

i. e. now I can safely say we love each other equally. Urvas'ī means that after this avowal of the king she has no doubt that he loves her as much as she loves him. एय literally means 'here'; hence 'at this stage.'='now.' It contains the etymology of our word भाता.

P. 48. ll. 8, 9.—Vidūshaka objects to the king's words प्रियाया स्वस्तः and misunderstands him to mean that he should preserve the writing as evidence of Urvas'ī's avowal, and asks whether having shown the blossom of the king's desires she will disappoint him as to their fruit. On विसंवदादि see *Mālavikāgnimitra* Act II. p. 21. l. 10 and our note *ad loc.* The king simply means the letter should be preserved as a valuable autograph of Urvas'ī.

P. 48. ll. 10, 11.—Mark that the poet does not bring forward Urvas'ī first into the presence of the king, and mark the reason so very natural that Urvas'ī gives for not coming forward at once and first of all.

P. 49. l. 1.—निरस्करिणीमपनीय, 'taking off the veil.' From this it appears that Urvas'ī and Chitralkhā were all the time standing on the stage with their veils on, but were not, owing to the power of their veils, supposed to be visible to any one. But the spectators saw them in the same manner that they would hear speeches made आत्मगतम्, अपवार्य or जनान्तिकम्, which are not supposed to be heard by persons standing by on the stage.

P. 50, ll. 1-3.—सा अहं..... भूभोवि महाराण भणुकम्पणीभक्ति, 'I therefore pray that on this occasion also Your Majesty may take compassion on me.'

It should be observed how our poet causes Chitralkhā to avoid all reference to the *bhūrjapatra*.

P. 50. ll. 5-8.—अयुत्सुकाम् &c. Translate: 'you say that that fair one is exceedingly restless, but do not know that Purūravas is afflicted on her account. This love-longing is equal in us both.'