

mean that the King did not himself know the way thither ; but Kings and great men never go out alone and their attendants go forth before them to clear the way for them. And मार्गमादेशयतु simply means 'clear the way to the Pramadavana,' 'go with me to &c.'

On प्रमदवन Ranganâtha quotes : ' स्यादेतदेव प्रमदवनमन्तःपुरोचितमिति [त्रिकाण्डो] ' ।

P. 30. ll. 10-12.—का गदी 'what escape [is there]?' I must do so.—एदेण, &c. 'This breeze, as if deputed by the Pramadavana, comes forward to meet you, its guest' The words भवं आगन्तुओ, so clear and beautiful, have given way to an exceedingly corrupt reading in all the existing editions except Bollensen's (who however misreads आगन्तुणा for आगन्तुओ). The simple word भवं has been miscorrected into भवे (=भवेत् !). Kâṭavema however reads with us.

All that Vidûshaka means is this : here is a cool breeze from the south ; it seems to me as though sent forward by the garden (from the direction of which it comes) to meet us and to welcome us its (the garden's) guests into it.

P. 31. ll. 1-3.—उपपन्नं &c. 'That is a fit epithet for this breeze.' The epithet referred to is दक्षिण in the previous speech of Vidûshaka, who himself uses it in a double sense (Conf. Ranganâtha : दक्षिणदिगागतेन वायुना अनुकूलेन च) of 'southern,' and 'civil or courteous' especially 'attentive to ladies,' being an epithet usually applied to lovers (दक्षिणाः कामिनः) who even when they are really loving one do not fail to please another sweet-heart by their kindness and attention (दाक्षिण्यम्.)

The King understands the adjective दक्षिण in the latter sense, being in a condition of mind not fitted to understand it otherwise, and says that the epithet is a proper one. For says he (ll. 2,3),

'Impregnating this Mâdhavî and making the Kaundî creeper dance, he (Vâyu) appears to me like a lover on account of his combin-