

58ⁿ. The Manes had to get along with a version of 1,500,000. Guṇādhyā is said (54²², 56¹) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. vivikta-ramya-, 1257: √vic+vi. — bhūbhāgam, in appos. w. çil-.

19-20. √ikṣ+vi. — √vac and çru, caus.

23. U.f. tasmin ∙ ∙ paṭhati, loc. absol.

NOTES TO PAGE 55.

1-3. These three lines and the preceding line make one sentence; the last word is the subject. — pari-tyakta-, 'having abandoned grass-food, quitting their pasturage.' — U.f. āsan abhyetya (√i+abhy-ā, 992): cf. sam-etya, line 10.

— Compare the story of Orpheus. In the MBh., iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, Il. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See √vad4. — See ja.

8-9. U.f. ūcus ∙ ∙ girāu ∙ ∙ ko 'pi ∙ ∙.

14-15. 'He saw him completely (abhitas) overspread (√3kr̥) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished' [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., 'as it were, the smoke-of-extinguished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. jaṭābhis; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, praçānta-çesaçāpāgni, is a descriptive noun cpd (1280); çesa-çāpāgni, again, is a descriptive noun cpd (1280); and çāpa-agni, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. Kathā-sarit-sāgara, xix.104.

18^a. '(The adventures) of himself as P.': there is no objection to this grammatically (cf. τῇ ἐμῇ χειρὶ Παύλου); but G. and P. were never identical — see p. 334. The reading *puspadantasya ca svam ca* would be correct in sense and metre.

19. *kathā_avatāram tam* is in apposition w. -ceṣṭitam; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

20. See *gaṇa*2. — 'Recognizing him as ∙ ∙.' — U.f. *pāda_ānatas, vnam*. — See p. 333, § 51.

NOTES TO PAGE 56.

1. See *lidam*, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3-4. See *mantraya+ā*, and *pada*4.

5-6. Metre, *āryā*, p. 316, § 44. — U.f. *ādāya ∙ ∙ agāt* (830) *nija*-. The long cpd (q.v.) goes w. *kathām*.

7-8. Metre, as before. — The dual cpd is in the accusative — see *vbhaj+saṁ-vi* 2. For the long cpd, see 1253a.

9-10. Metre, as before. — 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that (pāiçāci) dialect, composed (cakre) the Kathāpīṭha.' This is the name of the prefatory *lambaka*; but there is a double mg, 'he made the pedestal of Kathā (personified), the next book being called 'head of K.,' Kathāmukha. He consoles (√çvas+ā, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54¹².

11-12. Metre, *rathoddhata*, p. 316, § 43. — 'And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (*kutūhalāt*, 291²). Then (*atra*3), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.'