

How could the Vetâla say *ceto-vinodâya*, if the king had seen something pleasant? Quite the reverse is the case; he had seen something disagreeable, hence the Vetâla remarks *dr̥shṭâpriyo* *si.

315, 21: For *hṛidayâny* read *hṛidyâny*; most probably a slip of the pen.

319, 102;

Idânîm ca pitâ tram me, sapurâ 'aham vaçâ tava.

I am not aware that the Vedic word *vaçâ* is ever used in common Sanskrit, and, even if it were, it would be out of place here, for it means "a cow." We have to read *vaçe*, i.e. "myself and my city are at your command."

321, 25: For *niyogajanitas* read *niyogajanatas* (*bubudhe*), "he knew from his commissioners."

322, 46: The form *udgiya*, if it have any existence at all, of which I very much doubt, is a solecism, of which Soma-deva is not capable; read *udgâya*.

335, 111:

Çukla-kṛishṇa-caturdaçyâm aṣṭamyâm ca, 'âryaputra, te Pratimâsam anâyantâ caturo divasân aham.

A feminine *anâyantâ* cannot have any existence. The girl says: "During four days every month I shall not be yours, my lord;" whence the reader may know that *अनायत्ता*, "not belonging to (somebody)," stands in the MSS.

351, 33: For *badhûn*, which is no word at all, read *bandhûn*; likewise p. 622, 128.

352, 48:

Tathâ 'anurâga-vivaçâ bheje kanyâ vihastatâm,

Yathâ sakhi 'iva vînâ 'asyâ vyâkulâ 'âlâpatâm yayau.

The Nâgarî *व्याकुलापती* is a Sandhi of *vyâkula-âlâpatâm*, which needs no further comment.

380, 59: For *niḥsvâsân* read *niḥçvâsân*.

388, 15:

*Mushitum bahavo *dhâvan Çavarâ vividhâyudhâh.*

As the infinitive mood of *mush* is *moshitum*, and that of