

13-14. U.f. gatim ca an-, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —√pri 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, § 15. —U.f. pra-adāt (√1 dā, 829) yatra.

16. U.f. lokān ātmaprabhān (208) ca eva: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (lokās).

17. U.f. yamas tu. —anna-rasam, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With apām patir supply prādāt and see 7<sup>10</sup> N.

19. U.f. srajas ca ut-.

20. U.f. evam pra-dāya (992) asya (501), explained 297a.

21-22. Construe, anu-bhūya vivāham asya damayantyāg ca: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

#### NOTES TO PAGE 16.

1. √1 kr, caus., 1070, 1045.

2. uṣya, √3 vas, irreg. (990<sup>2</sup>) for uṣitvā.

4. U.f. bhrājamānas aṅgumān: after

elision (bhrājamāno 'ṅgumān), the anu-swāra belongs to the o, and so — in nāgarī — has to be put over the o and to the left of the avagraha.

6. U.f. ūje (vyaj) ca api. —Yayāti was an ancient king, whose piety is celebrated even in the Rīgveda, where the gods are besought to bless the sacrificer with their presence, as in old time they did for Yayāti. His story is told MBh. i., chap. 75.

7. U.f. anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis: the second ca seems superfluous.

8. U.f. punar (178) ca . . . upavaneṣu (126).

9. √hr+vi, cf. 3<sup>1</sup> N. and 16<sup>12</sup>.

10. √jan, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12<sup>5</sup> N. —By penance the great ascetics could become as gods and thrust even Indra from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (indrasenā, see vocab.) is therefore a very complimentary name for Nala's daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. viharan ca, 208.

## SELECTIONS II.-XXI.

### FROM THE HITOPADEṢA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was Kālidāsa's 'Seasons' (ṛtu-saṁhāra), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in Nāgarī letters was the Hitopadeṣa. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,