

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original—Benfey, i. p. 223. But cf. Jātaka, no. 188. The *motif* is similar to that of the fable of the whitewashed jackdaw among the doves, *Κολοῖδς καὶ περιστέραί*, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201^b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—svecchayā . . bhraman: same phrase, w. the other form (763), at 23⁵.

13. tatas (= bhāṇḍāt, 1098), see tatas 1.

13-14. 'Kept pretending to be dead:' see √dṛṣ+sam, caus., and sthita⁴.

14-15. U.f. -svāminā asāu (= srgālas) utthāpya (1051⁵, 1042d). The two gerunds go with the logical subject, -svāminā.

15-16. Note how the gerunds, gatvā, avalokya, mark each the end of its little clause.

16. uttama-varṇas, w. double mg, 'of the best color' (royal purple), and 'of the highest caste' (cf. 281⁸). —See ātman², and note how it is used as reflexive of all three persons—here 'myself.'

17-19. Construe: aham (asmi) abhiṣik-tas (vsic) -devatayā aranya-rājye sarva-ṣadhi-rasena.

19-20. U.f. adya ārabhya (see √rabh+ā3) asmad-ājñayā asmin . . . 'By our command conduct must be made=you must do as I command.'

20. vīṣiṣṭa-varṇam, 1299.

21. U.f. pra-namya (192a) ūcus (800e). —yathā ājñāpayati devas, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. aranya-vāsiṣu. —tasya, pred. poss. gen., see √bhū.

1-3. Construe: svajñātayas dūrikṛtās avajñayā tena, . . (see -ādi) prāpya, . . avalokya, . . .

3. vi-ṣaṇṇān, √sad, 185, 189.

4-6. U.f. evam ced anena anitijñena . . . , tad yathā ayam . . , 'if thus by this . . (we're treated with contempt), then that this one . . .' see √idhā+vi⁵ end. —nagayati: for mode, see 581c² and cf. yathā⁶.

6. amī, 501.—varṇamātra-vipralabdhas, 'fooled by (his) mere color,' see mātṛā², and √labh+vi-pra.

7. amum, 501. —See √3ci+pari and 770a.

6-8. yatas . . kuruta: the sentence is constructed like the sentence evam . . vidheyam, lines 4-6.

8. See √sthā+anu².

9-10. tatas . . tena_āpi ṣabdas karta-vyas, 'Then he too will raise a howl.'

11. U.f. syāt, tasya asāu (= svabhāvas). —'What inherent-nature anyone (yasya) may have, that (nature—asāu) of him is hard to overcome:' see ya⁶.

12. U.f. tad kim na aṇṇāti. 'If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' —tathā etc., cf. 33⁴ and x. and references: for satī, see √las³.

16. 'And (consumes) destroys, as (does) a hidden fire (antargatas analas) a dry tree.'

18-19. ca, used loosely to connect ratas with the logically, but not grammatically, coordinate parityajya. —See √ram³. —mūḍhas, see 223⁴. —vat, see 1107.

20. SELECTION XIV. The two geese and the tortoise. Hitopadeṣa, book iv., fable 2.

—This story appears in the Pāñcatantra, book i., fable 13, and is given by Somadeva, lx.169-177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, *Χελώνη καὶ ἀετός*, Babrius, no. 115 of Schneidewin's ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. Jātaka, no. 215 (vol. ii.); transl., i. p. viii.

Old Syriac version. Kallilag, p. 24.

Arabic. Knatchbull, p. 146. Wolff, i.85.

Later Syriac version, p. 49.

Anvār-i Suhaili, book i., story 23.

Directorium, Cap. II., p. 10 of signature D.

Buch der Beispiele, p. 52⁷.

Benfey, i.239; ii.90. Lancereau, p. 340.

La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. mitram, nom. neuter: the name-adj., kamb-, agrees in gender with kūrmas.