

NOTES TO PAGE 38.

1-2. yad, untranslatable, like *ῥτι*, introducing a direct quotation: cf. *οἱ δὲ εἰπὼν ῥτι ἱκανοὶ ἔσμεν*; so St. Luke viii.49, etc. — U.f. adya asmābhis atra uṣitvā (see §3vas). — Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."''

4. āhatus, 801a. — See tāvant 3b. 'Let the facts be ascertained first; afterwards, what is fitting (yad ucitam, vuc), . . .'

5. U.f. mā evam. — 'For I (am) having a seen disaster here = (1308) have seen a . . .'

7-8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. — U.f. dvāu . . edhete (vedh). — 'Both Forethought and who (is) Readywit, these two . . .': the yas merely fills out the metre, see ya3.

9. SELECTION XV. The three fishes. Hitopadeṣa, book iv., fable 3.

— This story corresponds to Pañcatantra, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. Somadeva gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1 = 4889. Cf. also

Pāli. Jātaka, no. 114, vol. i.  
Old Syriac version. Kalilag, p. 15.  
Arabic. Knatchbull, p. 121. Wolff, i. 54.  
Later Syriac version, p. 31.  
Anvār-i Suhaili, book i., story 15.  
Directorium, Cap. II., p. 12 of signature c.  
Buch der Beispiele, p. 39<sup>97</sup>.

9-10. U.f. purā etasmin eva . . evam-vidheṣu . . upasthiteṣu (303b) -trayeṇa.

11. tatra = teṣu matsyeṣu, see tatra 1.

12. See 2antara4.

13-14. See §1dhā+abhi. — 'In a matter (still) future, from lack of anything to judge by, where shall I go?' = since the danger is vague and uncertain, I'll keep still for the present. — See §pad+ud.

16-17. Explained in notes to p. 18, lines 9-10.

18. See §dr̥c+sam, and cf. 36<sup>13-14</sup>.

19. U.f. apa-sāritas (pass. of *caus.*) . . ut-plutya.

21. U.f. -ityādi refers to lines 7 and 8 above. Cf. note to 33<sup>7-8</sup>.

22. SELECTION XIV., continued. 'Therefore (tad), this to-day (tad adya) must be brought about, that I reach (yathā prāp-nomi) . . .': cf. passages cited under yathā6 end.

23. prāpte, 'reached = in reaching,' see 17<sup>18x</sup>. Similarly gacchatas te, 'of you, going = of you going.'

NOTES TO PAGE 39.

1. U.f. bhavadbhyām saha. See vartman.

3. kṣāṣṭham is subject of avalamb.

5. 'That is an expedient; but —.'

6. 'A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.' Note the etymology of upāya and apāya, and the contrast.

7<sup>a</sup>. Gen. absolute, 300<sup>2</sup>.

8. SELECTION XVI. The herons, the serpent, and the ichneumons. Hitopadeṣa, book iv., fable 5.

— This story corresponds to Pañcatantra, book i., fable 20. Cf. also introduction to selection viii., 31<sup>19</sup>. Somadeva gives the story very briefly at lx.235. Cf. also

Old Syriac version. Kalilag, p. 30.  
Anvār-i Suhaili, book i., story 26.  
Buch der Beispiele, p. 57<sup>34</sup>.

9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27<sup>6x</sup>), which was near the Ganges.

13-14. U.f. . . āniya, . . ārabhya (see §rabh+ā 3), . . yāvat (see yāvant 3), pañkti-krameṇa . . dhatta (668).

15. svabhāva-dveṣāt: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. Pañcatantra, p. 110<sup>2f</sup>, ed. Kosegarten, = book ii., p. 7<sup>11f</sup>, ed. Bombay; and selection xxi.

15-16. tathā etc. = 37<sup>13</sup>: cf. 33<sup>14x</sup>.

17. U.f. tāis (= nakulāis) . . ā-ruhya, . . sarve . . .