

formed that it was forbidden to women to enter the forest, she would nevertheless have perceived it so soon as she approached that forest, if she had not been deprived of her divine nature by the curse. See above p. 67, ll. 7, 8.

इध्मिभाजणपरिहरणिज्जं. See page 126, l. 8 fgg.

कारणन्तरपरिभत्तिणा लदाभावेण परिणदं से रुवं । 'Her form was changed into that of a creeper, restoration from which will depend on some unknown event if any.' कारणन्तरपरिभत्तिणा is the reading of seven of our Mss. as also of Kâṭavoma (the latter reads the slightly varied phrase कारणन्तराणिभत्तिणा). By कारणन्तरपरिभत्तिणा Chitralkhâ implies that Urvas'î may some day or other be restored to her own human form, but that she (Chitralkhâ) does not know what cause or event (कारणम्) will bring about the restoration. कारणान्तरम् means some distant cause, some cause or other, some cause I do not know what. See *Nalopākhyāna* XIII. 34, *Rāmāyaṇa* III. 54. 4, IV. 9. 28. The word भन्तर is used even in Marāṭhī in the same sense in the phrase देशान्तरास जाणें 'to go to some distant country.'

The existing editions are apparently wrong in reading काणोवन्तवत्तिलदाभावेण (काननोपान्तवर्तिलताभावेन). This may mean either that Urvas'î was changed into a creeper that already existed and stood in the vicinity of the forest, or that she became a creeper which then stood in the vicinity of the forest. Urvas'î, however, did not enter into a creeper which already existed, the words लदाभावेण परिणदं से रुवं not favouring such an interpretation (see besides page 124 l. 10 and note *ad. loc.*) ; nor did the creeper into which she was transformed stand in the vicinity (उपान्त) of the forest, but within the limits thereof, since she had entered it before her metamorphosis. लदाभावेण परिणदं = लताभूतत्वेन परिणतं लतास्वरूपत्वं प्राप्तम्. Chitralkhâ does not refer to any particular cause that will restore Urvas'î to her own form nor does she know it probably. For Sahajanyâ's words on the next