

The existing editions have also स्तनकम्<sup>०</sup> for सूनकम्. Considering the shape of the letter स्त and सू in Sanskrit Mss., either reading may have arisen from the other owing to an error of the copyist. It is probable, however, ours is the correct reading, as it is not natural that a woman's breasts would shake when she turns round and goes, but it is natural that a wreath of flowers worn loose on the breasts should do so.

P. 55. ll. 1, 2.—गेहिद्वं भविस्सदित्ति, 'will be taken.' Mark the future, used in the sense of the potential, with the future participle, equivalent to गृहीतं भविष्यति. See *infra* p. 154, ll. 1, 2.

P. 55. l. 5.—उवसीए मग्गेण *i. e.* has gone after Urva'sī, has followed her.

P. 55. l. 6.—वैवेयः="मूर्खः," Ranganâtha, and Kâṭavema, the latter quoting मूर्खवैवेयबालिशा इत्यमरः ॥

P. 56. l. 4.—What? have I ever informed your Ladyship before untruthfully? अण्णहा 'untruthfully,' 'incorrectly.' See below, p. 76. l. 6.

P. 56. ll. 5, 6.—नेण हि, 'if so, then.' See *Mālavikāgnimitra* Act II. p. 22. l. 7 and our note *ad loc.*

P. 57. ll. 3-5.—पडिवत्तणविभाविदख्खरं=पडिवत्तणेण विभाविदाइं अख्खगाइं जम्मि 'on which, as I find on turning it round, there is some writing.' कइं वाचिअदु? ("कथामिति प्रश्ने" Kâṭavema), 'how? Shall I read it?' The Queen says, 'read it to yourself,' 'अनुवाचय,' *i. e.* 'do not read it out, peruse it with your eyes. If it is not scandalous, I will hear it.' अविदद्ध appears to be used here in an absolute sense. The passage can hardly mean, 'I will hear it if it is not opposed to the rumour about Urvas'ī'; for it would imply that she will hear it if it disproves the rumour. We must not suppose that she is anxious that the rumour should turn out true, but just the reverse.

The difference between वाचयति and अनुवाचयति is clearly brought out here as indeed it is in all passages where the two verbs occur in the same context. See *infra* p. 138 ll. 2-6.