

*evam ākhyāta-vṛttāntam tuṣṭo vastrair vibhūṣhanaiḥ
grāmaiḥ ca Vikramādityo dūtaṃ rājā 'abhyapūrayat.*

If the gifts bestowed by the king upon the ambassador consisted only in garments and ornaments, the word *abhyapūrayat* would, perhaps, be admissible, but an expression *grāmair abhyapūrayat* offends against all rules of rhetoric, at least in Sanskrit. Moreover, we need, so to say, a ceremonious word. Such a word occurs repeatedly, and we have not to go further than the *Kathāsarit-sāgara* itself. See Taranga 31, ṣl. 59.

एवं महत्तराङ्गत्वा तं तथेत्यभिगम्य च ।

प्रहृष्टो हेमवस्त्राधिर्वत्सराजो भ्यपूजयत् ॥

An ambassador *abhipūjyate*, not *abhipūryate* by a king who ought to know good manners better than any one else. I wonder whether all manuscripts have *abhyapūrayat*; not likely.

582, 107 : *pranartayantau* is a slip of the pen for *pranartayantya* as belonging to *kanyake*.

594, 261 : For *āsāsu* read *ācāsu*.

596, 8 :

*samānitam viśriṣhteshu sva-deṣān atha rājasu,
jagad-ānandini prāpte vasantasamayotsave,*

The editor seems to have taken *samānitam* in the sense of *samānam*, "with honour." This is hardly correct : we must transpose an Anusvāra, and read *समानितविसृष्टेषु* "after being treated with due honours and dismissed."

601, 112 :

*prabhāvam ālokya ca tatra tasya taṃ
yatheccha-sannikṛita-citra-kautukam,*

The nuptial ceremonies not being "dejected" or "laid low," but "prepared," we have to read *सज्जीकृत°*.

602, 14 : *devtyastm* is a typographical error for *davtyastm*.

608, 158 :

*sa bhāryāṃ sadṛiṣṭiṃ prepsuh, pitror avedito grihāt
nirgatya, deṣān babhrāma i. ā.*

The word *avedito* means "without being informed; what