

tadā . . bhavati" iti ālocya, . . upaviṣya, sthitās (see sthita†).

10-11. abhi-hitas, see √dhā. —See iti 2b. —U.f. skandhena uhyate, 769 and 252.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna-: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niṣcitam eva ayam k-" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. —yayāu, 800c. —Read cchāgas for -go.

19-20. See √vid4. —vañcyate, pass. of caus. —chāgatas, see 1098c³.

NOTES TO PAGE 44.

1. SELECTION XXI. The Brahman and his faithful ichneumon. Hitopadeṣa, book iv., fable 13.

—This story corresponds to Pañcatantra, book v., fable 2. It is undoubtedly of Buddhist origin—Beal, *Academy*, Nov. 1882, p. 331. It is discussed by Benfey, i.479, who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 384. Especially famous is a parallel story, which is told of Llewellyn the Great and his faithful hound Gellert, and goes back to 1205. It is familiar to English readers through the well-known ballad of Wm. R. Spencer. A highly interesting English version is found in *Ye Seven Wyse Maysters of Rome*, printed by Wynkyn

de Worde, in 1520, reprinted London 1885, ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kalilag, p. 54.

Arabic. Kalila. Knatchbull, p. 208. Wolff, ii.1.

Later Syriac version, p. 169.

Anvār-i Suhaili, book vi., story 1.

Directorium, Cap. VII., p. 8 of signature K.

Buch der Beispiele, p. 131¹⁴.

Benfey, i.479; ii.326. Lancereau, p. 384.

—Through ujjayinī ran the prime meridian of Hindu astronomers.

2-3. 'For (see kr̥te) the Br., from the king, a call to offer a grāddha came.'

—grāddha, see p. 402.

4. saḥaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. 'Of receiving, . . ., quickly, (if it is) not done, Time drinks the juice of it: i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

9. U.f. cira-kāla-pālitam . . -raksārtham.

11. Natural enemies — cf. 39¹⁵N.

12-13. U.f. asāu . . āyāntam. —'Having blood-smeared snout-and-paws.'

14. See √dhr+ava: his conclusion was "mama . . bhakṣitas:" anena = nakulena.

15-16. U.f. asāu upasṛtya. —See √sthā.

16-17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (√bhū+vi) deed (kr̥tyā), i.e. discovering what he had done, with a pained heart (418) . . .'

19-20. 'Who, without . . (a-vijñāya), goes to or gets under (gatas) the power of passion . . .'

SELECTIONS XXII.-XXVII.

EXTRACTS FROM THE KATHA-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Katha-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called tarāṅgas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about one-