

केवलं [न] लाभः प्रत्युत मादृग्विवन्भावमोपि प्रसज्येतेति न त्वयैतादृशं विवेयामिति भावः ।
 धारितं विहितजीवनं.

P. 59. l. 8.—Kâṭavema : अत्र केसरशब्दः केसरपुष्पवाची.

P. 60. l. 4.—दुरागतं दाणिं संवृत्तं. Vidûshaka plays upon the word स्वागतम्, which literally means 'well come.'

P. 60. l. 6.—Vidûshaka must be supposed to make this speech जनान्तिकम्, for he of course does not wish that the Queen should hear it. The Mss. do not give the usual stage-direction, but as the speech is a reply to another which is said जनान्तिकम्, we have probably to understand that a reply to a speech so made must itself be made जनान्तिकम्.—लोभ्येण scil. सह.—वा is simply a particle indicating a question.

P. 60. l. 7.—'It is not this writing that I was searching; that searching was for another.' Kâṭavema : इदं भूर्जपत्रं मया न मृग्यते नान्विष्यते । सोयमारम्भः व्यापारः अपरान्वेषणार्थः अपरस्य अन्वेषणार्थो गवेषणार्थः । अत्र राज्ञो दोषप्रच्छादनात् कर्मद्युतिर्नाम संशयङ्गमुक्तं भवति ॥ The King admits that he was searching for a bhûrjapatra, but urges that it was another. The Queen replies in the speech following, that it is of course all right that he should conceal his good luck. That is, she does not admit the king's plea that he was searching for another bhûrjapatra, and says that it is but natural that he should conceal his good fortune, which consisted in his being loved by a heavenly damsel.

P. 61. l. 1.—Vidûshaka means to say that it is now so late that the King is likely to suffer from bile unless his meal is given him at once.

P. 61. l. 3.—'Even a ghost is made favourable by means of a dinner.' This refers to a method of exorcising a ghost that has taken possession of a person. A kind of yellow dinner of rice is prepared and offered to it with prayer, and the ghost then supposed to let its victim alone. This practice is still in vogue, especially in the Konkan. Vidûshaka implies that even an in-