

when neither of the party is a gainer or loser. उपहार—a present; hence the particular alliance of that name.

उपन्यास—overtures of peace; here, proposing terms very advantageous to one's self; hence the name.

रामसुग्रीवयोः—while Rāma was passing his days of exile in the forest of Daṇḍaka, Rāvaṇa, kidnapped his beautiful wife when Rāma was absent. He then by the advice of Kabandha entered into an alliance with Sugrīva promising to assist him in recovering his wife from Vālī, the latter in his turn promising Rāma to assist him in recovering Sītā. What followed this alliance is too well known to the Indian student to need further mention here.

गच्छतः—conclude (a treaty). सुसंहितप्रमाणः—this seems to mean 'formed after all the principles are properly taken into consideration.'

- P. 104. पण—a wager, a condition. स्वसैन्येन—i. e. the army in revolt; or, when the army is made to participate in the gains. शिष्ट—what remains, i. e. the more valuable part of the property.

सारवतीनाम्—substantial, most valuable. उच्छन्न—so called because it leaves almost nothing to the party ceding the province.

प्रतिस्कन्धेन—being borne on the shoulders (by men belonging to the party suing for peace). स्कन्धोपानेयम्—qualifies फलम्. संबन्धकः—संबन्ध एव संबन्धकः ।

उपहारविभेदाः—those differing from उपहार.

अन्यो न विद्यते—i. e. all others are useless or of little avail. Śloka 133. See I. 71.

आधि—mental pain, anxiety. व्याधि—physical or bodily pain. धर्मापेतम्—against the principles of religion, immorally, unrighteously.

- P. 105. मृगतृष्णा—an illusive appearance of water in large plains &c. caused by the undulations of the air when heated by the noon-day sun, which deludes the deer and hence the name. Hence it means anything unreal.

संगतम्—the same as संगति 'association.'

अश्वमेध—It was generally performed by a king who was a universal conqueror. A horse was set free to wander at will all over the world for a year accompanied by a guardian. When the horse entered a country its ruler