

get loosened, i.e. when they hang down though still remaining in the form of braids.—सति 'existing,' 'if it were forthcoming.'

Ranganâtha : मृदुयवनेति । कञ्जायः पिच्छभारः । कञ्जायः संहते बहे काव्यादौ तृणवृन्दयोरिति लोचनः ॥ भव च विनाशशब्दोऽमङ्गलव्यञ्जकत्वादधीज इति प्रकाश-
कृदप्रकाशयदितं पद्यं पददोषेषु ॥

किं करोत्येष बही ? That is, he would have nothing to boast of and to show so proudly as he is doing now. His tail would then sink low by the comparison.

P. 111. ll. 7-9.—“परव्यसननिर्वृतं परदुःखसुखिनम् । भातपात्यये
वर्षागमे संभुक्षितमदा संदातितमदा” Kâṭavema.

P. 111. ll. 10. fgg.—Kâṭavema : त्री कामिनामित्यादि । मदनदूतिकां (sic) मन्मथदूतिकाम् । दूतिशब्द इकारान्तोऽप्यस्ति । तथा चोक्तं रघुवंशे । तेन दूतिविदितं निषेदुषीति इति च । भमोषमनिरर्थकम् । साधकमित्यर्थः । भस्ममायुधम् । कामस्येति शेषः ॥

मदनदूतिम्, because when lovers fall out she is supposed to negotiate and bring about a reconciliation, the fact being that when the cuckoo sings, lovers forget (so say the poets) their quarrels and return to each other.

मानावभङ्गनिपुणम्, 'able to break down pride.' This refers to a mistress who, offended at something done by her lover, has become angry and has proudly gone away, but who immediately on hearing the cuckoo sing gives up her pride and flies back to her lover.. Such is the convention among the poets.

P. 112. ll. 4-7.—भ्रमगनम् 'existing in me,' 'arising on my side,' 'as far as I am concerned.'

प्रभुता &c. 'The ascendancy of young women over their lovers does not require any deviation by the latter from faithful love for them to get angry.' That is, they get angry without any offence on the part of their husbands, so complete is the bondage in which they (young women) hold them.

Conf. Kâṭavema : कुपितेत्यादि । कुपिता रुष्टा । सकृदपि एकवारमपि भ्रमकृतं