

it is believed that the force of the charms makes the person wearing the tie proof against ghosts or against certain diseases as the case may be. The *S'ikhābandhana* may be either tying the hair by collecting it into a knot or simply tying a piece of thread round it as round the arm.

P. 38. l. 7.—अहो &c. 'Oh! how I forget it!' Lit. Oh! how my heart forgot it.'

P. 39. ll. 1-3.—भोलोभन्तस्स विभ अत्ताणं i. e. अत्ताणं भोलो-
भन्तस्स विभ, 'which as it were looks itself in &c.' The allusion is to a person who looks into a looking-glass (आत्मानमादर्शो अव-
लोकयति). Chitralkhâ saw that the city of Pratisphâna was re-
flected in the waters of the conjoined rivers at the junction of
which it stood on the bank.

Ranganâtha explains प्रतिष्ठानस्य by "प्रयागपूर्वतीरस्थितभूमिसिञ्जकनगरस्य."
What place is this भूमौ ?

P. 39. ll. 4,5.—On this speech Kâṭavema observes: अत्र दृष्टान-
(sic) दृष्टानुसर्पणान्नरिसयो नाम संध्यङ्गमुक्तं भवति ॥

P. 40. ll. 1,2.—एदस्सि &c. 'Let us find [that] out by descend-
ing on this Pleasure-Garden as on a part of the Nandana Forest.'
Chitralkhâ implies that the king's Pleasure-Garden is like a
portion of the celestial garden of Indra where she and her friend
are accustomed to stroll.

P. 40. ll. 4,5.—पडिच्छदि, 'is expecting.' पदमोदिदो 'just risen.'
Literally, 'that has risen first,' viz. before the Kaumudî, or the
moon's light.

P. 40, l. 6.—पुदमदंसणादो 'than when I saw him first.'—सविसेसं
पिभदंसणो, more loveable because formerly he looked indifferent,
but now his love for Urvas'î has given him an appearance which
she loves to look at.

P. 40. l. 8.—नुब्जदि. Chitralkhâ means that it is no wonder
that the king should appear more agreeable now as he had had
time to think of Urvas'î since he last met her.