

P. 25. On उद्योगागमः, उद्याः, and उद्यागमः, l. 1.] Likewise उद्योगमः

उद्याः, and उद्यागमः. Or उद्योगमः, &c. and उद्योगमः, &c.

On तपः.] Also तपः (स).

On प्रावृट्, (ष) l. 2.] Likewise प्रावृषा.

Over ऋतवः, read m. And in the margin ऋतु.

For सम्वत्सरः, l. 5, read संवत्सरः, and add a note.] Also संवत्सरः.

A note on वत्सरः.] Likewise परिवत्सरः, and अनुवत्सरः. But in

the quinquennial cycle these are names of different years.

For सम्वर्त्तः, l. 11, read संवर्त्तः, over which read m. and add a note.]

Also संवर्त्तः. Likewise परिवर्त्तः.

On कल्पः.] Also विकल्पः.

P. 26. On the article "joy or pleasure" l. 4.] Some restrict the seven terms

in the first line, as signifying the actual sensation or mental affection of pleasure; and the other five, as importing pleasure in the abstract.

On मुत, (द) l. 4.] Likewise मुदा and मुदिता.

On आनन्दः, l. 5.] Also आनन्दिः and नन्दिः.

On सुखं.] Likewise सौख्यं.

On कुशलं, l. 7.] Also कुघलं, and कुसलं.

P. 27. Over दैवं, l. 4.] for n. read m. n. Add a note.] Also दैवं.

A note On कारणं, l. 5.] Likewise करणं.

On गृह्यः, l. 6.] Also गृह्यः.

Add to note 4.] The first enlightens, constitutes knowledge, and is the cause of truth. The second occasions coveting, and is the cause of pain. The third overspreads, and is the cause of error and il-