

- राजचक्रवर्तिन्—a universal king ( राजन् + चक्रवर्तिन् ).  
 अनयोः &c.—i. e. your country and this our country.  
 उपदेशः &c.—supply भवति after प्रकोपाय.  
 कदाचन—never. चन affixed to कदा gives it an indefinite sense.  
 उपत्यका—land at the foot of a mountain. See Com.  
 क्रोड—the interior of.
- P. 63. धारासरिः &c.—it rained very heavily. सीदथ—suffer pain or misery.  
 युष्मदीय—fr. युष्मत् + ईय; yours.  
 अन्यथा—at other times ( than when an insult is given ).  
 वैयात्यम्—absence of shame or modesty.  
 हृदिनिश्चर्मणा परिच्छन्नः—covered with a tiger's skin.  
 सुमूर्धुरिव—at the point of death; the desiderative has sometimes this sense.  
 व्याघ्रबुद्ध्या—with the idea that he was a tiger; mistaking him for a tiger.
- P. 64. धूसर—having protected his body by wrapping it &c.  
 आनत &c.—stood in a corner, bending his body.  
 अभिषिप्—to censure, speak slightly of. मृदुः—weak, effeminate, without spirit.  
 कुपमङ्कः—lit. a frog in a well; hence, one who has never left his home and has therefore no experience of the world at large; a man of limited views and ideas. This word is often used as a term of reproach.  
 महदाश्रयः—महतो महतो वाश्रयः a Tat. Comp. and not a Karm. in which case महत् must be substituted for महत्.  
 आधारधेयभावेन—by virtue of the relation of the आधार and the आधेय. आधार is the support or recipient. आधेय is the thing super-imposed or received. Just as a mirror, the recipient of reflections, being small, can reflect the elephant as a small object, so a man possessing but few or no merits can very little or not at all appreciate the merits of others.  
 व्यपदेशः—a fiction, personation, assuming a false character; hence a trick &c.  
 पिपासा—Thirst; desid. n. fr. पृ to drink.

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monly called *zamin* or *jamin* in Hindoostan. The Hindoo poets have imagined that in the centre of this *dweepa* [ island or continent ] there was a tree of that species of an amazing size, whence it derived the name of *Jamboodweepa*—*Wilkins*.