

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26³ and 56⁵ to 56¹⁰. The scheme is:

— — | — — | — — || — — | — — | ∪ — ∪ | — — | —
— — | — — | — — || — — | — — | ∪ | — — | — .

Applying this scheme, for example, to 56⁵⁻⁶, we have, with the proper resolutions:

∪ ∪ — | ∪ — ∪ | — — || — — | ∪ ∪ — | ∪ — ∪ | — — | —
∪ ∪ ∪ ∪ | — ∪ ∪ | ∪ ∪ — || ∪ ∪ — | ∪ ∪ — | ∪ | ∪ ∪ ∪ ∪ | — .

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeṣa. U.f. *samskr̥ta*-ukti, 'cultivated expression.'

17. See √1dā. —ca belongs to nītiv-.

19. gr̥h-, 956⁴. —iva, 'as if.' —Join mṛt- w. gr̥h-.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (√ah).

2. 'By reason of' the qualities denoted by the three ablatives, 291².

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17¹⁵, 20¹⁴. —√dṛ+ā.

5-6. U.f. yad nave . . . na anyathā . . . tad iha. —'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) nīti is communicated etc.,' i.e. as one decorates a dish *before* burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. i.2.67-70. —See iha.

8. U.f. tathā anyasmāt granthāt. 7-8. 'Friend-acquisition . . . is delineated (by the author) drawing (his materials) from . . .' See page 311, § 26.

9. The Rāmāyaṇa (i.36-44 = 37-45) and MBh. (iii. chap's 106-109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, *Indian Wisdom*, p. 363.

—'Town having P. as name,' 1302. In

Buddhist books it is called Pāṭali-gāma, 'Trumpet-flower Village.' Wilson thinks Pāṭali-putra is a mere corruption of Pāṭali-pura, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. Kusuma-pura, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Si-yu-ki*, ff. 83-85. The Kathā-sarit-sāgara (chap. iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pāṭali. This is perhaps an invention suggested by the corrupted form.

—The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.137f, with map.

10. Divide thus, sarva-svāmiguṇa; not sarvasvāmi-guṇa: upeta, vi+upa. —King S. need not be regarded as a historical person.

11. guṇrāva, √gru, 793a, 800b.

12-13. Construe yasya na asti (see √las2) gāstram, andha eva (see this) sas (asti): -ucchedi and darçakam are attributive adjectives to gās-, and loc- is in apposition w. gās-.

15. 'One by itself, even (api), is harmful (17¹⁵.); but how much more (kim4) all four together!'

16-17. See iti 2 and ākarnaya. —'The king, distressed (udvignamanās, 418) by the shaster-neglect (-ananuṣṭhānena) of his (ātmanas) sons, who did not study books (see 1308²) . . .'

18. See 1ka 1. 'What profit (is there) with a son born, i.e. in the birth of a son, who . . .'

—Observe the use of the ppl. where we use a verbal noun: this is common in San-