

15. Pass. of *caus.* of  $\sqrt{\text{path}}$ , 1052a.  
 16. U.f. *asmin* (208)  $\text{tu} \cdot \cdot \text{na apatyam}$ .  
 20. U.f. *-saṅgāt*, 'by sticking to  $\cdot \cdot$ ,' 291<sup>2</sup>.  
 22. 'You (are) an authority for  $\cdot \cdot$ .'  
 23. For *gen.*, 297a. —*sam-arpitavān*, like *kāritavān*, 19<sup>3</sup>N.:  $\sqrt{\text{r}} + \text{sam}$ , 1042d.

## NOTES TO PAGE 20.

2. 'By way of introduction.'  
 3. See  $\sqrt{\text{gam}}$ 2.  
 5. 'Tale of the crow, tortoise, and so forth' (*-ādi*2), not given in this Reader.  
 7.  $\sqrt{\text{stu}} + \text{pra}$  (770a) — cf. *prastāva*.

8. SELECTION III. The old tiger and the traveller. *Hitopadeṣa*, book i, fable 2. — The *motif* of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in *Pañcatantra*, iii.2, *Kalilag* and *Damnag*, p. 65f, *MBh.v.* 160.15–43 = 5421–49, *Jātaka*, i. p. 460, no. 128. Cf. 21<sup>23</sup>N.

—*aham*, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —*carann*, 210. —See *eka*3. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat,' see *Manu* iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in *instr.*, 282. —See  $\sqrt{\text{krṣ}} + \text{ā}$  and  $\sqrt{\text{loc}} + \text{ā}$ .

12. See *kim*4. —*asminn*, 210.

13<sup>a</sup>. 'In getting even a desirable (object) from an undesirable (source)' — e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —*mṛtyave*, '(is) deadly,' 17<sup>4</sup>N.

16–17. Nothing venture, nothing have. —Join *na* w. *paçyati* (16). Both gerund-clauses are conditional.

18. U.f. *tad*. —See *tāvanta* 3a.

19. *pra-sārya*, 1051 and <sup>5</sup>.

20. U.f. *prāk eva*, 'formerly,' w. emphasis: *eva*, as much as to say, 'not now, of course' — preliminary hint at a general reformation of character.

## NOTES TO PAGE 21.

1. Note how Brahmins are distinguished from men: so 95<sup>1</sup>. —U.f. *-vadhāt me*, 'from my killing  $\cdot \cdot$ ,' because I killed.'

2. Another *me* need not be expressed with *putrās* and *dārās*: whose they are is clear from *nirvaṇṇo* 'smi.'

3. *upadīṣtas*: the *upadeṣa* consisted of the three words marked by *iti*.

4. U.f. *-upadeṣāt*, 'in accordance with (his) advice,' 291.

5. *katham na*, sc. *asmi*.

6. *Cpd*, 1253a: 2d member, *adhyayana*.

7. See *iti* 3. —"The noble eight-fold (*aṣṭavidha*) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See *smṛta*3.

8. See *tatra* 1: 'among those (eight things).'

9. U.f. *na a-mahātmasu*, emphatic litotes.

10. U.f. *ca etāvān*, 206. —See *gata*4.

11–12. See *ya*5. —See *tathā*4. —'The common saying, "*vyāghro*  $\cdot \cdot$  *khādati*" is  $\cdot \cdot$ .'

13–14. Third word is *kuṭṭanīm*. —See *pramāṇaya*. —Cow-slaying is a heinous offence (64<sup>3</sup>), coordinated with man-slaying, 21<sup>1</sup>. —A *dviija*'s 'second or spiritual (61<sup>15</sup>) birth' is when he is invested with the sacred girdle, *Manu* ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. *adhītāni*,  $\sqrt{\text{vi}} + \text{adhi}$ : cf. 20<sup>11</sup>N.

16<sup>b</sup>. 'So (is) food (in =) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man — cf. 22<sup>4</sup> and *St. Luke* vi.33–35. —Observe that the logically important idea is often put in a grammatically subordinate word.

18. See *ātman*3 and  $\sqrt{\text{liṣ}} + \text{abhi}$ . —Cf. *Dhammapada*, stanza 129, and *SBE*. x.36.

20. Note the use or the omission of *ca*