

203, 8:

*Tām ca kanyām sva-pārçva-sthām niçi dyotita-kānanām  
Īkshate sma i. ā.*

Since the girl at his side did not show a forest, but her amorous disposition, we should read *dyotitakāmanām*.

213, 138:

*Mūḍho \*patad haṁsa-yūthe, paçyaṁs tām eva unmanāḥ.*

This *eva* is quite meaningless, and the absence of the Sandhi a solecism. Read *evam*, having the sense of *evāṅgatām*, "in such a position."

216, 17:

*So \*py upekshita-sampatti-hriṣṭo \*rcita-Vināyakaḥ  
Mrigāṅkadatto i. ā.*

Mrigāṅkadatta rejoices not in the fortune which he disregards, but in that which he expects; now that is *apekshita-sampatti*.

230, 191: The word *dāyayā* is most likely an error of the press for *dayayā*, "with compassion."

239, 86:

*Sa tad [sc. pātram] vipro grīhṭvaiva guruvāt sahiranyakam  
Matvā, praharṣhād ekāntam ṛijur gatvā 'udapātayat.*

It would be difficult to throw up like a feather (*udapātayat*) so heavy a receptacle. Nor would *udapātayat* do, because there is no need of violence; the good fellow simply opened it, *i.e.* *udaghātayat*.

300, 36: The printed text has here and elsewhere *yāti kāle*, where it ought to be *yāte kāle*. The sense is not, "as time went on," but "after some time," after Dhanadatta had lost his wealth. The same change is required at p. 384, 30: *yāti* (read *yāte*) *kāle ca militās te samketa-niketane*. It is possible, of course, to say: "*yāti kāle bālakaḥ samvardhate*," but "*yāti kāle militās te samketaniketane*," is impossible, both grammatically and physically.

308, 107: For *kiṁ tv idam* read *kinno idam*, *kintu* meaning "but," and nothing else.

309, 4:

*Rājann, abhinivishṭo \*si kashṭe, dṛiṣṭapriyo \*si ca,  
Tat te ceto-vinodāya varṇayāmi kathām, ṣṛiṇu.*