

the Moon with the Soma beverage. (See *Raghuvamśa* V. 16 and our note *ad loc.*) After the identification, whatever could be said of the Soma was said of the Moon: hence it is that the Moon 'gratifies the gods and the Manes with the nectar' contained in him.

P. 74. ll. 8, 9.—भो. Vidûshaka asks the King to sit down and says that the Moon to whom he (the king) is offering his salutations is speaking through him whom he (the moon) has selected for the purpose because he is a Brahman.—दे विदामहेण. See *Suprà* p. 5. l. 3 and the note *ad loc.*

P. 74. ll. 10, 11.—किं दीपिकायौनस्त्येन 'why the superfluous light of these lamps?' We must suppose that the maidservants held portable lights in their hands while in attendance on the king, who now says the lights may be taken away as the moonlight was bright. विश्राम्यन्तु भवत्यः shows that the girls held the lights in their hands and stood which the King implies is a trouble to them. It is to be noted, how the poet withdraws the girls from the scene where they are no longer required.

P. 75. ll. 5, 6.—णं दीसइ एव स, 'why, is it not too apparent to the eye?' Literally 'is not that apparent indeed?' That is, 'that of course is perceptible to the eye.' Vidûshaka means that the state of the King's health (स="स्वास्थ्य") is such (see next page ll. 1, 2) as to make unnecessary to him any description of his condition (भवत्या) i.e. his sufferings. True (एवमेतत्) replies the King, but (तुनः) his poor and pale appearance does not sufficiently indicate the sufferings of his mind (मनसोभितायः), which are very great, बलवान्. The existing editions have failed to find out to what स properly refers and the Calcutta Edition and Lenz actually read उवसी after the pronoun! None of our Mss. nor Kâṭavema nor Ranganâtha have the addition. All the corruption has been doubtless caused by the too natural omission of the anusvâra over the ण before दीसइ.