

undertaken (vyam+ud) to slay me—a guest!?’

6. U.f. eṣas (see etad) refers forward here! On the duty of hospitality, see Manu iii.99f. —√ir+sam-ud.

7. ‘To an enemy (arāu, 304) even, . . should be shown.’ So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. chettum api āg- . . na up, ‘even (in the case of one=) from one come to hew (it) down . . .’

10^b. ‘And joyous or kind (sūnṛtā, as adj., omitted in vocab.) words as a fourth thing.’

11. U.f. na uc-, √chid+ud, 202.

13^b. See √gam+abhy-ā, and guru3.

14. Render loc. by ‘towards.’ —Cf. 21¹⁹.

15. cāṇḍ-, loc. as in 28⁸.

16-17. yasya limits grhāt and refers to tasmāi (and to a tasmāt, understood w. ā-dāya). —sa=atithis. —dat-tvā, 991 cf. 955c. —See √gam1.

21. First evam, ‘so,’ namely as at 27¹⁷.

21-22. Touching the feet (Nala xxiv.) or the head (Manu viii.114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeṣa, p. 122⁵ = book iv., fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. -rāgeṇa idam . . . adhy-ava-sāyitam, √sā.

NOTES TO PAGE 29.

1-2. U.f. iti atra āika-: see atra1. ‘The law-books, though contradicting (√vad+vi) . . , have unanimity on this point, “ahiṁsā paramo dharma:”’ ahiṁsā is a cardinal virtue among Buddhists.

3. See nivṛtta. —See ya3.

4. svarga-: for lingual ṇ, see 193.

5. ‘There is just one friend, virtue, who . . .’ cf. 63^{13N}, and 18; also 21^{23N}.

6. U.f. sarvam anyad hi (163) ‘for all else’ (but virtue).

7-8. See ya6, 2antara3, and √muc+vi.

9-10. See iti2a and ṣakya3. —Lit. ‘What

sorrow (of a=) in a man arises at . . .; by this forming-of-a-conception . . .’ we should expect tad-anumānena as cpd, ‘by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even his life.

11-12. √lpr+pra, 770c. —kaḥ kuryāt (714), rhetorical question, cf. 18^{1N}.

13. vi-ṣvāsyā, grd of caus., 1051 and 8.

15. U.f. yeṣām . . . , tāis . . vi-lapadbhis.

16. √rabh, 160. —U.f. koṭarāt.

18. -asthīni, 431. —U.f. “anena (= grdhreṇa) eva . . khāditās” iti niṣcitya, √3ci+nis.

21-22. The story winds up with the distich given p. 23 end, cf. N.

NOTES TO PAGE 30.

1. SELECTION VI. The ass, the dog, and the thief. Hitopadeṣa, book ii., fable 3.—Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. ṣvānam, 427. —āha, 801a. —See tāvant5. —See iti2b.

5. See √3gr and 1020, and cf. 30¹⁶.

6. māmā, Böhlingk’s suggestion; MSS. read mama. —jānāsi, 730.

7. See yathā7. —etasya (= rajakasya) limits grha-, 1316. —See yatas2: correl. tena. —See √1vr+nis.

8. Second mama (gen., 297a) depends on -dāne, 1316.

12. U.f. sam-bhāvayet (caus.) yas tu kār-, ‘who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.’

13. See √gri+ā. —Caesura here divides a cpd; this is very unusual.

15. U.f. pāpīyān (208,464) tvam (sc. asi).

16. Explained under yathā6.

17-18. U.f. sevayet, subject indef., cf. 25^{21N}. —U.f. a-māyayā. —19. Read so ‘tiva.

20. U.f. -kopāt, abl. 291. ‘Because of anger at . . , he got up (992) and beat (vtaḍ, 1070) . . .’

22 and 31¹. U.f. para-adhikāra- . . . -icchayā. —See √sad+vi.