

On this force of किञ्च see above, note to p. 144, ll. 1, 2.—तेन मा-
मुपगतेन आह्लादयस्व. 'Therefore come and gladden me.' तावत् may
be rendered as 'at once' though Kâṭavema takes it as meaning
'wholly.' Its literal force is 'before' doing anything else, 'first'
'immediately.'

P. 145. l. 9.—आणन्देहि scil. उवगदेण, by going up to him and
embracing him.

P. 145. l. 12.—अशङ्कितो, 'without being frightened.' Vidû-
shaka's appearance and behaviour is always such as to be like-
ly to frighten a child. His dress is quaint and strange, and
artificial shaggy hair all over his person make him a mixture
of man and beast. This refers to his appearance on the stage.

P. 145. l. 13.—किंति सङ्किस्सदि ? 'why will he be frightened?'
In किंति the Goanese will recognise the origin of his किँ and
the Malvan Konkani his कित्या, both meaning 'why' 'what.'

अस्समवासपरिचिदो एव साहामिओ, 'he has of course known a monkey
while he lived at the hermitage.' See *Mālvikāgnimitra* our Edi-
tion p. 87, l. 12 where Vidûshaka not only as here compares
himself to a monkey, but speaks of himself as one of the brother-
hood of that species. See note *ad loc.*

P. 146. ll. 5-7.—सभं महाराएण संभमिभमाणसिहण्डओ, 'whose s'ikhā
is being tied into a knot by the Mahârāja himself.' S'ikhāṇḍaka
is the long hair on the crown of the head, also called S'ikhā.
The tying it into a knot is the duty of servants, sometimes
done by parents especially the mother out of affection. The
King's doing it implies his love to the boy. On this part of the
speech Kâṭavema has : अत्र कार्यमार्गेणाद्विरोधो नाम संध्यङ्गमुक्तं भवति.

अहो सच्चवदीसूचिदो मे पुत्तओ आऊ, 'ah ! that is Satyavatī and this
must therefore be my boy Āyu.' सच्चवदीसूचिदो, literally, 'indi-
cated by Satyavatī.'

On this part of the speech Kâṭavema observes : अत्र कार्यस्य
निबन्धनात् प्रयत्नं नाम संध्यङ्गमुक्तं भवति.