

P. 131. l. 4.—दुक्कलत्तरछुदे तालवण्टाभारे णिखिखविअ णोभमाणो मए. Construe दुक्कलत्तरछुदे as दुक्कलं उत्तरछुदं जस्स तस्सि तालवण्टाभारे 'which I put in a basket covered with a piece of red woven silk-cloth, and was carrying.' It must be supposed that Urvas'ī too had a bath in the river and that as is usual with Hindu ladies before bathing she took off her ornament the *Sangamanīya*, and gave it to her servant for safe custody. The servant girl put it in a *tālavṛnta* which might mean either such a small basket of *tāla* leaves as is used to keep little things in—such as perfumes &c.—and used in bathing places, (this is Kāṭavema's interpretation, he having "तालवृन्ताभारे पटलिकाविशेषे") or a fresh *tāla* leaf plucked for the occasion by the servant to hold the jewel in. On the jewel she put a piece of red silk cloth which the bird kenning from high mistook for a lump of flesh, and descending all of a sudden carried the gem off at a swoop. The servant mentions the fact that she was carrying the gem—of course to Urvas'ī's tent we must suppose—in a *tāla* leaf, in order, as it were, to justify the mistake of the bird, flesh being usually brought from the bazars in such leaves or baskets.

P. 132. l. 1.—भट्टिणो अभन्तरविलासिणीमोलिरभणजोग्गो, 'fit to be (i. e. which is used as) the jewel in the crown of His Majesty's dearest wife.'—आमिससङ्किणा, because it looked red like flesh.

P. 133. ll. 5, 6.—आलिहन्तो विअ आभासं, 'as if drawing lines in the sky.'

P. 133. ll. 8-11.—Kāṭavema : असावित्यादि । असौ विहंगः पक्षी मुखलम्बितहेमसूत्रं मुखेनालम्बितं हेमसूत्रं यस्य सः तथोक्तः तं मणिं विभ्रत् मण्डलचारशशिः मण्डलाकारसंचरणत्वरितः सन् तद्रागरेखावलयं तस्य मणे रागस्य प्रभाया रेखाराजिस्तस्या वलयं मण्डलमलातचक्रप्रतिममुद्मुकवलयसदृशं यथा तथा तनोति विभ्रत्ते ॥

P. 134. l. 3.—अनुग्रहणी यवनी 'exit the Yavanī to bring the bow.' There can be little doubt that the Yavanī was an Ionian or Greek servant girl. The employment in ancient Indian courts of Greek girls as attendants clearly points to a very much