

be rendered by 'and' or 'but,' as the sense requires — cf. *apī5*.

NOTES TO PAGE 42.

1. -ākīrṇām, v3kr + ā.

3. 'One should *fear* danger (*bhayāt*, 292a) so long (only) as the danger is future.'

5-6. U.f. paçyet na kim cid hitam (163). —mriyate, 773. —'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then ...'

9^b is one copulative cpd adj., *utta*, 1257.

11. SELECTION XIX. The Brahman and his jar. *Hitopadeça*, book iv., fable 8. Count not your chickens before they be hatched.

—This story corresponds to *Pañcatantra*, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv.145-209.

—The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's *Lazy Heinz* and Haggard *Liese*, *Märchen*, no's 164 and 168. Compare also

Old Syriac version. Kalilag, p. 53.
Arabic. Kalila. Knatchbull, p. 269. Wolff, ii.3.
Later Syriac version, p. 170.

Anvār-i Suhaili, book vi., story 2.
Directorium, Cap. VII., p. 7 of signature K.
Buch der Beispiele, p. 130¹⁴.

Benfey, i.499; ii.345. Lancereau, p. 345.
La Fontaine, b'k vii., fable 10. Regnier, ii.145,495.

—For -çarman in names, see 59¹³ and *N*., and see *viṣṇuçarman* in vocab.

11-12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (*saṃkrānti*) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the *Pañcatantra*, book ii., fable 2 (where Kosegarten, 119¹, reads *uttarāyana*, and the Bombay ed., 14²¹, reads *dakṣiṇāyana*: see this last in vocab.).

—The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival—described by H. H. Wilson, *Works*, ii.222-43.

12-14. U.f. *tatastam* (= *çarāvam*) ā-dāya, *asāu* (*devaçarṃā*), *çayyā-nikṣipta* + *dehas* (1297) *san* (redundant, v1as3), *rātrāu acin-tayat*. —The long cpd: 'in a dish-filled-pot-maker's-shed-part (*ekadeçe*).'

14-17. Construe: *yadi aham, imam* . . . *vikriya*, . . . *prāpnomi*, *tadā* (introduces verb of apodosis, *karomi*) *tāis* (= *kapardakāis*) . . . *çarāvān tatas ghaṭa ādin upakriya* *vikriya*, *anekadhā vṛddhāis* . . . *ādikam upakriya*, . . . *utpādyā*, . . . *karomi*. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. —*tatas*, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17-18. U.f. *tāsu* . . . *yā adh*, *tasyām* . . . 'who among those wives (is) most beautiful, on her I bestow ...'

18-20. 'Thereupon, when her co-wives (*tat-sapatnyas*), jealous, quarrel, then I (will) beat them so' (*ittham*, said while he throws the cudgel to show how). —U.f. *abhidhāya utthāya*.

NOTES TO PAGE 43.

1-2. 'By the potter, (who came =) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see *tiras*), was expelled (*bahiṣ*) ...'

5. SELECTION XX. The Brahman with the goat, and the three rogues. *Hitopadeça*, book iv., fable 10.

—This story occurs in the *Pañcatantra*, book iii., fable 3, and, as usual, in a more elaborate and better form. *Somadeva* has it at lxii.62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. Kalilag, p. 67.
Arabic. Kalila. Knatchbull, p. 233. Wolff, i.205.
Later Syriac version, p. 141.
Anvār-i Suhaili, book iv., story 7.
Directorium, Cap. V., p. 2 of signature I.
Buch der Beispiele, 109²¹.
Benfey, i.355; ii.238. Lancereau, p. 363.

6. U.f. *grāma antarāt* (202) . . . *gacchan*.

7-9. U.f. . . . *dhūrtās* "yadi eṣas (176a) *chāgas* (227) *supply asmābhis, kena api upāyena* (*tam chāgam*) *prāpya, khādyate*,