

My lord, let us, therefore, hold in readiness presents of jewels and other things, the best that our means can allow, for his reception. This being done, the minister Vulture, who was received with marks of respect at the castle-gate by Ohakravāka, having advanced forth, was conducted in and presented to the king, after which he sat on the seat that was offered to him. Ohakravāka said—You are the master of all things here. Enjoy this kingdom according to your pleasure. The royal Swan said—Just so Dâradarśi observed—It is just so. A speech, at considerable length, is unnecessary now. For,

P. 103 One should win over a covetous man by wealth, the stubborn by joining the hands (by submission), a fool by ministering to his whims (humouring him), and a learned man by truthfulness (by whatever is suitable to the particular case).

Moreover,

A man should gain over a friend by honesty of purpose (sincerity of feeling), his relatives by ready reception, his wife and servants by gifts and an honourable treatment, and other people by a courteous behaviour. — 110 .

You should therefore conclude a peace with this king, Chitravarṇa, of mighty power, and send him away. Ohakravāka said—Kindly tell us also the conditions on which the (or how a) treaty is to be made. The royal Swan—What are the possible kinds of treaties? The Vulture replied—I will tell you. May you listen—

A king, distressed by being attacked by a more powerful (enemy) and having no other alternative left, should sue for peace, wishing to gain time.

Kapāla, Upahāra, Saṁtāna, Saṁgata, Upanyāsa, Pratīkāra, Saṁyoga, Puruṣāntara, Adṛiṣṭānara, A'diṣṭa, A'tmādiṣṭa, Upagraha, Parikraya, Uchchhanna, Parabhūṣaṇa and Skandho-paneya—these sixteen are enumerated as the varieties of Peace. Thus do those who are well acquainted with the subject of treaties declare the sixteen species.

That is known to be Kapāla Saṁdhi which is formed on equal terms (or between equal parties), while that is called Upahāra which is brought about by (one of the parties giving) gifts (to the other).

The Saṁtāna Saṁdhi is that in which the gift of a daughter in marriage precedes (is the preliminary condition), while Saṁgata is declared by the wise to be that which is formed on