

Conf. Kâṭavema : आविर्भूत इत्यादि । शशिनि चन्द्रे आविर्भूते प्रकाशिते सति तमसा तिमिरेण मुच्यमाना रात्रिरिव । नैशस्य निशासंबन्धिनः हुतभुजः अग्नेः छिन्नभूयिष्ठभूमा छिन्नो विच्छिन्नो भूयिष्ठो बहुलो धूमो यस्याः सा तथोक्ता अर्चिरिव द्वालेय । पतन-
कलुषा रोधस्तस्य पतनेन कलुषा आविजा भूत्वा प्रसादं प्रसन्नतां गृह्णती उपाददाना गङ्गेव इयं वरतनुः भन्तः हृदये मोहेन मूर्च्छया मुक्तकल्पा मुक्तदेश्या । ईषदसमाप्ति कल्पदेशदेशीया इति कल्पप्रत्ययः । लभ्यते ॥

P. 9. l. 8.—पराभूता खु. 'For the wretches, the enemies of the Gods, have been defeated.' तिदसपरिगन्धिणो literally means 'the opponents of the thrice thirty.' 'The thrice thirty' is a name of the Gods taken collectively.

The correct etymology of the word is perhaps doubtful. In the R̥igveda the gods are generally spoken of as thirty-three and not thirty. See *Vedārthayaṭna* I. 34. 11. Mallinātha (on *Kumārasambhava* III. 1) explains the word to mean "having a triple existence or standard," त्रिरावृत्ता दशा परिमाणमेषामिति. On हदासा conf. note to *Mālavikāgnimitra* p. 50, l. 8.

P. 10. l. 1.—प्रावदंतिणा महिन्देण. The poet puts the question in order to bring the name of Purūravas prominently before Urvas'ī, and Urvas'ī asks the question because she cannot imagine who else could have vanquished the asuras. Nor can she think that Indra could have done so as he had not seen her and her friends carried away by the demon. But he might have known of the rape by virtue of his being a *prabhāvadars'in*, 'seeing through his supernatural power.' See below P. 78 l. 1.

Kâṭavema, however, has : प्रभावं माहान्म्यं दर्शयति प्रकाशयतीति स तथोक्तः तेन महिन्द्रेण. This is doubtless *chintyam*.

P. 10. l. 3.—उवाकिदं. For had it not been for the outrage, the king would never have been seen by her. Conf. Kâṭavema : अत्र उर्वश्या आभिलाषो गम्यते । अयमभिलाषः प्रथमावस्थेति मन्तव्यम् । प्रकृतिस्थामुर्वशीं विलोक्य आत्मगतमित्यादिना गम्यमानो, राजाभिलाषोस्मिन्नाटके बीजमित्यनुसंधेयम् । अयमेवाभिलाषो राज्ञः प्रथमावस्थेत्यनुसंधेयम् ॥