

hung horizontally for the tame peacocks to perch on. There is no necessity of supposing as Kâṭavema does that by यटयः are meant posts. Peacocks are not provided with other than such rods generally. वासयटयः does not mean "perching rods of their houses" (Bollensen).

निशानिद्रालसा, निशायां या निद्रा तया भलसा. निशानिद्रा is opposed to such a slumber as the peacock might have in the heat of the midday, (see *Mālavikāgnimitra* p. 29 l. 7).

धूपैः. Mark the plural. It is not meant to signify different kinds of incense, but the same incense coming out in the shape of the fumes through several windows. On जालि, a network window, see *Raghuvamśa* VII. 5 and our note *ad loc.* On वडभयः Conf. *Mālavikāgnimitra* Act II St. 13 and our note *ad loc.* In the present passage, however, we take वडभयः to mean the s-formed wooden supports or struts jutting out from the wall close above the windows and propping up the projecting eaves of the roof (वडभयः). Conf. "गोदानसी तु वडभोछादने वक्रदारुणि" इत्यमरः. These s-curved props are the usual resorts of the पारवताः (pârvâtas in Marāṭhi), and these being ash-coloured are easily confounded with thick volumes of incense fumes issuing forth from the windows at an hour when owing to the close approach of darkness things begin to lose their distinctive features. Even in the passage in the *Mālavikāgnimitra* referred to the sense of वडभि here taken appears very suitable. The पारवत is not an ordinary white or gray pigeon, but the wild pigeon of the ash or smok-colour met with in temples, old wells, and even in inhabited houses, on and underneath the eaves of whose roofs they may be seen in the morning and evening. No body provides any quarters for them as is done for the white or gray pigeons, which are tame and are taken care of. The wild pigeons were sitting on the struts supporting the eaves of the roofs at the hour that the Kanchukî is speaking. The जालानि or network