

brambles. In a figurative sense *ekdvalī* signifies a figure of speech in which there is a congeries of single terms one running into another. Thus the *Kuvalayānanda* has : गृहीतमुक्तरोत्यार्थश्रेणरे-
कावली मता । उदाहरणम् । पुराणि यस्यां सवराङ्गानि वराङ्गना रूपपरिष्कृताङ्गयः ।
रूपसमुन्मीलितसाद्विलासम् अस्त्रं विलासः कुसुमायुधस्य ॥

P. 19. 1. 1.—दुम्भोभा विभ मे षडिहादि. It will be observed Chitra-lekhâ says this सस्मितम् 'smilingly.' She means jokingly to say that Urvas'î is fallen in love with Purûravas. Kâṭavema : दिदं खु लग्नेत्यनेन उर्वश्यामनस्यंगौ (?) नाम द्वितीयावस्था सूचिता ।

P. 19. 1. 3.—एदं भत्तणो वभणं scil. दिदं खु लग्गा दुम्भोभा विभ मे षडि-
हादि । ... जदिस्सं ... ।

P. 19. 1. 4.—मोचनं नाटयति, 'extricates' not 'pretends to ex-
tricate.' The direction is to the person who represented Chitra-
lekhâ, not to the character of Chitraklekhâ.

P. 19. 11. 6-9.—अगङ्गनेत्रा 'having large eyes,' 'large-eyed.'
Literally 'whose eyes reach the ears.' This is one of those ex-
aggerated expressions which abound in classical Sanskrit. Conf.
कुम्भस्तनी, 'having breasts as large as a kumbha—pitcher of
water' where however all that is meant to signify is 'large-
breasted.' अगङ्गनेत्रा does not mean 'looking back towards the ear,'
or ogling, but simply large-eyed, आयतक्षी. Conf. चक्षुरायतं p. 8. 1. 5.

On this stanza Kâṭavema observes : अत्र बीजस्य दृढीकर[णेन]
अपरन्यास इति संध्यङ्गमुक्तं भवति । तत्रैव अर्थानुकूलेन सुखाप्तेर्गम्यमानत्वात् प्राप्तेर्नाम
संध्यङ्गमुक्तं भवति ॥

P. 20. 1. 2.—वायव्यमस्त्रम्. वायुदेवतास्येति वायव्यमस्त्रम्, 'your missile
presided over by the god Vâyu.' Probably a missile that was
sent off with a *mantra* or incantation from the Veda addressed
to the god Vâyu. In post-Vedic times verses originally ad-
dressed as simple prayers to the gods came to be used as
charms and incantations, and were believed to be of magic
effect under the powers of the deity to which they referred.