

i.e. if we analyse the compound: *tena saha yat sakhyam āstī tasyāpagamāt*.

160, 176, et seq.: For *prakritam* and *prakritena* read, of course, *prākṛitam* and *prākṛitena*.

Ibid. 186:

Vaidyo 'py apātayāt

Çopha-çāṅkī tanuṃ tasya mūḍhasya 'ākramya mastakam.

As the physician did not split the fool's body, but opened his jaws, we require:

शोफशङ्की हनुं तस्य मूढस्याक्रम्य मस्तकम् ।

174, 106: For *çāsvatī* read *çāçvatī*; and 279, 150, for *çāsvatam* read *çāçvatam*.

180, 218:

Sā tāpaṣṭ jīta-krodhā rājaputram vihasya tam

Yogeçvari Hiranyāksham uvāca vikṛitānanā.

To be *vikṛitānanā* is precisely the reverse of being *jīta-krodhā*; read

योगेश्वरी हिरण्णाक्षमुवाचाविकृतानना ॥

The ascetic remained *avikṛitānanā*; i.e. "with a face that bespeaks no emotion."

183, 35:

Sukhitasyaḍpy aṣanena kim?

One who feels comfortable (*sukhita*) may perfectly well relish a dinner; not so one who is satiated; this is in Sanskrit *sukhita*; read *suhitasyaḍpy aṣanena kim?*

196, 23:

Tato Jayendrasenākhyāṃ tām sa dadhyau tathā, yathā

*Āsatām niçi nāryo *nyā na nidrāpi jahāra tam.*

The thoughts of the hero are so engrossed with his new love that his other wives are left alone and may take rest. Now, "to sit down unengaged," is expressed by आस, which is the very thing we want; consequently read

आसत निशि नार्यो न्या (ः) न निद्रापि जहार तम् ।

Ibid. 31: Not *jayāpushpa* but *japāpushpa* (जपापुष्प) is the flower meant by the poet; for although there are many flowers called *jayā*, none of them belongs to Kāma, whose flower *par excellence* is the "rose," जपा or जवा.