

the particles. Conf. Ranganâtha : अपि नामोर्ध्वोऽति । गूढं नूपुरेणान्तर-
मग्रे वक्ष्यमाणपदान्वय --- आत्मगतं कृतार्थं भवेत् । इदमुर्वशीवचो राज्ञोऽपरिसमाप्ति-
वचनोत्तरवाक्यत्वेनान्तरेवागतमाशंसनम् ॥

P. 94. ll. 3-6.—गूढा, 'being herself invisible.'—गतयेन् scil.
Urvas'î.—मन्दायमाना because of fear, साध्वसवशात्.—बलादानीयेत 'were
brought forcibly,' because she (Urvas'î) would be मन्दायमाना,
'slow to move.'—पदात्पदं 'step after step,' 'step by step,' पदम्
accusative of motion after आनीयेत.—चनुरया सख्या, 'by her clever
friend,' Chitralkhâ.

P. 95. ll. 3-6.—तपनकिरणैः = सूर्यकिरणैः.

Kâṭavema : अङ्गमनङ्गेत्यादि..... । अत्र संचिन्त्यमानार्थस्य सिद्धौ क्रम इति
संध्यङ्गमुक्तं भवति ॥

P. 95. l. 8.—एकासने, 'on the same seat as himself.' That is,
the King took her on the same seat as he himself was occupy-
ing, so that they were in close contact with each other (शरीरसं-
पर्कं गतौ, see below, next page, Urvas'î's speech).

P. 96. ll. 1, 2.—मा खु मं पुरोभाइणि समध्येहि, 'do not regard me as
officious' पुरोभागिनी is, as the lexicons and commentators ex-
plain it, दोषैकदृक्, 'she who sees only the faults and not the
virtues of another,' i. e. one who is so officious that she will
run down the accomplishments of another and attract atten-
tions to herself. The same is true of पुरोभागी as applied to
a man. Hence the word comes to mean 'meddling in other
peoples affairs', making love to a man or a woman that is
married and that does not love her or him,' as the case may be.
Compare *Raghuvams'a* XII. 22 and our note *ad. loc.* See also
S'âkuntala, आः पुरोभागिनि किमिदं स्वातन्त्र्यमवलम्बसे, Act V.

P. 96. l. 3.—इह ड्जेव तुम्हाणं अथमिदो सुड्जो. 'Has the sun set to
you here?' Are you going to act as if the sun were set? Are
you forgetting that it is not night yet? The question is sug-
gested to Vidûshaka by what Urvas'î says in the preceding