

unlucky woman. Or दुर्भगा+आभरणप्रायः as useless as ornaments on the person of an ugly woman.

- P. 8. स हि गगनविहारी that well known rover of the sky i. e. the Sun. (Or this may qualify विष्णु). कल्मष—sin; also darkness. ज्योतिषां heavenly bodies, stars. विधियोगाद् by the decree of, as ordained by, fate; as destiny would have it. Metre of the verse is Mālini.

अविचारितम्—rash, inconsiderate.

सुसेवित—Served, with heart and soul, faithfully. विक्रिया—disagreeable changes i. e. bad consequences. Metre of the śloka is 'Vamshastha.'

घृणी—this may also have its usual meaning of compassionate. परभाग्यो—परस्य माग्यमुपजीवतीति तस्मिन्: one who lives upon the means or fortune of another; a hanger on. Mah. Bha. Udyog. XXXIII. 90.

बहुश्रुतः—well informed, very learned. Mha. Bhā. Shanti.—CLVIII, 16, 17.

1. तथापि रामो—alludes to Rāma's pursuit of the golden deer who was really the demon Mārīcha in a disguised form. मलिना भवन्ति—are sullied or clouded.

- P. 9. हितः—a well wisher, a friend. स्तम्भीभवति—serves as, answers the purpose of, a post. See Gr. † pp. 210, 223, § 370.

आपदु—आपदु उद्धरणं तत्र क्षमः । भीतं v. l. उपालम्भः finding fault with, censuring; or delaying.

विस्मयः perplexity, loss of presence of mind, inability to know what to do.

वाक्पटुता—वाचि पटुता. व्यसनम्—close application to, zealous devotion to. Bh. Ni. 63. The metre is Drutavilambita.

- P. 19. तिलक lit. means a mark on the forehead made with sandal &c. Hence an ornament; when used at the end of a comp. it has the sense of 'best', 'most distinguished' &c.

तन्द्रा—drowsiness, sluggishness, lassitude. रीर्षसूत्रता—dilatoriness. Cf. Māh. Bhā. Udyog. XXXIII, 78.

संहतिः—construe अल्पकैरपि स्वकुलैः संहतिः पुंसां श्रेयसी ।

विहंगमः—विहायसि गच्छति; irregularly formed; fr. विहायस् the sky, and गम् to go. विवद्विष्यन्ते is a better reading than निपतिष्यन्ति, as opposed to संहताः. Cf. Pan. Tan. II, 8.