

lets down the contents on Nârada's feet. This is done in order to show that the reception was by both the King and Urvas'î. The gods and demi-gods refuse to be received by a man or a woman unaccompanied by the wife or the husband as the case may be.

P. 157. l. 3.—Kâṭavema: आविर[हि]तावेत्यादिना कार्यस्य सिद्धत्वात् कार्यं नाम पञ्चमी अर्थप्रकृतिरित्यनुसंभेयम् । हे उर्वशीत्यत्र (?) समयफलसंप्राप्तेः कलागमो नाम पञ्चम्यवस्था दर्शिता ॥

भूयास्ताम्. Mark again the imperative force of the blessing. See note to p. 156, l. 12.

P. 157. l. 4.—अपि नामैवं स्यात्. 'Would that this were fulfilled!'

अभिवादयस्व. This is the form of salutation to a Guru or to one who is in the position of a Guru. On the manner of making अभिवादन see Âpastamba's *Dharma Sûtra* I. 4. 14. and *passim*, particularly सदैवाभिवादनम् I. 2. 5. 20.

P. 157. l. 8.—विष्टरोनुगृह्यताम्. See above, note to p. 144, l. 8.

P. 158. l. 2.—प्रभावदर्शी. On प्रभाव see *suprà* p. 10, l. 1 and note *ad loc.*

Mark the difference between अनुशास्ति and आज्ञापयति, which latter the King, interrupting Nârada, substitutes for the former.

P. 158. l. 4.—त्रिकालदर्शिभिः &c. In this sentence भागे is the predicate and आदिष्टः an adjective of °संगरः.

P. 158. l. 6.—तव सहधर्मचारिणी, 'your partner in the performance of religious duties.'

P. 158. l. 7.—अवणीदं विभ. Kâṭavema: अत्र दुःखविनिर्गमायो (sic. °गमो ? ) नाम संध्यङ्गमुक्तं भवति ॥

Construe विभ immediately after सङ्गे and not after अवणीदं though perhaps it is more correct to say that the particle should be taken after the sentence 'सङ्गे अवणीदं' 'he has, as it were, extracted a dart from my heart.'