

(read 989), gets its mg: 'with a flying,' i.e. 'flying' or 'having flown.' —*vidarbhān*, 274a. —*agamañs*, u.f. *agaman*, 208, aor. of *√gam*, 846.

7. *ga-tvā*, gerund again, 991: the root, *gam*, shows the same form as in the ppl. *ga-ta*, 954d. —U.f. *tadā antike*.

8. *nipetus*, *√pat+ni*, 800d, 794c. —*da-darga*, 2<sup>22</sup> s.

9. *dr̥ṣ-tvā*, *√dr̥ṣ*, 991, 218. —U.f. *sakhi-gaṇa-āvrtā*, 'surrounded by (her) friend-crowd,' 1265: *sakhi-* is demanded by the metre, instead of *sakhī-*, p. 300, § 21d: *ā-vr-tā*, ppl. of *√l vr+ā*.

10. *hr̥ṣ-tā*, ppl. of *√hr̥ṣ*, 197. —*grahī-tum*, inf., 968, 972<sup>3</sup>; used here with verb of motion (*√kram* — see 981<sup>3</sup>), Latin, 'subiit captum'. —*khagamāñs*, u.f. *-ān*, 208; but the s is here a true historic survival, cf. 2<sup>1</sup> s. —U.f. *tvaramāṇā upa-*, 127: *√tvar*, 741: *upa-ca-kram-e*, *√kram+upa*, 590b, 800a, 3d s. mid.

11. See *√srp+vi*, and 800.

12. *ekāikaṣas* refers to both subject and object — 'singulae (puellae) singulos (anserēs)'. —*sam-upa-adraṇvan*, *√dru*, 742.

13. *sam-upa-adhāvat*, *√dhāv*, 742. —*antike*, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'

14. *kr̥-tvā*, *√lkr̥*, mg 3, and 991. —*abravīt*, 3d s. inf. of *√brū*, w. acc. of person, 274b. —13–14. Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem anserem D. accurrit, is . . . dixit': cf. 512, and vocab. ya 4.

15. With *mahīpatis* supply *asti*, 'there is a prince . . .': cf. 2<sup>12</sup> s. end.

16. The first half-line goes w. line 15: supply *santi* in the second. —The two genitives are explained at 296b.

—The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 3<sup>2</sup> s. 18, 21, 5<sup>6</sup>, etc.

17. *bhāryā*, predicate nom. —U.f. *bhavethās*, 177, 738. —*var-*, voc.s., 364, fem., 440 end.

18. *bhavej*, u.f. *bhavet*, 202, 738. —*janma*, 424. —U.f. *rūpam ca idam*, 'pulcritudoque haec'. —'Fruitful (of good)

would be thy birth, and this beauty (of thine),' i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I<sup>2</sup>: divide *-mānuṣa-uraga-*, 127: the whole is object of *dr̥ṣṭa-vant-as* (supply *smas*, 'sumus' — 2<sup>12</sup> s. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13<sup>1</sup>.

20. U.f. *na ca asmābhis* (491), 'neque a nobis.' —*dr̥ṣṭapūrvas*, supply *āsīt* and see s. to 2<sup>12</sup>. —*tathāvidhas*, substantively, of course: '(a man) of such sort'.

21. U.f. *tvam ca api*, supply *asi*, as in 2<sup>12</sup> s. —*nārīṇām*, 364, in vocab. under *nāra*, —*nalo*, supply *asti*, as in 2<sup>12</sup> s.

22. U.f. *viṣṭāyās*, 177, gen.s.f., ppl. of *√ṣṭ+vi*. —For use of instr., 284. —'Eximiae cum eximio congressus.' —For *saṁ-gama*, read p. 291 ¶ 7.

23. For *viṣām pate*, 'O prince', s.v. *viṣ* 2, see 1<sup>14</sup> s. end.

#### NOTES TO PAGE 4.

1. *abravīt*, see 3<sup>14</sup> s. —*nale*, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The *api* ought to follow *nale*.

2. See *iti*, mg 2, and *tathā*, mg 2. —*uktvā*, *√vac*, 991: the root shows same weak form as in ppl., 954b — cf. 217.

3. *ā-gam-ya*, 990. —*nale*, as in line 1. —See *√l vid+ni*: inf. 3d s. of caus., 1042a, cf. 1043. —2–3. 'The bird, saying "Yes" to the maid (274b) of Vidarbha, . . . , communicated all to Nala.'

4. See *iti*, mg 2e. —In this poem, *adhy-āya* (not *sarga*) is the proper word for 'chapter.'

6. For *tac chrutvā*, see s. to 1<sup>7a</sup>: *tat*, 495: *gru-tvā*, 991. —*bhārata*, see s. to 1<sup>14</sup> end.

7. *prati*, here used as a true "preposition", or rather postposition, connecting *nalam* with *svasthā* — see 1123. —*babhūva*, *√bhū*, 789a.