

18. āvām, 491. — Cf. 337^sN.

19. SELECTION XIV., concluded. — See eva2 near mid.

20. uttarām dā: cf. uttara-dāyaka, 324.

21. U.f. sarvathā atra eva. — See kim3.

22. U.f. evam anuṣṭhite sati, 303b⁴.

NOTES TO PAGE 40.

1. sam-uhyate, vvaḥ, 769, 252. — āha, 801a.

2. U.f. tadā, atra eva paktvā, khād-, 'Then he shall be eaten, with a cooking (of him) right here' = we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.

4. vismrta-saṃskāras, 1299.

5. vadann eva, cf. cintayann eva, s.v. eva2.

7-8. Construe: yas na karoti iha vacas suhrdām · · ·, sas etc. — bhraṣṭas, vbhraṅ. — With line 7, cf. 251⁴.

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeṣa, book iv., fable 6.

— This story, and the one at MBh. xii.116. 1 = 4254, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add Somadeva, lxii.125, Kalilag, p. 72, Later Syriac, p. 149, Beispiele, p. 116.

9-10. U.f. tena āḡ · · · drṣṭas, 'he saw.'

11-12. khāditum (981³) anu-dhāvan: inf. hantum used similarly, 40², 41².

12. tapah-prabhāvāt: the austerities of the holy men gave them supernatural powers, cf. 161¹N.

13. biḍālas, predicate. See v1kr9. — kukkurāt, 292a: so vyāghrāt, next line. — See vbhī and 643b.

15. 'Looks upon even the tiger as a mouse.'

17-18. See vñī. — yāvat etc., see 999.

19. U.f. svarūpa-ākhyānam, 'report about my true-nature.'

20. See vyam+sam-ud. — See v1kr, desid.

20-21. U.f. "punar mūṣikas bhava" iti uktvā. — See eva.

• NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. Hitopadeṣa, book iv., fable 7. — See note to 311⁹.

— The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at lx.79. The Buddhist form appears in the Jātaka. A hypocrite is called 'one who acts like a heron,' Manu iv.196 (cf. 20^sN.).

Pāli. Jātaka, no. 38; translation, i. p. 317.

Old Syriac version. Kalilag, p. 12.

Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41.

Later Syriac version, p. 24.

Anvār-i Suhaili, book i., story 12.

Directorium, Cap. II., p. 8 of signature c.

Buch der Beispiele, p. 351⁶.

Benfey, i.174; ii.58. Lancereau, p. 344.

La Fontaine, book x., fable 3. Regnier, iii. p. 18.

Arabian Nights: Night 717 (Weil, iii.914).

4. U.f. tathā ud-vignam iva, 'so, as if terrified.' See vdr̥g, caus., and cf. sthita⁴.

5. prṣṭas, 220. — See iti 2b.

7-8. U.f. te ca atra avaḡyam eva. 'And these here very surely · · · will be killed: I heard (vākarnaya) a plan to that effect (iti).'

8-9. See itas3. — U.f. -abhāvāt asmad-maraṇam. — kṛtas, 'am made = have become.'

10-11. See iha and tāvant⁴. — 'This (heron, ayam) appears to be actually (eva) our benefactor; therefore let him be asked (vprach, 768) · · ·'

13-14. U.f. upakartrā arinā saṃdhis. 'Alliance (is proper — cf. 222²N.) with a foe who does us a service, not with a friend who injures us (apakāriṇā — cf. 39^sN.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is called foe and the other friend is of no account. — laksyam agrees with predicate.

18-19. U.f. kasmin cid deḡe, 'in a certain place.' — sthāpitās, 1051³, 1042d.

20-21. U.f. bakas api apūrva-kulīra-mānsa_arthī · · · kulīras api: the api's may