

तुम्बुरुनरिंदो हाहो हूहूवंश्वसुस्तथा ।
 उद्यसेनो वसुसुचिनिश्वावसुरथावरः ।
 चित्रसेनस्त्र्योर्णायुर्भूतरोष्टो द्विजोत्तमाः ।
 सूर्यवर्चा द्वादशेति गन्धर्वा गायता वराः ॥

कृत्स्नस्थल्पसरोवरी तथान्या पुञ्जिकस्थली ।
 मेनका सहजैन्या च प्रज्ञोचा च द्विजोत्तमाः ।
 अनुज्ञोचा घृणोचा च विश्वाची चोर्वशी तथा ।
 अन्या च पूर्वचित्तः स्यादन्या चैव तिलोत्तमा ।
 रम्भा चेति द्विजश्रेष्ठास्तथेवाप्सरसः स्मृताः ॥ इति

Here too the attendance and service begins apparently from Chaitra but the order of the Apsarases is slightly different.

It will be seen that our Chitralkhâ is not among the Apsarases enumerated either by the *Bhāgavata* or by the *Kaurma* unless she is identical with one of those there enumerated. According to what Chitralkhâ says (p. 97 l. 1) she has to attend upon the Sun in the hot season which comes after the spring; i. e. in *Jyeshtha* or *Āshādha* in which months according to the *Bhāgavata* the attendant Apsarases are Menakâ and Rambhâ, and according to the *Kaurma* Menakâ and Sahajanyâ. Chitralkhâ can be identified with none of these as they are separately mentioned in the play. It is probable therefore either that Chitralkhâ and her turn of service in the hot season are a creation of our author, or, if not, he has refused to follow slavishly the order of service of the Purāṇas and assigned her the month that suited his purpose best, being indebted to the Purāṇa simply for the idea that the Apsarases have to attend upon the Sun by rotation.

P. 103. ll. 2, 3.—तदो इमां &c. 'Then in order to find out how she is faring just now I put myself in contemplation and discovered a great calamity.'

इमां दिवसां. Accusative of duration. अत्यन्तसंयोगे द्वितीया.