

appears in the Chinese Avadānas, vol. ii., p. 59, no. 91. Compare also

Pāli. Jātaka, no. 189 (vol. ii.); transl., i. p. v.
Fab. Aesop., 'Ὀρέος Λεοντήν φερων, no. 336, ed.
Lucian, Piscator, § 32. {Hahn.
La Fontaine, book v., no. 21; Regnier, i. p. 431.
Benfey, i. 462-3; ii. 308.

13-14. 'By the washerman, covering (him) with a tiger-skin, that one (asāu=gardabhas) was let loose . . .'. —prachādya, see vchad +pra, and 227. —See vmuc, and 1051³.

15. See buddhi2.

16. See vcar3. —16-18. The instr. is logical subject of the impers. pass. sthitam: see sthita2 end, and 999. —'Having a gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' —U.f. sajji-kṛtya (992), avanata-kāyena (vnam), ekānte.

18-19. 'The ass, seeing . . , thinking "gardabhī iyam," making (714, ppl.) . . , ran . . .'

20. See iti 2a end.

NOTES TO PAGE 35.

1-2. See vcar3. —See greyāns and 464. —paricchannas, vchad, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. Hitopadeṣa, book iii., fable 4.

—This story corresponds to Pañcatantra, book iii., fable 1, and is given by Somadeva at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36³x.). Compare

Old Syriac version. Kalilag, p. 63-65.
Arabic. Knatchbull, p. 223. Wolff, i. 192.
Later Syriac version, p. 135-137.
Anvār-i Suhaili, book iv., story 4.
Directorium, Cap. V., p. 10-11 of signature H.
Buch der Beispiele, p. 104²³.
Benfey, i. 348; ii. 226. Lancereau, p. 337.

—U.f. varṣāsu api, vṛṣṭes abhāvāt, tṛṣā-ārtas . . āha.

5-6. 'And we, who from want of bathing are almost blind,—where shall we go, or . . ?'

7-8. U.f. tattira-avasthitās . . āhatibhis bahavas cūrṇitās, 'were crushed in great numbers by the (blows, i.e.) tread of . . .'

9-10. ā-hūya, gerund. —See vākulaya.

—U.f. eva atra āgant-, see vgam+ā end.

—vināṅkṣyati, see vnaṅ.

11. viśidata, see vsad, and 185.

13. 'How shall I speak . . ?' —See yūthapa.

14. sprṇann, etc., 210. —See vghrā.

16-17. See vlas3 and vsthā+anu, end.

19. ucyatām, 769.

20-21. 'Even when the weapons are raised (udyateṣu, vyam), an envoy speaks not falsely; always, because he is inviolable (sadā eva avadhya-), he is, surely, the speaker of pure-truth.'

NOTES TO PAGE 36.

1-2. The moon-god's message goes from yad ete to prasiddhis. —See yad2. —'As for the fact that these hares, . . , by thee have been driven away (vsṛ+nis, caus. pass.), therein not rightly (see vñyūj5) hast thou done.'

3. See prasiddhi, and cf. ṣaṣa, ṣaṣāṅka, and ṣaṣin. The Jātaka tells how the rabbit offered up its own life for Ṣakra and how Ṣakra in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice—see Jātaka, no. 316, vol. iii., p. 51, and S. Beal, *Si-yu-ki*, ii. p. 60.

4. U.f. bhayāt idam (= tadē, see idam) āha: idam (= 'my misdeed, just mentioned') . . .

5-6. See atra1. —pra-ṇamya, 192a. —See vgam 1.

6-7. tena (ṣaṣakena), . . nītvā, etc. See v1kr, caus. —Here the elephant is made to worship the moon; but Pliny, *Nat. Hist.* viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, Beal, *Si-yu-ki*, i. p. li.

8-9. The rabbit is the elephant's spokesman: deva, 'O (moon-)god.' —U.f. ajñānāt eva anena (= gajena) . . ; tad kṣamyatām. —pra-sthāpitas, 1042d, 1051³.

12. SELECTION XIII. The blue jackal. Hitopadeṣa, book iii., fable 7.

—This story corresponds to Pañcatantra,