

P. 58. 1. 3. —तेन हि से गिहीदध्या होमि, 'If so, I wish to know its contents.' होमि for the future भविष्यामि. She now desires her attendant to read out the *bhûrjapatra*.

P. 58. 1. 4.—एथ, 'here,' 'on the spot,' 'just now.'

P. 58. 1. 6.—भो &c. Vidûshaka is supposed to be searching for the *Bhûrjapatra*.

P. 59. 11. 1-5.—उत्थाय | भगवन् &c. As the artificial hill is at some distance, the King finds it necessary to get up and look out. He imagines the breeze has carried away the *bhûrjapatra*. Hence his address to it.

Kâṭavema: वासार्थमिन्यादि । सुरभिणा वसन्तेन संभृतं संयादितं वीरुधां लतानां पौष्पं पुष्पसंबन्धि रजः परागं वासार्थं हर गृहाण । मिथ्या वृथा हृतेन आहृतेन मे दयितास्नेहस्य हस्तेन दयितायाः प्रियायाः स्नेहेन कृतः स्वहस्तः । स्वहस्तशब्देन स्वहस्तलिखितं लभ्यते । तथा चोक्तं स्मृतिकारेण । राज[स्व]हस्तसंशुद्धं शुद्धिमायाति शासनमिति । तेन भव-तस्तव किम् किं प्रयोजनम् । न किञ्चित्प्रयोजनमित्यर्थः । अञ्जनाम् अञ्जनदेवीं प्रति भालक्षितप्रार्थितः दृष्टाभिलाषः भवान् कामार्त्तं जनं मनोविनोदनफलैः मनोविनोदनं चेतो-विश्रान्तिः फलं प्रयोजनं येषां ते तानि तैः एवंविधैरीदृशैः लिखितादिभिर्भारितम् अवलम्बितं भृतप्राणं जानीते हि अवगच्छति खलु ॥

Translate the second half thus : 'For you, who have known your desire for Añjanâ, are aware that the love-afflicted man preserves himself by such means intended to console his mind.'

The King says that the love-sick man preserves his life by means of such memorials as the *bhûrjapatra* because they console his mind in his distress; and that Vâyû must himself have experienced the truth of this when he made his love to Añjanâ. Añjanâ was the mother of the monkey Mâruti by Vâyû, the god of wind. Though speaking to the breeze the king addresses it in language properly applicable to the presiding deity of it. But this is common among poets of all times and countries.

Ranganâtha reads the passage like our Ms. U. (see foot-notes) and comments accordingly. He says मिथ्या हृतेन निरर्थकं नीतेन । पुष्परजोहरणे हि ते सौगन्ध्यक्राभोपि भविष्यति । लेखहरणे तु ते न