

dialect; but, in contrast with the word *prākṛtam* in this connection, they denote a vernacular of a lower order than *prākṛtam*.

8-9. U.f. na ced evam ··, -abdān (276) vahāmi eṣas ··: eṣas, emphatic, 'I, this one,' 'I, C. here, (will) carry ··.'

10 11. tasminn = C. — agamam, 846. — See vman 1.

12. ca vihaṣṭaḥ is Boehtlingk's emendation for cavihaṣṭaḥ.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a kumāra (see this) opened the lotus (51¹⁰). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. Caesura. — 19. prāpa, 783c².

21. 'Showed (vkr 1) favor to him (tasya, 297a), i.e. to C.'

22-23. 'Having magic power by K.'s gift.' — See cintitop: for a like magic, see 45¹³.

NOTES TO PAGE 53.

1-2. U.f. prāḍus āsan ca tās (sciences) tasya (= dat.) ·· tatksanam. ·· · hi (163).

3. SELECTION XXVII. The pathetic history of the stories. Kathā-sarit-sāgara, Tar. viii. — It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the Taraṅga, see p. 333, § 51f.

3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (piṣāca) dialect.'

5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (varṣāis), it (sā) was written down as seven couplet-lacs' (appositively).

7-8. U.f. mā (580) ·· hārṣus (882) iti: 'Thinking "Let them not steal it," i.e. Fearing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital

fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, I. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, *Palaeography*,² p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmir, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see maṣī in vocab.

9-10. 'Thè sky (ambaram) became filled (nirantaram) with S. etc., who came (āyātāis) to listen, [became filled or covered] as if (iva) with a canopy.'

12. See vgam4. K. was orig. a yakṣa, see p. 333, § 51. — ṣāpa-muktas would be better.

15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, ud-īritas) me by Durgā when she told how my curse would end (lit. in the declaration, -uktāu, of the end, -anta-).' See p. 333, § 51.

19-20. The two nominatives in l. 19 are in partitive apposition to ṣiṣyāu ·· ubhāu, the subject of ūcatus.

NOTES TO PAGE 54.

1. Explained under sthāna6.

4. pra_ahīṇot, 192c. — dattvā: cf. 991 w. 955c.

6. The garden mentioned at 49¹⁷ — see n.

7-8. 'That MS. was shown to S. (genitive, 297a²) with the words "This is G's work."' — The gender of the pred. determines that of the subject, eṣā.

11. See pramāṇa. "The length of the poem (700,000 distichs) is a weighty argument in its favor, but —" This is quite in accord with later Hindu taste. As if the 100,000 distichs of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 3,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see