

forest. The idea of 'chain' or 'succession' of one misfortune after another is to be derived from the particle अणु in अणुबन्धो. See *Raghuvamśa* I. 22.

संपदं तक्केमि तत्तभवदा वक्कलं गेण्हिअ तत्रोवणं गन्दव्वंति, 'now I believe His Majesty will put on a bark of a tree and will go to the forest of penance.' गन्दव्वं is used in the sense of a future finite verb, as गेण्हिदव्वं at p. 55, l. 2 where, however, the participle is accompanied by a future verb.

P. 154, ll. 3, 4.—मंयि &c. 'Unfortunate that I am, the great King will think that I have done my business (and am selfishly satisfied) when I now go into Heaven on getting back my son who has finished his education.' Urvas'î means that now that her son has returned from the hermitage on finishing his education and now that she will go into Heaven the King will think that she has obtained her end and does not care for him (the King) any longer. Kâṭavema, however, who reads सगमारोहणे अवसिदक-ब्जणिन्विसेसं, observes गतेषु कार्येषु यथा शोको नास्ति तथा मयि गतायामपि शोको नावे (sic. नैव ?) भविष्यत्तत्प्रियाभिप्रायः. But that does not well accord with the sense of the following stanza.

The particle यि in मंयि shows that Urvas'î mentions her fear of what the King will think of her as another link of the chain of misfortunes that Vidûshaka speaks of in the previous speech; as if she were to say, 'this too is another misfortune that the King will think that I have done my business &c.'

P. 154. ll. 6, 7.—Construe : सुलभवियोगा परवत्ता आत्मप्रियाणि कर्तुं न प्रभवति हि । [अतः कारणात्] भर्तुः शासने तिष्ठ ॥ The King here assures Urvas'î that he will not think unkindly of her but will free her from all blame, consoling her that it is the fault of her position as a dependent of Indra and not of her will that she has to go away.

P. 155. l. 3.—Kâṭavema reads and observes as follows : पुंग-