

12. See ya 5. —See √man, 794e. —‘For whichever she saw of them, him she thought (to be) king N.’

13. U.f. buddhya, 339. —tark-, cf. 1¹⁵ x.

14. Optatives (577) of √jñā, 721, and √1 vid, 616.

17-18. ‘What marks of the gods [(are) my heard ones (296b)=] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (ekasya api) of those standing here (iha) on the ground (bhūmāu).’

19. √3 ci+vi-nis, 992. —√car+vi, 1051.

20. ‘Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 4¹⁵) for refuge (of the) to the gods.’

22. prā- is predicate adj. w. bhū-tvā, 991. See √bhū. —U.f. vepamānā idam.

23. ‘As surely as N. (was) chosen by me on hearing . . .’ see yathā 4.

NOTES TO PAGE 14.

1. pativte, ‘in marriage,’ goes with vṛtas. —See satya 2 and 280 end. —U.f. tam = Nala.

2. U.f. na abhicarāmi.

4. ‘Ordained (as my, i.e.) to be my husband’ —√1 dhā+vi 3, and 954c.

6. ‘As this ceremony (vrata) was undertaken by me (in the =) for the winning of Nala . . .’ —√rabh+ā: rabh-ta = rabdha, 160.

8. √1 kr 3, 714: should be mid. See p. 299, § 15.

9. See yathā 6. —√jñā+abhi, 721.

10. √4 gam, 992. —U.f. tad.

11. √1 kr, 800f.

12-13. ‘She saw (apagyat) all the gods, free from sweat (asvedān), unwinking, having unwithered garlands and free from dust, standing (see sthita 1) without touching (aspr̥gatas) the ground.’ The “unwinking eyes” are a survival of the old Vedic conception of the gods that “neither slumber nor sleep.” The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to Nala, besides a shadow.

14. U.f. mlānasrak, nom.s.m., 391. —rajah-sveda- (1252), in instr. relation, forms a cpd (1265) w. sam-anv-itas, √1.

15. ‘And (ca eva) the Nishadhan, . . . line 14 . . ., (was) made recognizable, (by) standing on the ground, and (ca) by winking.’

17. √2 vr, 1070. —pāṇḍava, see 1¹⁴ x. end.

18. See √grah 1. —Cf. 2¹⁹.

21. ‘The cry “Ah, ah” (hā hā_iti — cf. 4¹³) was uttered (√muc).’

22-23. Same construction. ‘The cry “Bravo” was uttered (īritas, √īr) by . . . praising (√gaṇs) N.’ —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. kāuravya, see 1¹⁴ x. end.

2. √cvas+ā, caus. inf. —U.f. antar-ātmanā.

3. See yad 3: correl. in line 4.

4^a. Cf. 9⁵ and x.

4^b. ‘Delighted (√ram 3) with such (see evam, end) words of thine’ (as thou hast spoken in choosing me). Loc., 303.

5. See yāvant 2. —See √dhr 6.

6^a. √bhū, construed prop. w. loc. of thing (e.g. dāne), means ‘be in or on’ (e.g. giving), i.e. ‘devoted to’ (charity): here the construction seems extended in like mg to a person. ‘So long will I be devoted to thee’ —tvayi. —Line 6^b = 10^{21b}.

7-8. See vāc (391) and nand+abhi. A line, containing the principal verb with Nala as subject, seems lacking.

9-10. √prī 3. —U.f. tu agni-: see puro-gama. —See √gam 5. —‘But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.’

11-12. vṛte, 303b. —U.f. nalāya aṣṭāu (483³) . . . dadus (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (mithunam, 19). It is by his exercise of the supernatural powers now given to Nala that Damayantī in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop —the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.