

P. 103 ll. 5, 6.—रदिसहाभं, 'accompanied by Rati, or love, i. e. unaccompanied by any other female than Rati. That is, he took no other females with him except *Urvas'î* and except indeed Rati. Rati is love, pleasure. The reading लच्छेसणाहं found in the existing editions has little to recommend it. Why should the King take *Lakshmî* with him? And what does *Lakshmî* mean here? He did not require either wealth or beauty to be taken to *Gandhamâdana* from his capital.

गन्धमादनवर्णं विहरिदुं गदा. Conf. *Kâṭavema*: गन्धमादनं नाम हिमवत्पुर-
स्योपविप्रस्थस्योपवनम् । तथा चोक्तं कुमारसंभवे । यस्य चोपवनं बाह्यं सुगन्धिर्गन्धमा-
दनमिति (corrected into न इति) ॥ This is not the only place
where *Kâlidâsa* sends a newly married pair to enjoy their honey-
moon to a retired but delightful place like *Gandhamâdana*, but
in the *Kumârasambhava* he does the same with *S'ankara* and
his wife *Umâ*. See *Kum.* VIII. 20 fgg. See also *Mahâbhârata*
Udyogaparv. Adh. 117.

P. 104. l. 1.—सो णाम &c. 'That indeed is enjoyment which is
had in places like those.' The force of णाम is that the words are
equivalent to तस्य संभोगस्य संभोग इति नाम युज्यते यस्तादृशेषु प्रदेशेषु क्रियते.

P. 104. ll. 2-4.—मन्दाइणीए पुल्लिणेषु, 'on the sandy bank of the
Mandâkinî.' पुल्लिणम् is the space that lies between the bank
and the bed of a river, and is covered with sand. *Man-
dâkinî*, originally only the name of an arm of the *Ganges*
in one of the valleys of the *Himâlaya*, afterwards became like
many natural objects situated within the geographical limits of
the *Himâlayan* range, the name of a heavenly river, or rather
of the *Ganges* itself before it descended from *Svarga* upon earth.

Kâṭavema has कीलन्ती for कीलमाणा.

सिकदापव्वदकेलीहिं कीलमाणा. The heaps of sand (सिकदापव्वद) here
referred to are, we think, the same as the सिकतामुष्टयः spoken of
in *Meghadûta* II. 6, on which see the commentary of *Mallinâtha*.
See the following note.