

speech, especially the words से गणभवदी विभ सरिरसंक्रं गदामि । मा खु मं पुरोभाइणि समथ्येहि, which to his mind seem to convey a warning that they (he and Chitralkhâ) should leave the room. Bollensen is obviously wrong in translating, 'how, have you been here from sun set?' (wie seid ihr schon seit Sonnenuntergang hier?)

That the speech is genuine there can be no doubt whatever as all our Mss. with two commentators read it and all the existing editions have it. But there can also be little doubt that it is a *lapsus memoriae* on the part of the poet. For the time of the whole of this Act commences from sunset and it is several hours past sunset as Vidûshaka is speaking. The question would have been a proper one to ask if the scene had been laid in day-time.

P. 96. ll. 5-8.—Kâtavema: अत्र देवीप्रसङ्गेन व्यवहितस्य बीजस्य पुनर्योज-
नादक्षेपो नाम संयङ्गमुक्तं भवति ॥

P. 97. ll. 1-3.—उद्दसमए. Kâtavema too reads उद्दसमए. Chitralkhâ mentions the fact that she is going to attend upon the Sun (उत्तरितव्यः = सेवितव्यः, उपस्थातव्यः | See note further on to p. 102, l. 5) in the hot season which succeeds the spring in order to show that she will not be able to see them for some time. Urvas'î is therefore likely to yearn for Svarga, which she would not if Chitralkhâ were able to see her from time to time. Hence it is that the King is asked so to behave as to avoid giving cause to Urvas'î to yearn for Svarga.

On तदा वभस्तेन कादम्भं conf. Ranganâtha : अनेन भाविविरहसूचनमित्य-
ग्रिमाङ्गुर्योपक्षेपादङ्गवतारोयम् ॥

P. 97. l. 5.—केवलं अगिमिसेहिं नभगेहिं मीणा विडम्बीभन्दि. 'All that is done is that fishes are mocked by means of twinkleless eyes.' The allusion is to the belief that those that live in the Svarga never shut their eyes but have them always open, and are as twinkleless as those of fishes. There is an amount of satire in the word विडम्बीभन्दि which deserves to be noted.