

Sl. 39. Cf. Manu. VII. 198-199.

सामन्—conciliation. दानम्—gift. भेद—treachery. For more information see com. साधितुम्—to conquer, to subdue.

अनासादितविग्रहः—who has not seen what war is, who has had no occasion to fight.

फलवतीः—i. e. चिरात् in due time and not all at once.

दूरभीरुत्वम्—timidity as long as danger is at a distance; i. e. a great man, for instance, for fear of the dread consequences of a war, may try to avoid it as long as possible; but when it is inevitable he will fight like a true hero.

उत्तापः—agitation, flurry, perplexity. अतिशीतलम् &c.—The meaning is that one ought to act with a cool head in an emergency, and then one is sure to gain success. See com.

निर्दर्शनम्—an ordinance or precept. Cf. Kām. Nīt. IX. 50.

P. 71. वर्तते—turns upon, engages in combat.

कीटपक्षोद्गमः—an insect getting wings, which brings about its destruction, as in the case of a moth. With the reading

उद्यमः—‘like the exertions of the wings of an insect, which are of very little effect.’

कौर्मम्—कूर्मस्यायम्; just as a tortoise contracts its body when touched, so a wise man should bear a blow and not resent it until the proper time comes.

उपायज्ञः—one who knows how to adopt proper measures. Sl. 50, Manu. VII. 74. शैल &c.—that the enemy may not have easy access. सयन्त्रम्—with machines for raising water, harassing the enemy &c.

दुर्गसंश्राने—to mark out and fit or put in order a castle.

कर्मस्वदृष्टकर्म—who has not put his knowledge into practice.

P. 72. व्यञ्जनम्—a condiment, a seasoned article. गोमयायते—tastes like cowdung, i. e. quite insipid. What is meant is that next to corn, salt should be stored up.

नियुक्तः—set down as belonging to. अस्मिन्—an indeclinable used at the commencement of a narrative or tale, sometimes as a mere expletive, as in the present case.

स्वकीयमात्मानं—his body. स्वकीयमुत्कर्षम्—self-exaltation or elevation. आधिक्यम्—pre-eminence, supreme power.

अनभिज्ञेन—foolish one, not knowing self-interest. मर्मज्ञाः—knowing his weak points. परिचितो भवति—will be found out, his real nature will be known.

जातिस्वभावात्—by virtue of the disposition of his species.