

P. 5. l. 3.—सरिसं खु सोमादो एकन्दरस्स. 'That is [said] like the descendant of the Moon only one degree removed.' Kâta-vema, who reads with us, says : सोमादेकान्तरस्य एको बुधः अन्तरं व्यवधानं यस्य सः स तथोक्तः तस्य, Atri was the son of Brahmadeva. The Moon was the son of Atri. Budha was the son of the Moon and Purûravas was the son of Budha. See p. 160 ll. 7-10, and the note thereon. See also *infra* p. 74 l. 8 and note *ad loc.*

Our reading is supported by five of our Mss. and one commentator and as it is a more difficult reading than that of सोमवंससंभवस्स adopted and followed by the European and Calcutta editions it is most probably the original reading.

Soma originally meant the drink or wine offered to their gods by the early Aryas of India. It then came to signify the moon and it is in this latter sense that it is used here. How Soma which meant a drink became a name of the moon is fully explained in our note on *Raghuvāms'* a II. 73, which see.

P. 5. l. 4.—क्व पुनर्मो &c. 'But where will you await me?'

P. 5. l. 6.—आशुगमनाय. Construe with चोदय. 'Drive the horses fast towards the north-east.'

P. 5. l. 7.—आयुष्मान् The use of this word signifies that the relation of the speaker to the addressed is that of an elderly and respected person to a young man though in high authority. The profession of driving a chariot, like that of an attendant (कञ्चुकी) of a harem, was a very respectable one in ancient India. And both a chariot-driver and such an attendant address a king whom they serve as if they were his elders and not mere servants. To be able to drive a chariot well is spoken of as a great accomplishment—a fact that may easily be understood when it is imagined what kind of roads and what kind of chariots they had in ancient times. Even Krishna himself became the charioteer of his friend Arjuna.

P. 5. ll. 8-9.—वैनतेयम्, विनतापुत्रं गरुडमपि 'even the son of