

वेगानिलाद्यन्मध्ये रथमध्यभागे समवस्थितः । अथ वा ग्रान्ते यन् गच्छन् । आद्यन्तचर-
णाभ्यां वातादपि रथस्यापि वेगवत्तरत्वं द्योतितम्. ” A net of makeshifts !

Kâlavema, however, is worth quoting. अग्रे यान्तान्यादि । चूर्णा-
भवन्तः कणाः सन्नः घना मेषा रथस्य अग्रे रेणुवद्रजासीव यान्ति । चक्रभ्रान्तिः चक्रस्य
रथाङ्गस्य भ्रमणमरान्तरेषु भराणां नेम्यवट्मभकदण्डाकारचक्रावयवानामन्तरालानि तेषु
अन्यामरावलां जनयतीव । हयशिरसि चामरं प्रकीर्णकमायामवहैर्घ्यवत् अचलं
चित्रन्यस्तामिवालेख्यनिवेशितमिव । स्थितामिति शेषः । ध्वजपटः यष्ट्यग्रे च दण्डाग्रे च
ग्रान्ते च भ्रान्ते च समं [स्थितः] । विषमलोकप्रकारमित्यर्थः । वेगानिलाद्वेगस्यानिलो
वायुः तस्माद्वेगानिलादिति सर्वत्र संबन्धनीयम् ।

Observe that चामरं the singular is used for the plural, each horse, as we must suppose, having a chāmara on his head.

P. 6. 1. 5.— जहाणिहृदं पदेसं scil. हेमकूटशिखरम्.

P. 6. 1. 7.— भवि नाम &c. ‘May the royal sage, you think, be able to extract this dart [of anxiety] from our hearts?’ अपि by itself would indicate a simple question the answer to which is known to the person questioned, but the addition of नाम makes the question rather an expression of doubt than anything else. The affirmative answer is expected to be as doubtful to the questioned as it is to the questioner.—समुद्भवे, the potential. This mood is entirely preserved, and in the same form as in the Prakrit, in the Guzerâthî, whereas it is almost entirely lost in Marâthî, where the future does duty for it. Conf. Guz : जो करे तो थाय. Marâthî : जर करील तर होईल.

P. 6. 1. 8.— उवद्विदसंपराभो &c. The poets do not honor every hero by making him assist the gods in their fight against the Asuras, but only a select few princes of the solar and lunar races. Dushyanta the hero of the *S’ākuntala* so assisted the gods. As regards Purûravas himself see Act V. p. 158, l. 4.

विभभसेणामुहे, ‘at the head of his victorious army,’ i. e. of his army which becomes victorious because of Purûravas becoming its leader.

P. 7. 1. 3.— उच्चलिदहरिणकेदणो, ‘with the deer-flag spread out stiff.’