

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality — cf. 23^{1N}. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgalpur, on the Ganges, east of Magadha.

14. See *vdhā*+vi5 and *ṡās*3. — Note that the gerund *kṛtvā* goes with the logical subject of the sentence.

15. See *ṡjñā*+vi, *caus.*, and 1042d².

17. 'If that is agreeable to you . . .'

18. *ṡkṛp*+upa, *caus.* — See *ṡās*3.

20-21. See *hetu*, *ced*, *lka*1, and *anunaya*. — "I would put on my good behavior, if I thought I had any chance of my life."

NOTES TO PAGE 33.

1. U.f. *apa-rāddhas* (*ṡrādh*) . . *dhṛtas* . . agre. — See *Zantara* 4.

2. Note use of acc. w. *caus.*, 'to cause my master to know:' so *mām*, next line.

4. *tam* = *sinham*. — *grhītvā*, see *ṡgrah*1, and 254³.

5. U.f. "*paçyatu svāmī*" iti *uktvā*. — *tasmin kūpa-jale* = *tasya kūpasya jale*, cf. 241^{4N}. — *tasya* (= *sinhasya*) *eva*, 'his own.'

6. *darç*., 959, from *caus.* — U.f. *asāu* (= *sinhas*) *darpa-ā-dhmātas* (*ṡdham*) *tasya* (= *pratibimbasya*) *upari* ('upon') . . .

7-8. 'Therefore I say (the proverb) having *yasya buddhir balaṃ tasya* as its beginning,' 321^{9N}. See *ity-ādi*.

9. The main story of the crows and the serpent is here resumed: cf. 311^{9N}.

10. See *ṡsad*+ā. — *ā-gatya*, 992.

11. *ṡṭṛ*+ava, ppl. of *caus.* — U.f. *cañevā dhṛtvā, āñiya*, . . .

12. *ni-rūpyamāṇe*, loc. absolute, *pass.* ppl. of *denom.*

13. Gerundives have future force.

14. 'That (plan) was carried out; that being done, that (predicted result of the plan) took place:' see under *ṡsthā*+anu2, and cf. 303b⁴.

16. U.f. *kuryāt* ('one may do'), *yad na* . . .

18. SELECTION X. The birds and the apes. *Hitopadeça*, book iii., fable 2.

— This story corresponds to *Pañcatantra*, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by *Somadeva* lx. 205-210. Compare *Jātaka*, no. 321 (vol. iii.), and further

Old Syriac version. *Kalilag*, p. 28.

Arabic. *Kalila. Knatchbull*, p. 150. *Wolff*, l. 91.

Later Syriac version, p. 55.

Anvār-i Suhaili, book 1., story 24.

Directorium, Cap. II., p. 1, 2 of signature E.

Buch der Beispiele, p. 55¹³.

Benfey, i. 269-271: ii. 112 and 111.

19. 'In the interior of constructed (*ṡmā* + *nis*) nests.'

20. 'The sky being covered (*ā-vṛte*) with cloud-veils, as it were with dark-garments, . . .'

NOTES TO PAGE 34.

1-2. U.f. *avasthitān* (203) *çītārtān kampamānān* . . : 'by the birds, seeing . . , it was said.'

3. 'We have constructed nests with straws brought hither (*-āṛṭāis*) by the beak-merely' (see *mātrā* 2, and references).

4. 'Endowed with hands, feet, and so forth (see *ādi* 2), why are you in distress (*ṡsad*+*ava*)?'

6. U.f. *tāvat* (see *tāvant*3) *vṛṡtes upa-çamas*, 'now there is a stopping of the rain.'

— Better perhaps, without the punctuation-bar after *bhavatu*: 'So let there be for a while a stopping of the rain,' i.e. 'wait till the rain stops a bit and we'll see about it.'

8. *bhagnās, ṡbhañj*, 957c. — U.f. *aṇḍāni ca adhas*.

10. U.f. *vidvān eva upa-*: *caesura*; *na avidvān tu*.

11. U.f. . . *upadiçya ajñān* . . , *yayus* (*ṡyā*, 800c).

12. SELECTION XI. The ass in the tiger-skin. *Hitopadeça*, book iii., fable 3.

— This story corresponds to *Pañcatantra*, book iv., fable 7, which has been worked over by *Somadeva*, lxii. 19-23. Its oldest Hindu form is the Lion-skin *Jātaka*. It seems to have been lacking in the Pehlevī version. Plato makes Socrates say, "Since I have put on the lion's skin, I must not be faint of heart" — *Kratylos*, 411A. The tale