

Ibid. 113:

*yuktân mṛigamadair vastrair mâṁsa-bhâraiḥ phalâsavaiḥ  
tân sa Durgapiçâco =tra nṛipatîn sa samânayat.*

The two last words are here evidently out of place; read  
सममानयत्, "honoured."

Ibid. 116:

*api Mâtanga-râjam tam so =gre dūrâd abhojayat;  
kâryam deçaç ca kâlaç ca gariyân, na punaḥ pumân.*

It does not seem very flattering to the Mâtanga-râja that he is put far away; yet the man has to be honoured because he is expected to do good services. The word *kâryam*, showing no connexion with any other part of the sentence, cannot be right. What then?

अपि मातङ्गराजं तं सो ऽग्रे दूरादभोजयत् ।

कार्ये देशस्य कालस्य गरीयान् न पुनः पुमान् ॥

In other words: business goes above personal considerations.

425, 41: For *vârane* read *vâ rane*.

426, 61:

*tac çrutvâ sâ tatas tiryag-nyasta-dṛishṭir dadarça tam  
kântam tejasvinâm madhye vartinam sahaçârindâm.*

It would not prove much for a girl's love if she could see the *tejas* of others where her own sweetheart is near. Somadeva knew women too well to have written any thing but *tejasvinam*.

Ibid. 64:

*tâvad Mṛigânkadattas tâm upetya, tyâjayan hriyam,  
sa kâlocitâm âha sma girâ prema-madhu-çcyutâ.*

The adjective *kâlocitâm* would be right if something like *kriyâ* were to be found in the sentence. Here, however, the author means: "M. spoke a word *à propos*;" now that is *kâlocitam âha*.

427, 93: *tac ca te sa-Çrutadhayo râjânaḥ çraddhatus tadâ.*

There being no such word as *çraddhatuḥ*, it must be an error for *çraddadhus*.

446, 160.

*âropya çivikâs taiç ca nṛitta-vâdya-madâkulaiḥ  
nîto =smi Somadattasya bhavanam vitatotsavam.*