

मभं 'this rule made by the god,' Kâṭavema reads तं वदसमभं = तं व्रतसमयं.

विस्मरिष. Construe with पविष्टा and not with अगिहीदाणुभा.

P. 127. l. 7.—सहेथाः potential, 'how could you have borne'? scil 'had it not happened as you relate.'

P. 127. ll. 9, 10.—इदं &c. 'I have obtained thee by the power of the gem, having learned from the ascetic that this was to lead, as thou sayst, to union with thee.' See note to p. 123, ll. 7-9.

इदं demons. pron. referring to त्वत्संगमनिमित्तम्.

तत् 'that,' demonstr. pron. referring to इदम्.

यथाकथितम् as related by thee, scil. "गोरीचरणसंभवं मार्गे विना तदो ण मुच्चिस्सदित्ति."

त्वत्संगमनिमित्तं = तव संगमस्य निमित्तं कारणम्. A *karmadhāraya* and not *bahuvrīhi*.

P. 128. ll. 1, 2.—पकिदथ्यमिह संवृत्ता, 'I have been restored to my former state.' See p. 9, l. 3. on this sense of प्रकृति.

P. 128. l. 8.—पइष्टाणादो. Ranganātha has the following on this : प्रतिष्ठानादिति प्रयागपूर्वतीरस्थितसूतिसंज्ञकात् स्वनगरात्.

P. 129. ll. 3-6.—Kâṭavema : अचिरप्रभेत्यादि । अचिरप्रभाविलसितैर्विद्युः द्विलासितैः पताकिना पताकवता । व्रीह्यादित्वादिभिः । सुरकार्मुकाभिनवचित्रशोभिना नव(sic) सुरकार्मुकं शक्रधनुः अभिनवं नूतनं चित्रमलिख्यं तेन शोभित इति स तथोक्तः तेन । खल्लगमने अञ्चितगमने विमानतां गमितेन नवेन नूतनेन पयोमुचा मेघेन वसतिम् आवासम् । प्रतिष्ठाननगरमित्यर्थः । मां नय प्रापय ॥

The lightnings were to serve as the banners of the vimāna, and the rain-bow as the new pictures on the sides of it. Oil-paint pictures are not quite unknown on the sides of carriages even in the present day.

In making the request contained in this stanza to Urvas'ī the poet is obviously desirous that the audience should not be