

The sense being : "to defeat the enemy is to-day the chief thing," अरिमर्दे has to be changed to अरिमर्दी.

487, 48 : It is hardly necessary to remark that *śāṣanam* is a typographical error for *śāsanam*.

489, 102 : Instead of *bhava-priye* the system requires *Bhava-priye*, "Çiva's beloved wife," or *Bhavapriye*, "Gaurî," as you like it.

515, 153 :

*vikoṣāsi-viniryâtair lakṣitaṃ khadga-raçmibhiḥ,
târâ ratnâpahârârtham ihaserana-rajjubhiḥ.*

In *ihaserana*, which has no meaning, the latter part रण must be a clerical error for शण "hemp." But what to make out of *ihase*? Hesitatingly I propose to read *ahrasva*, "long."

Ibid. 161 :

Instead of *viçvasta ! ghâtakaḥ* read *viçvasta-ghâtakaḥ*, "kill-
ing others who feel no suspicion."

519, 11 :

*ekas Târâvalokas tu, bhûtvâ râjendra-mânushaḥ
Vidyâdharânâṃ saṃprâpya sukrîtaiḥ cakravartitâm, i. â.*

राजेन्द्रमानुषः contains two words : *râjendra* (vocative case), and *mânushaḥ*; the interpunction has to be modified accordingly.

Ibid. 18 :

dugdhâbdhir-nirmala-kulâ is a slip of the pen for *dug-dhâbdhi-nirma°*.

531, 83 :

tatra 'abhûd Yajñasomâkhyo brâhmaṇo guṇ.

Three syllables are wanting in the latter part of the half sloka; without the aid of MSS. I am not able to fill up the gap.

532, 113 :

*tatra prîṣṭau pradhânais tau caurais tair bhaya-viklavau
kṣud-duḥkḥâv âpta-saṃkleṣaṃ sva-vṛittântam açaṃsatâm.*

In the first place बुद्धुःखावाप्तसंक्षेपः is one word. A second error, however, lurks in the passage. For there may be "tales of woe," no tale, no story itself can feel hunger or pain. Somadeva certainly wrote बुद्धुःखावाप्तसंक्षेपौ.