

उच्चलिद is intended to show that the chariot is coming at full speed, a sign that success has been achieved. To indicate that a chariot goes not only fast but also flies in the air, no better design can in Kâlidâsa's mind be put on the banner-cloth than a deer. See *S'âkuntala* Act I. 7, पश्योदग्रप्लुतक्षद्विपति बहुनरं स्तोकमुर्व्यां प्रयाति &c. where the poet refers to the speed of a deer whom he describes as flying more in the air than on the ground.—सोमदत्तो रणे दिसादि । न खु सो भ्रकेदथो णिवात्तिस्सादि. 'His chariot Somadatta is in sight; and of course he will not return without achieving his end.' Ranganâtha takes Somadatta as an adjective and says सोमदत्तः सोमेन चन्द्रेण दत्तः । चन्द्रायत्वादेव हरिणध्वजत्वमपि युक्तम्, referring to the notion of Sanskrit poets that the spots on the moon are deer.

P. 8. ll. 4, 5.—त्रिलोकरक्षी महिमा हि वज्रिणः The King is too modest to take to himself, though he very properly might, the credit of rescuing Urvas'î from the demon, but attributes his success to the power of the Thunderer.—तद् 'therefore.'—चक्षुरायतम् 'large eye.' Literally 'long eye,' eye that, as the poets love to describe, is as long as to reach very nearly the ear. Conf. *infra* p. 19, l. 8. Observe that the singular is here used for the dual as चामरम् in l. 2 p. 6.

P. 8. l. 6.—उस्ससिदमेत्तज्जीविदा, 'alive only because she is breathing out.' उच्छ्वसित is not the same as श्वास, but differs from it in this that it indicates the process of breathing out somewhat hard through fright, or extreme fatigue, breathing out which would just make the heart palpitate. See l. 10. Chitrâlekha means that Urvas'î is as motionless, cold and stiff as if she were dead, and the only sign of life she is showing is that she is breathing out a little. The reading उस्ससिदमेत्तसंभाविभर्जाविभा found in the existing editions is only countenanced by two of our Mss. not the best. Kâṭavema reads with us. However easy it is not necessary, and ours appears more poetical and certainly less periphrastic.