

मगधदेश—modern South Behar. धर्मरण्यं—a forest set apart for the performance of religious ceremonies and duties. विहारः—a convent, a temple. करपत्र—a saw. सूत्रधारः—a carpenter, a wood-cutter. पंचत्वं गतः—See notes on p. 25.

पराधिकारचर्चा—discussion of the duties of another, meddling with another's business.

- P. 37. वाराणस्याम्—in Benares. अभिनववयस्कया—अभिनवं वयः यस्याः who was in her budding youth; in the prime of youth. जागरयसि—Cau. of जागृ. This root is irregular; the final vowel takes Guṇa and not Vṛiddhi. विधुरदर्शनम्—the sight of danger. बर्बर—a block-head, a fool. It is similar in sound to the English word 'barbarian.'

किंभूत्यः—कुत्सितः भूत्यः किंभूत्यः (a Karm. Comp.) a bad servant; or separating किं from भूत्य and taking the whole as a question; स किं भूत्यः—is he a servant?—ought he to be called a servant? The same may be said of किमुद्दत्त and किप्रभुः. स्वामिकायैपेक्षा—स्वामिनः कार्ये तस्य उपेक्षा ताम्. सेवयेत्—One should serve his master with full devotion; he should secure the world above by means of righteousness (*lit.* absence of deceit). Mark the changes of meaning of the root सेव्. Cau. in the sense of the primi.

अस्मन्नियोगः—our proper office. आहारार्थी—desirous of food, i. e. serving the master for no other higher purpose. सुहृदां &c—since one is enabled to oblige and assist his friends, as well as to punish his enemies.

- P. 38. पुराणैः—an inferior silver coin, in value equal to 16 paṇas (a paṇa=80 cowries). See com.

वाजिवारण &c.—i. e. all are not equal; every one has some characteristic that distinguishes him from the rest of his kind. अस्थिकम्—a small bone, a piece of a bone.

पिण्डहः—one who gives food, hence his master. गजपुंगवः—best of elephants. See note on पुरुषसिंह p. 3. धीरम् patiently. चाटुशत—hundreds of coaxing words, words of blandishment, entreaties.

अभङ्ग्यमानम्—*Lit.* unbroken by; continually attended by, ever full of.

- P. 39. श्रुतिसमये—The rites enjoined by or the teaching of the Vedas. कियता कालेन—in what time i. e. in a very short time. A question of appeal.

गुरुत्वम्—greatness, importance. विपरितताम्—its contrary i. e. insignificance. Cf. 'Man is the architect of his fortune.'