

calling for revenge—they might fairly expect to be let alone.

21. *vrj*, 'one should shun'—subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18<sup>21</sup>, 26<sup>5</sup>, 30<sup>17</sup>.

NOTES TO PAGE 26.

1-2. Metre, *triṣṭubh*, p. 316, § 43. —Note use of *ca*—cf. 21<sup>23</sup>N. —*vlap+sam*, pass. ppl. of *caus*. —See *grad* and 668. —The four genitives refer to *arthinām*. —See *kim*3. —Line 2<sup>b</sup>, 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, *āryā*, p. 316, § 44. —'Who perpetrates wrong upon (loc.) . . .'. —U.f. *a-satyasaṁdham*. —*bhag-*, voc. s. *fem*.

5. See 2sama 2. —*kār*, see *vlkr*, *caus*. end, and 25<sup>21</sup>N.

6. U.f. *ca āṅgāras*: see *calb* end.

7. *atha vā* = 'or rather, to express myself more to the point, —this (*iyam*) is the way (*sthit*) of scoundrels.'

8. Metre, *vasanta-tilakā*, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (*vr*).'

10. Gerund of *vrūpayā+ni*.

12. Anacoluthon: 'a scoundrel, though (see *ca* 6) saying pleasant things, —that is not a ground of confidence (= 25<sup>18b</sup>):' i.e. 'a scoundrel may say . . .; but that's no reason for trusting him.'

14. U.f. *laguḍa-hastas* (1303<sup>2</sup>) *tam* . . *āgacchan* . . *ava-*.

16. See *vdṛṣ+sam* and *vlpr*. Note how the three gerunds mark each the end of its clause: cf. 25<sup>11</sup>N. —See *vsthā*4.

17. *utthāya*, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. *harṣa-utphulla-locanena*, 'having joy-expanded eyes, his eyes wide open with joy.'

19. *asāu* = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. *bandhanāt*, 290; not acc.

21. 'The farmer having withdrawn,' *vi+antar*.

22-23. See *diḡ+ud*. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit . . . right here on earth, (with =) after three . . ., (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32<sup>10-337</sup>.

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291 =) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. *Hitopadeśa*, book i., fable 4. — Cf. 20<sup>8</sup>N., 21<sup>23</sup>N.

—The Vulture-peak, Pāli *Gijjhakūṭa*, is near *Rājagṛha*, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. *sva-āhārāt*. —See 1ka 2d and 1260. —*vidā*, 668.

10. Use of inf., 981<sup>3</sup>.

11. U.f. *tam ā-yāntam*, 619.

12. See *lidam* near end: 'τὸς δ' οἶτρος ἐπχεται;'

14. U.f. *api*: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that *even escape is impossible*.'

15. Same phrase at 23<sup>8</sup>.

17. U.f. *dūram apasara* (classical pres. inv. *vsṛ+apa*): no ced, han- (163).

20. 'Is any one ever punished (or) honored on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 65<sup>5-8</sup>.

3. U.f. *ācaran tiṣṭhāmi*, see *vsthā*4. —U.f. *yusmān* (= vulture, respectful plural) object of *stuvanti*. —*dharma-jñāna-ratān*, see *vrām*3.

5-6. 'And you (it seems, are) such (*etā-dṛḡās*, q.v.) a jurisconsult that you (have)