

tell Urvas'î to salute the king, it must be inferred that Urvas'î was confused and forgot such a simple formality as saluting the king.

P. 51. ll. 6, 7.—Translate : ' I am indeed victorious, of whom you utter this word 'victory' which does not fall to the lot of a person other than the thousand-eyed [Indra]. ' The king slightly plays upon the words जेदु जेदु in Urvas'î's salutation (आचार), which literally means, ' may His Majesty be victorious, may His Majesty be victorious!', and says, he is really victorious since he is so saluted by Urvas'î, who being a celestial nymph is in the habit of saluting in that way her master the great Indra only, and no other. सहस्राक्षदगतः पुरुषान्तरम् literally means ' which has not gone to a person other than the thousand-eyed [Indra]'.

The existing editions even including Bollensen's are all wrong in reading सहस्राक्षदगतः for सहस्राक्षदगतः. The misreading सहस्राक्षदगतः may have arisen from an original सहस्राक्षान्नागतः ' which has not come to a person other than Indra.' See footnotes.

On the mythological origin of the सहस्राक्ष which Indra obtained as a punishment (commuted into an ornament) for his intrigue with Ahalyâ, see Somadeva's *Kathâsaritsâgara* XVII. 137-47. But it is doubtful whether the epithet, which is in the Veda applied to the Purûsha, or the great soul of the universe, may not have been applied to Indra on account of his identification with that Purûsha.

Kâtavema: मयेत्यादि । सहस्राक्षादिन्द्रान् पुरुषान्तरमन्यपुरुषमप्राप्तः जयशब्दः जयेति शब्दः यद्यस्माद्यस्य मम उदीर्यते उच्चार्यते तस्मात्तेन मया जनमजायि । सर्वोत्तरेणाभावेत्यर्थः ॥

P. 52. l. 2.—Vidûshaka claims to be greeted on two grounds: first, that he is the king's friend; and secondly, that he is a Brâhman.

Kâtavema: अत्र परिहासस्य गम्यमानत्वात् नमेमति (?नमेति?) संध्यङ्गमुक्तं भवति ॥