

closer intercourse than we are ordinarily disposed to admit, in which the Hindus lived with the Greeks when these had established themselves on the North-west of our country. The Ionian girls might have been taken into their service by Hindu princes for their personal attractions or their superior intelligence. Such a preference given to the foreigners requires no explanation if we call to mind that even in our own days rich men in Bombay, Pârsis and Hindus, have English coachmen to drive their carriages and English nurses to take care of their children. Such a preference to foreigners could easily become a fashion in royal households.

P. 134. l. 7.—प्रभापल्लवितेन. “प्रभया शुभ्या पल्लवितेन विस्मृतेन” Ranganâtha. Better, however, प्रभा एव संज्ञातः पल्लवो यस्य स तथोक्तः. The figure implied is taken from a nosegay of flowers that has leaves (पल्लवाः) around and flowers in the centre. The red rays round the gem are compared to the young red leaves round a nose-gay of as’oka flowers which are, like the jewel, themselves red. Dis’â is here spoken of as a woman and is to be considered as referring to that quarter of the globe whither the bird was flying.

P. 135. l. 2.—इथावावसहिदं. Kâṭavema : इस्तावायो नाम ऋषाणां वारणमुच्यते.

P. 135. ll. 4-7.—आभाति &c. लोहितान्नो भौमः. मणिविशेषः the excellent gem. परुषघनच्छेदसंयुक्तः ‘closely attached to a clump of thick cloud.’ परुष, because if it were thin it would not be sufficiently black to resemble the black bird.

P. 135. 8, 9.—नागरिकः the Kotvâl, the Police officer.—सायं निवासवृक्षाश्रयो विचीयतां विहगदस्युरिति, ‘that he should search for that thief of a bird when it shall resort to its perching tree in the evening.’

P. 135. ll. 12-13.—कहिं गदो &c., ‘where can the robber of the gem go and escape chastisement from you?’ i. e. go so as to escape.

Kâṭavema reads the speech thus : उवविसदु भवं संपदं कहिं गच्छुदि सो रभणकुम्भीलिओ भवदो सासणादो ण मुच्चदि ।