

मानयन्नपि—though honouring (outwardly). Pan. T. III. 83.

- P. 65. संवादयामि—make him converse with me. अवध्यभावेन—since he is not to be killed under any circumstances. निःसारिताः—usually means 'driven away;' but here it seems to be used in the sense of 'destroyed.' अस्माकम्—the gen. in the sense of the Inst. वारान्तरम्—on any other day, again. अवधीयताम्—let it be attended to, i. e. may you kindly attend. अवधार्यतां—v. l. please listen or take note of. उपधाशुचिम्—who is of proved honesty. See com. व्यवहार—settlement of disputes.

- P. 66. दैत्येन—on an ambassador's mission. दूतस्य भावो दैत्यस्य परमर्मज्ञः—knowing the secrets of the enemy or their weak points. प्रतिभान—presence of mind. Kām. Nīt. XII. 2; Manu. VII. 64.

कालकूट—was the deadly poison that appeared at the churning of the milky ocean, which was drunk up by Śiva to prevent universal destruction. It did not change its colour though it came in contact with Śiva. This means that one can never forego one's nature and so a Brāhmaṇa cannot, and therefore he should be &c.

शुक एव व्रजतु—why Śuka was selected is difficult to see. Probably because there is a similarity of sound between शुक a parrot and शुक the celebrated son of Vyāsa (a Brāhmaṇa).

दशाननः—Rāvaṇa, king of Laṅkā, so called because he had ten heads. बन्धनम्—this alludes to the bridge constructed by the monkey engineer Nala, connecting the mainland with Ceylon.

प्रान्तरे—प्रान्तरं a distant and lonely way; here used in the sense of a forest; प्रान्तरं कोटेरुपर्ये.

निर्भर &c.—who was enjoying a sound sleep. सुखव्यादानं—opening of. कृतम्—i. e. yawned. असाहिष्णुः—not bearing.

- P. 67. खेदितः—affrighted, scared away.

अकालकुसुमानि—are supposed to forebode evil.

रथकारः—a coach-builder, a carpenter.

निभृतम्—secretly, without the knowledge of his wife.

निर्भरम्—heartily, excessively. अनुभूत—felt. विस्मितेव—like one dismayed, not composed in mind. आकौमारम्—from maiden-hood (कुमार्या भावः कौमारं तस्मात्). बर्बर—see notes to p. 48.