

P. 8. l. 8.—परिब्रुता 'frightened.' परि strengthens the sense in the same way as the Latin prefix *ex* (Conf. *exasperate*). Conf. परिब्रुता in l. 3. p. 4. Conf. also उत्सुका, पर्युत्सुका p. 50 l. 5.

P. 8. ll. 9, 10.—मुञ्चति &c. Construe : पश्य, अस्याः कुसुमसमन्वनं हृदयं [कर्तुं] स्तनमधोच्छ्वासिना हरिचन्दनेन कथितं (=सूचितं) कर्म [कर्म] न तावद् (=भग्यापि) मुञ्चति. 'Lo, her heart does not still, though as tender as a flower, give up the trembling [the existence of which is] indicated by the yellow pigment-be-smearing that is throbbing up between the two breasts.'

कुसुमसमन्वनम्, 'the stalk of which is [tender] like [that of] a flower.' The poet means that as even a gentle breeze suffices to blow a flower off a tree from its stem, so Urvas'î's heart is so tender that it may break under fright. Hence the King's anxiety that she is still frightened. For if her heart continues throbbing long it may burst.—स्तनमधोच्छ्वासिना हरिचन्दनेन. Yellow pigment, perfumed and therefore called चन्दन. For the word *chandana* is not the name of the sandal tree only, but is also used as the name of certain fragrant earths as for example गोपीचन्दन, पीतचन्दन. The former is a kind of white soft chalk, somewhat fragrant and is much used by widows who shave the head and pass an ascetic life, to mark the tilaka on the forehead instead of the kunkuma the right to which they have forfeited on the death of their husbands. The पीतचन्दन is a similar chalky earth but yellow in colour. The हरिचन्दनम् of our passage is a similar yellow pigment. It is besmeared over certain parts of the body for its cooling and scented qualities. How the King could have seen the harichandana that was besmeared on and between the breasts of Urvas'î is a question that appears to have given rise to the emendation सिचयान्तेन कथयित्स्तनमधोच्छ्वासिना as read by the European and the Calcutta editions. For all our Mss. give the reading पश्य हरिचन्दनेन स्तनमधोच्छ्वासिना as given by us.