

Urvas'ī manifests herself in its stead. See note to p. 104 last speech and ll. 1, 2 p. 105.

P. 124. l. 12.—तथापि न पुनरस्ति विश्वासः । तथापि is here apparently strengthened by पुनः.

P. 124. ll. 13 fgg.—Kâṭavema : समर्थय इत्यादि । प्रथमं पूर्वं प्रियां प्रति उर्वशीमनुसंधाय यद् रूपनूपुररवादिकं (see p. 107 st. 1, p. 110 st. 7, p. 113 l. 1, p. 117 l. 5, p. 118 l. 10, p. 119 st. 28, p. 120 st. 29) समर्थये भावयामि । निश्चिनोमीत्यर्थः । तद् रूपादिकं क्षणेन क्षणमात्रेण मे मम अन्यथा अन्यप्रकारेण तदिद्राजहंसरवादिरूपेण परिवर्तते परिवृत्तिं प्राप्नोतीति यत् ततः कारणात् स्पर्शविभावितप्रियः स्पर्शेनाङ्गस्पर्शेन विभाविता निरूपिता प्रिया येन स तथोक्तः सोऽहं विलोचने नेत्रे सहसा शीघ्रं विनिद्रे उन्मीलिते न करोमि न कुर्वे ॥

P. 125. l. 7.—अभ्यन्तरकरणाए मए. Though Urvas'ī had lost all her organs of sense she had her internal sense of organ i. e. the mind so that even in the shape of the creeper she was able to see what happened to the King.

P. 125. ll. 9, 10.—कहइस्सं इमं दाव &c. 'I will relate. Meanwhile may Your Majesty be pleased to pardon me this that I who gave myself up to anger put Your Majesty in this condition.'

इमं neuter accusative singular. of एष. A frequent form in the *Gaudavādha*.

The existing editions are not a little confused about this place. I think our Mss. have enabled us to rescue this passage from corruption, interpolation and reduction.

P. 126. ll. 1-3.—प्रसादयितव्यः, referring to 'प्रसीद' in the previous speech.

P. 126. ll. 4-6.—कुमारवदं = "ब्रह्मचर्यव्रतम्" Kâṭavema.—विहे. Kâṭavema : "विभिर्नियमः."

P. 127. ll. 1-3.—गुरुसावसंमूढाहिभभा, 'with my memory stupefied by the curse of my preceptor.' Had it not been for the curse (for which see p. 67. ll. 1, 2, ण दे दिव्वं ठाणं हविस्सदित्ति) Urvas'ī, a celestial being, would have known without being informed that it was not permitted to females to enter the Akalusha.—देवदास-