

Act III.

P. 65. ll. 1-3.—त्वमासनं प्रतिग्राहितः ‘You were made to carry the seat.’ That is, ‘our preceptor took you with him that you might carry his seat in your hand.’ The seat consisted probably of a tiger’s skin or of a black buck’s skin. Brahmans living a strictly religious or rather orthodox life can only squat down on such a seat; and they carry, or if they have any pupils, then one of these carries, the seat with them when they go out. This practice appears to have been in vogue as much in Kālidāsa’s time as it certainly is now. त्वमासनं प्रतिग्राहितः gives two facts; first, that Pallava was taken with him by his preceptor, and secondly, the reason why he was taken. Both Lenz and Bollenzen have misinterpreted the passage, the former translating “you were ordered to take a seat in his carriage” (tu sedem in vehiculo ejus capere jubaris), and the latter, “he took you with him that he might go to Indra’s palace” (um sich den Pallast Indra’s zu begeben nahm er dich mit)—made you drive his carriage?

अग्निशरणसंरक्षणाय ‘to keep watch over the place where the sacred fire is kept.’ Conf. *Mālavikāgnimitra* p. 106, l. 12 and our note *ad loc.* अपि गुरोः प्रयोगेण दिव्या परिषदाराभिना ? ‘was the celestial audience pleased?’

Conf. Ranganātha इदानीं पैलव(so)गालवाख्यभरतमुनिशिष्यमुखेन राज्ञः पुनरुर्वशीसमागमसूचनाय तत्प्रवेशं तावदाह ।.....शरणं गृहम् ॥

P. 65. ll. 5-7.—गालव &c. Translate: ‘Gâlava, I know not whether it was pleased, but in that play of *Lakshmi-svayamrara* composed by Sarasvatî it (the celestial audience) was absorbed in the several sentiments. But—’. Pallava means, that the divine assembly before whom the play was enacted was engrossed with interest in the several sentiments as expressed and re-