

पवित्रदूर्वाङ्कुरज्जिह्वालका, पवित्रैर्दूर्वाङ्कुरैर्ज्जिह्वा अलंकृता अलका यस्याः सा.

On occasions when women perform a ceremony in which the fine ends of the Dârvâ grass are offered to the God or Gods in worship, the remnant is put by them in their hairs, the proper and profane or gay ornament of which consists of gold and other jewelry as well as choice flowers.

As on occasions of the performance of ceremonies calmness and abstinence and freedom from all passions and pleasures is enjoined, it follows that the person is not then ornamented or decorated. Hence Aus'înarî was so simple in her dress and scanty in her decorations and ornaments. If it were not for this observance of a vow she would have been more splendidly dressed and ornamented, as she was reconciled with the King. Her appearance nevertheless is so satisfactory that the King feels sure she has forgiven him and is reconciled with him.

P. 86. l. 6.—साहु. अमूआपरम्मुहं मन्तिदं, 'that is well said, without jealousy.'

P. 87. l. 7.—विभागुण्यसादणं णाम्. अनुप्रसादनम् appears to correspond to अनुनयनम्, the former applied to a woman who tries to please or reconcile her husband or lover after giving him offence, and the latter to a man who acts similarly towards his wife or mistress. अनुनय, however, is also found used of a woman. As आनयैनमनुनीय कथं वा विप्रियाणि जनयन्ननुनेयः *Kirâtârjunîya IX.*

P. 87. l. 10.—अकारणम्, adverb qualifying ग्लयसि.

P. 88. ll. 1, 2.—Construe : य उत्सुकः [सन्] तत्र प्रसादमाकाङ्क्षति स दास-जनस्त्वया किं प्रसाद्यते ॥

P. 88. ll. 6, 7.—पहावो. See above, note on p. 78. ll. 3, 4.—एत्तिअं 'so much,' not in quantity but in quality.

P. 88. l. 8.—विरमदु &c. 'Be you silent. You ought not to oppose auspicious words.' That is, you should not deny what the Queen says. Say nothing more. The auspicious words ap-