

from the terrace situated on the top of a palace so called.—सुदर्शनः, शोभनदर्शनः.—देवेन scil. सह.—प्रतिपालयितुम् i. e. चन्द्रम्.—<sup>०</sup>संयोगः scil. भवति.

P. 71. l. 9.—वयस्य &c. 'Friend, do you think what the Devi is going to do is really on account of a vow?' i. e. do you think there is no other meaning in the coming fulfilment of the vow, or has it anything to do with my conduct?

P. 71. ll. 10, 11.—भो &c. 'I think Her Majesty struck with remorse wishes to make amends for the contempt with which she treated your prostration, under the pretext of performing a ceremony in fulfilment of a vow.' See *supra* p. 62, l. 10 and p. 64, ll. 1, 2 and notes *ad loc.* भवदो णिपादकङ्कणं = भवतः प्रणिपातस्य कङ्कणम्.

P. 72. ll. 2-5.—अवभूतप्रणिपाताः &c. Construe : अवभूतप्रणिपाता मनसिन्यः पश्चात्संतप्यमानमनसोऽपि सत्यः दयितानुनयैर्निभृतैर्व्यपन्नपन्ते ॥ 'Self-respecting women, though having contemptuously treated a prostration at first they are subsequently stung with remorse, become nevertheless secretly ashamed by the conciliatory acts of their beloved ones.' The version which reads हि for आवे, विविधैः for निभृतैः, अनुत्पन्ते for व्यपन्नपन्ते and अनुशयैः for अनुनयैः, may be easier, but is not the version of our best Mss. Kâṭavema has no comment on the stanza ; and it is, therefore, impossible to say what his reading was.

तथा हि in l. 1 explains वदवदेसेण in the previous speech of Vidūshaka.

The meaning is that though women may feel remorse after having shown contempt, they would not show openly that they feel the remorse, but would feel too bashful at heart to come forward and openly show their regret. Take निभृतैः either as an adverb or as an adjective in the sense of 'acting silently.'

P. 72. ll. 7, 8.—गङ्गातरङ्गसस्तिरीण 'as beautiful as the waves of the Ganges,' i. e. gently rising one above another, not abrupt