

P. 25. On उद्योगमः, उद्यः, and उद्योगमः, l. 1.] Likewise उद्योगमः

उद्यः, and उद्योगमः. Or उद्योगमः, &c. and उद्योगमः, &c.

On तपः.] Also तपः (स).

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

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

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

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

the quinquennial cycle these are names of different years.

For सम्वत्तः, l. 11, read संवत्तः, over which read m. and add a note.]

Also सैवत्तः. Likewise परिवत्तः.

On कल्पः.] Also विवल्पः.

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

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

On सुखं.] Likewise सौख्यं.

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

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 पुहयः, l. 6.] Also पूहयः.

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-