

धर्मच्छेदात् = धर्मस्य उष्णकालस्य नाशात् गमनादित्यर्थः. Ranganâtha. श्रीधर-  
समयनाशात् । प्रावृट् प्रवृत्तेरित्यर्थः ॥ Indian readers, especially those  
from Guzerath, need not be reminded how the peacocks welcome  
the 'new-cloud' with joyous cries at the end of the hot season.  
पटुतर, because the voices were not so during the heat.

भाराहारोपनयनपरा = भारा एव हारास्तेषामुपनयनं तत्पराः ॥

P. 109. l. 5.—संदीपनमिव, i.e., instead of there being a प्रशमनम्.

P. 109. ll. 9-14.—कथं . . . मया सूचयितव्या, 'how should I trace?'  
The stanza पद्म्यां &c., indicates the possibility of meeting with  
signs which might give a trace of Urvas'ī, and to which he  
should therefore direct his attention.

P. 110. ll. 1-4.—Construe : इदं [यद्दृश्यते तद्] असंशयं निमग्ननाभिः [तस्याः]  
निपतद्भिः [अत एव] हृतोष्ठरागैः नयनोदबिन्दुभिः अङ्कितं रूपा भिन्नगतेः च्युतं शुक्रोदरश्यामं  
स्तनांशुकं [भवति]. भिन्नगतेः may also be taken as a Bahuvrīhi compound.

शुक्रोदरश्यामम्. The belly of the parrot on this side of India is  
not particularly dark-blue any more than the rest of its body.  
The poet apparently refers to a species of the bird not found  
in the Deccan.

P. 110. ll. 5-7.—सेन्द्रगोपं. This adjective is intended to account  
for the dark-blue (श्याम) appearance of what the King saw.—कुतो  
नु खलु &c. '[And that is right,] for how is any news about my  
beloved one to be obtained in this lonely forest?'

P. 110 ll. 8-11.—दूरोन्नमितेन कण्ठेन, 'with his neck raised far  
high.' "कण्ठेनेत्युपलक्षणे तृतीया" Kâṭavema.

P. 110. ll. 13, 14.—दीर्घायाक्ता 'who has long eyes'. See note to  
p. 19, ll. 6-9.

Conf. Kâṭavema : "दृष्टा भवेदित्यत्र काकुरनुसंधेया." "सितायाङ्ग धक्-  
कटुगन्त । . . . . । दीर्घायाक्ता आकर्णपूर्णनयना."

P. 111. ll. 3-6.—मृदुपवनविभिन्नो &c. Kâṭavema : मप्रियाविप्रणाशात्  
मम प्रियाविप्रणाशात्तिरोभानात् । नाशः क्षये तिरोभान इत्यमरः ॥ Take ०विप्रणाशात्  
with जातः.—केशहस्ते, 'excellent hair.'—रतिविगलितवन्धे when they