

its appropriateness here, as the lion and the bull are natural enemies and not friends.

दंपती—According to Sanskrit grammarians दम् is substituted for जाया and we have जाया च पतिश्च दंपती &c. See Gr. 196 (b). The word, however, may be regularly derived from दम् which in Vedic literature means a house, and पति the lord or master of it; i. e. the husband and wife.

P. 52. उत्तरदायकः—one who gives a pert or saucy answer, insolent.

मदोन्नतः—drunken with the pride of youth, haughty.

कुर्वन्नास्ते—The root आस् when used with the present participles of roots expresses the continuity of the action denoted by them. प्रत्यहम्—अहन्यहनीति—An Aryan.

Comp. उपहोक्तयामः—send. उपकल्पितम्—fixed upon, assigned.

नासहेतोः—of him from whom fear comes. सिंहान्तरेण—by another lion; अन्यः सिंहः सिंहान्तरम्. पथत्वं गतः—see note on p. 25.

तीर्थशिला—तीर्थ is a flight of steps forming a descent into a river, a lake &c.

P. 53. शिवास्ते &c.—lit. may your paths be auspicious; hence may your efforts be crowned with success.

आत्ययिकम्—disastrous, ruinous; or it may mean 'that would suffer no delay' i. e. which must be immediately attended to.

कार्य &c.—when the opportunity to do a thing passes away. हितः—he who has another's welfare at heart. Cf. Kām Nīt. V. 28.

क्रमः—a settled course of conduct, method of action.

शक्तित्रय—the three legal powers according to Indian writers are (1) प्रभुशक्ति or the power which the king wields by virtue of his treasure and army; (2) उत्साहशक्ति or the power imparted by his personal valour and energy; and (3) मन्त्रशक्ति or the power he has by means of judicious counsel. See com.

अत्युच्छ्रिते—very highly exalted, getting very powerful.

विष्टम्—having placed; fr. स्तम् with वि. भारस्यासहा—unable to bear the load (the difficulty of the situation).

महालस्येन—indolence or negligence produced by vanity.

निर्भियते—is penetrated, i. e. overcome by. स्वतन्त्रसुहा—

stands for स्वानन्त्यसुहा. प्राणान्तिकम्—even to the extent of reaching i. e. aiming at the king's life.