

P. 13. ll. 8, 9.—रथसंक्षोभात्, 'owing to the jolting of the carriage.' "निम्नोन्नतेषु स्यन्दनोपघातात्," Ranganâtha. Translate: 'Because owing to the jolting of the carriage this [my] shoulder is touched by the shoulder of her of the round middle, in such a manner as to cause my hair to stand erect [with the emotion of love] like so many young sprouts of the tree of love.'

Conf. Kâṭavema: यदयमित्यादि । यद्यस्मात्कारणान्ममांसः रथसंक्षोभात् रथस्य पादशिलाप्रतिघातात् दञ्चितश्रोण्याः अञ्चिता रमा [= म्या ? or मनोरमा ?] (he appears to have read differently the second pāda) श्रोणी यस्याः सा तथोक्ता तस्याः अंसेन सरोमविक्रियं सरोमाञ्चं यथा भवति तथा स्पृष्टः । तस्मादुत्तफल इति संबन्धः । कीदृशोनांसेन । अङ्कुरितं मनोभवेन उदितमानन्देनैव । अत्र सरोमविक्रियं स्पृष्ट इत्यनेन बीजस्य बहुलीकरणात् परिकरो नाम संध्यङ्गमुक्तं भवति ॥

सरोमविक्रियम् is an adverb. And so is अङ्कुरितम्, which, however, being a participle takes an instrumental of agency. The words अङ्कुरितं मनासिजेनैव refer to the conventional figure of speech which describes Love (Madana) as a tree the seed (the बीज as Kâṭavema quoted before has called it) of which is sown when the parties meet, which puts forth its sprouts when they come in closer contact, and so on till it flowers when the union takes place. See *Mālavikāgnimitra* Act IV. St. 1.

P. 14. l. 3.—सत्रीडम्, because she came in violent contact with the king through the jolting.

P. 14. l. 8.—श्रीरिवार्तवी 'like the beauty of the season,' i. e. vernal beauty. The comparison is that as before the arrival of spring plants and creepers are leafless and flowerless, and thereby appear faded but are clothed in freshness again at the return of that season, so the appearance of Urvas'î whose loss had distressed her friends will now be rejoiced at at meeting her again.

P. 14. l. 10.—दिष्टिआ..... वट्टादि. Conf. Ranganâtha: "दिष्टेत्यानन्दे । तथा चागदत्सागरः । दिष्टेत्यानन्दने दिष्ट्यापूर्वो वर्धतिरुत्सवे इति" ॥