

gently, the slightly gray (because old) leaves are dropping from the Mango trees, and these trees are showing forth their new sprouts of young leaves: the appearance of these things—the gentle southern breeze, and the young Mango sprouts—which are well known to be excitors of passion (कामोद्दीपनानि) will make him more miserable. Malaya-Vâta is the breeze that blows from the south in spring. It is the same as the दक्षिणमासद of Vidûshaka p. 30. l. 11, (see also p. 59. l. 1.) and has nothing to do with the violent gales of the south-west Monsoon (see Bollensen) which do not blow in spring, at which time the scene of this Act is laid. See p. 59. l. 1. where the gentle breeze is called भगवान् वसन्तप्रियो दक्षिणवायुः. See also p. 97. ll. 1-3. where Chitralekha says वसन्ताणन्तरे उण्डसम ए भवन् सुब्जो म ए उवचरिदब्जो.

P. 33. l. 1.—ब्राह्मणवचनम्. Referring to the words of a Brâhman being a blessing and to the belief that they are sure to be fulfilled. Mark the force of the participle प्रतिगृहीतम् which properly applies to the receipt of a largess at the hand of a patron. The King means he is under great obligation to Vidûshaka for his blessing.

P. 33. l. 2.—वसन्तोदारसूभवं 'indicating the birth i.e. the arrival of the spring season.' अवतार is birth as of a god in the shape of an incarnation; hence birth generally. In Guzerath they still say छोकरुं भोतयूं 'a child was born.'

P. 33. ll. 4-7.—अग्रे &c. Ranganâtha : अग्रे अग्रभागे स्त्रीनखपाटलं श्वेतरक्तं कुरवकं शोणं कुरण्टककुसुमं द्वयोर्भागयोरुभयतः श्यामम् । तत्र शोणे कुरवकस्तत्र पीते कुरण्टक इति त्रिकाण्डो । बालाशोकं नूतनमशोककुसुमम् उपोदरागसुभगम् उत्कृष्टारक्ततासुन्दरम् । भेदोन्मुखं विकासोन्मुखम् । अनेन विशेषणद्वयेन मुग्धदशाप्रान्त उक्तः । ईषद्वन्द्वेत्यादिना यौवनादिः । And Kâṭavema : अग्रे स्त्रीनखेत्यादि । कुरवकं कुरवककुसुमम् अग्रे उपरिभागे स्त्रीनखपाटलं स्त्रीनखदोषद्रक्तम् । द्वयोर्भागयोः प्रदेशयोः श्यामं नीलम् । रक्ताशोकं रक्ताशोककुसुमम् । (he reads रक्ता° for बाला°) । उपोदरागसुभगम् उपोदरागं प्राप्तरागं प्राप्तो रागो