

cal as to the trueness of the reason—education—that Urvas'î had given her for entrusting the boy to her. This accounts, in our opinion, for Satyavati's words किंवि णिमित्तं अवेखिखभ णासीकिदो (p. 143 l. 1) instead of विद्वागमणिमित्तं णासीकिदो, as we might have expected her to say. If Satyavati on suspecting insufficiency in the reason which Urvas'î gave her when entrusting the boy to her care, did not feel curious and endeavour to know by questioning Urvas'î or otherwise the true reason, we must remember that she is an ascetic and as such enjoined to be charitable in all her thoughts.

P. 153. ll. 5-8.—आश्वासितस्य मम नाम सुतोपलब्ध्या. 'No sooner am I comforted by the obtaining of a son than—.' नाम. Mark the force of this particle, which is that 'the सुतोपलब्धेः आश्वासनम् has only just commenced,' 'has commenced yet, as it were, only in name and not yet begun to be enjoyed, when.'—कृशोदरि, see note to p. 118, ll. 2-5.

The word आश्वासितस्य implies that there was immediately previous suffering which required consolation (आश्वासनम्). The suffering alluded to was the absence of progeny that we have seen Vidûshaka refer to as the only thing that made the King unhappy (असंताणत्तणं वड्ढिअ ण किंवि से हीणं p. 130, l. 5). It is this feeling of want of children (असंताणत्तणं) that is impliedly compared to the आतपवृज्, the सुतोपलब्धेराश्वासनम् to प्रथमाभ्रवृष्टि (the dropping in a shower of the first rain-cloud after the end of the burning hot season) and the विप्रयोग to the stroke of lightning that suddenly and almost immediately after the shower falls upon the tree. Indian students require no note on the phenomenon here referred to which takes place in the early part of the rainy season.

P. 154. ll. 1, 2.—अअं सो अथो अणथ्याणुवन्धो संवुत्तो, 'see how that good fortune is turned into a chain of misfortunes.' सो अथो is that of the सुतोपलब्धिः. The chain of misfortunes referred to is the loss of Urvas'î followed by the King's retirement to the