

please, whereas in the previous speech it is used in its literal sense of driving, removing (दूरीकर्तुम्).

P. 29. l. 3.—णं भवं &c. 'Has not Urvas'î seen you?' Literally, 'Have you not been within the range of Urvas'î's sight?' This question is suggested to Vidûshaka by the epithet दुर्लभ-प्रार्थनः in the previous speech. By asking the question Vidûshaka means to say, that if Urvas'î has seen the king she must have fallen in love with him, as he is so good, great and lovable. तर्कयामि | यतस्त्वमेतादृशो निर्वचनीयसौन्दर्यस्तादृश्यं गतश्चेद-
नयि बद्धभावा सा न ते दुर्लभेति भावः । ० ० ० To this the king replies that it is only Vidûshaka's kindness and love for him (the king) that makes him think him a fit object of Urvas'î's desire; in fact, however, he is not, he thinks, worthy of her. पक्षपातीयमवधार्य-
ताम् = 'you must know that this viz. that you say णं खु सा दुर्लभा is [suggested by] your affection for me.'

P. 29. ll. 7,8.—बद्धिदं मे कोदूहलं, 'my curiosity is increased.' Vidûshaka means he is astonished to hear Purûravas speak so highly of Urvas'î.—अहं विभ विरूवदाए &c. 'what? Is Urvas'î without a peer in beauty as I am in ugliness?' Vidûshaka is always so ugly and deformed that, as Nipunîkâ has already told us, he looks like a monkey. He himself says he looks like a monkey. See *infra* p. 145 l. 13 अस्समवासपरिचिदो एव सहामिओ. See also *Mâlâvikâgnimitra* Act, IV. साहु रे विङ्गलवाणर साहु | परिचिदो तुए सख्खो, p. 87. ll. 11, 12 and our note thereto. The text from l. 3, णं भवं &c., up to l. 8 विरूवदाए is exceedingly corrupt in all the existing editions including Lenz and Bollensen. The speech पक्षपातः &c., and that which follows are especially corrupt there.

P. 30. ll. 1-2.—माणवक &c. 'Mânava, I assure you, it is impossible to describe her beauty fully as to all her limbs. Hear me, therefore, I will describe her as a whole.'

P. 30. ll. 5-6.—आभरणस्य &c. Kâṭavema :—“आभरणस्येत्यादि । तस्या उर्वहया वपुः आभरणस्य हारकेयूरादेराभरणं मण्डनम् । एतत्संबन्धेन (i.e., उर्वशी-