

विज्ञाभरदारिभा. As the *Vidyâdharas* are a class of Gods and the *Mandâkinî* is a heavenly river situated in a heavenly region, it is but proper that the poet should make a *Vidyâdhara* girl play upon the bank of that river. What the exact nature of the game is that is referred to may be doubtful. But we think it is the same game as that alluded to in the following stanza in the *Meghadûta* :

मन्दाकिन्याः पयसि शिशिरैः सेव्यमाना मरुद्वि-
र्मन्दाराणामनुनटरुहा छायाया वारितोष्णाः ।
भन्वेष्टव्यैः कनकसिकतामुष्टिनिक्षेपगूढैः
संक्रोडन्ते मणिभिरमरप्रार्थिता यत्र कन्याः ॥

Prakshipta VIII. Stenzler's Edn.

णिइज्ञाहदेति Ranganâtha renders this by "निध्याताऽवलोकिता." Kâṭavema, "निध्यातेति दृष्टेति."

P. 104. l. 5.—होदध्वं दूरारुदो खु णभो असहणो । 'That is fate. And indeed intense love is intolerant.' Sahajanyâ wishes to account in two ways for what has happened : 1st that fate would have it so, and so it happened, for nobody would expect such an event, and 2ndly it is also true that the love between Purûravas and Urvas'î being intense the latter could not brook even a glance by Purûravas at another girl. This somewhat modifies the proposition होदध्वं by admitting partly a human cause for the fact of Urvas'î having taken offence at Purûravas' conduct.

Kâṭavema reads the speech thus : सह. । दूरारुदो खु णभो असह. णो होइ । omitting होदध्वं altogether, which it must be admitted somewhat simplifies the reading.

P. 104. l. 6.—भट्टिणो अणुणअं अण्डिवज्जमाणा, 'rejecting the apology of her husband.' On अणुणअ see note above, on Act III. p. 87, l. 7. Ranganâtha, "अप्रतिपद्यमाना अस्वीकुर्वाणा."

गुरुसावसंमूढहिभभा, 'deprived of her memory by the curse of her preceptor.' Chitrâlekhlâ means that though Urvas'î was not in-