

any water to drink which the beak is to be lowered, and which crest village mythology says it obtained as a punishment for having in a former life cruelly prevented her daughter-in-law from drinking water because of some trivial mistake. The village myth says she was a harsh and cruel mother-in-law and punished her sons' wife for every little fault. One of the punishments was not to allow her daughter-in-law to drink water when thirsty. One day while panting with thirst the daughter-in-law was ordered to give water to the house cattle in a *Kolāmbi* (a long portable wooden trough) but not to drink the water herself. She went to the cattle-shed and after giving water to the cattle she was drinking the remainder herself, when the mother-in-law, who was watching her secretly, observing her suddenly came up, and seizing the *Kolāmbi* broke it on the girl's head. The girl died on the spot and the curses of her departing spirit condemned her oppressor to a life of perpetual thirst. The cruel mother-in-law was instantly metamorphosed into a bird and the *Kolāmbi* into a crest to prevent her from drinking water. Hence it is the *Chātaka* has to remain thirsty for nine months and anxiously watch for rain-drops falling from heaven. The *Chātaka* has a shrill but not unpleasant cry which resembles the words पावसा गो ! पावसा गो ! Oh rain ! Oh rain ! In the present passage and generally in poet-mythology the idea is that the *Chātaka* will not, not that it *can* not, drink earthly water. The *Chātaka* is heard crying in the rainy season.

Ranganātha quotes : दावीयाटस्तुसारङ्गस्तोककश्चातकः समा इति त्रिकाण्डो. The additional words ता दाव तुमं कर्हि पथिदो are given only by two of our Mss. and omitted by all the others. Kāṭavema has them : ता कर्हि दाणिं पथिदोसि.

P. 30. 1. 8.—विबिक्तादृते &c. The King does not mind Vidūsbaka's remark, and asks him to go with him to the "Pleasure-Garden," to which he asks him to lead the way. मार्गमादेशयतु does not