

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21 = 10557, of Uçinara, the father of Çibi (translated by P. E. Foucaux, *Le MBh., Onze épisodes*, p. 231); at iii.197.1 = 13274, of Çibi himself; and at xiii.32.3 = 2046, of Vṛṣadarbha, the son of Çibi.

—Çibi Āuçinara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā ca—introducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

2. U.f. sarva-sattva-abhaya-pradas, 'giving a feeling of safety to all creatures:' see 29¹x.

3-4. The inf. denotes purpose: cf. 987 w. 982. —'Indra himself, having taken on . . . , pursued (anv-apatat) Dharma'—see dharma3.

5. U.f. aṅkam açiçriyat: see vçri3; for aorist, 859³, 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) . . .'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharma3.

9-10. U.f. enam (274b) . . . a-tyājyas; tad ('therefore') dadāmi anyad . . . tava (297a).

11. See evam. —ātma-, see 18¹0x. —See 747.

13. See yathā5. —vkṛt+ud. —aropayat, 1042e end.

15-16. See vruh+adhi. —U.f. " . . . tu etad" divyā vāk ud-abhūt. "That indeed is equal", referring to the promise contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ- (pred. adj.) . . . dattvā (991, 955c) ca . . . anyān tāu . . . iyatus (783b²).

20. SELECTION XXV. Story of Ahalyā.

Kathā-sarit-sāgara, Tar. xvii.137. —Çaci is a pattern of wifely virtue, but Indra does not requite her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words ahalyāyāi jāra, as early as the ÇB. (iii.3.4¹⁸). He is reproached for his affair with Ahalyā, at MBh. v.12.6 = 373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii.40.16 = 2262, excerpted by Muir, *Texts*, i².466. Later books smooth over these immoralities by interpreting them allegorically—see Müller, *Ancient Skt. Lit.*, p. 529. —So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv².48.

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2. U.f. -lubdhas (vlubh) tām. —See varthaya+pra, 959 and 960.

3. Construe: matis pra-, vibhūti-andhā, dhāvati aviçaye.

4-5. U.f. sā anu-mene (794e) . . . ; tad ('that occurrence') ca prabhāvatās (1098, 291²) buddhvā (160), tatra agāt . . .

6-7. See vlkr3. —See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat or my lover"'—see majjāo. Gāutama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited' (-klptāntam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —ava-āpnuhi, 703.

13. The limit—cf. p. 333, § 51. —See ā 4 and 293c. —See 2antara 1. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇu-purāṇa, iv.4.42.

14. datta-çāpas, 1299, 1308. —yayāu, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-