

केसिणा दाणवेण, 'by the demon Kes'in.' None of the existing editions and reprints give the words समावत्तिदिष्टेण हिरण्णउरवासिणा केसिणा. But besides the authority of all our Mss. we have that of the commentator Kâṭavema for the reading.

चित्तेहादुदोभा, 'with Chitrālekhâ for another,' 'together with Chitrālekhâ.'

बन्दिग्गाहं गिहीदा. Kâṭavema observes, "बन्दिवद्वृहीता । उग्रमाने कर्मणि ॥"

It will be observed that the words अध्वयं वजेन् are read by only two of our Mss. and those not the best. All the existing editions and reprints have inserted them. Kâṭavema knows nothing about them.

P. 4. 1. 8.—'स जात्मः,' 'that villain.' The addition of स heightens the contempt of the King for the Asura.—अपि an interrogatory particle. It is this particle that appears to have given rise to the reading of the Calcutta and European editions परिज्ञायतं । कतरेण दिग्बिभागेन गतः स जात्मः (See Bollensen, Lenz Monier Williams, and the Calcutta edition of 1830 published under the authority of the Committee of Public Instruction.) None of our Mss. omit अपि (only one reads अयि instead). The addition of इति at the end, which we give on the authority of six of our Mss., much improves the reading of the passage.

P. 5. 1. 1.—पुवुत्तरेण, 'by the north-east.' पूर्वोत्तरयोरन्तरालेनेत्यर्थः says Ranganâtha. Kâṭavema explains, "पूर्वस्या उत्तरस्याश्च दिशोर्वदन्तरालं स दिग्बिभागः पूर्वोत्तरा तेन." Neither of the two commentators explains why the north-east is chosen by the poet as the direction from which the demon came.

P. 5. 1. 2.—तेन हि. 'Then.' The King does not mean that it is easy to overtake the demon because of his having taken a north-easterly route, but that as it is known in what direction to look for him, there need be no anxiety about Urvas' safety.