

P. 68. l. 4.—सदृशं पुरुषान्तरविदो महेन्द्रस्य, 'That is becoming to the great Indra who knows other persons than himself,' i. e. 'who knows the hearts of others.' He perceived the reason why Urvas'î committed the blunder. Mark the use of *purusha* here. *Purushāntaravid* means literally 'knowing other persons' i. e. 'knowing what is in the mind of others.' By itself *purusha* can hardly be used of Urvas'î.

68. ll. 5, 6.—अहिसेभवेला, 'the time of bathing.' They mean that while talking about this matter, they are so late as to have almost passed the time when their preceptor bathes. They ought to be present at the bathing and give him water, fresh clothes, his wooden slippers &c. It is to be remembered that the manner in which Asiatics bathe does not prevent others from being present; on the contrary, servants, or in the case of a holy personage his pupils who are his servants, are required for assisting in the way just indicated.

Mark that the word अवरक्षा implies a slight personification of अहिसेभवेला. Conf. संध्यामुपासते and similar expressions regarding the morning and evening times which are spoken of like personified deities.

P. 68. l. 8.—Ranganâtha reads simply विष्कम्भः and says तल्लक्षणं चाभणद्विध्वनायकविराजः । वृत्तवर्त्तिष्यमाणानां कथांगानां निदर्शकः । संक्षिप्तार्थस्तु विष्कम्भ आदावङ्गस्य कीर्तितः । न मध्यमाभ्यां वा पात्राभ्यां (sic) पात्राभ्यां संप्रयोजितः । शुद्धः स्यात्स तु संकीर्णो (i. e. मिश्रः) नीचमध्यमकल्पितः ॥ 'The present is मिश्रविष्कम्भकः because it is conducted by a madhyama pâtra Gâlava, and a nîcha pâtra Pallava, as speaking Prâkrit.

P. 69. l. 1.—Conf. Ranganâtha : कञ्चुकिलक्षणं दशरूपकादौ । अन्तः-पुरचरो राज्ञो वृद्धो विप्रो गुणान्वितः । उक्तिप्रत्युक्तिकुशलः कञ्चुकीत्यभिधीयत इति ॥

P. 69. ll. 3-6.—सर्वः कल्ये &c. Conf. Kâṭavema : सर्वः कल्य इत्यादि । कल्ये निरामये वयसि । पूर्ववयसीत्यर्थः । सर्वः कुटुम्बो । कुटुम्बं पुत्रावत्यादि-पोष्यवर्गः । सोऽस्यास्तीति कुटुम्बो । अर्थान् बनानि लब्धुं प्राप्तुं यतते व्याप्रियन्ते । पश्चादपरे वयसि पुत्रैरपहृतभरः अपहृतो निरस्तो भरः कुटुम्बभरो यस्य सः तथोक्तः विश्व-