

sons. S'achi is called Paulomî because a mythe identifies her with the daughter of a Demon called Puloma whom Indra is described to have slain. See *Vālmîki's Rāmāyaṇa Uttara Kāṇḍa* Adh. 28, St. 20.

P. 150. l. 11.—रोदिति, 'weeps.' She does not cry, for Vidûshaka only sees her अस्समुद्दी.

P. 151. ll. 1-6.—Kâtavema : किं सुन्दरीत्यादि । वंशस्थिते[.] कुलप्रतिष्ठाया अभिगमान् प्राप्ते[.] । पुत्रलाभादित्यर्थः । महति प्रमोदे प्रसक्ते सति किं किमर्थं प्रसदितासि रोदितुं प्रकान्ता भवसि । आदिकर्मणि क्तः (sic) । कर्तरि चेति क्तप्रत्ययः ।

अस्या उर्वर्या बाष्पमधु प्रमाष्टिं अपनयाति । अत्र पर्युपासनात् प्रसादो नाम संध्यङ्गमुक्तं भवति ॥

महति प्रमोदे मम उपपन्ने सति, 'when I am exceedingly delighted.' Literally 'when great delight has come to me.'

शिनोन्नत &c. 'causing another neck-lace of pearls by means of tears dropping down over thy full and high breasts.' There was already a neck-lace of pearls round her neck hanging down over the breasts. It was superfluous (पुनरुक्तम्) to have another. मुक्तावलीविरचनापुनरुक्तमानयन्ती = मुक्तानामावली मुक्तावली ; मुक्तावल्या विरचनारूपं पुनरुक्तमानयन्ती = पुनरुक्तां मुक्तावलीं विरचयन्ती. पुनरुक्तम् is here a substantive and not an adjective or participle.

P. 151. ll. 7, 8.—विस्मरिदमिह scil. समर्थं 'condition,' to be understood from the following sentence.—महिन्दसंकित्तगेण by the mention of the great Indra. The mention referred to is the line पैलोमीसंभवेनेव जयन्तेन पुरंदरः.

P. 151. l. 10.—आणत्ता. Observe how Urvas'î is interrupted by the King in his anxiety and impatience to hear what the condition (समय) was.

P. 152. l. 4.—मए महाराअविओअभोरुदाए जादमेत्तो एव विब्जागमणिमित्तं .....णिखिखत्तो. Here Urvas'î explains both the true reason as also the pretext under which she kept her boy in trust with the ascetics : the former was that she wished to put off the destined separation from the King as long as possible, and the