

out of the house, not to eat without worshipping, and so on. The rules (नियमः) here referred to were those which were, prescribed to be observed in connection with the ceremony she was going to perform (व्रत). What particular rules they were, however, can not exactly be described. (See however *infra* p. 83. l. 8)—मया, काशिराजमुखा. व्रतसंपादनार्थं, 'for performing the ceremony or vow,' which was to be done in the presence of and by propitiating the king. तदेव = यथाचितो निगुणिकामुखेन तदेव.

यावदिदानीम् &c. 'I will therefore now wait upon His Majesty who must have finished his evening prayers.'

P. 69. l. 12.—उत्कीर्णा इव &c.

Translate: 'The peacocks, overcome with nightly sleep, are on the perching rods [as motionless] as if they were sculptured [figures]; the smoke of the incense, coming out through the windows, causes to be confounded with it the wild pigeons underneath the projected eaves; and the old matrons of the female apartments, clean by the performance of the customary acts of the hour, are honouring the brilliant lights, the auspicious ornament of the Eve, in places strewn over with offerings of flowers and other things.'

This is a description of the appearance of the house at the close of the day and the setting in of the night, when the peacocks are dull with sleep at the approach of night and are motionless like lifeless figures; when incense begins to be burned in the halls, and when the matron ladies of the house place and honour the lights in their appointed places which have been strewn over with flowers and other materials of worship.

उत्कीर्णा: 'carved,' 'engraved.' It neither means inverted (inpersi' Lenz) nor 'like nailed' ('wie angenagelt' Bollensen), but fashioned into figures by *throwing up i. e.* cutting or carving chips from a solid block.

वासयटयः (वासार्थं वसतेरर्थं या यटयः वासयटयः) are iron or wooden rods