

परं वेत्यर्थः," Kâṭavema. Urvas'î means she does not know whether Aus'înarî is really sincere and wishes to propitiate the King or is sarcastic and reproachful. Bollensen is not correct in translating से by तस्य instead of by अस्याः. Lenz, the Calcutta Editions, Ranganâtha and Kâṭavema have correctly अस्याः.

P. 91. ll. 3-5.—मङ्गु पलाइदे, locative absolute.—णिविण्णो, because he is छिण्णहथो 'armless,' 'with a broken hand.'

P. 92. ll. 2-5—अन्यस्यै. Construe with दानुम् only and not with हनुम्, as this requires an ablative in Sanskrit.

P. 92. ll. 6, 7.—होहि वा मा वा, 'you may be so or you may not be so.'—जवाणिदिठ्ठं, 'as prescribed.'

This speech would show that Aus'înarî is not really reconciled, but only wished to make amends for what she considered as her fault, viz. her having contemptuously treated the prostration of the King. But the passive and sarcastic and almost reproachful consent given by her to the King making love to Urvas'î is regarded by the author sufficient to satisfy the King's conscience and justify the rest of his proceedings.

P. 92. l. 9.—अब्जउत्त 'my lord, I have never broken a sacred rule before.' Staying with him any longer would amount to a breach of the rules which she has to observe in connection with the observance, and she wishes that he should not tempt her.

P. 93. l. 3.—किं उग &c. 'But why should you despair and withdraw your heart from him?' गिवत्तीअदि scil. हिअभं.

P. 93. l. 7.—अपि नाम, particles implying a wishful supposition, equivalent to 'would that.' "अपि नामेति संभावनायाम्," Ranganâtha.

P. 94. l. 1.—अब्ज किदथ्या भवे ! 'that Urvas'î may be happy to-day!' Urvas'î as it were interrupts the King before he has had time to finish his sentence and puts in her own wish after