

the enemies of the gods.—That is why this cluster of Apsarases is crying for protection.'

नरसखस्य मुनेः scil. नारायणस्य. 'Born of the thigh of the sage the friend of Nara'. Nara and Nârâyana are two ancient Rishis. There are only two hymns in the R̥igveda (viz. VI. 12 and VI. 13) which are attributed to a Rishi named Nara; and the celebrated Purushasûkta (R̥igveda X. 90) is attributed to a Rishi named Nârâyana. But in later writings Nara and Nârâyana are constantly mentioned together as 'Rishis,' as 'most eminent ancient Rishis' (Purâṇâvṛishisattamau), as 'great ascetics' (तापसौ), and as even 'gods' and 'original gods' (देवौ and पूर्वदेवौ). Sometimes Nârâyana is represented as God and Nara as the wisest man among men. Subsequently Nara came to be identified with Arjuna and Nârâyana with Kṛishṇa, and in this connection the combination Nara-Nârâyana is well-known. Idols of Nara-Nârâyana are not unknown.

It is from the thigh of Nârâyana the ancient Rishi or mythical personage and not from that of Vishṇu that Urvas'î was born. The *Harivaṃs'a* mentions the thigh-birth of Urvas'î (4601 and 8812) नारायणोऽहं निर्भिद्य संभूता वरवर्णिनी । ऐलस्य दयिता देवी योषिद्रत्नं किमुर्वशी । And नरसखस्य accordingly does not mean कृष्णसखस्य but महामुनेर्नारायणस्य. See also p. 10, l. 4 and ll. 9, 10.

सुरस्त्री does not here mean 'the wife of a god,' but *the female of a god, a female god, a goddess*.

कैलासनाथ may either mean शिव or कुबेर. But here it is the latter. See p. 4, l. 5.

क्रन्दति शरणम्. Perhaps the other reading which has कर्णम् is better as it is certainly easier.

विबुधशत्रुभिः=दैत्यैः.

अयम्. *This*, that you see entering on the stage.

P. 3. l. 11.—सूर्योपस्थानात्प्रतिनिवृत्तम्. What the उपस्थान was and how it was performed and why, does not appear from the context. But it is certain it meant *attendance on, service*. Part of