

मृत्योः—abl. case. अय—but if.

भव—worldly existence, life. राज्याङ्गानि—These are usually mentioned as seven. See Kām Nīt. IV. 1; Ragh. I. 60. पौराणां श्रेणयः—These are separately mentioned as taking a prominent part in the government

प्रकृतिः—properly the original of a thing, that out of which any thing is made; e. g. पृथ्वी etc. are the प्रकृति of the animal body. स्वामी—is the governing principle, which is of primary importance. Here प्रकृति means the subjects who form the body of a kingdom, as it were, while the king is the Svāmin or the soul. समृद्धा—prosperous, opulent, powerful. धन्वन्तरिः—the physician of the gods, said to have been produced at the churning of the Milky Ocean with a cup of nectar in his hand. See Bhāg. P. VII. 8. 31-35; hence, the best of physicians.

नरेशे निमीलति—Loc. abs. उदेति—(a) prospers; (b) blooms. जर्जरीकृतः—harassed, worried, disabled by wounds, etc. कुक्कुटसेनापति—*a* Karm. Comp. संभूय—in a body स्कन्धावार—*a* army, camp. गवाकृतीन्—i. e. with nothing special to recommend them. काचित्—some one, i. e. rarely etc. उल्लिखित—Scratched, rubbed against. स्वाम्यर्थे—in their master's cause, for their lord.

यत्र तत्र—*v. l.* anywhere, wherever. अक्षयान्—those that know no decay, everlasting. क्लेशम्—क्लेशस्य भावः weakness, cowardice. Par. Smṛiti, Adh. III.

नो भवतां—may not take place; or भवतां be taken as gen. plu.—may you never have occasion to wage war with princes etc. द्विषः—i. e. your enemies. गिरिगह्वरम्—sing. for the pl.

## CHAPTER IV.

### संधि OR PEACE.

संधिः—alliance, treaty or peace; one of the six expedients to be used in foreign politics.

For the various kinds of *Samdhis* see *infra*, ślokas 111-132.

निहतसेनयोः—निहता सेना ययोः; *a* Bāh. Comp. स्थेय—*a* intercessor, *a* mediator गृध्रचक्राभ्याम्—these were the ministers of the two kings. निष्कारणवन्धुः—(said ironically) your relative without any cause.