

sons suffering from unrequited or absent love. But the flowers of the heavenly Pârijâta and the breezes of the Nandana must be unequalled in their powers to cool and make such persons happy. And yet, says Urvas'î, neither alleviates her love distress. संभाविभा= supposed, imagined, viz. in St. 11. at p. 43 above.

नह णाम, 'if at all' I am not, in fact. But if I am, then why (ननु). लुलिभपारिजाभसभणिञ्जयम्मि, Karmadhâraya Samâsa. लुलिभाइ पारिजाभाइ जम्मि तं लुलिभपारिजाभसभणिञ्जयं तम्मि लुलिभपारिजाभसभणिञ्जयम्मि. Or a *bahuvrîhi* qualifying शरीरेण. But in this case the compound must be supposed to be an irregular one and good only in Prakrit as equivalent to पारिजाभसभणिञ्जयलुलिभम्मि where the past participle must be taken in an active and not passive sense.

Kâṭavema reads a little differently and explains differently only as regards two words, असंभाविभा and अमुणिभा. His chhâyâ is:—स्वामिन्न-संभाविता (he divides सामि असंभाविभा) यथाहं त्वया अज्ञाता. तथा चानुरक्तस्य यदि नाम तवोपर्यहम्. मम लुलितपारिजातशयनीयके भवन्ति किम्. नन्दनवनवाता अप्यत्युष्णाः शरीरे ॥ For his text of the Prakrit see footnotes at pp. 46, 47. He goes on to explain: स्वामिन् नाथ यथाहं त्वया अज्ञाता इयं कीदृगवस्थेत्यपरा-मृष्टा असंभाविता असंमानिता च । अहम् अनुरक्तस्य तवोपरि तथा तादृशी यदि नाम ज्ञा-त्री असंभावयित्री चेन्नामेत्यर्थः । लुलितपारिजातशयनीयके लुलितं तापलुण्ठनात् व्याकीर्णं पारिजातानां पारिजातकुसुमानां शयनीयं यस्य तत्तथोक्तं तस्मिन्मम शरीरे नन्दनवनवाता अपि अत्युष्णा भवन्ति किम् । न भवन्तीत्यर्थः । अतादृशत्वान्मम अत्युष्णा भवन्तीति भावः ॥ अत्र स्वानुरागप्रकाशकस्य वाक्यस्योपपत्तिमत्त्वादुपन्यास इति संध्यङ्गमुक्तं भवति ॥

Urvas'î can hardly be allowed to know that the king loved her. For throughout her behaviour up to this moment she shows the greatest anxiety to learn whether he loved her. All that she can be made to answer is this. 'If I did not care for you how is it that things that all regard as the greatest enjoyments in paradise do not please me? It is not therefore true that I know you love me and yet do not care for you (विदितानुरागं स्वामवमन्यामि). On the contrary I do not know whether you love