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1. SELECTION XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Taraṅga, vi.28. — It is introduced as a story which Guṇāḍhya hears on his return to Supraṭiṣṭhita — see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4 (vol.i.), transl., i.p.168.

2. 'By me, utterly without (vinā eva) capital, wealth was gained' (√sad+ā, caus.).

4. man-mātus, abl., 'from my mother:' man-, 161, 494.

5. tad-bhayāt: tad- (494) = tebhyas, i.e. goṭrajebhyas. — See garbha3.

7. 'And there was I born, (as the=) to be the means of support of that excellent-woman.'

8. See √vr̥dh, caus. — kurvatī, 714⁵.

9-10. U.f. atha abhy-arthya. — See √cakB1. — Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'

13. For gen. w. v̥dā, 297a.

15-16. agamam, 846. — so 'pi marks beg. of new clause and is little more than a ḍ ḍè with viçākḥilaḥ. — 'Thus (i.e. as follows, lines 17-20) spake (854) to a certain ...'

17-18. See 1 idam, near end. — paṇyena, appositive to etena.

19. punar: the antithesis is between a dead mouse and good hard cash.

— The Roman *dēnārius* had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., *Ind. Ant.* xv.192), given by Gen. Cunningham, *Arch. Survey of India Reports*, iii. 54-56.

20. See √sthā7. — te 'pi (sc. *dinārās*), 'even the principal.'

22. tvattas, 1098a.

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1-2. Construe: asya sampuṭe (see this) tam (= 'mouse') likhitvā, gato 'bhūvam (829) aham, so 'pi ahasat.

3-4. -yugmena, instr. of price, 281b: mūl-, appositive. — mārj- depends on kṛte; and the other genitives go w. dattas, 297a.

7-8. Construe: aham çrāntāgatāya -saṁghāya adām (829) ambhas, etc.

9-10. dve dve, see dva: 'two apiece,' 1260. — U.f. vikritavān (960) āpaṇe.

11-12. See tatas5: the second is a mere stop-gap. — See √hr+ā.

13-14. mayā, logical subject of kṛitam: tebhyas, abl.

15-16. Loc. absolute. — The rains made the roads impassable for the wood-men. — paṇ-, 486b. — çatāis, 281b.

19-20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) ...'

21-22. See √sidh+pra. — U.f. lakṣmīs iyam. — satā, 'being.'

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1. SELECTION XXIV. King Çibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88. — This story is famous, old, and widespread. It is of distinctly Buddhist origin and character — see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, *Pañcatantra*, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvati — see James Fergusson, *Tree and Serpent Worship*,² plate lxxxiii.1, and p. 225, and plate lx.left, and p. 194; also on the great Javan temple of Borō Boudour. The Amarāvati tope dates from about the beginning of our era — see J. Burgess, *Arch. Survey of Southern India* (Amarāvati, etc.), p. 12, 101.

— In the *Cariyā-piṭaka*, Pāli text, ed. Morris, p. 77, Çibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajaṇṭā — J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Çibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

— In Sanskrit works the Çibi-story is common. We find it in the Southern Pañ-