαμαι*, &c., Curt. no. 358: *para* (for *parṇa*) belongs to this group.

82. **sapatna**, 'an enemy.' A further form—*sapatni* (fem.)—is Vedic: and Grassmann regards the masc. form as derived from the feminine, which expressed the hostility of rival wives (*patni* = wife xii 114).

ravi, 'the sun,' Hit. 556, &c. **soma**, xii 50 note. The whole compound is elliptical, *prabhā* being required after *soma* to make up the logical form: comp. the Greek *χαῖται Χαρίτεσσιν ὁμοῖαι*.

- **nikṛiti-prajñair**, 'having knowledge of dishonesty,'—a somewhat peculiar force of *ni* in composition.

anāryair, 'ignoble': a term first applied to the original Indian peoples—the *Dasyus*, &c.—who were driven to the hills by the invading *Aryas*—(a name which occurs often in the Vedic hymns): see 'Ind. Wisdom,' p. 313. It is commonly derived from *√ar* 'to plough': which seems to me improbable: 'ploughers' is not a title which an early people would be likely to apply to themselves as a mark of honour. The root is more probably *AR* 'to fit' (whence *ἀρετή* and *ἀρεῖων*), from which the meaning 'suitable,' 'good,' flows naturally, and is parallel to the Roman '*boni*,' and Greek *εὐθλοί*.

akṛitātmabhīḥ, 'with intellect unimproved.' Thus in *Manu* vi 18, the study of the omnipresent spirit (the *antarātman*) is said to be hard for the *akṛitātmanah*. *Akṛita*, in the sense 'unworked,' is applied to a field, *Manu* x 114.

83. **āhūya**, 'having called upon (challenged) him,' to be taken with the instrumentals preceding: see notes on viii 23 and i 22. For the verb see v 1.

parāyaṇaḥ, used like *para* at the end of a compound, ii 2 note. So xxiii 1, *ṣoka-pariṣyāṇa*.

devane kuṣalair, viii 1 and 4 notes.

jihmair, 'crooked' (here morally): in *Veda* 'oblique.'

84. **avagacchadvam**, from *ava* + *√gam*, 'to come down upon,' and so 'to know.'

darçana-lālasām, 'with eager desire for the sight.' **lālasa** is formed by reduplication from $\sqrt{\text{las}}$, 'to play,' orig. **LAS** (with a secondary Sanskrit **laṣ** 'to desire'), whence $\lambda\epsilon\lambda\alpha\lambda\omicron\mu\alpha\iota$, lascivus, lust. The same form occurs xii 121, xiii 1.

86. **raṇa-viçārada**, 'skilled in the fight.' As **raṇa** also means noise, we might seem to have here a parallel to the Homeric $\beta\omicron\eta\eta\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$. But the Vedic meaning of the word is 'delight' and $\sqrt{\text{raṇ}}$ (or **ran**) is 'to take pleasure'—doubtless akin to $\sqrt{\text{ram}}$: so that 'delight of battle,' has been the transition, and $\chi\acute{\alpha}\rho\mu\eta$ is the Greek equivalent— in sense only.

viçārada, 'wise,' 'skilful,' xx 26 *san-khyāne viçāradam*: the derivation is not clear.

kṛitāstram, 'skilled in weapons': 'astram kṛi' is 'to practise the use of arms.'

87. **bhavet**, for the optative see i 30 note.

88. **yat-kṛite**, 'for whose sake,' ix 19 note. The antecedent to **yat** is **Nalam** in the next line.

bhriçā-dāruṇam, see v 12 note.

89. 'If in some (few) days and nights I shall not see king **Nala**, I will join myself to happiness by loosing myself from this body.' **ahorātrair**, for the instrumental see note on *divā* (ii 4): for the *Dvandva*, xii 61. **Damayanti** neglects the contingency of being born again: at all events she will be one step nearer to final happiness, by getting rid of this present life.

dehasya, 'body,' xvi 18, from $\sqrt{\text{dāh}}$, v 11 note. The primary sense would seem to be 'something moulded' (comp. the use of Latin *fungo*) to receive the soul: which is often called 'dehm' 'the embodied,' e.g. *Bh. Gītā*, ii 22.

90. 'What good to me is life, apart from the king of men?'—a very idiomatic use of the instrumental, parallel to Latin *opus* with the ablative, 'what work is there to be done by means of life?' (Comp. *Bhag. Gītā* iii 18 *nauva tasya kṛtenārtho nākṛiteneha kaçcana*: literally 'there is not of him any concern whatsoever (or 'business') with a thing done or undone here'; i.e. all things earthly are indifferent to the man who manages life rightly. For **artha** see note on iii 7. Very often the instrumental can be used alone, without any other noun—e.g. *Hit.* 169 *nirujah...kum auṣadāḥ*? 'what has a healthy man to do with medicines?': here we must assume an ellipse, unless we prefer to take *auṣadāḥ* as sociative: as we might say in Latin 'quid tibi est mecum?')

ṛite, iv 26 &c., is the locative of ṛita (see xxi 13 note) p. p. of √ṛ, see iv 7.

92. **udarkas**, 'thy coming time,' so udarke 'in the future,' xvi 26. It means first 'breaking up' or 'forth' (Vedic, of wind and song) from *ark, whence √arc and √ṛe 'to stream forth': with further meanings, for which see note on ii 15: hence also arka 'the sun' xvi 16.

kṣīpram, 'quickly' from √kṣip, 'to put into quick motion,' and so 'to throw,' iii 13 note. It can hardly be the Greek *κρατύνος* as Bopp suggests: that is for *κραπ-νω-s*, and of the same family as *καρπ-άλιμος*, our 'leap,' and Lat. *carpo* in the phrase 'carpere viam.'

drakṣyaśi, 2 fut. of √dṛṣ, the *ṣ* passing into orig. *k* before *s*, M. M. Gr. § 125.

93. **ripu-nīpātinam**, 'him who makes his foes to fall.' **ripu** is formed by suffix *u* from Vedic √rip 'to smear,' and varies only by having *r* for *l* from *lip*, whence *λίπος*, *λιπαρός*, *ἀλείφω*, &c., ('urt no. 340. Hence the Vedic meaning of *ripu* is 'a deceiver,' by a very common metaphor: in Plautus we have *fuci et fallaciae*, or *sublinere alicui* &c.; and Curtius quotes from this very root *λιμφεύειν*, *ἀπατᾶν*, Hesych., and compares Germ. 'anschlueren.'

vigatajvara, 'his fever past away': comp. Macbeth's phrase 'after life's fitful fever he sleeps well.' **jvara** comes from √jvar which is the same as √jal already discussed at xi 35, but while that means 'to blaze,' this is limited to the sense of 'fever,' 'sickness,' and 'pain.' Again at xx 39, xxiv 53.

94. **sarvapäpabhyah**, viii 3 note. **praçāsataṁ**, 'ruling this city,' iii 21 note. **bhūyah**, viii 14 note.

95. 'The causes of fear in them that hate him.' **dviṣatām**, pres. part. of √dviṣ (ix 9 note) used for a subst., like *amans* and a few others in Latin. Here the Sanskrit and Latin alike miss the Greek article.

kalyāṇābhījanam, 'of noble race': xvi 26 *tulyābhījana*. The identical *ἐπί-γορο-s* has a different sense.

96. **mahīṣim**, i 7 note.

antarhitāḥ, 'disappeared,' p. p. of *antar* + √dhā; there is no Latin *interdo; but inter-co 'to disappear,' 'perish utterly,' is the corresponding passive. The first *a* of *antarhitāḥ* coalesces irregularly with the final of *tāpasā* (for *tāpasās*).

sāgnihotrāçramās, 'with their fires and hermitages'—a B. V. compound. *Agni-hotra* is primarily the oblation (*hotra*) to the consecrated fire, so 'agnihotraṁ...juhuyāt,' *Manu* iv 25. then the sacred

fire itself, as v 127, *striṃ dvijātīḥ pūrva-mārmṇim dāhayed agniho-*
treṇa, 'let the twice-born consume with sacred fire the wife who pre-
deceases him.'

97. **āçcaryam**, 'a wonder,' from *ā* + *ç*/car with euphonic ç, i.e. 'a
thing to be gone to,' and *āçcaryavat*, Bh. G. ii 29. Again xxiii 14.
98. **ko 'yaṃ vidhir**, "What hath been this wondrous chance."
Dean Milman. *Vidhi* 'ereigniss' (event) P. W. See note iv 17.
99. **nagā**, 'non-goers,' here (and apparently 109) 'trees'; elsewhere
naga is a mountain (xiii 9) like *acala*. *Agama* (xii 103) has the same
history.
100. **dhyātvā**, ind. part. of *√dhyai* orig. *dhyā* (whence this form and
others before terminations beginning with *t* or *s*). See note on
sandhyā vii 3. The perf. *dadhyan* occurs xix 3.
101. **vāṣpasamdigdhayā**, 'indistinct through tears': *digdha* is p. p.
of *√dih*, v 11 note.
açru, 'a tear,' prob. from *√ak* 'to be sharp': the radical idea
being 'pain' as much as if we followed Grassmann's suggestion that
it comes from *DAK*; he compares *ḍāk-pv* and *ḍāk-rā*.
tarum, 'a tree,' prob. from *√tar* in the sense of 'pressing through,'
'forcing up' though it must be admitted that the etymology is a
little strained. It is difficult to separate it from *taruṇa* 'tender' or
that from Latin *teres*—both of which Curtius (no. 239) derives from
√tar in the sense of 'rubbing' (whence *tero*, *τεῖρω*).
102. **pallava**, 'a shoot.' At Hrt. 615 we have *pallava-grāhī paṇḍityam*
'superficial (lit. 'twig-picking') learning.'
āpīḍitam, v 2 note. Benfey however takes it as a derivative of
āpīḍa (next line) 'chapleted.'
103. **vanāntare**, vii 2 note.
āpīḍair, 'chaplets,' from *ā* + *piḍ*, v 2 note. The primary sense
is 'squeezing.'
bhāti, in the primary sense 'shines,' see note on *subhāṣitam*,
viii 4.
parvata-rāt, 'mountain-king': the final *j* has passed into *t*, as
at 31 and 36.
104. Note the obvious play on the name of the tree, the *A-çoka* 'no-
sorrow.' It is further carried on in *vita-çoka* (*vita* - *vi* + *ita*), and
at 107.
- bhayābādham**, 'unannoyed by fear,' see note on *vyādha*, xi 26.
106. **tanu**, 'fine,' 'delicate' (*τάραιος*, *tenuis*, thin) *tanu* or *tanū* is
also used for 'the body': comp. xxvi 32 *tanū-ruh* 'hair' (body-grower).

tvacam, from *tvac*, 'skin'—literally 'covering': there is a Vedic root of the same form.

arditam. See note on vii 17: where the other form *ārta* occurs as in 108.

107. For the final sentence see note on i 21.

110. **kaṇḍarān**, 'caves': Benfey ingeniously suggests that it kam (an older form of kun, see note on *ko-vida* i 1) and *dara* from $\sqrt{\text{dri}}$ 'to burst,' 'split.'

nitambhān - 'slopes' of mountains: generally it = nates.

111. **prakṛiṣṭam**, 'long' from *pra* + $\sqrt{\text{kṛis}}$, vii 14. It *pro-tractus*.
adhvanam, 'a road,' so *adhvan* *kṣama* 'endurance on the road,' xix 12. Bopp's derivation from $\sqrt{\text{at}}$ 'mutato t in dh' is just possible.

sārtham, 'a caravan,' from *sa* + *artha*. **saṃkulam**, see note on *ākula*, iv 18.

112. **uttarantam**, pres. part. of *ud* + *tri*, 'to cross (or 'to get out of') a stream': see ii 30 note.

prasanna, p. p. of *pra* + $\sqrt{\text{sad}}$ i 8 note.

suçāntatoyām, &c. 'a river of very calm water, spread out, covered with canes.' **çānta**, p. p. of $\sqrt{\text{çam}}$, see note on v 22: **toya** is a dubious word: **hradīnim**, comp. vi 13 note.

vetasa, like *vetra*, *itréa*, *vitis* and our 'withy,' comes from vi 'to bind.'

113. **prodghuṣṭam**, see ii 11 note on *ghoṣa*. **krauñca** is a curlew: for *kurara* see xi 20.

cakravāka is the red goose: **kūrma** is a turtle: **grāha**, 'the grasper,' is a shark (Benfey) or an alligator: at xi 21 it was used of a serpent. **jhaṣa** is fish. **pulina** and **dvīpa** both mean 'island'—the second being from *dvī* + *ap* 'water': the first seems to be rather a delta, or sandbank by the side of a river.

115. **unmatta-rûpā**, see viii 1 note.

pāṃçu-dhvasta-çiroruhā, 'having dust scattered on her hair': for *pāṃçu* see x 6: again at xiii 28. **dhvasta** is p. p. of $\sqrt{\text{dhvaṃs}}$ 'to fall to pieces': a simpler Vedic form *dhvas* seems to be used in the sense of being spread out like dust. At xvi 15 we have *vidhvasta-parṇa-kamala* 'a lotus with leaves fallen off': *pari-dhvaṃsa* = 'ruin' x 9, and Hit. 125 *dhvaṃsa-kārm* = 'destroying.' **çiroruhā**, 'head-growing' is a good paraphrase for hair; as *çirodhara* is for the neck.

116. **pradudruvuh**, i 25 note. **pracukruçuh**, see xi 2 note.

117. **sma** here seems certainly to turn this present among past tenses into a perfect sense : i 12 note.
abhyasūyanti, xii 47 note. **dayām**, see note on **dayita**, ii 19.
118. **mṛṣayase** : see x 23 note.
vyathitā, 'disquieted,' p. p. of √vyath 'to tremble,' xxii 23. It is near in form to √vyadh xi 26 : but they are distinct from Vedic time. If **smeha** be for **smas** *īha*, and not for **sma** *īha* (M. W. Glossary) there is a peculiar violation of Sandhi: comp. **sm'** *eti* xvii 35.
120. **sur ān-ganā**, 'a woman of the gods,' i.e. an Apsaras, one of the nymphs of Indra's heaven, comp. xxvi 14 *mām upasthāsyati...divi* (Ākram iv) *āpsarāḥ* : see Dowson, who has abridged Goldstücker's article.
sarvathā, &c., 'in all ways bless us.' **svasti**, i.e. **su** + √**as** + **ti** is properly a feminine noun meaning 'happiness' : but it was used as a greeting (i.e. *svasty astu*) and eventually is used here as though it were an indeclinable word with √**kṛi**.
121. 'That this caravan may by all means go hence speedily in safety, so order matters, lady, that prosperity may be ours,'—a double final clause after *vidhatsya*, for which see v 19 note.
kṣemi, formed from *kṣema* 'safety,' 'happiness,' but apparently in its first meaning 'a quiet abode' from √**kṣi** (for which see ii 20 note); so Grassmann, s. v. Compare note on line 70.
ḡghram, 'quick,' so xv 6, *yena ḡghrāḥ bayā mama bhaveyuh*.
123. **yuva-sthavira-bālās**, 'youths and old men (iv 25) and children'—a *Dvandva*. **yuvan** rejects its final *u* in compounds, like *ṛṇan*, &c. The word is very parallel to Lat. *iuvenis*, which however has a further suffix. The Zend keeps orig. *u* in *yavan*. Curtius (no. 257 note) connects it with √**div**, 'to play,' as Bopp originally did: if so, the Sanskrit and Latin, Gothic and Slavonic forms would come from the secondary *dyu*: and the *d* seems to be lost in all the languages.
125. **mārgāmī**, 'I seek.' See note on **mārga**, xii 63.
aparājitam, 'unconquered,' **a** + **pari** (i 5 note) + √**j**.
126. **amitra-gaṇa sūdana**, comp. xii 33: and for **sūdana**, ii 23.
128. **netā**, see note on **ānaya**, viii 5.
130. 'Maṇibhadra, king of the Yakshas,' is supposed to be Kuvera; but at xiii 22, 23 the two are distinct, for *Vaṇgravaṇa* is a patronymic of Kuvera, son of *Vaṇgrava*. However that may be, the name has apparently the same meaning as 'Ratna-garbha,' another name of the

god of wealth. He appears here and xiii 22 as the protector of travellers.

prasidatu, 'be propitious,' from pra + √sad (i 8 note): the present base is sida, M. W. Gr. § 270, M. M. App. no. 52.

131. **banijah**, 'merchants': it is corrupted from *pañj, and a still simpler form pañ is Vedic, chiefly in the sense of the 'covetous' man, who will not sacrifice to the gods. The root is pañ (whence pañā, vii 8); see xxvi 6, and the p. p. pañta, xxvi 19, 'defeated at play' or (as we say) 'played out.' The root was originally a present base par-ña (hence the cerebral), from orig. PAR, whence *πέρνημι*, *πρίαμαι*. See note on xii 81.

132. **janapadam**, 'district,' so pura-janapade 'pi ca, 'in town and country,' xxvi 33.

lābhāya, 'for the sake of getting.' The √labh is certainly the same as Gr. √λαβ, but it shews an aspirate, which is also seen in *λάφ-υρα* and *εἰληφα*—but these may be special Greek changes. The form lambh is also found, which recalls the Ionic *λάμφομαι*. In different ways the root is perplexing. It is discussed at length by Curtius, Vol. II. pp. 144—6 (Eng. tr.).

Note the dative of the purpose. It occurs again xxvi 12 arjitaṃ vittam pratipāñya: and arthāya is the same (Nalasyārthāya xiii 42, R̥ituparñasya...arthāya, xxiii 10). Comp. also xiii 4 niveśāya mano dadhuh. But it is not nearly so common here as the locative. In Vedic however it is constantly used, especially of nouns which denote some operation, e.g. piti, 'drinking'—Indraṇ somasya pitaye... havāmahe; and the frequently recurring jivase (Latin vivere), and dāvana (—Greek *δοῦναι*) throw valuable light on the origin of the infinitive in those languages, i.e. originally a dative (or locative) expressing the object of an action: so the Homeric *ξυνέγκε μάχεσθαι* (for the fighting) or *βῆ δ' ἰέναι*, 'he strode forth to go': comp. the Horatian 'trudam... portare ventis' (for the carrying). There is a further interesting analogy between the Latin supine, which also represents the object of going ('spectatum veniunt') and the Sanskrit infinitive: here 'motion towards' has been the primary idea. It is noteworthy that in classical Sanskrit, where the locative is used to express the object, it is mainly used with verbs which do not denote motion, such as √krī, √dhā, &c.

CANTO XIII.

2. **kāle bahutithe**, see ix 12 note.
saugandhikam, formed from *su-gandha*, by *Vṛddhi*, and suffix *ika* (Gr. *-iko*, Lat. *-ico*).
 3. **prabhūta-yavas'-endhanam**, 'with abundant grass and fire-wood.' **prabhūta**, p. p. of *pra + √bhū* 'large,' 'long,' 'abundant.' **yavasa** is akin to *yava*, 'barley,' (Greek *ζαά* (perhaps also *ῥα*, but see note on *çasya*, xxiv 48), Lith. *yava*, 'any kind of corn.' Probably the root is *yu*, 'to bind.' **indhana** is from *√indh*, orig. *indh*, whence *αἶθος*, &c., *aedes*, Curt. no. 302.
 4. **nirmala**, see note on x 6.
suçitalam, 'very cold,' from *çitala*, a fuller form of *çita*, which is p. p. of a Vedic *√çyā*, 'to stiffen': hence 'to freeze.' (*çitāṇṇu*, 'cold-rayed' is a name for the moon, xxiv 53).
 5. **sammate**, 'with the approval of the conductor, they entered that splendid wood,' **sammate**, p. p. of *sam + √man*, being the loc. abs., 'it being approved.' **sārthavāhasya** must be genitive of the agent, like *ipsito varanārinām*, i 4. **uttama** is generally 'topmost,' 'best': used here, as *sattama*, &c., not 'best of all,' but one of the class 'best.'
velām, &c., 'having reached the evening time.' **velā** is a 'limit,' 'boundary,' but specially used of time, perhaps at first like *καρπός*, but then without any apparent sense of limit. At Hit. 362 *lagna-velā* auspicious time; Çak. iii 59 *ugratāpā velā*, 'time of fierce heat.'
- paçcimām**, formed from *paçca*, a Vedic adj. afterwards disused, except in the abl. *paççāt* 'behind,' 'afterwards' xviii 18. It there means 'western': as *dakṣiṇa* (ix 21) meant 'southern.' *Pūrva* is 'eastern.' So in *Manu* ii 22,

ā samudrāt tu vai pūrvād, ā samudrāt tu paçcimāt,
 tayoṛ ev' āntaraṃ gūyor Aryavarttaṃ vidyur budhā,

i.e. 'as far as the eastern ocean, and as far as the western ocean, the country which lies between those two mountains (Himālaya to the north, Vindhya to the south) the learned consider to be Aryavartta (i.e. the home of the Aryas).' A-paṣcīma xiii 33 = 'that which has no last,' 'extreme': comp. anuttama v 35. M. Williams (Glossary) takes it, 'having no end,' apparently therefore -- endless. Paṣca is formed from pas + ca, which (as in ucca, nica) may be a weakening of √aic. The same stem is seen in Italian pos (Lat. pone for posne, Osc. pos-mos, 'last'), Curt. Gr. Et. Vol. II p. 385 (Eng. tr.).

āsādyā, x 7 note.

6. 'Then at the half-night-time (vii 1 note) voiceless and motionless, at that moment, when the wearied caravan slept, a herd of elephants approached the mountain stream, turbid with the flow of the mada, to get drink.' niḥṣabda-stimīta is a Dvandva. For niḥṣabda, see 28 note. Stimīta is 'wet,' from √stim, then 'motionless,' perhaps through an intermediate sense 'numb.' In the P. W. however the order of the meanings is reversed.

pariṣṛānte, see note on ācrama, ix 22.

7. pāniya, 'drink,' properly fut. part. pass. from √pi, whence πῶμα, potus, &c.

mada-prasravaṇa, 'flowing of the mada,' i.e. the juice that exudes from the temples of the elephant, see i 24 note: prasravaṇa from √sru, orig. sru for sar-u, whence ῥέω, ῥέμα, rumen, 'stream,' &c., Curt. no. 517: srotas, 'water,' xvi 14.

8. grāmya-gajān, 'tame elephants': grāmya, from grāma, 'a village,' iv 10. —

vegena, 'impetuously,' see ix 26 note: for the instrumental, comp. javena, xi 26 note.

jighamsanto, 'eager to kill,' pres. part. of desiderative of √han, M. W. Gr. § 654. M. M. App. no. 168.

utkaṣṭa is 'excessive.' So Hit. 435 aty-utkaṣṭaḥ pipa-puṇyair haiva phalam agnute, 'a man reaps even here the fruit of excessive bad and good deeds' (comp. the use of fruor with the instr. ablative). Then it means 'drunken,' 'furious,' as here.

9. 'The impetuosity of those elephants, as they fell unexpectedly upon them, was irresistible, like that of rent peaks falling from the mountain top upon the earth.' ā + √pat gives the further idea of nearness and sometimes of surprise. karin is an elephant, from kara, 'a hand' (comp. hasin, ii 11); but used absolutely for an elephant's

trunk, below at 12. **duḥsaho** from *dus* + $\sqrt{\text{sah}}$, see note on *utsahate*, iv 8.

naga, xii 99 note.

ṣirṇānām, p. p. of $\sqrt{\text{ṣri}}$, 'to hurt,' or 'break.' It is apparently Gr. $\sqrt{\text{κρη}}$ in *κείρω*, &c., Lat. *curtus*, Curt. no. 53; with *vi*, it occurs xiii 17 'broken down,' 'trampled on.' Also it is used of fading away, as flowers, e.g. Hit. 625 *viṣṛīyad*...vane.

ṣrin-gānām, vii 37 note. **nag'-āgrād**, xii 99.

'The paths of the rushing elephants were destroyed (i.e. strewn) by the growths of the wood, blocking the path of the lake against the slumbering caravan': so I take this rather difficult passage, making *sārtham* acc. after *mārgaṃ saṃrudhya*, like *ṣaraṇaṃ devān jagmatur*, v 33, *jtvā rājyaṃ Nalam*, vii 5. The simple verb can take a double accusative: see P. W. s. v.

10. **syandatām**, literally 'streaming,' from $\sqrt{\text{syand}}$. At Çak. i 14 it 'drip.'

nāgānām, 'elephants': but 'serpents,' at v 7.

naṣṭā, from $\sqrt{\text{naṣ}}$, viii 18.

udbhava is 'birth,' 'origin': so *vanodbhava* is 'that which has the wood for its origin,' trees, boughs, leaves, &c.

saṃrudhya, from *saṃ* + $\sqrt{\text{rudh}}$, iv 10 note.

padmini, 'abounding in lotuses,' regular synonym for a lake, so xvi 15.

11. 'They crushed it suddenly as it struggled on the earth.' **ceṣṭa-mānam**, see xi 28 note.

hāhākāram, 'a cry of lamentation': comp. *hāhā bhūtam*, xvii 31; and *hāh'eti muktāḥ ṣaḍdaḥ* v 28: for *mūṇa*, the base of $\sqrt{\text{muc}}$, see M. W. Gr. § 281, M. M. App. no. 107: comp. *vinda* from $\sqrt{\text{vid}}$, ii 4.

ṣaraṇārthinaḥ, 'seeking a refuge.' See notes on v 15, and iii 7.

12. **vanagulmānṣ**, xi 9: **dhāvanto**, i 26.

nidrāndhā, 'sleep-blind.' **nidrā** is from *ni* + $\sqrt{\text{drā}}$, 'to sleep': the orig. form must have been *ḍar*, of which $\sqrt{\text{drā}}$ is the nearest exponent: in other languages we find a secondary letter as *ῥδραθ-or*, *dor-m-io*; (Curt. no. 262. **andha**, 'blind,' is of uncertain origin: Grassmann (s.v.) refers it to the root *ADH*; whence come *andhas*, 'herbs,' especially those offered in sacrifice, and a very large family in Greek, mainly nasalised, as *ἄθος*, *ἀνθήω*, *ἀν-ήρ(ο)θ-ε*, &c.: see Curt. no. 304: also Lat. *ador*. But for all these it suffices that the root

meaning should be 'to bloom.' In order to bring andha, 'blind,' under the same root, Grassmann takes an original sense 'to cover.'

dantaiḥ...gajaiḥ: note the instrumental used alike of the agent and of the instrument: and compare line 15.

13. **nīḥatoṣṭrāç**, 'with their camels killed,' a curious way of expressing the fact by a B.V. compound. **uṣṭra** can hardly come (as Bopp took it) from $\sqrt{\text{us}}$ 'to burn': yet it cannot be easily referred to any of the different roots of the form **vas**.

padāti-jana, 'the foot-going people.' **Padāti** (xxvi 2) is very near to **ped-it-i**: but that must come from $\sqrt{\text{t}}$, 'to go': this may be from $\sqrt{\text{at}}$, 'to go.'

parasparahatās, 'slain the one by the other': see note on v 33.

14. 'Uttering dreadful cries they fell on the earth, having climbed up in the trees in their agitation, and fallen upon the rough pots.' There should be no comma after **patitā**, which is to be taken with **viṣameṣu**: the **ca** may either join **patitā** to **vrikṣeṣv āruhya**, or (better) may join the whole line to the preceding one.

āruhya is ind. part. of $\dot{\text{a}} + \sqrt{\text{ruh}}$, see note on āropya viii 19.

saṃrabdhāḥ is from **saṃ** + $\sqrt{\text{rabh}}$, see iv 16 note: it occurs again xxvi 3. **viṣameṣu**, viii 13 note.

15. 'Thus in many ways by fate through the elephants having attacked them, all that prosperous caravan was destroyed.' For **ākramya** with **hastibhiḥ** see note on viii 22, **tauḥ sametya**. Note the three instrumentals; **prakāraḥ**, modal, **daivena**, causal, and **hastibhiḥ**, instrumental, or perhaps of the agent.

saṃriddham, x 2 note. **sārtha-maṇḍalam**, comp. āgrama-maṇḍala, xii 64.

16. 'And there was a huge cry causing fear in the three worlds': see ii 13 note. **ārāva** is from $\dot{\text{a}} + \sqrt{\text{ru}}$, x 20 note. 'It is a bad fire that has broken out.' **Kaṣṭa** occurs IIt. 487 - 'difficult,' 'troublesome,' and **kaṣṭam** alone is a frequent ejaculation. **trāyādhvam**, 2 pers. plur. imp. mid. of $\sqrt{\text{tra}}$, iv 7 note.

17. **rāçir** is 'a heap,' 'quantity': so at IIt. 966, **payoraçi** - 'the sea.' **viçirṇo**, see note on xiii 9.

griḥnidhvam, 'pick them up: why do ye run away? This property is common: this is no deception of mine.' For the conjugation of $\sqrt{\text{grah}}$, see M. W. Gr. §§ 699 and 359, M. M. App. 157.

sāmānya is formed from **sa-māna**, 'like' (**sa** + $\sqrt{\text{ma}}$, 'to measure'), and has the same meaning.

- draviṇaṃ**, see note on dravya, viii 5. **mithyā**, xii 14 note.
18. **abhidhāsyāni**, xii 76.
sakātarāḥ, 'cowardly': kātara is 'timid': Benfey (followed by the P.W.) would derive it from kātara, 'which of the two.'
19. **saṃkṣaye**, 'destruction,' from $\sqrt{\text{kṣ}}$, ii 12 note.
bubudhe, 'woke up,' as at x 22. **santrasta**, xi 1 note.
20. **vaiṇṇasam**, 'destruction,' through *vāṇasa from $\text{vi} + \sqrt{\text{ṇas}}$, xi 10 note; again at 35.
21. **saṃsaktavaḍaṇācāvāsā**, 'with breathing stuck to her mouth,' i.e. with suppressed breathing. **saṃsakta**, p. p. of $\text{sam} + \sqrt{\text{sañ}}$, v 9. **viḥvalā**, xi 14.
vinirmuktā, 'escaped,' p. p. of $\text{vi} + \text{ms} + \sqrt{\text{muc}}$, v 28. **avikṣa-tāḥ**, see note on akṣaya, ii 18.
ye.. kecīd, 'whoever,' compare yat...kūcana, iv 2: perhaps here - 'the few, who,' &c.
22. 'Of what action is this the fruit?' see note on ix 11. 'Surely it must be that Maṇibhadra was not honoured.'
nūnam, see note on viii 17.
23. **Vaiṣṛavaṇaḥ**, i.e. Kuvera, see note on xii 130. He is properly called 'the lord of the Yakshas.'
na pūjā, &c. 'Or has worship not been first offered to the causers of hindrances?' because those who cause can also remove them. **Vighna** an obstacle (xx 19, *vighnaṃ kartum*) is from $\text{vi} + \sqrt{\text{han}}$ (*ghan*) + a: see note on *catru ghma*, vii 18. **Gaṇeṣa**, the elephant headed son of Śiva, also called **Vighneṣa**, and **Vighna-hāri**, is the God especially meant, "He is the God of wisdom and remover of obstacles; hence he is invariably propitiated at the beginning of any important undertaking, and is invoked at the commencement of books." Dowson. He is still one of the most widely worshipped Gods in India: being the domestic household God of all classes.
24. **ṣakunanām**, from *ṣakuna* (n.) 'an omen': at ix 12 *ṣakuna* (m.) was 'a bird,' in which sense it occurs in the Vedic hymns. At *Manu* iv 126 and 130 omens are given: if cattle, or a frog, or a cat or other beast cross the path, reading of the Vedas is to be stopped: and passing over the shadow of images of the Gods, Brāhmins or others is unlucky. But these have nothing to do with birds. Schlegel (note on *Bh. G.* i 31) quotes from *Rāmāyaṇa* I lxxiv, an apparent case of drawing omens from the cries of birds, 'ghorāḥ sma pakṣiṇo vāco vyāharanti samantataḥ': whence **Vasiṣṭha** augurs evil. But the same authority says that he knows of no omens drawn from the

flying of birds. I do not find in Manu instructions for the road, such as the caravan here required: at iv 130 there is a general direction that a man must not travel too early or too late, or too near midday, or with an unknown man, or alone, or with Īṇdras. M. Williams, 'Ind. Wisdom,' p. 296, gives us one of the indications of the later date of Yājñavalkya's code (as compared with Manu's), that in it "the worship of Gaṇeśa as the remover of obstacles is expressly alluded to at I 270, and Graha-yajña or offerings to the planets is directed to be made." The line is apparently to be taken thus: 'Or is this certainly the adverse result of omens?' For **viparitam**, see note on viparyayas viii 15, and for **dhruvam**, vi 11.

grahā, &c. 'But surely the planets were not adverse'—apparently carrying on the force of *ninam*. The Grahas are the five principal planets, Mercury, Venus, Mars, Jupiter and Saturn, called respectively Budha, Ākṛa, Mangala, Vṛhaspati and Śani.

- **kim**, 'apart from these, what is this that is come upon us?'
25. **jñātidravavyavinākṛitāḥ**, 'deprived of relations and wealth.' Curtius (G. E. no. 135) takes *jñāti* from *jñā*, 'to know,' in the sense of 'acquaintance,' and so 'relations'—in order to keep the derivatives of $\sqrt{\text{jan}}$ and $\sqrt{\text{jñā}}$ distinct. Generally no doubt they are distinct; yet in most languages there is a little overlapping. In Greek γνῆσις shews the same primary base (gnā-ti) as the Sanskrit, and in the same sense: and in Latin we have *gnatus*. It seems best to attribute these forms to imperfect differentiation.

vinā-kṛitāḥ, see note on *alan-kṛi*, i 11.

yāsāvadya, i.e. *yā asau adya*, 'she who to day, &c.'

asau (iii 2, xxii 10, 17, xxiii 8) is a rather rare pronoun, used in the nom. sing. masc. and fem.; the bases seem to be *a + sa + u*: see note on *uta* ii 25. In the other cases (except the neut. nom. and acc., where the form is *adas*) the base is *anū*, i.e. *a + ma + u*. This restriction of *s* to the masc. and fem. nominative, is parallel to the history of the more common pronoun *sa*, *sā*, *tad*. **hi**, i 29 note; here just like γάρ, 'why, by that woman who, &c.'

26. **vikṛit-ākārā**, 'disfigured in shape'—not necessarily however meaning more than 'changed': for *ākāra*, see ii 5 note.

vihitā, 'brought about.' See note on v 19. So Hit. 963, *sūdhyaśuddhir vidhiyate*, 'success in the undertaking is obtained.'

māyā, 'deceit,' or 'trick': at Hit. 828, *asatyam sāhasam māyā...* 'untruthfulness, precipitancy, deceit,' &c. are the special faults of

women. Here it seems to mean 'witchcraft,' or something of that sort. In the sense 'illusion,' it expressed the doctrine of the later Vedānta philosophy (now supposed to have been introduced into it from Buddhism), that all the visible world was a mere phantasm, possessing no real existence. This is an interesting parallel to Plato's doctrine, and partially to that of Berkeley. •

27. **piçāci**, xii 7 note.

n' ātra, &c., 'there is no investigation to be made therein,' i.e. there is no doubt of that: see note on **vicāra** v 15.

28. 'If we could see the evil one, destroyer of the caravan, giver of many a woe, with clods, aye with dust, with grass and with sticks, with our fists, we would assuredly kill her that is the bane of the caravan.'

triṇa, 'grass,' is our 'thorn,' German 'dorn': Curtius (II. p. 108, Eng. tr.) connects *θρόνα*, of which a variant *τρόνα* ἀγάλματα ἡ ῥάμπματα ἀνθρα is preserved by Hesychius.

kāṣṭha is 'wood' generally, or logs of wood, it may be the boughs of the fallen trees here. Bopp would connect it with Welsh 'coed.' **muṣṭi** is supposed by Bopp and Benfey to be the same as our 'fist.'

29. **avaçyam**, 'involuntary,' from *a* + *vaç* = *a* **ῥεα**, see viii 15: the phrase 'avaçyam eva,' is very common 'without any choice,' 'of necessity.'

kṛityakām is from *kṛityā*, which means 'practice' against any person to his hurt: at *Manu* ix 290, is given the penalty for persons who so practise 'mūlakarman (i.e. with roots)...kṛityāsu vivudhāsu ca.' It is formed from $\sqrt{\text{kṛi}}$, not from $\sqrt{\text{kṛit}}$, 'to cut.'

30. **hritā**, 'ashamed,' p. p. of $\sqrt{\text{hri}}$: of doubtful connection. Bopp connects with our 'rue,' through *hrcowan* (Benfey): if so the Sanskrit translation must have come from *k* through *g* and *gh*, which seems unlikely. Hence *hri*, 'shame,' *Hitt.* 629, *dāridrād dhriyam eti*, 'from poverty he comes to shame.'

saṁvignā, see note on *udvegate* ix 26.

prādravad, &c., 'ran away to the forest,' lit. ran where the forest (is). It somewhat resembles the use of *ὧς* (virtually as a preposition) with *τὸν αἰδρα* in Greek. But the noun remained in the nominative case: comp. xxiv 6, *Nalam praveçayāmāsa yatra tasyāḥ pratiçrayaḥ*. There is an antecedent at vii 1, *ājagāma tatas tatra, yatra rājā sa Nāṣadhah*.

paryadevayat, from *pari* + $\sqrt{\text{div}}$, 'to lament' (10 cl.—also 1), and

so distinguished from div to play (4 cl. base divya): a separate base dev is also assumed for it. The p. p. paridevitam occurs v 22 (where see note), and paridevanā, Bh. G. ii 28. The two senses of √div—‘to shine,’ and ‘to play’ (esp. at dice)—may be united in a primary sense ‘to throw,’ or ‘scatter.’ But this third sense of ‘lamentation,’ is not easy to be understood.

31. ‘Alas! above me (comp. upari sarveṣaṃ i 2) is the great and terrible wrath of fate’: for samprambha, see note on ārabhya, iv 16: the same root occurred xiii 14 in the sense of ‘confusion,’—whence came the later idea of passion. Vidhi (iv 17) is ‘lot,’ ‘destiny,’ and here personified: ‘fatum’ has a similar history.

n’ānubadhnāti, &c., ‘good luck (viii 4 note) comes not after me.’ The verb is from anu + √bandh (9 cl.), which with four others rejects the radical nasal before the inflectional, M. W. Gr. § 362: this is probably a grammatical way of stating the fact that the radical nasal was only an inflectional one made permanent in the other tenses, as in Latin iungo, iunxi, iunctum. But if so, the inflection is Indo-European, for it is extensively found in the derivatives. There are two roots BHANDH, and BHIDH, the second a corruption of BHADH the original of the first: for which, see Curtius (G. E. nos. 326 and 327): the first is seen in bandhu ‘relation,’ xvi 18, in πενθερός, and our ‘band,’ the second in πείθω, fidus, foedus, with a metaphorical sense: but the concrete is seen in filum for *fid-lum. In Sanskrit, the simple verb means ‘to bind’: but with anu, it is ‘to hold together,’ ‘continue,’ ‘follow,’ as here. It is used with m in the simple sense xvi 8. For p. p. baddha comp. xxvi 16.

32. ‘I remember not any sin done to any man whatsoever, even the least.’ aṣubha, comp. xxii 14: so we speak of a ‘black’ or a ‘dark’ deed. Note the genitive of the object after kṛi. This construction is not uncommon. At xvii 39 we have tasyāḥ prasīdam kuru: at xviii 12 tṛṇamuṣṭṛiṇ...savitus tap samādadhāt, i.e. the genitive with √dhā. So krudh, ‘to be angry,’ takes a genitive at xviii 11: and √bhi, ‘to fear,’ at xii 11. See further examples at v 38 note.

aṇu is ‘small,’ ‘minute’: also used as a noun for the smallest measure of time: and aṇuka for an atom.

karmanā, &c., ‘by deed, or thought, or word’: probably these are better taken as modal instrumentals with the preceding words, rather than with what follows.

33. ‘Surely some great evil done in another (previous) birth is fallen

on me.' See note on antara, vii 2. Many ill deeds in previous lives were punished by bodily defects, unless they were duly expiated: these are given in Manu xi 18 &c., and are curious: thus a drinker of spirits will have black teeth, a slanderer will have bad breath, a stealer of a lamp blindness, and so on. Men who have committed great crimes may be born in lower forms: see Manu xii 51. •Thus a slayer of a Brāhman must enter (according to the aggravating circumstances) the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, or a Chandāla, i.e. the lowest of the low, the offspring of a Ādṛa father by a Brāhman woman.

apaççimām, see note on xiii 5.

34. 'The taking away of husband and kingdom (unless we take bhartṛa-rajya as a T. P. 'the kingdom of my husband'; but it is better taken as a dvandva) and separation from my own folk, sundering from my husband, and loss of my children.'

parājaya is 'victory' or 'defeat of a person,' hence the loss incurred by that person used with the abl. of the thing lost. **bhartrā saha viyogas** is a curious oxymoron, 'separation with (instead of 'from') my husband.' The sociative is often used with words expressing separation: so xv 14 tayā vyayuyata: xx 44 vimuktāḥ Kalmā 'freed from Kāl'; xix 14 varjitāḥ lakṣaṇāḥ 'free from marks'; xiii 53 bhūṣaṇāḥ varjitam 'without ornaments': so hīna at xvi 18 and 20, vihīna at xvii 20. Also the preposition vma 'without' is so used, as bhūṣaṇāḥ vma xvi 19. The conception of union comes first and is denoted by the sociative—in this case with the addition of saha which seems quite unnecessary: then comes the idea of 'disjunction' expressed in another word.

tanayābhyām, xii 12 note: **vicyuti**, ix 18 note.

35. **nirnāthatā**, 'the state of being without a protector' (nātha, x 21).

aparedyuh, 'the next day,' an adverb, though here it would certainly be more convenient to take it as a loc. with saṃprāpte: it may be taken however 'on the next day, when it (the day) came.' The fact that apare is locative helps the collocation, but dyus is for divas, or, perhaps, originally, divasi.

hata-çiṣṭā, 'left out of the slain,' or perhaps 'having the remainder slain,' taking it as a B. V. For çiṣṭa see i 30 note. Hataçesa, in the same sense, occurs at 11: and the P. W. takes çesa as an adj. in this compound; which favours the first explanation.

36. **sakhāyam**, from sakhi, which has two bases, sakhāy for the

strong cases, and sakhi for the weak ones. The nom. is sakhi, xiv 8; see M. M. Gr. § 232.

37. **arṇavaḥ**, 'company' at the end of a compound: literally 'sea,' as also the Vedic arṇa: the word seems to run back to $\sqrt{\text{AR}}$ 'to go.'
38. **manda-bhāgyād**, 'ill luck'—a secondary sense from 'unhappiness,' which again arises from the literal meaning 'little merit,' obtained in previous existences. Compare alpa-bhāgya xv 19, and also alpa-punya xv 17, which has just the same meaning, i.e. 'bad.' See x 11 note. Manda = 'a fool' at xiii 69, x 10, and is used adverbially — 'little' at xvi 8: mandam mandam is 'slowly,' 'softly' (Lit. 981), 'gradually' (Cak. i 15).

eva — γε: 'by my ill luck (and no one's else) this arises.'

prāptavyam, &c. 'Assuredly even on this very day a long misery is to be entered upon by me.'

39. Compare xi 7, where the same idea occurs.

anuśāsanam, 'precept': derived like śāstra from $\sqrt{\text{śās}}$, iii 21

• note.

yad, 'inasmuch as,' or 'because' (quod) as at vi 6, xi 10: the statement being made as an additional confirmation of the rule, and so (in so far as it goes) a proof of it. Yat stands here in the place of yatra xi 7.

40. 'For nothing whatsoever is there here on earth done by men (gen. of agent) contrary to fate.' It might help the argument to take nariṇam as genitive of the object after kṛtam, like kasyact in line 32; i.e. 'everything that befalls man is fated.' But it comes to nearly the same thing, inasmuch as a man's actions in a previous life constitute his destiny in the next.

vidyate, ii 4 note.

na ca, &c. 'And nothing evil has been done by me even in the state of infancy, by deed thought or word, that this evil has come upon me.' yat here introduces a sort of object clause 'in that I am suffering, it is not my fault.' So viii 17 na doṣo 'sti Nausadhasya mahātmanah, yat tu me vacanam rājā n'abhimandati: if the reading there be right: compare also xvi 20.

Damayanti seems to mean that she has done nothing wrong 'even in infancy' when she could not know the nature of her actions, and so sinned, if at all, involuntarily. But demerit may be accumulated unintentionally. We frequently find that penance is to be done for faults involuntarily committed. For example, many kinds of food are unlawful, and some of these may have been unwittingly taken:

therefore a twice-born man must annually perform a penance 'ajñāta-bhukti cūddhy-artham,' 'for the sake of purification of unknown (improper) food' (Mānu v 21).

41. **manye** is often used parenthetically, like Greek *οἶμαι*, or Lat. *credo*, *reor*, &c., to emphasize a statement: so at viii 17, &c.: though it does not often stand first.
42. 'There the Gods were refused (iv 4) by me for the sake of Nala (see notes on iii 7, xii 132): assuredly by their influence (iii 24) I have earned this divorcement.' **prāptavati** is like *prastavat*, i 29.
43. **evam-ādini**, see iii 5 note.
vilapya, vii 16 note: **pralāpa** has the same sense—it also means 'prattling,' from the natural force of *pra*.
44. **veda-pāraganīḥ**, see xii 81.
candra-lekhā, 'like the autumnal moon streak,' or as we should say 'sickie.' **çāradi** is formed from *çarad* (the season between *Varshā* 'the rains' and *Hemanta* 'the cold season'). Comp. xxvi 25, 'live a hundred autumns'—*sañjiva çaradaḥ çatam*.
45. **āsādayad**, x 7 note. **sāyāhne**, xi 12 note.
46. **amārjitām**, 'uncleansed,' see v 1 note.
48. **kutūhalāt**, 'from curiosity'; compare i 16, where the meaning was rather 'eagerly.'
49. **prāsāda**, 'palace'—but apparently some raised portion of the building, commanding a view, to which the queen mother had gone. It is exterior, for the peacocks (xxi 6) are upon it; also *Damayantī* at xxii 1. In the P. W. 'a raised place for sitting on or taking a view' is given as the first meaning. At *Mānu* ii 204 in Haughton's translation the word is rendered 'terrace.'
ānaya, xii 68 note.
50. **khçyate**, 'is tormented'—perhaps akin to *√kṣ*, whence *kṛṣa* ii 2.
'Such the form I see, she lightens up my house'—apparently condensed from *rūpo yam paçyāmi*—analogous to the English; comp. perhaps xviii 25, *tathā ca gaṇṭaḥ kālāḥ, sa bhaviṣyati*. The Latin uses the relative—as '*quae tua virtus, expugnabis*,' in Horace.
51. **vārayitvā**, 'having kept off,' i.e. hindered from coming nearer: see iii 7 note.
52. **āropya**, viii 19 note.
'Even though thus penetrated (ii 3 note) by sorrow, thou bearest a noble form (iii 12 note): thou shinest as lightning among clouds.' We might compare the Beggar Maid: 'as shines the moon in cloudy

skies, she in her poor attire was seen.' The Sanskrit has the advantage in brevity.

53. **çamsa**, xii 35 note.

varjitam, 'deprived of,' 'without,' p. p. of the causal of $\sqrt{\text{vrj}}$ (see xvi 30) meaning 'to deprive,' 'abandon': so varjitā lakṣaṇāḥ hīnaḥ 'free from bad marks,' xix 14 and vi-varjita *ib.* xiv 9 : ā-varjita xxiii 15 is 'inclined towards,' 'poured out' (of water). The original form is **VARC**, whence $\epsilon\rho\gamma\omega$, *urgeo*, 'wring'; the primitive meaning being according to Curtius (no. 142) 'to press,' according to Benfey 'to bend.' Curtius says "There is a contrast of long standing between this root and no. 153 (**ARG**, whence $\rho\epsilon\gamma\omega$, *rego*, 'reach') which survives in the English *right* and *wrong*." The one means 'stretched fully out,' straight before one: the other 'pressed' or 'bent' to one side, crooked.

54. 'Though unaccompanied thou shrinkest not from men, thou of immortal beauty.' **asahâyâ**, see vi 2 note. **udvijasî**, from $\sqrt{\text{vij}}$, 'to tremble,' ix 26: like $\sqrt{\text{bhi}}$ and other verbs of fearing, it takes an ablative of the source of alarm.

55. **sairandhrim**, &c. 'a handmaid, though of noble birth.' The word is derived by Benfey from *sira* 'a plough' + $\sqrt{\text{dhr}}$, so that a farm-servant should be the first meaning—then servant in general. On the other hand the P. W. makes it originally 'valet de chambre' (Kammerdiener). **jâti**, 'birth,' in the form *jât* has now supplanted *varṇa* in the meaning of 'caste'—which is supposed to be a Portuguese word.

bhujîṣyām, &c. 'a servant, living where I will,' i.e. 'independent,' and so contrasted with 'bhujîṣyâ'. Kāmaga at xviii 23 has the same meaning.

56. **yatrasâyam-pratiçrayâm**, 'having my abode where it is evening,' i.e. lying down where she finds herself at evening. **yatra-sâyam** is an Av. B. compound, like *yathârham*, ii 11 note. **pratiçrayo** is 'an asylum,' or 'home' in general, from *prati* + $\sqrt{\text{çri}}$: again at xxiv 6. **asamkhyeya**, 'not to be counted' (xvi 9), from *sam* + $\sqrt{\text{khyâ}}$ xiv 12. Hence *samkhyâna* 'counting,' xx 7.

nityam, 'constantly': *nitya* means firstly 'own,' 'belonging to one,' and so 'permanent.' Grassmann derives it from $\sqrt{\text{ni}}$, which is possible. The adverb *nityaças* occurs vi 9, xxvi 14. For acc. after *anuvratî*, see ii 27 note.

57. 'I was devoted to the hero, following him like a shadow on the path.' **bhaktâ**, see v 23 note: **châyâ**, v 25.

- prasan-go.. devane**, 'attachment to play': for construction see v 22, and comp. *pritis tvayi* xiii 65. **prasan-ga** is from $\sqrt{\text{sañj}}$, 'to stick,' v 9.
58. **upeyivān**, x 9 note.
59. **kāraṇāntare**, 'on some occasion of a cause,' i.e. some cause or other suggesting the time to do it. In this way of taking the phrase, *antara* is a noun, see vii 2 note. Benfey takes it apparently as an adj. coming last in the compound, 'for some special cause,' *antara* meaning first 'other,' then 'peculiar.'
60. **vyasarjayat**, v 27 note.
nagnam, 'naked' from the same root; which seems to have fallen out in Greek and Latin. As the verb 'to naked' is used by Chaucer ('whi naked ye youre bakkis?'), Prof. Skeat is probably right in supposing that the $\sqrt{\text{xag}}$ meant 'to strip.'
62. **tyaktavān**, p. act. part. of $\sqrt{\text{tyaj}}$, 'to leave,' i 29 note, and ii 17.
anāgasam, 'guiltless,' from *āgas*, 'offence.' It must be akin to *ἄγος*, *εἰργής*, &c. (i'urt. no. 116), though the length of the vowel is not easily explained.
mārgamāṇā, xii 63 note.
63. **kamala-garbh-ābham**, 'bright as the calyx of the lotus,' comp. xii 1 note. *ābha* from *ā* + $\sqrt{\text{bhā}}$, xvi 9.
prāṇeṣvaram, v 31 note. **prakhya**, 'like,' xxi 11, from *pra* + $\sqrt{\text{khyā}}$, xvi 8, but it means 'to praise'; and the derived sense of *prakhya* seems to have come through an intermediate one of 'clear,' transferred from sound to sight: conversely, *vispaṣṭa* (xii 52) was from sight to sound.
65. **vasasva mayi**, 'dwell in me,' i.e. in my neighbourhood, or under my protection. See v 32 note.
mṛigayisyanti, see x 23 note.
66. 'Or perhaps he of himself may come as he wanders hither and thither.' For *api* see i 31: for the independent use of the optative i 30.
upalapsyase, viii 3 note.
67. 'On an understanding (vii 1 note) I can dwell under thy protection, mother of heroes: I am not to eat broken meat, not to do foot washing, and not to have converse (viii 4) with men other (than my husband) under any circumstances; if any man ask for my hand, he is to be corrected (iv 10 note), and the fool is to be punished (if he do it) more than once; such is the vow undertaken by me; but for the sake of seeking my husband (iii 7 note) I am to see

Brāhmaṇs. If such is to be the course here, I will dwell (here) without doubt. On other terms than these, dwelling is not at all in my heart.'

68. **ucchiṣṭa**, 'remainders' of food, p. p. of ut + $\sqrt{\text{cṛ}}$, i 30 note. At Manu v 110 it is ordained that (śūdras are to feed on 'dyvocyuṣṭam' the leavings of the 'twice-born.' **bhuñjiyām**, see ii 4 note: the verb is of the 7th class. **dhāvana** is from $\sqrt{\text{dhā}}$, 'to wash' (distinct from $\sqrt{\text{dhā}}$ 'to run' at i 26, &c.). Benfey compares our 'dew.' Note the usage of the optative in this passage: it is in no sense dependent: but the indefinite future sense which originally belonged to the mood comes fully out. We have analogies in Latin — an almost exact one in Horace (Od. III iii 57),

sed bellicosis fata Quiritibus
hac lege diei, ne nimium pui
rebusque fidentes auitis
tectis *velint* reparare Troiae,

- 'on these terms— viz. they are not to wish, &c.'—at any future time. Good examples may also easily be found in old Latin of the independent use of the conjunctive: e.g. in Plautus (Epidicus 582) *Periplanes*. Haec negat se tuam esse matrem. *Fiducia*. Ne fuat, | si non nolt = 'she is not to be, if she doesn't like': or 'I don't want her to be.'
69. **prārthayet**, from pra + arthya, denominative verb from artha (iii 7; see note on ii 23). **asakṛit**, ix 24.
70. **asaṃçayam**, x 1 note.
71. **ato 'nyathā**, comp. tvad-anyam, i 21 note: and for atas see ix 23 note. **vañtate**, vi 10. **kvacit**, like πού in Greek, is here simply modal.
72. **diṣṭyā**, instrumental of diṣṭi, 'happiness,' lit. 'with happiness to thee,' so Sāv. vi 23; used as an ejaculation = $\tauύχῃ ἀγαθῶ$, or quod tibi felix faustumque sit. 'Good luck to thee with such a vow.' Comp. xxv 10, diṣṭyā sameto dāraṇḥ svair bhavān; xxvi 12, diṣṭyā tvayā 'ṛitam vittam.
- 'Having reached equality by age (with thee) let her be thy friend.'
74. **etayā**, &c. 'Together with her take thy pleasure (comp. mudita, v 39) with mind ever undisquieted,' see ix 26, note on udvegata.
75. **upādāya**, 'having taken (ā + $\sqrt{\text{dā}}$) near,' or here 'with her': comp. xxv 18, sūtam anyam upādāya. At xxiii 16, puspāny upādāya is 'having taken close to him.'

CANTO XIV.

1. **dāvam**, 'a fire,' from √du 'to burn,' distinct from √dah xi 39. It has been raised to *δαν* in Greek, whence *δεδανμένος*, but generally the *u* is lost as in *δέ-δη-α* (with compensatory lengthening), *δαίω* (for *δαῦ-ω*), *δαίς*, &c.: see Curt. no. 258.

gahane, xi 26.

2. **çuçrāva**, perf. of √çru. **çabdam**, v 28 note; also for çapta (*inf.* 5) and çāpa (6).

abhidhāva, 'run to me,' see i 26.

3. **mā bhair**, 'fear not' --aorist as *çucah* xii 73; also see note on *mā*, iii 9. But the regular aorist of the verb is *abhaṣam*, *abhaṣis*, *abhaṣit*: so that we should have had *mā bhaṣir*. See M. M. App. no. 193, M. W. Gr. § 889.

kuṇḍali-kṛitam, 'curled into a ring' - *kuṇḍala*, see v 5. The final *a* regularly passes into *i* before *kṛi*.

5. **pralabdho**, 'deceived,' from *pra* + *labh*: so *pralabdhavya* xix 15.
6. **sthāvara**, 'fixed,' 'stationary,' used of guards at their post. *Manu* ix 266. The root is probably *stuv*, Sanskrit √*sthu*, whence *sthūla*, &c., Greek *στῆλος*, and our 'steam,' regarded as a 'pillar,' whether of fire or vapour; so Skeat. It is generally however, derived from √*sthā*.

kvacit, 'some time or other,' as at xiii 61. In each place a single action is referred to, but the time is not defined.

ito netā, &c. This line shews two peculiarities, which if we were dealing with a classical author would certainly lead to emendation. The first is the position of **hi** which makes no sense with **netā**, and can hardly stand at the beginning of a new sentence. The other is the use of **mokṣyasi** as a passive verb with active terminations. (*Mokṣyase* would not scan, as the fourth and second

syllables from the end of each half line must be short.) This is however found elsewhere in Epic poetry, e.g. *adṛīcyat*, xx 39. Otherwise it would be easy to alter to *tvām...mokṣyati*. It would probably be too abrupt to read it so, and take *ito neta hi* parenthetically, 'for he shall lead thee hence': there is a similar parenthesis at lines 20, 21.

7. 'Through his curse I am unable to put one foot before another,' lit. 'to move foot from foot.' As $\sqrt{\text{cal}}$ (see v 9 note) is intransitive, *padam* must be regarded as a contained accusative.
trātum arhati, see note on iii 7.
8. *sakhā*, xiii 36 note: *pannagaḥ*, xii 9 note.
laghuḥ, &c., 'I shall be light to thee, swiftly come and take me.' *Laghu*, of course, = $\epsilon\lambda\alpha\chi\acute{\upsilon}\varsigma$, levis, light, with slight variation of meaning.
9. *an-guṣṭha-mātrakaḥ*, 'of the size of a thumb,' a B.V. with suffix *ka* (see page 7), 'having a thumb for his measure.' *An-gu-ṣṭha* is formed from **angu* (seen in *angula* 'a finger,' Vedic *an-gurī*) connected with *anga*, iii 13 note. *An-guṣṭha-mātra* is the measure of the body in which it was believed that after the funeral sacrifice the soul arose to heaven: see 'Indian Wisdom,' pp. 204—7, 'Hinduism,' p. 65.
10. 'When he had reached a place of clear air, free from the black-pathed (fire), and desired to let the serpent go, Karkotaka the serpent spake to him again.' *ākāṣa* is 'clear air' from $\sqrt{\text{kāṣ}}$ 'to shine,' see xvii 6 note. *vartman* is 'a road' from $\sqrt{\text{vrt}}$, vi 4 note: the compound is a B.V., 'that which has a black path,' i.e. smoke. *utsraṣṭu* from *ud* + $\sqrt{\text{sra}}$ + *tu*, see v 27; the root appears in the mediate form *sra*—comp. v 4, where that form occurs as a noun—from orig. *SARG*.
11. 'Go, counting (x 29 note) some indefinite number of thy foot-steps: thereupon I will assign thee the highest happiness.' This counting steps is a not unfamiliar ceremony: at some marriage rites the bridegroom makes the bride take seven steps to the N.E., each for the obtaining of some particular wish: 'Ind. Wisdom,' p. 199. For the order of the words in the last half line, see iv 3 note.
12. *ārabdham*, iv 16 note. *saṃkhyātum*, xiii 56 note. *adaṣad*, xii 31.
tadrūpam, as *tasya daṣṭasya* follows, probably means 'that form,'—a K. D.: otherwise we should have taken it as a T. P., 'the form of him.' *antaradhiyata*, 'was concealed' under the cover of

his new shape: a rather different sense of the passive of *antar + √dhā* from that at xii 96, xiv 26, whence it = 'vanish.'

14. **çāntvayan**, viii 12 note.

mayā, 'by me thy form has been concealed, with the thought (iti, see i 30 note, and ix 35) "people are not to know thee".' It would doubtless be possible to construe this here as a final cause, 'lest people should know thee,' and *na* would have the same use as Latin *ne*. But the construction is exactly parallel (only negative instead of positive) to ix 35 *ayam abhuprāyas tava 'jñātin vrayed' iti*. At that passage there is no particle of purpose (e.g. *yathā*) corresponding to Latin *ut*: and it is best here also to take the clause as independent but appositional. *Iti* is the indication of that apposition: and just in the same way we cannot doubt that 'ut' in Latin indicated nothing more. *Ut* (*uti*, *cuti* - the oldest form) is formed from the stem *ka*, which was demonstrative before it became relative, just as *iti* is formed from the demonstrative stem *i*. Compare xiii 68 note.

15. 'And he (i.e. Kali), on whose account thou art afflicted with great grief (i.e. by thy exile, &c.), he by reason of my poison shall miserably dwell in thee.'

ni-kṛito, see xi 5 note.

16. 'With limbs pervaded by poison, as long as he shall not set thee free, so long shall he dwell in thee.' At xx 30, when Nala has become thoroughly skilful in dice, Kali, apparently driven out by a stronger power, passes from his body, and is himself freed from the poison of Karkoṭaka. Nala remains freed from Kali, but still in his altered form. At xx 35 Kali says that he has dwelt in the body of Nala ever after Damayantī's curse (xi 16), tormented by the poison. We must therefore suppose that the serpent bites Nala at the same moment as Damayantī curses Kali. Kali, of course, has been in Nala ever since Nala's fatal omission (vii 3), and has perverted his reason both in gambling and in his desertion of Damayantī (x 25).

samvṛitair gātrair is very nearly an absolute use: though the original sociative sense is still sufficiently apparent: but there is an extension of the 'descriptive' use of the sociative illustrated at xii 37, because the noun does not here describe any permanent property of the person or thing, as it did there in 'the mountain with its lofty peaks.' We have a still clearer absolute use at xvii 11, *malen' āpakṛiṣṭena*, 'the dirt being washed away': another at xxv 15 *sarva-kāmaḥ suvṛitau* (contrast xvii 18). In *prahṛiṣṭen' āntarātmanā* iii

- 30, xx 42, and *prahṛṣṭena manasā* xiii 71, xvii 17, the sociative use is stronger than the absolute.
17. 'Thy (*bhavatas*, gen. of *bhavat* ii 31 note) deliverance is wrought by me, by cursing in wrath him (*Kālī*), by whom thou blameless and unworthy art afflicted.' *krodhād* is the ablative either of origin or of circumstance, like *kutūhalat*, i 16 note. *asūyayitvā* (xii 16 note) goes with me.
18. *bhayaṃ daṃṣṭribhyaḥ*, see note on *pratibhayaṃ* xii 1. *ṣa-truto*, 2nd abl. of *ṣatru*, 'an enemy,' see vi 1 note; its use, co-ordinate with *daṃṣṭribhyaḥ*, shews how fully it was felt to be an ablative. *Brahmaṣṭribhyaḥ*, i 6 note; their power to harm, if they were hostile, was greater than that of any ordinary foe. *prasādad*, comp. *prasanno*, i 8.
19. *viṣa-nimittā*, see ix 34 note.
saṃgrāmeṣu, xii 78.
ṣaṣvat, 'ever,' 'always.' The history of the word is very uncertain: for Benfey's ingenious identification of it with *ᾰπας* (i.e. *sa-çvant* - *ᾰπavt*) is open to objection. Grassmann connects it with a $\sqrt{\text{ṣaṣ}}$ 'to repeat itself'—distinct from $\sqrt{\text{ṣaṣ}}$ 'to leap,' whence *ṣaṣa* 'a hare' is supposed to come.
20. *akṣa-naipuṇam*, 'dexterity at dice' *Naipuṇa* is from *nipuṇa*, 'clever'—apparently from some earlier meaning, 'exact,' 'complete,' found at *Manu* v 61, *nipuṇāṃ çuddhim icchatām*, 'of those who desire complete purity.' This clause must be taken parenthetically, for *Ayodhyām* (next line) must depend upon *gaccha*.
21. *hṛdayam*, 'knowledge,' so at xx 29. Compare the Latin *cor*, and *cordatus*. • Note the instrumental case used of the exchange—a natural use, the 'knowledge' being the instrument whereby the exchange is made. Hence we may explain the Latin ablative in the same connection as instrumental; and perhaps the Greek genitive (*ἀλλασσειν τί τινος*) as the representative of the instr. ablative.
22. *Ikṣvāku-kula-jah*, 'born of the race of Ikshvaku,' i.e. the solar race: see Dowson, s.v.
23. *dāraṣ*, 'thy wife,' xxv 10: *dāra* (whence *dāraka* 'a son,' viii 20) is literally 'a ploughed field,' from $\sqrt{\text{dṛi}}$ (ix 4). It is used in the masc plur. of a wife: it may be called a plural of respect (like *vayaṃ* xix 15; comp. also xii 59)—a usage due to the desire to avoid the appearance of too great familiarity with any individual person: compare Dolly Winthrop's plurality of Gods in 'Silas Marner.' It is especially ill bred to talk to a Hindu of his wife.

mā sma çoke manañ kṛithāḥ : here again we have the aorist (of $\sqrt{kṛ}$ in the middle voice) without the augment, see note on xii 73. Note that mā is followed here by sma, as often. But we cannot infer that sma takes the place of the augment here : see note on i 12.

24. **saṃsmartavyas**, 'I am to be called by thee to mind, and thou art to put on thy garment.'

nivāsayas, causal in the same sense as the simple verb.

25. **pratipatsyase**, vii 5 note.

vāsoyugam, 'a pair of celestial garments,' i.e. garments endowed with supernatural power.

26. **saṃdiçya**, 'having taught,' sam + $\sqrt{diç}$; at xvi 2 = 'to command': pra + $\sqrt{diç}$ = 'to urge,' xvii 34. For à + $\sqrt{diç}$, see iv 25.

CANTO XV.

2. **vāhane yuktaḥ**, compare *sārathye bhojane ca vṛta*, xxii 12, *sūtatve pratiṣṭhitaḥ*, *ib.*
3. 'In difficult questions I am to be consulted, and in matters of dexterity.' **artha-kṛicchrāṇi** = rerum difficultates: *kṛicchra* (vi 13) being used as a substantive. **praṣṭavyo**, fut. part. of √*ṛach* xi 31.
 • **anna-saṃskāra**; this was one of the gifts of Yama, v 37.
anyair viṣeṣataḥ, 'conspicuously with (i.e. amongst) others.' A special example of the 'disjunctive' use, for which see xiii 34 note. Compare *abhyadhiko nṛpaṇi* xvi 14.
4. **çilpāni**, 'arts,' 'handicrafts,'—a doubtful word.
yatiṣye, 'I will strive,' from √*yat*, xvii 29, 34, &c.; possibly as Grassmann thinks, identical with *αἰρέω*, which would then be a limited sense of the general root. Hence *yatna* i 6, iv 16, &c.
bharasva, 'employ me': comp. *bhṛti*, viii 25.
5. **bhadraṃ te**, iii 25 note. **çighra**, xii 121. 'On swift chariot-driving my mind is ever especially set.'
6. 'Do thou apply thyself to the business of making my horses swift.' **sa tvam** is a common collocation, parallel perhaps to *οὐτός σὺ* in Greek: comp. xvii 4. **yoga** is taken here in its most general sense, 'business'—in which it is often redundant at the end of a compound, e.g. *kathā-yoga*, 'conversation,' *Sāv.* ii 1. Benfey takes it as 'mode' (whereby, &c.), quoting *Manu* ix 330, *mānayogaṃ ca jāniyāt tulya-yogaṃ ca*, 'let him know the different ways of measuring and weighing': the word could be taken there in either sense; indeed they do not greatly differ. **ātiṣṭha**, comp. xviii 24, *āsthāsyati*.
vetanam, 'thy wages be a hundred hundreds' of *kāṣṭhāpanas*, probably, the modern Bengal *kāhan*, equivalent to the rupee. See *Manu* viii 131—136. For the form *vetana*, see note on *geha* xvii 16.

7. **upasthāsyatas**, 2 dual 2 fut. of *upa* + $\sqrt{\text{sthā}}$, comp. viii 25, and iii 1 note: also *upatisthatī*, below at 10.
9. **sāyaṃ sāyaṃ**, 'evening by evening,' xi 12 note.
jaḡāda from $\sqrt{\text{gad}}$, 'to speak,' 'recite': probably (as Benfey suggests) the same as our 'quoth,' for which see Skeat, *Lex.*—but not akin to *βάζω* the root of which must have ended in a guttural.
10. **mandasya**, xiii 10 note.
11. **nīcāyaṃ**, 'on a night,' loc. of *nīcā* (xvi 14), either from *nī* + $\sqrt{\text{ci}}$ 'to lie,' or from $\sqrt{\text{naḡ}}$ 'to hurt' (viii 18 note); comp. *nakta* and *nox*.
12. **āyusman**, 'long-lived,' xvi 29, a common address of honour: it comes from *āyus*, with suffix *-mat*; the first meaning of *āyus* (also *āyu*, sb. and adj., Vedic) was 'activity,' 'energy': it is probably from $\sqrt{\text{ī}}$, 'to go.' Then it means 'length of life.' Curtius suggests that it *āivas*, by change of the vowel and semivowel; and so is parallel to *αἰών* and *aeuom*: see no. 585 note.
13. 'To a certain man of little wit there belonged a highly honoured wife: his speech was very infirm.' **adṛiḍhataram** is comparative of *a* + *ṛiḍha* 'firm' (vi 10): the comparative is used just as in Greek or Latin 'more infirm than it should be.' (Comp. *ärttata* xiii 64.
14. **tayā...vyayujyata**, see note on xiii 34.
bhramati, 'wanders,' see note on 'sambhṛānta' iii 15: it occurs again with an accusative of extension xvi 30; as also *vi-bhramat* xv 16.
15. **divā-rātram** may be considered as an Av. B. compound of an irregular kind, as *divā* is a case and not a base. At ii 4 we had *naktam...divā*, separately.
atandritaḥ, 'unwearied,' xvii 46, xx 36, from *tandṛā*, 'weariness,' xxiv 53. There is a Vedic $\sqrt{\text{tand}}$, 'to weary.'
gāyati, from $\sqrt{\text{gam}}$, base *gāya* (whence *gāyanānāḥ* xxiv 27) really from a simpler form $\sqrt{\text{gā}}$. It is possible that this verb may be identical with $\sqrt{\text{gā}}$ a Vedic form = $\sqrt{\text{gam}}$, so that the original meaning should be 'to go to,' or 'address' some one with song: the acc. of the person with a simple verb of going is quite admissible. Curtius suggests (II p. 84, Eng. tr.) that Latin *vates* is from this root, the *v* being parasitic, and having expelled the guttural, as in (*g*)uenio, &c.
16. **anusamsmaran**, 'called to mind repeatedly,' see notes on xi 24, and (for *bhūyas*) viii 14.
17. **alpa-puṇyena**, 'bad,' properly 'of little merit,' see xii 37, also note on *manda-bhāgya* xiii 38.

duṣkaram yadī jivatī, 'she scarcely lives,' lit. 'it is hardly done if she lives': comp. xvi 20 and the use of the German *schwerlich*.

18. 'Alone, young, without knowledge of the roads, unfit for such treatment.' **a-tathā-ucitā** = non-sic-idonea: \sqrt{uc} is 'to be accustomed,' see ii 30, note on *okas*, 'a house'; so *ucitā...maṃsyasya*, 'accustomed to the food.' Hence the secondary sense: 'fit for,' 'worthy of,' which it has here, and perhaps xvi 16, though there the primary sense would do.
19. **çvāpada**, xi 18 note. **alpabhāgyena**, comp. *alpapunyena*, above l. 17, and see note on x 14.
māriṣa, 'venerable,' one of the usual addresses to Yudhishtira. It is a theatrical term, applied to the leading actor.
20. **ajñāta-vāsam**, 'an unknown living,' contained acc. after *nyavasat*.

CANTO XVI.

1. 'When Nala had thus his kingdom rent from him, and was gone together with his wife into the state of a servant.' **preṣya**, fut. part. of pra + eṣaya causal of √is, iii 7, &c. = 'one who is to be sent,' 'a servant'; again at xvii 33, xxi 28. Hence preṣyātā, 'slavery.'
prasthāpayāmāsa, xvii 23, causal of pra + √sthi, 'to set forth,' xii 1, &c.
kān-kṣayā, ii 23.
2. **saṃdideṣa**, xiv 26 note.
puṣkalam, 'much,' also 'good.' It is from √pus, 'to nourish,' whence puspa, 'a flower,' xii 40, perhaps also punya, xii 37; see notes. The second half of the word probably shews a double suffix *ka* + *la* (also *ra* in the word puṣkara 'a blue lotus flower'—and many other meanings). The different senses of the word are developed naturally.
3. 'I will give a thousand kine to the man of you who shall bring here the two.' **yo vas** = ὅστις ὑμῶν (or rather ἐξ ὑμῶν), but in Greek the relative clause should rather have preceded; and so, I think, also in Sanskrit, where there is no antecedent expressed.
agrahārān, a royal grant of lands to Brāhmins—the technical word. Agra is 'best,' 'topmost,' 'first' (hence ekāgra xix 37, and agre, 'in front of,' xxiii 21): comp. the Greek ἀκροθίνια, a somewhat parallel word. The agrahāra-grāma, or endowed village, the exclusive residence of Brāhmins, is common in India at the present day.
grāmam, iv 10 note. **sammitam**, 'of the same measure,' 'as large as': p. p. of sam + √mā: comp. buddhi-sammita, xxv 9.
4. 'And if they cannot be brought here, Damayanti, or Nala even, if it be but known (where they are) I will give ten hundred kine, great wealth.' As the gift is the same in either case, we must suppose that the second offer is a second thought, on the assumption

that to know where they are is as good as having got them. **na ced** = non si, but meaning 'si non': the negative regularly precedes xxvi 8, &c. **ced** (xvii 29, xviii 16, &c.) = **ca** + **id**: **ca** is 'and' and so the use is identical with the Middle-English 'an' (i.e. and) in the sense of 'if': it is Vedic, e.g. Indraḥ ca mṛḍayāti no, na naḥ paçcāid aghaṃ naçat, 'an Indra have mercy on us, ill will not hurt us afterwards.'

This is a very curious transition from co-ordination to subordination of clauses, apparently effected by putting the clause which begins with the connecting particle in the first place, instead of its natural position at the end: in this way emphasis is thrown upon it, and it is understood to be the condition of the event mentioned in the other clause. Compare note on xix 31. That emphasis is then further increased by adding **id** to **ca**. This particle often stands alone in the hymns and emphasises the preceding word: it is supposed to be the demonstrative base **i**, and in fact to be identical with Latin **id**: the use is a curious one: it may have been originally added on to pronouns only: there is always a tendency in them to accumulation of different bases, comp. a-gha-m, &c.: then it may have passed on to other words.

The parallel Vedic form **ned**, i.e. **na** + **id**, is used not with conditional, but in final, clauses.

Sometimes the **ca** is found even when the relative pronoun is used: e.g. xx 36 ye ca tvāṃ kīrtayisyanti. This looks very like **oṛ** **κε**: but **κε** goes with **κεν**, and that with old Sanskrit **kam**.

çakyāv ānetum, for construction, see vii 10 note.

5. **jñāta-mātre**, see ix 10 note.

6. **cinvanto**, 'seeking,' pres. p. of $\sqrt{\text{ci}}$, which although of the same class (5) as $\sqrt{\text{ci}}$ mentioned ii 2 note, is probably distinct from it: perhaps the original form was **skī**, as Grassmann suggests, with the sense of 'seeing,' 'appearing'; and so with a case it got the sense of 'looking after' a thing, 'searching.' He would connect with it our 'shine'; which is probable: but it is hardly likely that **σκιά** or Lat. **scio** have anything to do with it. The latter is connected by Curtius (no. 456) with **κέω** (for ***σκεω**) to split; he compares the different derived uses of German **scheiden**.

purarāṣṭrāṇi, 'cities and kingdoms,' seems to be an acc. of extension, like xxiv 23, dūtāḥ caranti pṛthivīm, with a verb implying motion.

vā stands before its word, as at xix 8, satyaṃ vā 'satyam: it almost always follows like Latin **ve**: the Greek **ἤ** however, which

seems to be the same word, precedes. According to the native view, the corresponding *vā* is elided.

8. **puṇyāha-vācane**, v 1 note.

mandam, used adverbially. see xiii 33. 'Her with her beauty (see xii 37 note) peerless (before) little to be praised (now), like the brightness of the sun entangled (lit. 'bound' xiii 31) by a net of mist, her, when he had seen,' &c. **pra** + √**khyā** = 'to tell forth,' 'praise,' comp. note on prakhyā xiii 63. Dhūmajāla might also be rendered 'a mass of mist,' for jāla has both meanings, but the first seems to suit with nibuddha.

vibhāvasoḥ, from vibhāvasu (vibhā + vasu, P. W.) which in Vedic was used as an adj. 'bright': then it was used as a name of fire, then (as here) the sun.

9. **viçāla**, xii 81 note. **adhikam**, 'exceedingly,' used as an adverb with mahām, see xi 16 note.

tarkayāmāsa, see v 12 note. **upapādayan**, 'effecting (the result) by virtue of certain reasons.' **kāraṇa** (comp. 27, xxi 3) is the usual word for a 'cause,' or 'reason': comp. Hit. 1194 bhaya-kāraṇam, 'cause for fear.' We had the ablative used as a preposition at iv 4 tava kāraṇāt. The 'causes' which lead to Sudeva's conclusion are stated with Hindū fulness in the following speech.

10. 'As is that woman seen by me before, of such form is this woman.' The use of the same pronoun (iyam) in each clause seems strange to those who are accustomed to the distinctness given by 'he' and 'ille,' οὗτος and ἐκείνος.

kṛtārtho, 'having my object attained,' xviii 21: see note on iii 7.

11. **nibha**, 'like,' see note on svastha, ii 1. **çyāmām**, xii 50.

cāru-vṛtta-payodharām, comp. xi 32, pīṇa-çroṇi-payodharā: and for cāru see iii 11. Vṛtta is the p. p. of √vṛt (vi 1 note) with a secondary sense, 'round.'

kurvantim, &c., 'making by her brightness the world free from darkness.' **vitimira** from vi + timira, 'dark,' connected with tamas, 'darkness': the root is TAM, 'to be stunned,' whence probably tenebrae, for teme-b(e)ra by change of nasal, and our 'dim': perhaps also timira xxvi 17, 'copper-coloured,' 'dark.' See Curt. Vol. II. p. 162 (Eng. tr.).

12. **Ratim**, the wife of Kāmadeva. The genitive Manmathasya recalls Vergil's 'Hectoris Andromache.'

samasta, 'whole,' p. p. of sam + √as, 'to throw,' so parallel in

sense to cunctus (co-iunctus). For the root see note on *astrā*, 'a weapon,' xii 79.

13. 'Uptorn as it were from the waters of Vīdarbhā by this cruelty of fate, with limbs stained by dirt and mire, like a lotus uptorn.'

uddhṛitām, p. p. of *ud* + $\sqrt{\text{hri}}$. The repetition of this word shews that something is wrong: but whether *uddhṛitām* in the first half of the line has superseded some other word, or whether the whole passage is a cento, cannot be determined in the absence of any canon.

14. 'Like night at the full moon, when the moon has been devoured by Rāhu.' **paurnamāsim** is an adj. formed by $\sqrt{\text{pūddh}}$ from *pūrṇa-māsa*, 'the full of the moon.' *Niṣā-kara*, 'night maker,' is a name for the moon as *Dina-kara* is for the sun. Rāhu is the dragon who causes eclipses by swallowing the moon. For the legend of his animosity to the sun and moon, see Dowson, s.v. Rāhu and Ketu, the dragon's head and tail also appear in the list of nine planets.

• **grasta**, iv 9 note.

ṣuṣkasrotām, 'like a river whose waters are dried up.' **ṣuṣka** is from $\sqrt{\text{ṣuṣ}}$, 'to be dry.' If the *ṣ* has arisen by assimilation from original *s*, we may compare *saus* for *saus-os* and our 'sere,' perhaps Latin *siccus*, see Curt. no. 600 b. **srota** is used at the end of a compound for the base *srotas*, 'water,' from $\sqrt{\text{sru}}$, see xiii 6 note.

15. **vidhvasta**, see xii 115 note. The compound is a B. V. 'Like a lake when the lotus has its leaves fallen off, whence the birds have been scared away (xi 1 note), disturbed by the trunk of the elephant, and disquieted.' **parāṃṛiṣṭa**, from *parā* + $\sqrt{\text{mṛiṣ}}$, see notes on i 5, and vii 13: literally it is 'stroked the wrong way.'

16. **ratnagarbhagṛih-ocitām**, 'fit for (or 'accustomed to,' see xv 18 note) a house full of jewels.' **garbha** is that which contains anything and is commonly used of the womb: also the embryo see i 19 note: at xiii 63 it stood for the calyx of the lotus. At Çak. i 14 the hollow of a tree in which parrots live is called *ṣuka-garbha-koṭāra*.

arkeṇa, 'by the sun,' see note on *aracayitvā* ii 15.

17. **audarya**, 'dignity,' 'nobleness,' formed from *udāra*, see i 4.
amaṇḍitām, see xii 64 note.

vyomni, 'in the sky,' from *vyoman* -a word of doubtful origin. Bopp's suggestion that it is from *vi-dyoman* from $\sqrt{\text{dyu}}$ is the best. In the P. W. it is suggested that it may be from *vi* + $\sqrt{\text{vā}}$ 'to weave,' apparently in the sense of the 'cloud-woven.'

18. **hinām**, see v 24 note.

bandhujana, 'kinsfolk,' xvii 24; also **bāndhava**, ib., and **sambandhm** xxv 14: see note on xiii 31, for $\sqrt{\text{bandh}}$.

deham, &c. 'Supporting her body (i.e. enduring life, comp. xviii 9--and for **deha** see xii 89) by her desire to see her husband.'

19. 'A husband truly is a woman's highest ornament, all other ornaments apart (see notes on xiii 34 and vi 2): for forsaken by him, though bright, she is bright no more.' **rahita**, from $\sqrt{\text{rah}}$, see note on **rahas**, i 18.

20. 'It is with exceeding difficulty that Nala left of her endures life and sinks not from grief.'

duṣkaram kurute yad is like **duṣkaram (astu) yadī**, xv 17: for **yad** so used see xiii 41.

avasidatī, comp. ix 26 **sīdanty angām sarvaçāḥ**.

21. **çatapatra**, 'the hundred-leaved,' a name of the lotus.

çatapatrī-āyata, 'lotus-long' is a K. D., like **ghana-çyāma**, 'cloud-black' or our 'clay cold,' &c.

22. 'When indeed shall the bright one pass to the other shore of sorrow': see note on **pārāga**, xii 84.

Rohiṇī was the daughter of Dakṣha, and wife of the moon: see Dowson, s. v. **Soma**.

23. **medinim**, xi 39.

24. **abhiyana**, xii 95.

25. **yuktam**, 'fit,' used with the infinitive, like **çakta** or **çakya**, vii 10 note. Literally 'it is fit to console by me the wife of this incomparable valorous and truthful (king).' The acc. (which the so-called infinitive is) seems to depend on the verbal sense in **yuktam**; it is not therefore strictly analogous to such uses as $\kappa\alpha\lambda\omega\iota\ \delta\rho\alpha\iota\nu$ in Greek. It is tempting to regard the whole sentence except **yuktam** as the subject of **astu** understood, and **yuktam** the predicate; in which case we should have a close analogy to the Greek use of the infinitive. But this, I think, is foreign to Sanskrit usage.

26. **āçvāsayaṁī**, present instead of future, to express immediate action—a rather common use in Sanskrit; comp. xix 18.

dhyāna-tatparām, 'sunk in thought.' The meaning is nowise different from **dhyāna-para** ii 3. But **tat-para** means firstly 'having that prominent,' 'intent upon that' and so simply 'intent on': and it is used, as here, after another base, just like **para**; or absolutely, as at xxi 15.

27. **vimṛiṣya**, 'having considered,' or 'come to a conclusion about her,' see vii 13 note.
29. **āyusmantau**, 'the long-lived ones' (xv 12) i.e. the royal family.
30. **bandhuvargās**, 'thy relations,' literally 'relative-classes': *varga* is from $\sqrt{\text{vrj}}$ 'to exclude,' see note on xiii 53: so it means that which is separated from the rest, a class of things: then it is used for a number or mass of things: and at the end of a compound it is often redundant as here.

gatasattvā, 'with their being gone,' 'lifeless,' 'powerless.' *Sattva* is the essence of a thing. It sometimes 's' is used at the end of a compound, e.g. xxiv 53 *harṣa-vivṛiddha-sattva*, lit. 'with increased essence of joy,' i.e. with increased joy, simply.

āsate, 3 pl. of $\sqrt{\text{ās}}$: the termination is *ate* (not *ante*) in the 2, 3, 5, 7, 8, 9 classes.

bhramanti mahim, 'wander (over) the earth,' see iii 15 note:

- the verb takes the accusative of extension as at xv 16.

31. **krameṇa**, 'in order,' xii 49 note: for the instrumental see v 26: and *tattvena*, below l. 38.
33. **ekānte**, 'alone,' loc. of *ekānta*, used adverbially. The *anta* seems redundant: comp. *vr̥ttānta* iv 23.
34. **janitryāḥ**, genitive with $\sqrt{\text{kath}}$ 'to tell': so xxiii 5 *tad ākhyeyaṃ tvayā mama*: xviii 13 *rājāḥ caiva nivedaya*: xvi 38 *man' ācakṣva*: and generally for the genitive after a verb see v 38 note.

vettha (like *veda* xix 30) a contracted form of the perfect of $\sqrt{\text{vid}}$ —used like the parallel Greek *oīda* in a present sense. The full form would be *viveditha*. See M. W. G. § 308 a: M. M. App. no. 172. 'By meeting with the Brāhman thou knowest (or 'mayest know) her, if thou think well.' Or the first two words might (perhaps better) go with the preceding clause.

yadi manyase is a common formula of politeness: so ix 3, xix 2, &c.

37. **vāma-locanā**, 'beautiful-eyed.' *Vāma* (Vedic) is 'dear,' 'worthy,' and as a sb. 'well-being'—probably from $\sqrt{\text{van}}$ 'to solicit,' whence perhaps Lat. *venus*, *veneror* &c.: but the root has several meanings; or rather, perhaps several different roots have run into the same form.

evam gatā sati: *sati* redundant, as in *ajñāyamānā sati* xvii 18, *apakṛte sati* xi 5. Comp. xii 25.

38. **âcakṣva**, viii 5 note. The verb has this peculiarity in the present base, that in conjugation it drops the *k* before all consonantal terminations except those beginning with *m* or *v*. Hence the 3 sing. *âcaṣṭe* in the next line : M. W. Gr. § 321.
39. **yathâtatham**, here used as a noun, not adverbially : see iii 2 note.

CANTO XVII.

3. **na prájñáyata**, 'was not known.' Pra + jñā implies full, clear knowledge about him, although not seen : see iii 1 note. Vijnā and abhijñā would mean to 'distinguish' or to 'recognise' him when seen.
4. **te vayam** (1 pers.) and **sā iyam** (3 pers.) shew the same use of the double demonstrative as sa tvam xv 6. It is a further illustration • of the tendency to accumulate pronominal bases, already alluded to at xvi 4, of which Latin gives us further examples in egomet, tutemet &c. The more these 'deictic' (and not very definitive) syllables can be heaped together, the clearer the sense is supposed to be.
āsādītā, x 7 note.
5. 'For like her (i.e. the woman at thy court) in beauty, woman is there none' (vidyate, see ii 4). Therefore she is Damayantī, the most beautiful woman in the world. Then comes the reason of her beauty—the mole. 'For there between the eyebrows of this dark woman is a beautiful congenital mole, like a lotus, seen by me, although become (almost) hidden, for it is covered by the dirt upon her, like the moon concealed by a cloud.'
bhruvor madhye, comp. sakhi-madhye i 12.
6. **san·kāṣo**, 'like' from √kāṣ 'to shine,' whence ākāṣa 'sky,' 'clear air,' xiv 10, xix 24, sakāṣa 'presence,' i 21, xxiv 2, &c., and prakāṣa 'bright,' comp. xxvi 37.
channo, from √chad, see note on chāyā v 25: comp. pracchādana 'covering,' line 10.
7. 'This mark, fashioned by the Creator for the sake of (i.e. to exhibit) his power, like the streak of the moon when opaque at the first day of change, shews no excessive brightness.'
cihna is 'a mark' or 'sign': **bhūto** is redundant, like ketu bhūtam xii 38, where see note.

vibhūti, 'pre-eminent power,' comp. vibhu, applied to the Gods ii 15 &c.

dhātṛi, 'the Creator,' i.e. Brahṃā who holds this place in the later Hindu trinity: the other two being Viṣṇu the Preserver, and Śiva the Destroyer. It is not perhaps remarkable that of these three, Brahṃā receives little or no worship, and Śiva, on the whole, the largest share.

vinirmitaḥ, p. p. of $\sqrt{\text{vi}} + \text{nīs} + \sqrt{\text{mā}}$; an irregular change seen in *stūta* from $\sqrt{\text{sthā}}$, *lūta* from $\sqrt{\text{dhā}}$.

pratīpat is the first day of the moon's increase or decrease—but especially the former.

kaluṣa is 'turbid,' 'dirty': Benfey compares *kalan-ka* and *kalmaṣa*, in both of which the notion of stain or dirt is found: probably the first part of each word is akin to *καλ-αυρός* and *caligo*; also, if the root was originally *SKAL* (Curt. G. E. no. 46), to *squalor* &c.

indor, see xii 81.

8. **vapur**, iii 12 note. **samācitam**, 'covered,' p. p. of $\text{sam} + \text{ā} + \sqrt{\text{ci}}$, 'to order,' see v 15, note on *vinūcītya*.

asaṃskṛitam, 'even although unadorned, it shines distinctly, like gold.'

vyaktam is p. p. of $\text{vi} + \sqrt{\text{aij}}$ 'to smear,' whence *aijana* 'anointing': Lat. *unguo*. But the word has the further meaning of 'making bright by smearing': and so the part. = 'distinct,' 'clear': used adverbially at xxvi 11.

9. 'Here has been seen by me the girl with that form, marked out by that mole, as concealed flame by the heat.'

sūcitā, see v 25.

nibhṛito, from $\text{ni} + \sqrt{\text{bhṛ}}$, 'borne down,' and so 'hidden.' It commonly means 'humble.' At Hit. 385 *nibhṛitam brūte* = 'speaks in a whisper.'

uṣmaṇā, from $\sqrt{\text{us}}$, 'to burn.'

10. **ṣodhayāmāsa**, perfect of causal of $\sqrt{\text{cudh}}$, see note on viii 18. It is used here in the simplest sense 'cleansed.'

11. **malen' āpakṛiṣṭena**, see xiv 16 note.

vyabhre nabhasi, 'in the sky free from cloud'; see ii 30 note.

12. **pariṣvajya**, 'having embraced her with tears,' xxiii 24, and *sasvaje* xxiv 41: from $\sqrt{\text{svañ}}$, pres. base *svaja*: the Vedic form is *svaj*.

muhūrtam, x 26 note.

13. **utsrīya**, ix 5, *utsrīya bhūṣaṇāni*, 'having stripped off his ornaments': here 'shedding (tears).'

ṇanakaiḥ, iv 18.

bhaginyāḥ, 'of my sister.' As derived from *bhaga* it is apparently a title of compliment.

14. **sute**, dual nom. of *sutā*.

15. 'She was given (in marriage) to king Bhīma': the genitive here admits of an easy explanation 'given to be of Bhīma,' i.e. so as to belong to Bhīma: comp. *Manmathasya Rati*, xvi 12

16. **geham**, 'house,' a corruption of *gṛha*: so perhaps, as Benfey suggests, *vetana* xv 6 of *vartana* (through **vṛtana*), and *medini* of *mṛdini*, xi 39.

'As thy father's house to thee, so is mine (i.e. at thy disposal): and as my command (over all things) so also is thine.' (Comp. x 1 note.)

18. **sati**, see xvi 27 note. 'Even when unknown I have dwelt at ease in thy house (v 32) well provided with all objects of desire
• (= *sarvakāmaḥ suvīhataḥ*, abs. instr. xxv 15) ever protected by thee.'

- 19. **sukhāt sukhataro**, 'more happy than happiness,' i.e. most happy: or, more simply, 'happier than happy,' i.e. my lot at home shall be happier even than this with thee. For the abl. of comparison, see xi 16 note.

na saṃçayaḥ, x 1 note.

viproṣitām, 'exiled,' = *vi + pra + uṣita*, ix 10. **anujñātum**, see iii 1 note.

20. **nitau**, viii 5 note.

katham ūu, 'how (forsaken) indeed (are they)?'—a parenthetic question, or practically, an ejaculation.

21. **yānam ādiça**, 'give order for a carriage': for *yāna*, see vii 9: see also iv 25.

22. **vāḍham**, 'well.' It also means 'much.' Benfey would connect it with *bahu* (*vahu*).

guptām, see note on *goptri*, xii 47.

anumate, 'with the assent of,' p. p. of *anu + √man*: comp. *sammate sārthavāhasya*, xiii 5.

23. **prāsthāpayad**, xvi 1 note.

naravāhinā, 'having men as bearers,' a B. V. compound. For *vāhin*, see viii 22.

anna-pāna-paricchadām, 'having with her food, drink and necessaries for travelling.'

paricchada, is properly 'a covering,' from $\sqrt{\text{chad}}$, above line 6. At Manu viii 405, *pumāṃsaḥ c' āparicchadaḥ* is used of 'men with little luggage,' who pay small toll at a ferry. At Sāv. iii 16, *paricchada* seems to mean 'a surrounding,' i.e. attendants: and there is no reason why it should not have that meaning here: compare *parivāra* xxvi 1.

26. **vidhinā**, 'with highest ceremony'; see note on iv 17.

27. **draviṇena**, viii 5 note.

28. **vyuṣṭā**, 'having dwelt,' irregular participle of $\text{vi} + \sqrt{\text{vas}}$, for *vyuṣita*, comp. *vi-prosita* l. 19. The *vi* has no force here. But in *vivāsa*, 'dwelling separate,' xix 6, the *vi* has its full force.

rajanim, 'for a night.' *Rajani* is probably 'the dark-coloured': $\sqrt{\text{rañj}}$ is 'to colour,' see note on *anurāga*, v 22.

29. 'Strive for the bringing hither of that heroic Nala.' **ānayana** from $\text{ā} + \sqrt{\text{nī}}$, xii 68: for the locative, see note on iii 6. **yata**, see xv 4.

30. **apihitā**, 'covered,' from $\sqrt{\text{dhi}}$ with *api-* rarely used as a prefix. **uttaram**, 'answer,' a secondary meaning of the word, which is literally 'above': see xii 60: either in the sense of a thing put upon another, or from another derived sense 'later.' In Hit. 381, it means 'discussion' *kim anen' ottarepa?* 'what is the good of this debate?'

31. **hāhā-bhūtam**, 'full of lamentation,' a curious compound: *hāhā kāra*, xiii 11, was natural enough.

33. 'Casting aside bashfulness, she has herself said, &c.' For **lajjā**, see iii 18 note.

preṣyāḥ, xvi 1 note. •

34. **pradeṣito**, see xiv 16. **vaçavartinah**, viii 15.

35. **Damayantiṃ sṛitvā**, see xii 36 note: for the verb *sṛi*, see xi 26.

sm' eti, apparently for *smas iti*, like *sm' cha*, xii 118, which is perhaps for *smas ita*.

36. **brūyāsta**, 'ye are to say': 2 pres. plur. of the so-called 'benedictive' tense of $\sqrt{\text{brū}}$. It is really the aorist of the optative: to which tense (or mood) it bears a close analogy (see M. M. Gr. § 385): but it shews the *s* of the 'sigmatic' aorist, between the *yā* of the optative and the terminations. The opt. aor. is regularly used in curses in Greek — *διαπραγείης, ἐξέλοιο*, &c.

samśatsu, 'assemblies,' from *sam* + $\sqrt{\text{sad}}$: comp. *consessus*.

37. **kitava**, 'gamester,' 'cheat': hence *kaitava*, 'play,' xxvi 10.

vipine, 'in the forest,' a doubtful word.

38. **yathā samādiṣṭā**, 'as ordered by thee': we should rather have expected an *A. v. B.*—*yathāsamādiṣṭam*.

tathā 'ste, i.e. *tathā iste*, from $\sqrt{ās}$ 'to sit,' i 11.

tvat-pratikṣini, 'waiting for thee': *pratikṣin* is from *pratikṣā*, 'expectation,' from *prati* + $\sqrt{ikṣ}$, i 20.

39. **prasādaṃ kuru...tasyāḥ**, for 'construction see xiii 32.

40. 'And thus a further thing is to be said (not 'thus and more,' which would be 'evamādin') that he may have mercy upon me.' See xii 34 note.

vāyunā, 'for the fire fanned by the wind burns the forest.' That is, the fire is already in Nala's heart, and this is to be excited by the wind of the Brāhman's speech.

dhūyamāno, pres. part. of $\sqrt{dhū}$, 'to shake,' orig. *dhru* whence *θῶ*, *fumus*, *dust*: see Curt. *G. E.* no. 320.

pāvakaḥ is literally the 'purifier,' from $\sqrt{pū}$: probably *ṛp* and 'fire' are akin: see Curt. no. 385.

41. 'Yes (In inceptive like γάρ), a wife is to be supported, is to be protected by a husband ever. Whence comes it that both these duties have been violated by thee who knowest all duty?'

ubhaya is a secondary from *ubha*, with the same meaning, xvi i

25. The original form is *ambha*, whence *ἄμφο* and *ambo*, see Curt. no. 401.

tava, genitive of agent after *naṣṭam*, see i 4 note.

42. **khyātaḥ**, 'told of as,' 'famed for being,' comp. *prakhyāyamānena* xvi 8.

sānukroṣo, 'compassionate': *anu-kroṣa* is 'after-crying,' i.e. 'crying for a person,' from $\sqrt{kruṣ}$, xi 2.

madbhāgya-saṃkṣayāt, 'through my ill fate,' lit. through the destruction of my fortune: see note on x 14.

43. **ānriṇṣyam**, 'mildness,' 'mercy,' formed by *vṛddhi* and suffix *ya* from *a-nri-ṇṣa*—for which see xi 10 note. 'Mercy is the highest duty, from *thee* I have heard this.'

45. **tad**, &c., 'thou must receive that speech of his and report it to me.' **ādāya** goes with the instrumental *tvayā* understood. See note on i 22. **āvedyam**, with the same sense as *nivedaya* i 32.

46. 'And that he may not know that you are speaking by my command, and know of your coming again (to me), ye must provide for this without delay.' The final clause precedes the main one, as at xii 107, *yathā viçokā gaccheyām, açokanāga, tat kuru*; and xii

121, xviii 16. It is the commonest order in Greek; and I think also in Sanskrit: in this poem the instances are about evenly balanced: the dependent clause follows, i 21, v 21, xv 6, xvii 40, xviii 20: in the two cases where the future is used, not the conjunctive, (i 21, xviii 20), the clause follows. Compare note on i 20.

atandritaḥ, see xv 15 note.

47. 'Whether he be rich (x 2 note) or whether he be poor, or if he be desirous of wealth, I must know his intention.' **adhana** and **arthakāma** are not necessarily identical: he may be poor, yet want nothing. **cakirṣitam**, p. p. of **cakirṣa**, desiderative of $\sqrt{\text{kr}}$.

48. **vyasaninam**, formed with suffix *-an* from **vyasana**, vii 13 note: comp. **bahn**, i 1, **vādm**, i 3, &c.

49. **ghoṣān**, 'settlements of herdsmen': there is no obvious connection with **ghoṣa**, 'a noise,' ii 11, &c.

adhyajagmur, 'found him': this is not a usual sense of **adhi** + **gam**, derived from that of 'attaining to.' It often means 'to study,' e.g. Hit 89.

50. **ṣṛāvayāncakṛire**, 3 pers. plu. perf. middle of **ṣṛāvaya**, causal of $\sqrt{\text{ṛu}}$. It is a rarer form than that with $\sqrt{\text{as}}$: but seems more natural to a grammatical mind.

iritam, 'uttered,' p. p. of $\sqrt{\text{ir}}$ 'to make to go'—practically a causal of $\sqrt{\text{ṛi}}$; see note on v 29. The verb has first a general meaning; then it is specialised, like our own verb, 'to utter.'

CANTO XVIII.

1. **dirghasya kálasya**, a rare genitive of time, which recalls the Greek *θέρος, νυκτός, ἡούς* (Il. viii 525), or even more exactly *ἡξοντα βαιού, κοῦχὶ μυρίον, χρόνον* (Soph. O. C. 397). But there is no assurance that the two usages have been reached by the same path. Neither on the other hand may we attribute them both to the original sense of connection which the genitive expressed. The old theory that the genitives in Greek were remnants of a genitive absolute, where the participle has been lost, will hardly serve.
2. **Naiṣadham mṛigayānena**, for the acc. see ii 27 note: the instrumental is like dautyen' āgatya iv 15.
3. **ṣrāvitas**, 'was made to hear thy speech.'
4. **pāriṣadaḥ**, 'belonging to the assembly' (pāriṣad—comp. saṃśad xvii 36).
5. **vijane**, 'privately,' loc. of vijana (xi 1, &c.) used adverbially.
6. **hrasva**, 'short': it is 'low' or 'narrow' at xxiii 9. The derivation is uncertain: but it is not likely to have anything to do with *χερείων* (Benfey): that is doubtless formed from *χέρης*, 'well in hand,' 'subject,' Curt. G. E. no. 189. For the compound, comp. vyūdh'-oras-ka, xii 13.
kuṣalo, 'skilled in rapid driving' (vii 9 note) and a skilful cook for eating.' **mīṣṭa** is p. p. of $\sqrt{\text{mīṣ}}$, 'to sprinkle,' and means any dainty dish. **bhojane** is the loc. of the purpose, iii 6 note.
8. **vaiṣamyam**, viii 13 note. **gopāyanti**, see xii 47, note on *goptri*. **ātmānam ātmanā**, vi 12, xii 57: as the verb is plural here, we see that the phrase had become conventional.
jitasvargāḥ, 'winning heaven, without doubt': see note on Indraloka ii 13.
9. **krudhyanti**, 'are angry,' from $\sqrt{\text{krudh}}$ (4th cl.) whence the infin. *kroddhum* xviii 10, and *krodha*, 'anger,' vi 5. It may be a secondary root of *kru*, 'to be hard,' for which see Curt. no. 77: the Latin

crudus comes from the simple root most probably: crudelis might come from either.

cāritra-kavacāt, 'by the armour of their good conduct'—a K. D. comparative. **cāritra** is firstly 'observance,' formed from caritra, which is itself derived from $\sqrt{\text{car}}$ (see v 9 note on caçila) which has derived senses parallel to that of colo, cultus, &c. in Latin, and $\theta\epsilon\eta\pi\omicron\lambda\omicron\varsigma$ in Greek: it then gets the general sense of 'conduct.' Caritra is 'ancient usage,' like ācāra, see xii 26, note on çila: then (like its derivative) it 'conduct.'

prāṇān dhārayanti, 'maintain their life.' The inverted prāṇā dhariṣyanti, 'life shall hold out,' occurred at v 32. This phrase with the causal is analogous to dehaṃ dhārayatām (xvi 18 and 20).

varastriyaḥ, comp. varanai, i 4.

10. **viṣamasthena**, viii 13. **mūḍhena**, vi 12 note.

paribhraṣṭa, vi 15 note.

yat. .na. arhatī: see note on vi 6: this clause must be carried back to the main verb dhārayanti in the preceding line. They endure, inasmuch as Damayanti is not overcome by passion: one instance of the general rule: compare xiii 39, n'aprāptakālo mṛtye ...yad n' āham adya...duḥkhitā (mṛtye).

11. **prāṇa-yātrām**, 'maintenance of life.' Yātri, 'going,' has many derived senses. Like this phrase, we have çarita yātri, Bh. Ç. iii 8. In Manu iv 3, it is used absolutely in the same sense, yātrā-mātra prasiddhy artham, 'for the sake of obtaining mere maintenance' (uictus).

çakunair, ix 12.

pariprepsoḥ, 'seeking all round to get.' gen. of pari + pra + īpsu, see iii 5, note on didṛiksu.

ādhībhir, 'anxieties,' from ā + $\sqrt{\text{dhyai}}$ 'to think,' xii 100. **çyāmā**, xii 50 note.

12. **vyasanāplutam**, 'drenched in misfortune': for ā-pluta see note on iv 13.

13. **çrutvā**, &c. 'When thou hast heard thou art the authority.' Comp. pramāṇam tu bhavantas, iv 31.

15. 'This matter is not to be communicated to Bhīma.' Here we have the locative with a verb of telling as at i 31, 32, ii 6, iii 9, viii 21, xvii 13: though we had the genitive in line 13, and in the passages quoted at xvi 31.

niyokṣye, 'I will give a charge to Sudeva.' m + $\sqrt{\text{yuj}}$ is to 'command' often 'to appoint to an office,' so Hit. 1272, kāryādhi-

kāri na dhanādhlkāre nyoktavyaḥ, 'a manager of the executive is not to be appointed to the management of the treasury': and nyoguṇ is 'a minister' or 'functionary.'

16. **pratipadyeta**, 'may learn,' see vii 5 note.
prayattavyam, xv 1.
17. 'As I was swiftly brought to my relations (for acc. see note on xii 36) by means of Sudeva, with that same luck let Sudeva go quickly at once, &c.' **man-gala** as an adj. - 'lucky,' and as a noun (n.) 'prosperity,' comp. sa-man-gala, line 21. it is also (m.) the name of the planet which we call Mars, see note on graha xiii 24.
18. **paçcāt**, 'afterwards,' see note on paçemma xiii 5.
19. **arcayāmāsa**, ii 15 note.
bhūyo, viii 14 note.
20. **yat...sameṣyāmi**, 'that I may meet': for the future, rather than the optative, see note on i 21. The clause yathā...karisyati is of course parenthetical, 'as no other than thou wilt ever do.'
21. **āçirvādath**, 'blessings.' āçis is from ā + √çās, iii 21 note.
kṛitārthaḥ, xvi 10, having attained his object, i.e. 'satisfied': compare xvi 10.
23. **Ṛituparṇaṃ vaco brūhi**, comp. vācaṃ vyājahāra Nalam i 20.
kāmagah, 'meeting him as one that goes by chance,' or 'of his own free will': in the first case it means going without any settled purpose: in the other, going without being sent by anybody. Cf. xiii 55 kāmavāsmi, applied to Damayantī wandering in the wood.
24. **āsthāsyati**, 'will enter upon,' 'hold,' compare xv 6 ātiṣṭha 'apply thyself to,' iv 4 viṣam āsthāsyē, xix 23 javam āsthāya, xv 16 yatnaṃ samāśṛitaḥ.
25. 'And so is the time reckoned, it will be held to-morrow': the relative particle which should correspond to tathā is omitted; comp. xiii 50 note.
çvo-bhūte, 'when to-morrow has appeared': for **bhūta** see note on xii 38. It seems to be sufficient if one member of the compound have the locative ending: as in aparedyus xiii 35. **çvas** is certainly very near to Latin cras, and Vanicsek connects them, p. 99: but the change of sound is unexplained.

sambhāvaniyas, fut. part. pass. of sam + √bhāvaya, causal of √bhū. The verb means 'to cause to be together,' i.e. to meet: and means further 'to do honour to,' 'pay one's respects to' - perhaps with that sense here: comp. Megh. 28: (Çak. i 20 (p. 26 ed. Williams). The p. p. sambhāvita - 'adequate,' (Çak. i 34 (ib. p. 56): 'honoured,'

'highly esteemed,' Bh. G. ii 34, *sambhāvitasya c' ākirtir maraṇād atīreya*te, 'in the case of the man in high repute, dishonour is worse than death.'

26. *sūryodaye*, 'at the rising of the sun.' *sūrya* is one of the commonest names for the sun: it is from $\sqrt{\text{svar}}$ 'to be bright'—sometimes used alone for 'heaven,' sometimes in a compound as *svar-ga*. From the same root Curtius derives *sura* 'a god': but see note on ii 13: *σέλας*, *σελήνη* and *Σείριος* are doubtless from it: also Latin *serenus*: see G. E. no. 663.

na hi, &c., 'for the hero Nala is unknown, whether he lives or no,' an instance of oblique interrogation, with the indicative as we should expect. Compare xix 8 *yad atra satyaṃ, vi* 'satyaṃ, *gatvā vetsyāmi*, 'what herein is true or untrue, I will go and know': xx 14, *ahaṃ hi nābhijānāmi, bhaved evaṃ, na veti* ca, 'I don't know whether it is or no'—one of the best instances of a dependent clause in this poem, yet the dependence is not specially denoted by the mood: we can see the looser joining in xxii 3, *atra me mahati ṣaṅkṣā, bhaved eṣa Nalo nṛpāḥ* 'here I have great doubt, whether this is king Nala'; here it would be more literal to translate *bhavet* as a deliberative conjunctive 'will this be Nala?' Again at xix 33 in a sentence similarly expressing doubt and deliberation we have *pramāṇāt parihinas tu bhaved, iti matir mama* 'such is my thought'—where the independence of the conjunctive *bhavet* is complete.

CANTO XIX.

1. **çántvayaṅ çlakṣṇayā vácā**, see notes on viii 12 and v 5
2. **ekāhnā**, 'in one day': the instrumental used of time like *divā* ii 4, &c.
3. **vyadiryata**, ix 4 note. **pradadhyau**, 3 sing. perf. of *pra + √dhyai*, xii 100.
4. 'Could Damayantī speak thus? Could she do it infatuated (vi 12 note) by sorrow? Or will it be, on my account that this great plan has been devised?' **upāyas**, see iv 19.

There are sixteen exx. in this poem of the optative used absolutely—to ask a question: v 12 (bis), ix 27, x 10 and 17, xii 87, xix 4 (ter), 27, 28, 29, xxi 33, xxii 13, xxiv 11 and 22. Of these, twelve are in the 3rd person, one in the 1st, none in the 2nd: in exact agreement with Greek and Latin, e.g. *τίς κατάσχοι*; Soph. Ant. 605, *καὶ τί, φίλος, ῥέξαιμι*; Theok. xvii 24; and this is more evident in the parallel use of the conjunctive, which is more common, as *τί πάθω*; ε 465 *τί νύ μοι μήκιστα γένηται*; ε 299, but *not τί γένη*; in Latin 'quid faciam' and 'quid faciat.'

Often it does not much matter whether the sentence be regarded as a question, or a doubtful statement: e.g. in xxi 33 *Vārṣṇeyena bhaven nūnaṃ vidhyā s' aiv' opaçikṣita?*: this though called a question only differs from viii 6 *api no bhāgadheyam syāt*, in the difference of the particles, and yet neither of them is specially interrogative.

In the passages referred to, the event is generally future, sometimes quite indefinite. In this passage alone is the event a past one. This fact is important for the enquiry into the original meaning of the 'optative.' The very great predominance of the future time seems strongly in favour of my view that the primary meaning of the mood was future action conceived of indefinitely, much as in the conjunctive: developing into 'indefinite possibility' without regard

to time (as in vaded here = 'that she should speak !'—the mere possibility of the thing whether past, present or future), and lastly into 'wish.' This theory is opposed to Delbrück's : he regards 'wish' as primary, then 'will,' and lastly 'indefinite possibility' : and still more opposed to that of Kühner, who sees the origin of the mood in a 'conception of something past.'

5. **nṛiṇṇam**, 'wicked,' see xi 10 note. A second marriage was regarded as disgraceful, see Manu v 161 : but that such marriages were not unusual is plain from the fact that widows re-married have a special title (parapurvā, i.e. wife of another before), Manu v 163. The feeling about a second marriage is shewn in the well-known lines Manu ix 47 (given in Śāv. ii 26),

sakṛd aṇṇo nīpatati, sakṛt kanyā pradiyate,

sakṛd āha 'dadān' iti : triṇy etān satān sakṛt :

'once for all an inheritance descends ; once for all a girl is given in marriage ; once for all a man says "I am to give" : these three are done once for all by the good.' A good woman after her husband's death is to devote herself to Brāhmacarya (pious austerity—lit. the course of the young student) ; by this she reaches heaven (svargaṇ gacchati) even though childless.

'Surely a wicked thing the virtuous daughter of Vīdarbha is desirous of doing (comp. ix 31 tyaktakāmas) in her wretchedness, misused by me vile and evil-minded.'

kṣudreṇa, see xi 36 note. **kṛpāṇā**, xii 31 note.

6. 'Woman's nature in this world is fickle : and my faults are grievous. It may even be so : she may be doing it, when her friendship (for me) has been lost through separation.'

loke, comp. lokaṣu i 10. **calo**, from √cal, see v 9 note.

vivāsād, see xvii 28. Others take gatasaulhṛdā 'bereft of friends,' as though sulhṛd had been used, but this would not describe Damayanti's condition in her father's house.

7. **saṁvignā** (see ix 26 note), 'disquieted by her grief for me' : it is not so well taken 'by my grief,' like tava doṣas, 'thy fault,' iv 9.

nairāṇyāt, 'in despair,' abl. of cause : formed from nīr-āṇa, 'hopeless.' Āṇ is 'desire,' 'hope,' comp. āṇis, xviii 21 : hence bhāṇāṇa, 'spes fractas habens,' Hit. 351.

sāpatyā, 'especially as she has children' : āpa-tya - 'off-spring' : the -tya is suffix as in Greek τῆ-πυ-τιο, &c.

8. **nīṣṇayam**, 'certainty,' see v 22 note : it may be either acc. after vetsyām, or used adverbially.

9. **niçcitya**, v 15 note.
10. **pratijânâmi**, iii 1 note.
11. **açva-çâlâm**, 'stable': hence çâlâ-stha, xxi 6, rathaçâlâ, xxi 29. Çâlâ is 'a hall': prob. from *KAL*, whence *καλῶς*, cella, domi-ci-ium: Curt. no. 30: our word is apparently the same.
12. **tvaryamâno**, pres. part. pass. of $\sqrt{\text{tvār}}$, v 2 note.
jijñâsamâno, pres. part. of *jijñâsa*, desiderative of $\sqrt{\text{jñā}}$.
13. **samarthân**, iii 7 note. **adhvanî**, &c., 'powerful on the road'; see notes on xii 111, and iii 8.
tejo-bala, iv 26 note. **kulaçîla**, xii 26
14. 'Free from bad marks': see notes on v 21, xiii 31 and 53.
varjitân changes final *a* into *l* before *lakṣanair*, M. W. Gr. § 56. M. M. § 75. But the *l* is nasal, and is written in Sanskrit with the arddha-candra (half-moon) mark (ऌ) over it.
prithu-prothân, 'broad-nosed.'
çuddhân, p. p. of $\sqrt{\text{çudh}}$, 'pure,' 'white': here - 'faultless.'
âvartair, 'curls of the horse's hair,' apparently on six different parts of the horse's body, see line 17. These were good marks. The case is the descriptive sociative or instrumental, see xii 37 note.
Sindhujân, 'born in Sindh.' Sindhu seems to have been the name of the river Indus before it was applied to the country along its banks. Hence the Greeks derived their term *Ἰνδοί*, dropping the *s*, whence our India.
vâta-ramhasaḥ, 'wind-speed.' For *vâta*, see x 21: *ramhas* is from $\sqrt{\text{ramh}}$: a doubtful Vedic root: it possibly may be connected with *laghu* (ἐλαχϋ, &c.), which has another form *raghu*: if so *h* is from *gh* and the vowel has been nasalised. Benfey would add *τρέχω*, in which case the orig. root would be *TRAGH*: this is very doubtful.
15. **kopa**, 'anger,' so vi 14: from $\sqrt{\text{kup}}$, 'to be in motion, or agitation,' p. p. *kupita*, xxvi 17. It is interesting because it appears with a very different sense in Lat. *cupio*: the orig. form is *KVAP*, Greek *καπνός* and Lith. *kvapa-s*, 'breath': see Curt. G. E. Vol. I, p. 144 (Eng. tr.): so that the history of the word is nearly that of *θυμός*. We have already noticed the difference in meaning between Sansk. *harṣa* and Lat. *horror*, from the same primary root *hars*, 'to be rough.' Probably it is due to difference of climate: what is pleasant in one country is unpleasant in another. Similarly *tâpa*, 'heat,' came in India to mean 'pain,' or 'misery.' I owe this suggestion to Prof. Cowell.
kim idam, 'what is this desired (by you) to do?' unless, taking

the simpler sense of *prārthaya*, we construe 'what is this the thing which you were asked to do?'

pralabdhavyā, see xiv 5.

16. **mahad-adhvānam**, 'a great way'—an unusual exception to the rule that *mahat* becomes *mahā* in compounds, except *Tat-puruṣas*: this is of course a K. D.: but by rule it should mean, 'the road of the great': comp. *mahad-āçraya*, 'recourse to the great,' *Hit.* 1699. Note the acc. with *gantavyam*: it is a contained accusative; yet, so far as it is an acc., the construction is parallel to the rarer (Greek form, e.g. *réous ζηλωτέον τοὺς γέροντας*, which was probably (as *Madvig* suggests) modelled upon intransitive usages, like *ἐπιχειρητέον τῷ ἔργῳ*. 'How are we to go a great journey with horses like those?'—sociative instr.

17. 'One on the forehead, two on the head, two and two on side and under-side (l flank), two are to be discerned on the breast, and one too on the back.' **pārçva** is from *parçu*, 'a rib': the root therefore is *PARK*, but no derivatives appear in the other languages: *πλευρόν* is too far phonetically.

vakṣas, 'the breast,' may come from *√vakṣ* (Greek *√ανξ*, see G. E. no. 583) in the sense of that which expands itself in breathing: so *Grassmann*. Benfey would assume an older *pakṣas*, and connect with Latin *pectus*. **prayāṇa** is commonly 'a journey,' (comp. *prayāta* xx 2): hence apparently 'the back' through the sense of extension.

18. **yoyayāmi**, present, of future action, comp. xvi 26.

20. **java**, viii 19 note.

21. **samārohat**, see note on *āropya* viii 19.

jānubhis, 'with their knees' γόνυ, genu, knee, *Curt.* no. 137.

23. **raçmibhis**, 'reins,' (xx 15) also used of the rays of the sun, &c.; *Grassmann* takes 'rope' to be the primary meaning, afterwards transferred to the sun's rays, like arrows, rays (radii) and other similar objects. Benfey compares *laqueus*, but that is better referred with *il-lie-io*, &c. to *VRAR* (ῥελε, &c.). The word might come from *RAG* (*rego* and *ῥέγω*).

samudyamya, from *san* + *ud* + *√yam*, i 4. It is 'to pull up,' and so may mean either to stop, or to get the horses in hand with the reins before starting, which is the meaning here.

īyeṣa, perf. of *√is*, 'to wish,' i 1: *M. M. App.* no. 118.

āsthāya, 'having entered upon speed,' or 'attained speed,' like *vogam ātistha*, xv 6: see note on xviii 24.

21. **codyamānā**, 'urged on,' from $\sqrt{\text{cud}}$: the connection of the word is doubtful by reason of the numerous possibilities: the most obvious identification is with Gr. $\sigma\pi\epsilon\upsilon\delta\omega$ (if we may suppose labialism in that peculiar word which apparently corresponds to Lat. *studium*, and so presents a fresh difficulty): we must then compare (with Benfey) A. S. *secotan* our 'shoot'; and assume an original **SKUD**. In Vedic time, acc. to Grassmann, there are two radical significations, 'to put into quick motion,' and 'to sharpen,' the latter will come from the first through the sense of 'whetting'. he would therefore assume an original **KY**, not **SK**, for the root.

ākāṣam, 'to the sky,' see note on **saukāṣa** xvii 6.

mohayann (the double *n* before the following *ṭ*), pres. part. of **mohaya**, 'to stupefy,' 'infatuate,' 'bewilder,' see vi 12, note on **mūḍha**. The participle is left undeclined, as at viii 12, **Bhāmī ṣāntvayan** (for **ṣāntvayanti**): but the licence is unusual.

26. **hayajñatām**, 'the horse-knowing-ness,' formed from **hayajña**, with suffix **tā**, like **preṣyatā**, xvi 1.

27. **Mātali** was the charioteer of Indra: **Ālīhotra** (next line), though apparently a god, unknown to fame: he is not given by Dowson.

tallakṣaṇam, 'the mark or sign of him' (**Mātali**).

29. **utāho**, see note on xii 73. **svid**, 'surely,' with **āho** at xxi 34: it is for **su + id**, like **ced** for **ca + id**, xvi 4. We might compare the German 'wohl,' used in the same manner, and our 'it may well be.'

āyāta, i.e. **āyātas**, p. p. of **a + √yā**: the p. p. of verbs of motion (ita from $\sqrt{\text{ī}}$, &c.) are at first surprising in Sanskrit.

30. **atha vā**, 'or then'—literally 'then or'—used to introduce a new idea. 'Well, **Vāhuka** has as much knowledge as **Nala**, for I see the skill equal of **Vāhuka** and **Nala**. Furthermore (**apī ca**, see note on i 31) here is the age equal of **Vāhuka** and **Nala**. If this be not heroic **Nala**, it will be one who has his knowledge.' For the future **bhaviṣyati**, see note on iii 17. The connection of the two clauses is curious, and is the converse of the Vedic usage pointed out at xvi 4. The first clause has no particle; the second has **ca**. 'This (is) not **Nala**, and it will be, &c.' is the relic of a still older form of parataxis. So in Epic Greek we find **τε** in the apodosis: e.g. **ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ**. Further even in classical time, we find a protasis in which there is no formal relative particle, e.g. Eur. *Medea*, 386, **καὶ δὴ τεθνᾶσι, τίς με δέξεται πόλις**; But here **καὶ δὴ** doubtless is just as plain as **εἰ** when found with the perfect, which is the regular tense in this connection. In Latin the

nearest parallel is in phrases like Horace's (Odes iv iv 65), *merses profundo, pulchrior evenit*. But there too the conjunctive is a sign of the construction, which is not found here—where indeed there is no verb at all.

The logic of the passage (which is an interesting specimen of Hindū ratiocination) is impeded by this line; which is not (as might seem at first reading) the conclusion of the argument: that does not come till line 34. We have had the two reasons given above—like knowledge, like age. Then we might have gone on at once to the counter argument—unlike form. But the first argument is repeated in a slightly different form: and in the following line is the general consideration that there is no reason why it should not be Nala, because (In) great ones do go about the earth in concealment: this is really applicable to all the arguments, not to one only: but it is not unnaturally put here in close connection with the one which is most prominent in Vārṣṇeya's mind—that derived from Nala's skill. Redundance is frequent in Hindu reasoning: it is found even in the form of the syllogism, of which the following is the well-known type (see 'Ind. Wisdom,' p. 72): 'the hill is fiery; for it smokes: whatever smokes is fiery: this hill smokes: therefore this hill is fiery.' M. Williams is right in saying that although the repetition seems clumsy, yet the form has its advantage, when regarded as a rhetorical statement of an argument.

32. **pracchannās**, see note on *chāyā* v 25.

daivena, as an adj. taken with **vidhinā**, 'divine command,' 'destiny.'

rūpataḥ, 'on the side of their form': hence the ablative—'looked at *from* that side'. See note on vi 4.

33. 'But there will be a division of my mind (i.e. doubt), with reference to his deformity of limb: "he will be destitute of certain proof", such is my thought.' That is to say the deformity prevents the absolute conviction which his skill and equality in age would otherwise bring: there is no *τεκμήριον* (to which *pramāṇa* corresponds), no certain evidence, only *σημεία*. Still in the end he sets the deformity aside, and concludes that the two are identical.

bheda is from √*bhū*, Lat. *findo*.

vairūpyatā, from *varūpya* + *tā*; and *vairūpya* is from *vi* + *rūpa*.

pramāṇāt, see iv 23 note: for the ablative see note on *prahāsvati* xxvi 24.

34. 'The proof from age—that is identical (or rather it should have been "the age is identical") ; but on the score of form there is contrariety.' Perhaps however we might take *pramāṇam* here in the earlier sense of 'measurement.' 'Their measure of age is the same: but on the score of form there is change (for the worse, in Vāhuka)': for *viparyaya* (in this sense) see note on viii 15.

Nalam, 'in the end I deem Nala to be Vāhuka.' The change of form is more probable than that two men should have so great skill.

36. **mumude**, see note on v 39.

37. **aikāgryam**, 'intentness,' from *ekāgra*, 'intent on one thing': see note on *agrahāra* xvi 3.

tathā, 'moreover,' 'and,' see iii 4 note.

utsāham, 'power,' 'energy,' from *ud* + *√sah* + *a*: the verb occurs iii 8, where see note.

saṃgrahaṇam, comp. xxi 5 *saṃgrhita*: 'and that management of horses which he possesses.' This is the reading of the Bombay edition: *saṃgrahane*, which appears in Prof. M. Williams' and Prof. Jarrett's texts is a misprint of the Calcutta edition.

mudam, 'joy,' from *√mud* without any suffix used as a feminine noun.

avāpa, perf. of *ava* + *√āp*.

CANTO XX.

1. **khecarah**, 'goer in the sky,' i.e. bird, comp. *khagama* i 24 &c. The locative is used in the place of the base, see page 6. The acc. was found in *vihaṅga* xii 11. The alliteration in *khecarah* *khecarann* iva, 'sky goer, going in the sky,' is not strong.
2. **uttariyam**, 'upper garment,' from *uttara*, xvii 30, &c. **adho** exactly - *žrōcy*.
bhraṣṭam, 'fallen,' see note on vi 15.
3. **paṭe**, probably as Benfey suggests - *patre*, 'woven cloth' and then 'a garment.'
4. **nigrihṇiṣva**, 'pull in,' from *ni* + *√grah* (9th class) i 19 : comp. *saṅgrahāṇa* xix 37.
yāvad, 'meanwhile let Vārṣneya bring me back my robe': the use of the relative with the imperative seems at first sight strange: but it is not impossible to regard it as condensed for 'remain what time he is to bring - and do bring it.'
5. **samatikrānto**, 'passed beyond (i.e. left behind) a *yojana*': here the participle is used as a passive—not (as often) an active, e.g. ii 21. A *yojana* is variously reckoned at five or nine miles: the smaller amount is a more than sufficient exaggeration. On the insatiable appetite for the marvellous shewn in these poems see M. Williams' 'Ind. Wisdom,' p. 432. In the *Mahābhārata*, "full as it is of geographical, chronological and historical details, few assertions can be trusted. Time is measured by millions of years; space by millions of miles: and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants and horses are brought into the field." Of a piece with this is the bad taste (as it seems to us) of giving numerous arms and several heads, not merely to monsters (for here the Greeks are alike to blame), but even to Gods. Thus *Brahmā* appears with four heads and four arms: *Vishṇu* and *Śiva* with four arms apiece, and *Śiva* with five faces.

āhartuṃ çakyate, see note on vii 10 for construction: it is as though we could say 'it is not can-ned (by any one) to take it up,' i.e. no one can take it up: for **āhartum** xi 29.

6. **āsasāda**, x 7 note.

7. **mam' āpi**, emphatic, 'my skill in counting' (as yours in driving). But, as the exhibition of the one spoils the other, the introduction of it here is awkward. **san·khyāne**, xiii 56 note.

8. **pariṇiṣṭhā**, 'complete accomplishment': **niṣṭhā** from **ni** + $\sqrt{\text{sthā}}$ is 'a basis,' 'settlement.' So at Bh. G. iii 3 we have the **dvandvā** **niṣṭhā** of knowledge and works.

9. **parṇāni**, xii 63.

ekam adhikaṃ çatam, 'a hundred with one over': the more obvious form of the phrase would be **ekādṛukam**, M. M. Gr. p. 220; M. W. § 206. **Adṛuka** is 'exceeding'; so **abhyadhṛuka** xi 16, xxi 14: and is regularly used thus in numeration, as also is **ūna**, signifying 'less,' M. W. Gr. 207; so line 11 **pañc'onaṃ çatam** = 100 - 5 = 95. At xxi 25 **adhikaṃ çatam** - 'a hundred and more.'

10. **pañcakotyo**, 'fifty millions': **koṭi** (f.) = ten millions, commonly a 'krore'.

11. **pracinuhi**, 'gather,' v 15 note. **praçākḥikāḥ**, 'twigs', from **çākha**, 'a branch,' xii 65: it is the technical term for a recension of the Vedic text, belonging to a special *Çarṇa* or 'school'.

phala-sahasre, &c., 'two thousand fruits and a hundred less five,' i.e. 2095.

12. **avasthāpya**, 'having stayed' (causal): **avasthita**, p. p. of the simple verb, occurs vii 15.

parokṣam, i.e. **paras** + **akṣam**, 'beyond sight,' 'invisible': hence (next line) **parokṣatā**, 'obscurity.' For **paras** compare **parā**, i 5 note.

katthase, 'thou boastest,' from $\sqrt{\text{katth}}$, apparently connected with $\sqrt{\text{kath}}$, 'to tell,' and **kathā** 'a tale' (xxi 23).

13. **çātayitvā**, 'having felled': **çātaya** is causal of $\sqrt{\text{çad}}$ for which **çiya** (pass. of $\sqrt{\text{çi}}$ i 17) is used in the first four tenses: it is no doubt = Lat. *cad-o*: but Bopp's ingenious identification of **çātaya** with *caedo* cannot be right: the diphthong shews that we must connect *caedo* with $\sqrt{\text{skid}}$ 'to cut' (whence scindo $\sigma\chi\acute{\iota}\zeta\omega$, &c.).

gaṇite, x 29 note.

14. **ahaṃ hi**, &c., see note on xviii 26.

15. **paçyatas te**, gen. absolute: comp. vii 8.

vājīnām, 'of the horses': **vājīn** is from **vāja** a very common

Vedic word which, from an original sense of 'activity' or 'swiftness,' has developed many meanings—among them, battle, an offering to the Gods, and wealth; *vāṇ* is the strong and swift, and used of a battle horse, a hero, a sacrificer, &c.

16. **vilambitum**, 'to stay,' see viii 3 note on *upalabhya*. *Ava* + $\sqrt{\text{lamb}}$ - 'rest upon,' Hit. 119.

param, &c. 'intent upon a great undertaking': for *samāstlntah* see xviii 24.

17. **pratikṣasva**, 'wait,' from *prati* + $\sqrt{\text{ikṣ}}$ i 20.

Vārṣṇeya-sārathīḥ, a B. V. compound, 'with Vārṣṇeya for charioteer': comp. xv 8 *saha-Vārṣṇeya-Jivalāḥ*.

19. **vighnam**, see viii 23 note.

20. 'If thou shalt shew the sun to me after going to Vidarbha to-day,' i.e. if we shall arrive at Vidarbha before night.

22. **akāma**, 'as one unwilling')(*sakāma* 'one who has attained his desire.'

samādiṣṭam, iv 25 note.

23. **avatirya**, ii 30 note.

tūrṇam, 'quickly,' p. p. of $\sqrt{\text{tvar}}$, M. M. Gr. § 432, as also *tvarita* (line 26) and see note on v 2. It might be referred to the Vedic form $\sqrt{\text{tur}}$ —or $\sqrt{\text{tūr}}$.

24. 'Having counted, the fruits are so many as said (by thee).' Note the very loose construction of *gaṇayitvā*: there is no *mayā* to which it can be referred; it rather resembles the so-called 'nominativus pendens' construction. See i 22 note.

25. **atyadbhutam**, see note on *adbhuta* i 24: *adbhutatama* occurs xxiii 13.

26. **tvarito gamane**, 'eager for the going,' see note on viii 1.

viçāradam, xii 86 note.

27. **dehī mama**, 'give me': v 38 note.

28. **kārya-gauravāt**, 'by reason of the gravity of his business.'

Gaurava is formed by *vriddhi* from *guru* (*gravis*, *βαρύς*). In the sense of 'venerable' (comp. *vir pietate gravis*) the term is applied to the father who performs the proper ceremonies on the birth of a child, *Manu* ii 112, while the religious teacher, who girds the pupil with the cord which gives him second birth is called *ācārya* (ib. ii 140): and at 116 we find that

utpādaka-brahmadātror guriyān brahmadah pitā,

'of the natural and of the spiritual father, the giver of sacred knowledge is more venerable' (*gariyas* is the comparative of *guru*). *Guru*

sometimes governs a genitive, e.g. *Hit. 318 sarvasy' abhyāgato guru*, 'a guest is everyone's superior,' comp. *ib. 529*.

lobhād, see note on *lobdhaka xi 31*.

hṛdayam, see *xiv 21* note.

29. **nikṣepo**, 'compensation,' literally 'deposit' or 'pledge,' comp. *nikṣipyā viii 20, xxii 14*; and note on *ākṣipantim iii 13*.

30. **tikṣṇam**, 'sharp,' 'acute,' from \sqrt{tj} , see note on *tejas iv 26*.

udvaman, 'vomiting up,' \sqrt{vam} (*ἐμέω, vomo*)

31. **çāpāgniḥ**, 'that fire-curse, i.e. curse which was just like a fire : comp. *naraçārdūla, &c.*

karṣito, see *vii 14* note.

anātmavān - non sui compos : 'out of his mind.'

32. **aiçchat**, imperf. of *iç* 'to wish,' see note on *iṣṭa. i 1*.

35. **avasam tvayī**, see *v 32* note.

suduhkham, a curious collocation of *su* (*εὖ*) and *duḥ* (*οὐκ*).

But *su* has often only an intensive force, as in *sukumāra, suvaras &c*

36. **ye ca**, see note on *xvi 4*. **kirtayīṣyanti**, fut. of $\sqrt{kṛi}$ (10th cl.), really a denominative from *kirtī* 'renown,' which is from $\sqrt{kṛi}$ 'to scatter' *iv 18*. **atandritāḥ**, *xv 15* note.

37. 'The fear that is born from me shall never be theirs, if thou shalt not curse me when tormented by fear I have supplicated thee' : i.e. 'they shall not have occasion to fear me.'

39. **adṛiçyat**, another example of the passive voice with active terminations, like *mokṣyasī xiv 6*. Doubtless it is assisted by the analogy of the 4th class verbs, which form the present base with *ya*.

gata-jvara, 'his affliction gone,' see *xii 93* note.

41. **javanaiḥ**, 'speedy,' from *java viii 19* note.

apraçastah, 'untold of,' i.e. *accurst* : compare Vergil's 'illaudati Busiridis aras' (*Georg. iii 5*). 'But the Vibhitak became accurst by the entrance of Kali.' **saṃçraya** is from *saṃ + √çri v 15* note.

43. **Vīdarbhābhīmukho**, 'with his face set toward Vīdarbha.'*

44. 'Freed from Kali (see *xiii 34* note), dispossessed of his form only' : for **mātra** so used in composition, see *ix 10* note. Kali is ejected from him, but he still remains the misshapen Vāhuka. See note on *xiv 16*.

CANTO XXI.

2. **nādayan**, 'making to resound,' see xii 1 note on nadi.
saviḍiço, 'with the intermediate points.' *Diç* has the same meaning as *deça* 'region,' but the primary meaning 'direction' is retained by it. So the whole phrase means 'all the (main) quarters with the intermediate points.'
3. **Nalāçvās**, i.e. the horses brought by *Vārṣṇeya*, at the end of the 8th canto. **sannidhau**, v 31 note.
4. **gambhiram**, comp. xii 57 note. **jalada**, 'a cloud' is a 'water-giver,' iv 1 note.
5. **Nalena**, &c., 'as before, when the horses (xx 15) of Nala were driven by Nala,' comp. *san-grahana* vix 37.
6. 'And the peacocks on the palace roof (see xiii 49 note) and the elephants in their stalls (xix 11 note) &c.'
çikhin, 'having a çikhā' or 'crest,' xi 36.
vāraṇa (which comes from $\sqrt{\text{vṛ}}$ and also means 'armour') is 'an elephant' probably from their use as 'a covering' in battle.
7. **pranedur**, perf. of *pra* + $\sqrt{\text{nad}}$, like *mene* from $\sqrt{\text{man}}$ (line 6 : see note on *nipetuḥ* i 23). 'With necks uplifted they clamoured, as restless at the roaring of the rain-cloud'—or perhaps *megha-nāde* may go more closely with *utsuka* 'longing for the rain.' This the peacocks are observed to do. Comp. *Indr. iii 4 aṇiç ca mahānādā megha-barhṇa-lakṣanāḥ*, 'Indra's thunderbolts, with mighty roar, marked by clouds and peacocks (*barhṇa*).'
8. **medinim**, xi 39 note.
āhlādayate, 'makes to rejoice,' causal of \acute{a} + $\sqrt{\text{hlād}}$ = Gr. $\chi\lambda\alpha\delta$, and probably also our 'glad.' Curtius (no. 186) rejects it because of the irregularity of the final dental. But Grimm's law is not nearly so sure at the end of a word as it is at the beginning.
9. **candrābhavaktram**, 'moon-faced' : for *ābha* see xiii 63.
asan.khyeya, xiii 56 note.

10. **bāhvor**, dual gen. of **bāhu**. **antaram**, see vii 2 note.
sukha-sparṣam, 'whose touch is happiness': **sparṣa** from
 $\sqrt{\text{spric}}$, vii 3.

11. 'This very day I will enter the fire with its colour like gold':
 i.e. I will destroy myself.

cāmikara is said to be from **camikara** 'a mine': and that should
 come from ***cama** and a $\sqrt{\text{cam}}$: which does occur, but only in the
 sense of rinsing the mouth: see note on vii 3.

prakhyam, see xiii 63. **Hutāṣanam**, see iv 3.

12. **vikrānta**, xii 54: also **vikrama**.

13. **anṛitam**, 'untrue' — **an** + **ṛita** p. p. of $\sqrt{\text{ṛi}}$, iv 7, see Curt. G. E.
 no. 488. It has lost its participial sense and means only 'true' or
 'truth.' Curtius thinks that the primary meaning of **AR** is 'to fit,'
 and that verb can be used transitively or intransitively: this meaning
 suits very well to the numerous derivations in Greek, *ἀρπίζω*,
ἄρπρον, *ἄριος*, *ἀριθμός*, *ἀρετή*, &c., Latin *artus*, *arma*, &c., and others
 in other languages. But it seems to me not to explain the Sanskrit
 words, e.g. $\sqrt{\text{ṛi}}$ in the sense of 'going'. Grassmann takes the first
 meaning 'to put into motion'—then 'to bring through motion into
 position,' 'to fit in.' This seems somewhat artificial.

apakāratām, 'an injurious action,' from **apakāra**, which gene-
 rally means 'injury': comp. **Hitop.** 1047, **divṣatām apakāra-kāraṇāt**,
 'for the sake of injuring enemies.' But it must be regarded here as
 an adjective, meaning 'injurious'; otherwise it could not go with
 the suffix **-tā**.

paryuṣitam, p. p. of **pari** + $\sqrt{\text{vas}}$, 'to live,' 'that which has
 dwelt round (a night),' and so is 'stale': at **Manu** iv 211, **ṣuktam**
paryuṣitam **carva**, 'that which is turned acid and that which is kept
 over night,' is forbidden to be eaten by a Brahman. Here perhaps
 'a profitless speech.'

svaireṣu, 'even in matters unimportant,' lit. in matters depend-
 ing on one's own free will, comp. **svaravrittā**, xxiv 24, where there
 is no rule laid down, and each man must decide for himself, accord-
 ing to **ātmatuṣṭi**, 'self-satisfaction'—**Manu** ii 7, quoted above at xii 26.

14. **abhyadhiko**, 'as a giver conspicuous among kings': compare
 for construction, **anyair viṣeṣataḥ**, xv 3; and for **adhika**, see xi 16,
 note.

raho, &c., 'not following ignoble practices in secret.' **rahas**,
 see i 18 note: **anica**, 'not low,' xi 2, note on **uccaḥ**. **Nicaga** is
 used of a stream.

- klivavad, 'like a mean man'; kliva or kliba is 'a eunuch.'
15. **tat-parāyā**, 'intent,' 'devoted'—here used alone: at xvi 26, it is at the end of a compound. **vinākṛitam**, i 11 note.
16. **vīlapamānā**, vii 17 note.
17. **kakṣāyām**, see iv 25 note.
19. **rath'-opasthāt**, 'from the seat of the car'; **upastha** (upa + √sthā) is the 'lap,' often in Vedic.
20. **akasmāt**, 'without a cause,' 'suddenly,' 'unexpectedly.' Kasmāt is 'why,' and so akasmāt is literally 'without a why.'
strimantram, compare xviii 16: it is really Damayantī's plan.
sma, i 12 note.
22. **satya-parākrama**, compare the name Ἑτερο-κλέης (satya-kravas).
24. **bhavantam abhivādakaḥ**, 'to greet your majesty': formed from abhivāda, 'salutation': for acc. after a subst. or adj., see ii 27 note.
25. 'The (true) cause of his coming 100 yojanas and more, past many villages (see ix 21 note) -he has not really attained.' That is to say, he had some motive for coming, but he has not been able to carry it out. In this way adhi + √gam has its proper sense 'to attain to a thing': comp. xvii 49. The line is generally taken as though the verb meant 'to arrive': in which case the first half line must be in apposition with yathatatham, which there means 'as so (said by him),' a rather different sense from that which it commonly has (e.g. at iii 2) 'truly,' i.e. so as it actually is.
26. **vinirīḍiṣṭam**, 'assigned': ni + √dic 'to point to,' and vi seems only to intensify the meaning: which the simple root has at line 28, **diṣṭam** veçma.
- paçcād udarke**, 'afterwards in the future,' see note on xii 92.
27. **vyasarjayat**, 'dismissed him,' see note on v 27.
viçrāmyatām, 'let rest be taken,' the usual passive of politeness, not naming the person, see xii 69 note: for √çram see note on āçrama ix 22.
- klānto**, 'wearied,' see note on klama, ix 28.
28. **rāja-preṣyair**, see xvi 1.
29. **rathaçālām**, xix 11 note.
30. **upacarya**, from upa + √car, 'to minister to,' or 'tend': but at xxiii 8, upacāra seems only to mean 'conduct,' 'practice': compare Latin ministerium. Anu with √car has the same meaning, comp. anucara, 'service,' Hit. 312: compare also paricārīkā viii 4.
çāstrataḥ, 'according to rule'; see note on √ças, iii 21.

32. **nīsvana** = svana. **Nalasya**, &c., 'it was great as that of Nala, and yet I see not Nala.'
33. **na ca** = neque, as at x 17.
upaçikṣitā, 'learnt,' from upa + çikṣ, desiderative of √çak (i 18) literally 'to wish to be able.' Hence çikṣā, 'learning.'
34. **āhosvid**, 'or belike': for āho, comp. utāho xii 73; for svīd xix 29 note.
35. **tarkayītvā**, see v 12 note: it regularly describes a process of reasoning.
anveṣane, locative of purpose, iii 6 note.

CANTO XXII.

2. **mṛīdu-pūrvam**, 'gently,' lit. 'with soft front,' see note on xi
34. **samāhitā**, i 6 note.
pricchethāḥ, note the optative used in a request = *ῥοιο ἄν* : again twice in line 4. The 2 pers. opt. is rarely so found alone in Greek : καὶ νῦν εἴ τί ποιν ἔσται, πίθοιό μοι, δ 192 : see Delbrück ('Conj. und Opt.' p. 197).
3. **çan-kā bhaved**, 'doubt whether he be,' see note on xviii 26.
yathā, 'as is (i.e. so extreme is) the delight of my mind, and the tranquillity of my heart.' **tuṣṭi** is from $\sqrt{\text{tus}}$, 'to be glad,' i 7 note. **nirvṛitiḥ** is from *nis* + $\sqrt{\text{vṛi}}$, whence the p. p. *nirvṛita* xxvi 33, Hit. 1030. It means apparently at first, 'freedom from constraint.'
5. **upaikṣata**, 'looked on,' apparently : but the usual sense of *upa* + $\sqrt{\text{ikṣ}}$ is 'to neglect': so Hit. 1037, *upekṣam karoṣi*, comp. Megh.
8. We can say 'to look over' a thing in two quite opposite senses.
sādhū, v 29 note.
7. **kadā**, 'when did ye set forth?' Keçinī knows where they come from : therefore she asks the time of their journey : for this depends upon the rate of driving : and the driving may indicate Nala.
8. **'bhavitā çva**, 'it will be to-morrow': this is the speech of the Brahman.
9. **yāyibhūḥ**, 'able to go,' from $\sqrt{\text{yā}}$: the second *y* is euphonic.
10. **samāhitam**, 'entrusted to thee,' with the loc. *tvayi* : a more concrete force of the participle than at xvii 2.
11. **pradrute**, 'when Nala was runned away' literally : see ii 21 note. For $\sqrt{\text{dru}}$, see i 25.
12. **pratiṣṭhitāḥ**, see note on *pratiṣṭhā* xii 66. **sūtatve**, 'chariot-eership'—the suffix *tra* used like *ta* which would be less euphonic here.

vṛitaḥ, 'selected by Rītuparṇa for driving and for preparing food': see iii 6 note.

13. **katham**, &c., 'and how has it been told to thee by him (Vārṣṇeya)?' Here we have the regular locative (tvayī) with a verb of telling, comp. i 31, xviii 15, &c., and not the genitive as below line 21, xviii 13, &c.

14. **açubha-karmaṇaḥ**, comp. **açubhaṃ kṛtam**, xiii 32.

15. **gūḍhaç**, p. p. of $\sqrt{\text{guh}}$, 'to cover,' 'conceal': see note on guhā, v 7.

naṣṭa-rūpo, x 29 note.

16. **yā ca**, 'and that in him which is next to it,' i.e. to self. **anantara** is a B. V. 'that which has no between': and with **tad** it makes a T. P. compound. This next to self (ātman) is apparently buddhi, the second principle in the Sāṅkhya list, standing before ahaṃkāra or consciousness.

na hi, 'for Nala tells not at any time the marks which distinguish him': so **hayajñasya lṅ-gūṇi**, xxiii 6; and compare note on v 13. **çamsatī**, xii 35, and i 16 notes.

17. **yo 'sau**, see xiii 25 note. 'He, the Brahman, that went first to Ayodhyā (went) saying over again and again these words of the lady.' **gataván**, like **dṛṣṭavat** i 29.

18-20 = xvii 37—39.

22. 'That reply which was given to him by thee when thou hadst heard that (word) from him, that the princess of Vīdarbhā desires to hear again from thee.' **çrutvā** goes with **tvayā**, see note on viii 22, and **tasya** is governed by **dattam**, as v 38, xx 27, &c.

23. **vyathitam**, see xii 118.

24. **sandigdha-yā**, v 11 note.

25-29 = xviii 8—12.

30. **soḍhum**, inf. of $\sqrt{\text{sah}}$, 'to hold in,' 'restrain,' iii 8 note; M. W. Gr. § 611 a, M. M. App. no. 93. **açakat**, aor. of $\sqrt{\text{çak}}$, i 18: M. W. Gr. § 679, M. M. App. no. 144, see note on **çucal**, xii 73.

31. **vikāram**, 'change,' here mental, and so 'emotion,' again at xxiii 26; comp. **vikṛta** xiii 26; and see note on **ākira**, ii 5.

CANTO XXIII.

1. **paráyaṇā**, see xii 82 note. **ṣaṇ-kamānā**, iv 12.
2. **parikṣām**, 'make examination of Vāhuka,' with the locative: at xix 11 we had **parikṣam açvānām cakre**: the participle **parikṣita** occurs xxiv 3.
caritāni, 'his doings' or as we might say 'his goings on': see vi 8 note.
3. **yadā kiṃcid**, 'whenever any,' see notes on iv 2.
kāraṇam usually means 'a cause' or 'instrument'; it is here used for Nala's conduct as that which gives a cause for inference respecting him, like **nimittam** at line 5 and comp. xvi 9 **kāraṇair upapādāyan**, and 27.
tatra, 'observing there the conduct of him as he goes on—': we must carry on **lakṣya** from the previous line to complete the sentence. **samçeṣṭamānasya** and **viceṣṭitam** are from the same √ceṣṭ 'to move' (in the first instance) 'violently,' but that force has disappeared in ordinary use: **ceṣṭita** and **ceṣṭā** are used in the same general sense at line 18: see note on **nirviceṣṭam** xi 28.
4. 'And not even fire must be given to him, by way of hindrance,' i.e. he is not to be helped by giving fire to him: this is an extraordinary method of expressing the mere absence of help as a positive hindrance: but I see no other way to take the words: and even so the instrumental **pratibandhena** seems hardly parallel to **daṭṭyen' āgatya** (iv 15) and the like.
yācate, 'water is not to be given by thee in haste to him if he asks for it.' Water, grass and earth to sit on are the things which, according to Manu iii 101, are never to be refused by any one however poor: comp. iv 29 where roots and fruit are added. Fire and water are to be withheld here to test Vāhuka. If he be Nala, they will come at his call, according to the gifts of Agni and Varuṇa, v 36 and 37. √yāc is 'to ask': hence **yāciā** 'begging,' Hit. 626:

and comp. 1033 yācate karyakāle yaḥ, sa kṛmbhṛityaḥ, 'he who begs at working-time is a bad servant.' It is parallel to ζῆρῑω: but probably the final consonant of the root in each language is an independent determinative letter: the primary root will be yā, which in Greek takes the form ζῆ (i.e. dyā), whence διζῆ-μαι: see Curt. G. E. Vol. 2, p. 262 (Eng. tr.). The same instinctive feeling that even enemies have a claim to the common necessities of life is embodied in the Roman proverb given in Plautus, Trin. 679, 'datur ignis tametsi ab inimico petas': compare also Rud. 438, 'cur tu aquam gravare quam hostis hosti commodat.'

5. **nimittam**, see ix 34 note.

ākhyeyam mama, comp. xvi 34. **apī** may here have the primary sense 'further,' see i 31.

6. **niçamyā**, 'having perceived,' see v 22 note.

7. **divyamānuṣam**, 'divine and human,' a Dvandva, and not to be taken as though one excluded the other. Part of Vāhuka's conduct is human, part superhuman.

8. **drīḍham**, 'very much,' used adverbially: drīḍha is 'fast,' the p. p. of a Vedic √drīḥ, 'to be or to make fast.' It occurred in the compound drīḍha-vrata vi 10.

çucy-upacaro, 'holy,' from çuci 'pure' iv 18, &c. orig. 'white,' 'clear'; and upacāra 'practice,' see xxi 30.

9. 'Having reached a low entrance, he bends not his head at all (iv 1 note): the entrance seeing him on the moment of his approach rises up conveniently.' **yathāsan gam** is an Av. B. from san-ga, 'meeting,' 'joining': Benfey explains it 'so as to be adapted,' which is rather the meaning of **yathā-sukham**, which again he translates 'willingly': but sukha means 'happiness,' 'pleasure,' and so here 'convenience.'

hrasvam, meant 'short' in hrasva-bāhuka xviii 6: here 'low.'

10. **arthāya**, comp. xiii 42 Nalasy' arthāya.

bhojanīyam, 'food,' fut. part. of √bhuj ii 4.

māṃsam, 'flesh' (general), while **pāçavam** (formed from paçu = pecus, vici) is flesh of cattle.

11. **prakṣāḷana**, 'cleansing,' 'purification,' see xi 29 note: and comp. 23 prakṣāḷya mukham.

upakalpitāḥ, 'prepared for use,' causal of upa + √kṛp 'to be fit': comp. pra-kalpita xxv 7.

te, &c., 'the vessels, when looked upon (xii 16 note) by him, became then full,' by virtue of Varuṇa's gift, v 37.

12. **ṭṛiṇa-muṣṭiṇ** (xiii 28), 'having taken up a handful of grass he held it up to the sun: then blazed forth (xi 35) in it suddenly (v 28) the fire.' **Havya-vāhanah**, 'sacrifice-carrier,' i.e. fire: see iii 4 note on Agni: *havya* is the fut. part. of $\sqrt{\text{hu}}$ iv 9. The presence of fire is Agni's gift.
14. **āçcaryam**, 'marvel,' xii 97. **yad** = quod vi 6.
15. **chandena**, 'on the desire': from $\sqrt{\text{chand}}$ 'to please,' primarily 'to appear,' and so 'appear good to,' compare *δοκεῖν*. Chandas in late Vedic is 'a hymn,' and in still later times = 'metre.' Svachchanda = 'one's own will,' like *sponte sua*, e.g. Hit. 367, *svachchandavanajita* 'growing spontaneously in a wood.' Benfey would connect the root with *spondeo*. **vahati**, 'flows,' used intransitively.
āvarjita, 'turned towards him,' or 'turned down,' 'poured out,' see xiii 53 note. **drutam**, 'quickly,' p. p. of $\sqrt{\text{dra}}$ 'to run,' i 25.
16. **upādāya**, xiii 74 note. **hastābhyām**, ii 11 note on *hastin*.
pāṇibhyām, 'with his hand,' xxiv 14: it is certainly akin to *παλάμη* and *palma*, the *u* shewing a lost *r* equivalent to the *l* of the other languages. The radical idea is probably 'flatness' (seen in *ἐπιπολίη* and *palam*). See Curt. G. E. nos. 345 and 354. The commoner derivation is from *PAR* 'to fill.'
17. **hṛīṣitāni**, 'fresh,' lit. 'bristling,' see i 24 note on *hṛīṣta*.
18. **abhisūcitam**, v 25 note.
20. **mahānasāc chṛitam**, for *mahīnasāt chṛitam*, 'taking from the kitchen meat cooked by Vāhuka.' **pramattasya**, 'negligent,' 'inobservant,' p. p. of *pra* + $\sqrt{\text{mad}}$, i 24 note on *pramadā*. **çṛitam** is not from $\sqrt{\text{çri}}$ 'to go,' but from $\sqrt{\text{çra}}$ 'to cook,' for which Benfey and Bopp give a considerable list of parallels in other languages, e.g. *κλίβαρος*, *καπρός*, *cremo*, harvest, ripe: but though the 2nd, 4th and 5th of these are doubtless akin, yet they come from a root *KARP* which may be a secondary of *KRA*, but may also have nothing to do with it, for Latin *carpo* does not seem to agree in sense. Curtius (no. 52) allows of only *κέραμος* 'terra coctilis,' and *κέπρος* 'a dish,' which seem fairly certain.
21. **agre**, 'in front of,' see note on *agrāhara* xvi 3: *agratas* is the same xxiv 14.
atyuşṇam, 'exceedingly hot': *uşṇa* from $\sqrt{\text{us}}$ 'to burn.'
22. **ucitā**, 'accustomed to the food prepared by Nala.' See note on xv 18. **siddhasya**, p. p. either of $\sqrt{\text{sudh}}$ or of $\sqrt{\text{sādh}}$ 'to accomplish,' whence *sādhū* v 29 &c.: either verb is common in Sanskrit,

but hardly clear in other languages, unless they be akin to $\sqrt{\text{sad}}$, which is unlikely. *Sīdhaya* (10th cl.) may be regarded as an irregular causal of *sīdh* (14th cl.) which has the force of 'evenire.' *Sīddha* ak. = 'perfectus,' one who has liberated himself from all passion: so *Bh. G.* x 26.

prāçya, 'having tested,' from $\sqrt{\text{ag}}$, see note on *Hutaça* iv 9.

prākroçad, xi 2 note.

23. **vaiklavyam**, 'commotion,' from *viklava* 'confused,' of uncertain origin. Benfey suggests $\sqrt{\text{klam}}$.

prakṣālya, &c., 'having cleansed her mouth with water': comp. *Manu* v 145 where a Brahman is required 'after sleeping, sneezing, eating, spitting, or telling untruths,' to rinse his mouth.

mithunam, 'her pair of children': v 38 note.

24. **pariṣvajya**, xvii 12.

an-kam ānayat, 'set upon his knees,' lit. 'led into his lap,' from *ā* + $\sqrt{\text{ni}}$ xii 68. In the same sense *an-kam āropayāmāsa* is used *Indr.* ii 21. **an-ka** (which also means 'a hook' and 'a mark,' comp. Çak. i 13 and 24) is *ἄγκωρ*, *ἄγκος*, uncus, angle, the primary idea of all being something bent, see *Curt. G. E.* no. 1.

25. **samāsādyā**, 'having gotten,' intensified from *āsādyā* x 7 &c.

susvaram, 'loudly,' *su* being intensive, as in *su-sadriçam* 'just like,' line 27, *su-alpa* xxv 13, *suduṣkaram* xv 4, *sudulūkha* xx 35 where see note.

26. **vikāram**, xxii 31 note: again at xxiv 1.

27. **utsṛiṣṭavān**, v 27 note.

28. 'If thou meet me often, people will suspect thee of fault.' Here $\sqrt{\text{çan-k}}$ (viii, 3 note) is used with the ablative: at xxiv 26 it has the instrumental.

deçātithayo, 'strangers in the land'; *atithi* = 'a guest,' connected by Benfey with $\sqrt{\text{at}}$ 'to go.' A curious derivation of the word is given *Manu* iii 102,

ekarātram tu nivasann atithir Brāhmaṇaḥ smṛitaḥ:

anītyaṃ hi sthito yasmāt, tasmād atithir ucyate,

i.e. a Brahman who tarries but for one night is called 'atithi,' because remaining not in perpetuity he is called *a-tithi* ('not a lunar day,' v 1 note).

CANTO XXIV.

2. **bhúyah**, viii 14 note.
sakāṣam, 'sent into the presence of her mother.' Sakāṣe (from *kāṣ* xvii 6) occurred i 21.
3. **ekah**, 'one *only* doubt'—the common use of the word.
4. 'Let him be made to enter here, mother, or do thou permit me to go to him,' literally 'think right to dismiss me': see iii 1 note on *pratijñāya*: 'whether known or unknown of my father, let it be decided': for *saṃvidhiyātām* see v 19 note.
5. **abhīprāyam**, ix 35 note. **anvajanāt**, 'allowed,' iii 1, the meaning being a shade different from that in the last line.
6. **Nalam**, 'caused Nala to be brought into her chamber': see xiii 56, and for the use of **yatra** see xiii 30.
8. **tivra**, xi 13 note.
9. **kāśāya**, 'dark reddish brown': it is the colour worn by ascetics, &c., in the woods. So at *Sāv.* iii 18, *Sāvitrī* strips off her ornaments and jagsrhe *valkalāny eva vastraṃ kāśāyaṃ eva ca*, i.e. 'dark robes and a brown dress.' At *Mahābh.* iii 15805 *Duryodhana* says to *Karna*,

kinnu syād adhikam tasmād, yad ahaṃ Drupadātmaṃ
'Draupadiṃ, *Karna*, paçeyam kâşâyavasanāṃ vane?

i.e. 'what could be better than this, that I should see *Draupadi* wearing the ascetic dress in the wood?' *Kāśāyavāsa* (applied to *Buddhists*) is found in *Yājñavalkya* i 272: *M. Williams*, 'Ind. Wisdom,' p. 296.

jaṭilā, adjective formed from *jaṭā* 'matted hair,' whence *Dhūrjaṭi* (Ifit. 1) and *Jaṭadhara* names of *Çiva* who wears it as the great ascetic: see *Dowson*. At *Manu* vi 6 the *Vānaprastha* is ordered '*jaṭāḥ ca nibhṛyān mṛtyam*.'

mala-pan-kini, 'covered with mud and dirt'; formed with

suffix *u* from the Dvandva mala-pan-ka. For mala see x 6 note : pan-ka occurs IIit. 173 &c.

10. **nāma**, see xi 4 note.
vipine, xvii 27.
11. **anāgasam**, xiii 62 note. **rite**, iv 26 note.
12. **aparāddham**, 'injury done to him,' p. p. of apa + √rādḥ v 20 note. The noun aparādha with the same sense occurs xxv 11, 13.
bālyād, 'from folly,' a noun formed from bāla 'a child' by suffix *ya*.
13. **apahāya** goes with **mayā**, 'he who was aforetime openly (sākṣid 'face to face' i 4) chosen by me to the rejection of Gods, how could he forsake me &c.?'
putrīṇim, 'the mother of his children,' from putra + suffix *-u*.
14. **agnau**, 'in presence of the sacred fire': for a description of a marriage ceremony taken from the Āçvalāyana Gṛhya Sūtras (I. vii) see M. Williams, 'Ind. Wisdom,' p. 199.
pāṇim gṛhitvā, 'having taken my hand,' a regular part of the ceremony.
agratas, xxiii 21.
bhaviṣyāmi, i.e. tāvat tvayī bhaviṣyāmi, Nala's promise at v 32.
pratiçrutya, iv 16 and note on saṃçrutya iii 9.
16. **kṛṣṇa-sārābhyām**, 'black,' see note on sārīṇi xii 59.
raktāntābhyām, 'with red corners': for rakta see note v 22.
17. 'That my kingdom was lost (viii 18 note on vmaçet), 'twas not I that did it: that was done by Kaḥ, trembler; and also that I forsook thee.' **bhiru** is from √bhi xii 1.
18. **kṛicchreṇa**, vi 12 note. **vanasthayā**, 'dwelling in the wood,' see note on svastha ii 1.
19. **āhitaḥ**, here in the concrete sense (something like ad-ditus), not abstract as at i 6 &c.
20. **vyavasāyena**, 'energy,' 'resolution'; so Śāv. iv 6: from **vi** + **ava** + √so (class 4); pres. base sya, and nearly always with **ava** and some other preposition.

antena...bhavitavyam, 'here is to be the end of our sorrow': lit. 'it is to be *with* this end,' a very idiomatic Sanskrit use of the instrumental with the passive participle of √bhū: comp. Hit. 1176 *tasya prāṇmo balen' āpi sumahatā bhavitavyam*, i.e. 'that creature will be of very great strength.' It arises from the fondness of the language for the passive construction: i.e. *tvayā gantavyam*, 'thou must go,' is preferred to 'gaccha' or the like: and so even in the verb *bhū*,

tvayā bhavitavyam stands for bhaviṣyati: and here antena bhavitavyam = anto bhaviṣyati: and the predicate ayam 'this will be the end' passes into anena. For other exx. see M. W. Gr. § 905 a.

21. **vipula-çroni**, see notes on vi 6 and xi 32.
prayojanam, 'business,' see note on prayujya v 16.
21. **svairavṛittā**, 'having become her own mistress,' see note on svaireṣu xxi 13.
anurūpam, 'conformable,' 'suited to': so IIit. 1062 sattvānūrūpam phalam 'fruits suited to one's nature,' comp. Çak. i 22.
26. **doṣeṇa pariçan-kīṭum**, comp. notes on viii 3 and xxiii 28.
27. **gāyamāna**, see note on xv 15. **gāthābhir**, from the same √gau is 'a song' or 'verse': it is analogous to the Latin use of carmen and cano.
diço daça, 'the ten quarters': we had eight only at xxi 2 savidiço diçah, four primary and four intermediate. But here the zenith and the nadir are included: as they are in the division into six, which is more common.
29. 'When speech had been duly (samyak, see note on viii 13) made by him, and reply likewise received, this device was perceived by me, for thy recovery.'
31. **sprīçeyam**, 'I will touch' (at any time—the original indefinite future sense of the tense) 'as not even in my thought do I go on any evil way.' This is practically an oath: 'as I am innocent, I am ready to do that which would bring down punishment on me, if guilty,' for √sprīç see xi 3 note. Touching the feet seems to be a formality in taking an oath to a superior. At Manu viii 114 a witness on great occasions is to hold fire, or dive under water or touch the head of his children and his wife. Compare Juv. xiv 219 Cereris tangens aramque *pedemque*.
32. 'Here moveth in this earth witnessing all creatures the ever-moving (wind)—may he let loose my life, if I tread the path of evil.' For √mue see v 28 note.
33. 'Likewise the sun continually traverses the universe above.'
tigmāmçu is the 'hot-rayed,' as the moon is çitāmçu 'the cold-rayed,' below line 53: tigma is primarily 'sharp' from √tj, see note on tejas iv 26: amçu is probably from AK 'to be sharp': the same word in Vedic means the soma-plant. Compare also amçumat 'the rayed one,' i.e. the sun, v 43. **pareṇa** is 'beyond' and here 'above': comp. atah param ix 23.
34. 'The moon goes in the midst of all living creatures like a witness.'

antaç stands for *antar* and takes a genitive as though *antare* had been used. **candramas** is a fuller name for *candra* the moon, here and at xvii 6. The last syllable is akin to $\sqrt{mā}$ 'to measure.'

35. **trailokyam**, see ii 13 note on *loka*. Sun, moon and wind are well selected as the most sure natural witnesses. *Çitā* in the *Rāmāyana*, when similarly misdoubted by her husband *Rāma*, enters the fire as an ordeal to prove her innocence: and she is of course miraculously preserved.

36. **antarikṣād**, see i 20 note.

37. **çila-nidhiḥ**, 'the treasure of her virtue': for *çila* see note on xii 26: for *nidhi* note on *vidhi* iv 17.

sphito, 'large,' properly, 'swollen,' is p. p. of $\sqrt{sphāy}$ (1st cl.) 'to swell,' a root for which we may fairly assume an older form \sqrt{spa} , the final *y* being formative and the *ph* due to the *s*. This \sqrt{spa} may be akin to the Greek $\sqrt{\sigma\pi\alpha}$ in *σπῖω*, *σπασμός*, &c.: for which see Curt. no. 354: he connects it (as Benfey also does) with the fuller form \sqrt{span} , seen in *σπᾶνις*, also probably in *πένις*, *πόνος* &c., in penuria, and our 'spin'—the radical signification being 'to draw' or 'urge on.' But the connection of meaning with $\sqrt{sphāy}$ is not too clear.

parivatsarān, 'three complete years.' *Pari* has an intensive force here as in *pari-śodaçaṇi*, xxvi 2, *paripluta* (l. 46) &c.: it is as we might say 'a year round.' The simplest form of the word is *vatsa*, which has the same root, though not the same suffix, as *Fér-os* and *vet-us*: for which see Curt. no. 210.

38. **atulo**, xii 61 note.

na hy; &c.: no man will be able to drive a hundred *yojanas* except *Nala*: but *Vāhuka* has driven a hundred *yojanas*: therefore *Vāhuka* is *Nala*; and *Nala* has been discovered by his so driving: therefore *Damayantī*'s plan was for *Nala*'s sake. Hence the conjunction *hi*.

40. **puṣpa-vṛiṣṭiḥ**, 'a flower-rain': for *vṛiṣṭi* see note on *varṣa* vii 3. This is a common sign of divine approbation. A picture of such a shower falling on *Çitā*'s head may be seen in Moor's 'Hindu Pantheon,' p. 120, plate xxxiv.

devadundubhayo, 'the kettledrums of heaven': so *Indr.* ii 11. **nedur**, perf. of \sqrt{nad} xii 1. This is a further attestation of *Damayantī*'s innocence.

vavau, perf. of $\sqrt{vā}$ 'to blow,' x 21, like *dalan* from $\sqrt{dā}$ &c., i 8 &c.

41. **adbhutatamam**, 'this greatest miracle,' see note on **adbhuta** i 24.

Damayantyaṃ viçan-kām, 'lack of trust in Damayantī': for the case see v 22 note.

vyapākaraṣad, 'he tore' or 'swept away,' from **vi** + **apa** + $\sqrt{\text{kr̥iṣ}}$, vii 14.

42. **vastram**, the 'divyaṃ vāso-yugaṃ' of xiv 25, given by **Karkoṭaka**. **arajaḥ** **viraḡaṃsī** iv 8.

lebhe, perf. of $\sqrt{\text{labh}}$ viii 4. **vapuḥ**, iii 12.

43. **prākroçad**, xi 2.

ālin-gya, 'embracing' from **ā** + $\sqrt{\text{ling}}$, which hardly occurs except thus compounded with **ā**. It is certainly connected with **linga** v 14.

44. **sasvaje**, xvii 12. **yathāvat**, 'duly,' 'properly,' vi 8.

pratyānandata, viii 7.

45. 'Having laid her face down on his very breast' (i 29 note on **uraga**), **sva** being used here in the sense 'self,' 'very,' like **αὐτός**, see i 15 note. **vinyasya**, from **vi** + **m** + $\sqrt{\text{as}}$ 'to throw,' see xii 79. **san-ny-āsa** is a thing laid down, i.e. 'a stake,' at xxvi 5.

46. **dīgdha**, p. p. of $\sqrt{\text{dih}}$, v 11 note on **sandeha**.

48. **kṛita-çaucam**, 'after he is duly purified.' It looks a somewhat pointed allusion to Nala's original sin. But this purification is to be done always immediately on rising. See **Manu** iv 93, quoted above at vii 3, and this (joined with **kalyam** 'at daybreak,' in the next half line) shews that **Bhīma** is only politely saying that he will see **Nala** as soon as possible next morning. For **çauca** see vi 10 note. The adv. **kalyam** is apparently the neuter of **kalya** 'whole' 'sound' (**καλός**) whence **kalyāṇa** iii 22, where see note. It probably means the time when the twilight has become complete—the perfect day.

draṣṭā, fut. of $\sqrt{\text{dr̥iç}}$. It is the 3rd sing. used for the 1st person **draṣṭāsmi**. But as the first person is only the verbal noun with **asmi**, the licence here amounts to no more than leaving that **asmi** out.

49. **purātanam**, 'ancient,' 'of old days,' used like antiquus. The suffix is the same as in **crastinus**, **diutinus**, &c.: hardly the same as **protenus** (**Benfey**).

vicaritam, 'wandering,' comp. i 19, and vi 8 note. **ūṣatur**, 2 dual perf. of $\sqrt{\text{vas}}$.

50. **parasparasukhaīṣinau**, 'eager for each other's happiness': **esm** is from $\sqrt{\text{ṣ}}$, i 1.

51. varṣe, vii 3 note. su-siddhārtho, comp. kṛtārtha, xvi 10 : for siddha, see xxiii 22.
52. āpyāyitā, 'increased,' 'refreshed' (something like the use of Latin 'auctus'), p. p. of the causal of √pyai, a fuller form of √pi : see note on pina, v 5. 'Refreshed like the earth that has gotten rain when its fruits are half grown.' çasya, 'fruit,' 'corn,' would seem to be the fut. part. of √çams, 'to praise': it is also written sasya (e.g. Manu, iv 26), and if (as the P. W. asserts) that is the true form, it may be compared with ἥια (as Benfey does) just as well as yava (xiii 3) can. In the P. W. the word is referred to a rare root sas, 'to slumber,' also 'to be inactive,' 'rot,' which would be a somewhat fanciful etymon.

toya, hence toyādhara, 'a reservoir,' (Āk. i 14.

53. **vyapaniya**, from vi + apa + √ni, 'having dispelled.' **tandrām**,
 xv 15. **çanta-jvarā**, 'her sorrow soothed,' xii 98 note. **sattva**,
 xvi 30 note.

çitāmçunā, ‘like the night when the moon (xiii 4) is up.’

It will be observed that the metre changes in this last line. Instead of the ordinary Cloka or Anuṣṭubh, we have a variety of the Trisṭubh, in which the half line consists of eleven syllables instead of eight. The scansion is as follows:

When the first syllable is long, the line is called *Indra-vajrā* : when short, *Upendra-vajrā*. The effect is very nearly that of four Sapphic lines : the difference being that the second syllable is long and the third short : so that the general effect down to the caesura is iambic instead of being trochaic.

For the ordinary anastubh metre, see M. W. Gr. § 935. The type may be given here :

DD - 2 - 2 DD

or (more rarely)

CANTO XXV.

1. **kāle**, 'at the proper time' = *ἐν καιρῷ*; absolute, as at ii 18, *ḡṣ-treṇa midhanam kāle ye gacchanty aparān-mukhāh*.
2. **prayataḥ**, 'humble,' p. p. of *pra + √yam*, a compound which generally means 'to give,' e.g. Hit. 1224, from the primary idea of 'holding forth,' comp. Latin *promo*, with which *prayam* is probably identical, though Bopp took it for Lat. *premo*: but the short vowel is against this: *prayata* therefore *promptus*, but with a different abstract sense: it has often the same meaning as *nyata* and *saṇyata* i.e. 'self-restrained,' e.g. Manu ii 222.

ḡvaḡuram, xii 48 note. **abhivādayāmāsa**, xii 68 note.

vavande, 'saluted,' perf. of *√vand* (1st cl.) which is apparently only *√vad* nasalised: but as in *iungo*, *tingo*, &c., the nasal has got from the present base into the perfect.

4. **arhaṇām**, 'respect,' from *√arh*, see iii 7 note.

paricaryām, 'he fitly expressed in return his own service to Bhīma.' *Paricaryā* (see note on *paricārīka* viii 4) means 'service,' in the same conventional sense as when we say, 'my service to you.'

6. 'They made the city bright with banners, flags, and garlands; the highways, rich with delicate flowers, were watered and adorned.' **patākā**, is probably from *√pat*, 'to smk.' **dhvaja** (of which the older form was *dhvaj*) is perhaps from *√dhu*, xvii 40. **mālinam**, see ii 11 note.

siktāḥ, p. p. of *√sik*, 'to moisten,' orig. *√sīk*, whence probably *ικ-μός*, see Curt. no. 246.

ādhyāḥ, see v 38 note.

7. **puṣṭapabhaṅgaḥ**. The general sense of this line seems to require for this word the sense generally given 'flower-bending': i.e. at every door of the city-people festoons of flowers were prepared. But *√bhañj* means 'to break,'—not 'to bend,' and *bhaṅga* is 'breaking.' Hence Benfey (after the Indian commentator who para-

phrases by 'sammarda') translates 'trampling on flowers,' as though the flowers were strewn in the street. This must be taken, though it hardly fits in with the rest of the line.

prakalpitaḥ, from pra + causal of $\sqrt{k\bar{l}ip}$, xxiii 11.

āyatanāni, 'abodes,' ā + \sqrt{yat} = to rest upon, Megh. 16: so 'resting place' is the first idea.

8. **jahṛiṣe**, perf. of $\sqrt{hṛiṣ}$, i 24.

9. **ānāyā**, 'causing to be brought' (μεταπεμφάμενος), see viii 5 note.

kṣamayāmāsa, 'asked his pardon,' causal of $\sqrt{kṣam}$, 'to be content,' or 'endure,' iii 8, and inf. 12 kṣantum

sa ca, 'and he (Rituparna) craved pardon of Nala with reasons commensurate with good sense,' i.e. with sensible reasons or excuses.

10. **diṣṭyā**, see xiii 72. 'Happily is thy majesty met with thy own queen.' **dāraṇi**, see xiv 23.

11. **aparāddham**, 'offence'; compare the p. p. aparāddham, xxiv 12.

12. 'If either intentionally or even without intention any things whatsoever that should not be done were done by me, deign to excuse these.' **buddhi-pūrvāni** - 'with knowledge before,' 'premeditated,' see notes on i 14 and xi 34. **abuddhya** is instr. of abuddhi, 'that which is not knowledge,' 'lack of understanding.'

13. **kṛite 'pi**, 'even though offence had been given, there were no wrath on my part, for I must excuse thee.'

14. **sambandhi**, 'relation,' xvi 18 note.

ata ūrdhvam, 'henceforward,' comp. ix 23, ataḥ param: ūrdhva is firstly 'high,' and is perhaps the same as *ὄρθός*, which shews signs of an initial F: and the Sanskrit *ū* may be due to original *va*, as in $\sqrt{ūh}$ = *VAH*: see note on ūhmi, i 4. But in that case, 'arduous' and the Celtic 'ard,' which Bopp connects with this word, must be distinct.

pritim āhartum: it would seem that we might render this either 'to give me (thy) friendship,' or 'to take friendship from me': but probably the former is right, for ā + $\sqrt{hṛi}$ when meaning 'to take,' generally implies violence, as in āhṛitya, xxvi 7: though āhartum (xx 5) means only to 'take up,' or 'get back.' The sense 'to give' is certainly found, e.g. at Manu ii 245, where a student is to make an offering according to his means to his Guru (çaktyā gurvartham āharet): from this and from the use of āhartṛi, 'an offerer of sacrifices' (xii 45), we can see how the two contrary meanings arose from the primary notion of 'carrying up,' either to a place to make

an offering (and so simply 'to give'), or picking a thing up, and carrying it off for oneself.

15. **suvihitaiḥ**, see xiv 16 note. **uṣītas**, ix 10.

16. 'And this knowledge of horses that is in me, belongs to thee': **tiṣṭhati** here and xx 29 (like -stha at the end of a compound, ii 1 note) has lost its primary sense and is simply *est*. Quite literally the words would mean 'stands in me as thine.'

upākartum, 'to deliver over to thee,' *upa + ā + √kṛi*: *upa + √kṛi*, 'to minister to' (e.g. Hit. 1047), is parallel. This exchange of horse knowledge and dice-knowledge took place apparently at xx 30: in fact it is not until Nala has got perfect skill in dice that Kali leaves him. We have here therefore either a slip of memory, or this giving is regarded as the confirmation of a less regular proceeding. Perhaps it does not much increase the difficulty of understanding what is in itself unintelligible.

17. **vidhī-dṛiṣṭena**, 'approved by rule,' *dṛiṣṭa* having got the secondary sense of 'seen and approved,' like 'visé'—parallel to our 'audited.'

karmaṇā, 'action,' 'ceremonial,'—here practically 'etiquette.'

18. **upādāya**, xiii 71.

CANTO XXVI.

1. **âmantrya**, 'having taken leave of, see vi 5 note.
alpa-parivâro, 'with small attendance,' or 'surrounding' (to give the root-sense more nearly) · inf. 21 sa-parivâro.
2. **dantibhiḥ**, 'with elephants full sixteen'; for 'the tusked-beast,' comp. kârṇ, xiii 9, and hastin, ii 11: pari in pariṣodaçariḥ has the same force as in pari-vatsara, xxiv 37. Note the irregular plural instead of ṣo-daçabhiḥ, as though the base were daça, not daçan.
- **pañcâçadbhir**, 50, here declined in the plural, from pañcâçat, which is properly indeclinable.
padâtibhiḥ, xiii 13 note.
3. **kampayann**, 'making earth tremble,' causal of √kamp, 'to tremble': so vi + √kamp, Bh. G. ii 31, na vikampitum arhasi: anu + kamp = to pity, (Āk. p. 112 (ed. M. Williams): i.e. to be shaken in mind in following up a thing. It is very tempting to identify the word with κάμπ-ρω: but there is no satisfactory connection between the ideas 'bending' and 'shaking': though κάμπη, 'a caterpillar,' and kapaṇā, 'a worm,' which must be connected (as by Curt. no. 31 b), perhaps point to a primary sense of 'wriggling,' which might unite the two.
susamrabdhas, 'in great wrath,' xiii 14 note.
tarasā, 'speedily': taras must come from √tṛi, see ii 30: it can have nothing to do with √tvar, v 2.
4. **vittam**, see ii 4, 'much wealth has been won by me.' **arjī-tam**, p. p. of √arj, 'to earn' (comp. Hit. 495, and arjana, 761), which is identified by Curtius (no. 153) with ὀρέγω and rego, as though the primary sense had been to 'stretch out to,' and so 'acquire,' like German erlangen. This does not seem to me certain: erlangen would not have got its meaning without the prefix, and there is no such prefix in the Sanskrit verb.
5. **vidyate**, ii 4 note.

sannyāśas, 'stake,' from sam + ni + √as 'to throw': see xxiv 45, note on vinyasya.

6. **niçcitā**, 'my mind is made up,' from nis + √ci, ii 2 note.

paṇena, &c., 'let us play a single game, so please you, for our lives.' Note the 'cognate instrumental' with paṇāvahe. The nearest parallels in this poem are at v 44, xii 14, xxvi 37, where aṇva-medhena, or some such word, is used with the verb yaj, 'to sacrifice.' Compare also the instrumental with verbs of going, note on ix 14.

bhādrām, see note on iii 25.

prāṇayos, genitive of the stake -that about which, or in connection with which, the game goes on: see note on hranyasya dyūtam, vii 9.

7. 'After a victory, and taking away (xxv 14) another's property, whether it be kingdom or whether it be money, a counter-game must be allowed; this is called an imperative duty.'

For pratpāṇaḥ, see ix 2 note. Observe yadī vā used without a verb: it is the same with sive in Latin.

8. 'And if thou wishest (v 36) not for this game, let the battle-game go on; let either thou or I have satisfaction by the duel.' **dvairathena** is formed by vṛddhi from dvī-ratha, 'two-chariot,' and is properly an adj. requiring yuddha. **çāntis** is from √çam, v 22, it means 'tranquillity,' 'ease of mind,' and answers very closely to our term, given in my translation.

9. 'This hereditary kingdom is to be sought anyhow, by any device whatsoever: this is the rule of the aged.' **vaṃçabhojyam** is from vaṃça 'a stock,' see xii 79, and bhojya fut. part. of √bhuj 'to eat,' so 'to enjoy,' see note on bhoga, ii 1. **arthitavyam**, from arthaya denominative of artha, iii 7. **yathātathā** not like yathātatham, 'fitly,' i.e. 'in that way in which he ought,' but rather 'in that way in which he can,' 'in which way (of all possible ways), in that way.' **yena kena**, iv 2 note.

vṛddhānām, see note on abhivardhate, viii 14.

10. 'Determine at once, Puṣkara, on one or other of these two things': compare çoke manah kṛi, xiv 23: 'on dice-playing for (lit. with) a stake, or let the bow be bent for battle.' **akṣavatyām** (which is properly an adj. from akṣa-vat) is in apposition with ekatare in the previous line. **kaitava** (which is formed from kītava, xvii 37) is 'a stake.'

nāmyatām, imperative passive of nāmaya the causal of √nam, iv 1 note

11. **dhruvam**, 'thinking his own victory sure': see vi 11 note.
12. **diṣṭyā**, xiii 72. Here it seems to mean 'I am delighted to hear that you have gotten wealth.'
pratipāṇāya, dative of purpose, xii 132 note.
duṣkaram, &c., 'the difficult business of Damayanti has come to an end': kṣaya in this sense must come from $\sqrt{kṣi}$, 'to destroy,' ii 18, not $\sqrt{kṣi}$, to build, whence kṣiti. Note how kṣayam gata is equivalent to a passive, comp. ii 7 note. In the P. W. duṣkaram karma is translated 'die schwere Zeit der Leiden.' It seems to me to suit the passage better to make Puṣkara rejoice at having in anticipation already got Damayanti.
13. **dhṛiyase**, passive of $\sqrt{dhṛ}$, 'to hold,' meaning 'thou livest,' 'art held in life,' comp. Manu iii 220, dhṛiyamāṇe pitari, 'while a father is alive.'
sadāro, 'with thy wife,' xiv 23.
14. **vyaktam** (xvii 8), 'shall wait on me manifestly.' **upasthāsyati**, viii 25.
nityaço, vi 9, note on xiii 56. **pratikṣe**, 'look out for thee.'
15. 'I take no pleasure by reason of play with folk that are not friends': note the sociative instrumental, following upon a noun: comp. mitreṇa saṅlāpaḥ, Hit. 218.
16. **kṛitakṛityo**, 'one who has done what was to be done,' i.e. successful, contented. Hence the derivative at Manu iv 17, sī hy asya kṛitakṛityatā, 'this is his happiness.' Compare also kṛitārtha, xvi 10.
abaddha, 'foolish,' lit. 'unbound,' 'unrestrained,' from a (*neg.*) + baddha, p. p. of \sqrt{bandh} , xiii 31.
pralāpmaḥ, 'babbling,' 'chattering,' from \sqrt{lap} , vii 16.
17. **īyeṣa**, perf. of $\sqrt{iṣ}$, i 1. M. W. Gr. § 370, M. M. App. no. 18: the reduplicated *i* becomes *iy* before *e*.
çiras, see note on çin-ga xii 37.
khaḍgena, see x 18. **kupito**, see xix 15 note on kopa.
'Smiling, with eyes copper-coloured with wrath.' **smayan**, from \sqrt{smi} , ii 29. **tāmra**, see note on vitāmra xvi 11. **roṣa**, xi 35 note.
18. **vyāhārāse**, 'talk,' here with the implication of 'idly,' but not generally, see i 20 note.
19. 'Together with all the collections of his jewels and treasures, and with his very life, was he won in play.' **koça**, see x 18 note. **nīcaya** is from *ni* + \sqrt{ci} , ii 2: the cases here are of course sociative, see vi 2 note.

20. 'Mine is all this kingdom undisturbed, its foes destroyed.' **vyagra** is 'disquieted,' also 'actively engaged,' probably from *agra* xvi 3, though the history of the word is not quite clear.

kaṇṭaka is a 'thorn,' and so metaphorically an enemy: it cannot come from the root of *κεντέω*, as Bopp suggested, because of the cerebral *ṇt*: but it may be from *KART*, the original form of $\sqrt{kṛt}$ (x 16) nasalised.

21. **apasada**, 'degraded,' from *apa* + \sqrt{sad} : often used irregularly at the end of a K. D. compound, instead of the beginning, perhaps on the same principle as *nara gārdiḷa* &c., to denote the utterly degraded state.

vikṣitum, simply 'to behold,' from *vi* + *ikṣ* (i 20): for the infinitive with *çakya* see note on vii 10.

tasyās seems to go with **dāsatvam**: so far from her being thy servant, 'thou thyself with all thy following art come into slavery to her.' **dāsa**, comp. *dāsi* i 11, like *δοῦλος* (which is supposed to be from *δοουλο*-s, but this is doubtful, see Curt. no. 264 note), must have meant originally a foeman captured in war; for its older Vedic sense is a foeman (human or spiritual); comp. *dasyu* which is connected by M. Muller with *δῆλος*.

23. 'I will not put upon thee in any wise the fault committed by another': i.e. Kali is really to blame, *Puṣkara* being only Kali's instrument.

avasṛijāmi, 'I remit to thee thy life,' v 27 note.

24. 'Moreover I grant thy own inheritance in all its fulness,' i.e. undiminished: or we might take **sambhāra** in the sense of 'wealth,' 'together with all thy wealth': it does not make much difference. The word is literally 'massing together' and so 'completeness' and then 'wealth'—something like 'opes.'

am̐ço, 'inheritance' (to be carefully distinguished from *am̐sa*, *ᾰμος* a shoulder), is from \sqrt{ac} , 'to get' (cl. 5), iv 9. See Grassmann's article on the root: he thinks that the older form was *am̐c*, as shewn by this *am̐ça* and the old perf. *ānanaica*, which corresponds most strikingly with *ἡνεγκα*: *διηνεκίης*, *ποδιηνεκίης*, &c. also obtain a satisfactory explanation from this reduplicated root. Curtius discusses the forms (G. E. no. 121) under \sqrt{nek} (whence *naçim̐*—with same sense *nanciscor* &c.): whether there were at first two distinct roots, 'ank' and 'nank,' as Curtius thinks, or whether *NAK* and *ANK* were merely phonetic varieties, possible where a nasal is concerned, and so *AK* (*ac*) was a weakened form of the latter, seems to me uncertain.

vitarāmi, from *vi* + $\sqrt{\text{tri}}$, ii 30 : lit. 'I cross away'—from which the regular sense 'to grant' is not clearly deducible.

mama pritis tvayi, 'my affection for (lit. 'in') thee (see v 22 note), and further, my friendship shall not at any time depart from thee.' **tvatto**, the ablative used here with *pra* + $\sqrt{\text{hā}}$, to fail or be lacking: $\sqrt{\text{hā}}$ generally is transitive, and has an accusative. the participle has an ablative xix 33, *pramāṇāt parihīnaḥ*. Boettlingk and Roth suggest *prahāsyate*.

25. **çaradaḥ**, 'live thou a hundred years': for *çaradaḥ* see vii 3 note on *varṣa*; and xiii 41.

26. **preṣayāmāsa**, see iii 7 note: with the double acc. *bhrātaraṃ* and $\sqrt{\text{svapurāṇa}}$.

28. **akṣayyā**, 'imperishable,' from *a* and *kṣayya* from $\sqrt{\text{kṣi}}$, see note on *akṣaya* ii 18: the form *kṣayya* is rare.

varṣāyutam, 'ten thousand years.' **ayuta** seems to have been at first 'unlimited,' from *a* + *yuta*, p. p. of $\sqrt{\text{yu}}$ —but afterwards confined to this special number.

adhiṣṭhānam, used both of 'government' and the 'city' which a person governs: our 'province' has a similar duplicity of meaning, though the history of the word is quite different. Either sense will do here.

30. **vinītaḥ**, xii 68 note on *vinaya*.

paricāraḥ, viii 4 note.

31. **anāmayaṃ**, ii 15 note.

32. **paura-jānapadāç**, 'the towns-people and the country-folk': formed from *pura* and *janapada*, which occur next line: for *janapada* see xii 132.

samprahṛiṣṭa-tanūruhāḥ, 'with hair erect' (from joy), comp. note on *hṛiṣṭa* i 24: **tanūruh** is the body-grower, from *tanū*, see xii 106 note, and *ruha* from $\sqrt{\text{ruh}}$ viii 19.

sāmātya-pramukhāḥ, 'with the counsellors first,' i.e. at their head: unless the meaning be 'with the chief counsellors'; but in this case the natural order of the compound is inverted. For *amātya* see viii 5.

33. 'Happy are we to-day both in the city and in the fields, come to pay homage again to thee, like the Gods to Indra.' **sma**, intensive, but not with the verb. **nirvṛita** means 'tranquil,' 'at rest,' see note on *nirvṛita* xxii 3. **upāsitaṃ**, from $\sqrt{\text{as}}$, comp. *paryupāsita* i 11.

Çata-kratu, 'he of the hundred sacrifices,' is a name of Indra. It has been already mentioned, ii 14 note, that the Gods themselves

perform sacrifices and undergo austerities, with the view of attaining unlimited power and the highest spiritual knowledge.

34. **praçānte**, v 22.

mahotsave, 'the great festival': utsava is from ud + √su, but the connection is not clear.

35. **amey'âtmâ**, 'of mighty (lit. unmeasurable) soul': ameya is from a + meya, fut. part. of √mi.

36. **Nandane**, the garden of Indra in Svarga.

37. **prakāçatām**, 'having gained renown': it is from prakāça, 'clear,' 'bright,' 'open,' from √kāç, see note on san-kāça xvii 6.

Jambu-dvipe, "one of the seven islands or continents of which the world is made up. The great mountain Meru stands in its centre, and Bhārata varṣa or India is its best part," Dowson. Observe the usual exaggeration of tone. Nala's kingdom need hardly have been larger than India.

râjasu, 'among the kings,' comp. i 13: it is the least common use of the locative in this poem.

ije, perf. of √yaj, 'he sacrificed.' We may picture to ourselves some Brāhman editor giving the final touch to all Nala's glory, in the âpta-dakṣṇaḥ (v 44) of this (unnecessary) line.

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