

NOTES TO PAGE 31.

2. SELECTION VII. The lion, the mouse, and the cat. Hitopadeṣa, book ii., fable 4.

3. See 11ḡī+adhi, 629, and 619.

4. buddhvā, 991, 160. — 4-5. 'Not catching the hole-hidden mouse . . .'

6. U.f. bhavet yas tu, vikramāt na . . , lit. 'Who is a . . , he is not subdued by might,' with a play on the name of the lion.

8-9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (dhr̥tas) by him (tena), . . reflecting, . . going, . . satisfying, . . bringing.' — māṁsa-ādi-āhāra, 'flesh-etc.-food.'

9 end. U.f. tad-bhayāt, 'from fear of it (i.e. the cat).'

10. vsṛ+nis, Epic present, 734. — U.f. asāu.

13. U.f. sam̐caran, 208.

14. See kadā end.

15. See 17¹¹N. — U.f. tadā (correl. of yadā) upayoga-abhāvāt tasya . . : the gen. depends (297a) on -dāne (1316); cf. 30⁸N.

18. 'A servant, making (=if he made) . . , would be or fare (syāt, 636) like D.'

19. SELECTION VIII. The crows and the serpent. Hitopadeṣa, book ii., fable 10. — It is told by Damanaka to Karaṭaka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32¹²N.), told by the crow to the crow-hen.

—Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (=selection xviii.). Damanaka then finishes his story about the crows (= selection viii.), and further enforces its moral by the story of the lion (selection ix.). The *motif* of selection viii. is analogous to that of selection xvi., cf. 39⁸N. — A few references for further comparison:

Old Syriac version. Kalilag, p. 12, 13.
Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44.
Later Syriac version, p. 23-26.
Anvār-i Suhailī, book i., story 11.
Directorium, Cap. II., p. 7 and p. 9 of signature c.

Buch der Beispiele, p. 35², 36¹⁶.
Benfey, i.167 f; ii.57. Lancereau, p. 332.

— U.f. kasmin cid tarāu . . . apatyāni.

NOTES TO PAGE 32.

1. 'By a tree-hollow-abiding-black-serpent' — see 1sthā+ava.

2. tyajyatām, 771.4.

3. U.f. tāvat āvayos (491): see kadā.

4-5. U.f. bhr̥tyas ca ut-. — ca, cf. 21²³N. — m̐rtyus is predicate. — See eva.

6. etasya = sarpasya.

7. soḍhas, 1sah, 954, 222³, 224b. — āha, 801a. — anena, 501.

9. See alam w. instr.: anayā, 501.

10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 33⁷, as a *quod erat demonstrandum*.

11. Just as before (23²¹, see N.), this line announces the tale which serves as an "example" to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeṣa, book ii., fable 11. — See 31¹⁹N.

—Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving "all things, both great and small." This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or *Stūpa of Bharhut*, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91-107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.
Old Syriac version. Kalilag, p. 14.
Arabic. Kalila. Knatchbull, p. 117. Wolff, i.46.
Later Syriac version, p. 27.
Anvār-i Suhailī, book i., story 14.
Directorium, Cap. II., p. 10 of signature c.
Buch der Beispiele, p. 37¹.
Benfey, i.179; ii.62. Lancereau, p. 333.

—The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. —The myth-