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Art. XIII.—The Tantrākhyāna, a Collection of Indian Folklore, from a unique Sanskrit MS. discovered in Nepal

Cecil Bendall

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JOURNAL

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THE ROYAL ASIATIC SOCIETY.

ART. XIII.—*The Tantrākhyāna, a Collection of Indian Folk-lore, from a unique Sanskrit MS. discovered in Nepal.* By
Prof. CECIL BENDALL.

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I. INTRODUCTORY ESSAY.

THE first notice of the work that forms the subject of the present paper was given in Dr. Daniel Wright's "History of Nepal," where, at p. 322, the title of the book occurs in the list of Sanskrit MSS. procured for the University of Cambridge. In examining this collection in the years 1880–3, I noted the work as related to the Pañca-tantra. As, however, this MS. was (with the exception of some verses as to which I shall speak presently) entirely in Newari, and as I decided to issue at first only the catalogue of the *Buddhist* Sanskrit MSS., I have hitherto never published any further details, but only gave a passing mention of my discovery in my paper read at the Berlin Congress of Orientalists in 1881

(*Verhandlungen*, Theil II. Hälfte ii. p. 204). When, however, I visited Nepal in 1884, I obtained the small palm-leaf MS., which I now exhibit, containing the work entirely in Sanskrit. The MS.¹ is dated Nepal Samvat 604, or A.D. 1484, and was copied by one 'Jasavarman' *svārthahetunā*, by which, I suppose, is meant that his real name was Yaçovarman, and that he copied it for his own use. Perhaps this last intimation may account for the bad spelling, poor *sandhi*, and general corruptness of text that prevail throughout. There are also several perplexing *lacunæ*. For this reason I do not propose at present to publish the text in full, but, pending at all events the possible acquisition of another MS., I now offer such an account of the tales as may prove serviceable to the student of Indian, and of general, folklore, and subjoin (Pt. V. VI.) selections from the text.

Like most other Indian story-books, from the oldest known collection, the Pali Jātakas, downwards, each tale begins with a moral or text in verse. These texts are preserved in Sanskrit even in the Newari version; and this being so, I have collated for the present essay the MS. at Cambridge already cited (which I call 'A' below), as well as another ('B') in the same collection (Add. 1594 and 1613). Through the kind negotiations of my friend Professor Minaev, I have also been favoured with the loan of a third Newari MS. (which I call 'C'), belonging to the Imperial Academy of S. Petersburg, a body which I have found on a previous occasion most liberal in lending, and to which I desire to record my hearty thanks.

The general literary character of the stories is somewhat bald, mostly lacking the racy sense of humour that makes the Jātakas so delightful and exceptional in Oriental literature. Indeed many of the stories here seem to me to be mere *notes* for the *viva voce* telling of a story already more or less familiar to the speaker at least, if not also to the hearers. This theory seems confirmed by the very abrupt way in which many of the stories terminate; not by a leisurely *ato*

¹ Called S in the critical notes to § IV. below.

'*ham bravāmi*,¹ as in the *Hitopadeṣa*, followed by a repetition of part of the verse text, but a curt phrase like *evam buddhīhīnasya doṣaḥ*, 'so the fault lay with the witless wight,' where the story has been told in illustration of the advantage of *buddhi* or *voûs*. Conversely in one or two cases the *positive* moral is pointed out by a compound ending in *guṇa*. The separate stories, moreover, are styled not *ākhyāna*, but *ākhyānaka*, a diminutive form.

Having thus explained the general character of the work, I may now approach what is in fact the most important question of the present paper: namely, what is the exact position of this collection in the general chain of Indian folklore, to which the poetry and fiction of our own middle ages are so largely indebted?

I am pleased to be able to exemplify this indebtedness by a small contribution to Chaucer-literature.²

The book is, as I have already stated, closely allied to the *Pañca-tantra*. Of its 47 stories, about 25 may be regarded as founded on tales in that collection. And what is important to note is, that several of them were put into their present shape from a recension of that work differing from any of those now extant. Thus, for example, Tale 38 in the present collection, that of the mouse and the cat, corresponds to chapter 5 of the Old Syriac version, which was made about 570 A.D.,³ but does not occur in the Sanskrit *Pañca-tantra*. Another tale, No. 16, the well-known story of the elephant freed by the mice, occurs only in the 'schmuckreichere Recension,' represented by the Berlin MS. used by Kosegarten in his unfinished text of the 'editio ornatior,' and likewise in the Tamil *Pañca-tantra* accessible to European readers in the translation by the Abbé Dubois. It is, however, quite an old story, familiar to all in the *Æsopic* fable of the lion and the mouse. On the other hand, Tale 24, the bird and the ape, belongs to the latest stage of stories in the *Pañca-tantra*, as it is not included in the Arabic nor even

¹ The expression *Tenāham* in the introductory verse to Tale 21 cited below points to a very similar usage. Tale 28 ends "evam 'anyathā cintitam' iti." See the full verse below.

² See Tale 42.

³ Keith Falconer, *Bidpai*, Intr. pp. xiv, xlv.

in the Tamil. Again, Tale 22, the story of the sage who changes a dog into a beast of prey, and then changes it back when attacked himself, is far closer to the Indian tale preserved in the Mahābhārata and even the Hitopadeṣa (IV. vi.) than to the Pañca-tantra version.

So much for the general relation of our book to the Pañca-tantra-cycle of story, which to the historian of European literature at all events constitutes the most important branch of Eastern folk-lore.

There are also a few ancient stories of Indian origin, but not included in the Pañca-tantra.

An example of these is Tale 25, where even the 'text' or introductory verse was evidently the same as that of an Indian story included in the Bkah-hgyur, the Tibetan Buddhist canon, translated in the ninth century A.D. if the reference in the note to Mr. Ralston's version denotes the *fourth* great section of the canon.

In subject, the tales present quite as much variety as the contents of most Indian story-books. Some are beast-fables, others turn on the relations of the sexes, others again look like mere incidents taken from historical legends or from romances.

The style is on the whole decidedly poor. Passive Past participles in *-ta*, for example, are used in an active sense. Cf. Tale 30, note 2, Tale 32, note 1. There are, however, some curious lexical forms, which seem to show that the book is of independent origin. Examples are: $\sqrt{k\dot{u}t}$ 'strike' (Tale 31), hitherto only found in the Dhātupāṭha, and consequently ignored by Professor Whitney in his "Sanskrit Roots." In Tale 43 (the Cat and the Mouse, lost in the Indian Pañca-tantra), in the introductory ṣloka, occurs the noun *anupraveṣaka* side by side with the verb *anupraviṣ*; also the form *'vyayagat*, for which I would read *avyayayat*, a causal form which is given in the Dhātupāṭha in the sense of 'motion' (*gatau*): here clearly of the *wheeling* of the hawk. In Tale 15 (not printed) occurs the form *çakyāmi* (= *çaknomi*) parallel to the Pali *sakkāmi*.¹

¹ In Tale 10 (not printed) we find the forms *āgrahārika* for a brahman who has received an *agrahāra* or royal donative: and just below, the form *kulaputrikā*

In spite of the odd forms that occur, I am not now inclined to the idea, which at first struck me, that the book is a mere local Nepalese production. This seems clear from several points in the tales. It is hardly likely, for example, that a Kathmāṇḍu pandit would take for the hero of an anecdote a king of so distant a people as the Kalingas, who appear to have lived between South Orissa and Madras. In the very next tale, the story of the Brahman and his wooden image (see abstract), we find that sums of money are mentioned as paid in *darmmāḥ* (δραχμαί) 'dirhams.' In another tale *dinārāḥ* (denarii) are mentioned. Such coins would suggest that the stories in their present form originated not in Nepal, but rather in some part of India, such as the Panjāb, in communication with Persia and other Muhammadan countries. The word *darmma* or *dramma* is of rare occurrence in Sanskrit literature. To the passages given in the lexicons may be added the X—XIth century inscription, which I discovered in Rajputāna, and published in the account of my journey.

I conclude, then, on the whole, that the Tantrākhyāna is one of the numerous independent workings-up of the tale-material current in India from an early date. It is parallel both to the Hitopadeṣa and to the portion of the Kathā-sarit-sāgara (chapters lx. etc., Tawney's translation, vol. ii. pp. 27, sqq.), which corresponds to the Pañcatantra, though it is not necessary to assume for it so late a date (eleventh century) as the latter of these books. I may here mention a compilation probably very similar to the present collection, as to which I have been kindly and most unexpectedly favoured with some private information by Dr. H. N. van der Tuuk, an eminent Dutch Orientalist, residing in the remote island of Bali, in which discoveries so important for Sanskrit literature have been made. This is a collection of tales called the Tantri, of which Dr. van der Tuuk gave some account in our Journal for 1881 (New Series, Vol. XIII. pp. 44, 45).

(ironically?) for a low-caste woman, analogous to the sense of *kulaputra* cited from Vaijayanti by Kavindra Sarasvatī on Daṣakumāra-c^o (p. 136, l. 20, ed. Bombay, 1883). See also Pt. III., notes on Tale 42 A.

II. (a) GENERAL INDEX TO THE TALES.

Abbreviations.—Pañca-t. = Pañca-tantra. Bfy. = Benfey's Translation of the Pañca-tantra. Tales numbered as in this translation. Arabic figures refer to pages of Vol. I. (Einleitung). Hit. = Hitopadeṣa. Jāt. = Jātakas, ed. Fausböll, some few translated by Rh. D. (= Rhys Davids). Tawney = C. H. Tawney's translation of the Kathā-sarit-sāgara. Arabic figures refer to pages, Roman to volume.

<i>Tale.</i>	<i>Stories to be compared.</i> ¹
1. The tortoise and the two geese. [Text printed.]	Pañca-t. I. xiii.; Bfy. 239–40; Hit. IV. ii.; Jātaka, No. 215, ² Rh. D. (p. viii).
2. The monkey and the sleeping prince. [Text printed.]	Pañca-t. Bk. I. 'Nachtrag,' Tale xii.; Bfy. vol. i. p. 292 and vol. ii. p. 154; Jāt. No. 44, Javanese 'Tantri.'
3. Louse and flea.	Pañca-t. I. ix.; Tawney, ii. 34.
4. The bird Bhairuṇḍa with two heads.	Pañca-t. V. xiv.
5. The greedy jackal.	Pañca-t. II. iii.
6. Garland-maker and tiger.	Similar incidents in Totā-Kahāni, No. 11.
7. Crow, snake, and gold bracelet. [Text printed at p. 486 below.]	Pañca-t. I. vi.; Hit. II. viii.
8. The hare who made the lion jump into a well.	Pañca-t. I. viii.; Hit. I. ix.

¹ For several of these comparisons I am indebted to the help of friends to whom I have showed proofs of my paper, especially to Mr. Tawney, Dr. Morris, Mr. J. F. Blumhardt, Dr. Fausböll, Mr. Ward, and Mr. H. T. Francis. Professor Cowell and Professor Bühler gave me help in this and in other parts of the paper.

² Cited by Fausböll's running numbers. It is much to be regretted, as Prof. Fausböll has at present published no index, that his running numbers differ somewhat from those of the only accessible index, that of Westergaard (Codd. Havn. i. 37).

9. The Brahman, his son, and the snake-king. Pañca-t. III. v.
[Text at p. 487 below.]
10. The Brahman and his two wives of different castes.
11. Serpent, tree, and locusts. Pañca-t. III. iv.
12. Buffalo, rolling stone, and tiger. [Text printed, p. 488.] Somewhat similar to the concluding part of Pañca-t. I. Introduction (Bfy. vol. ii. p. 8); Tawney, ii. 27.
13. Ape and wedge. Pañca-t. I. i.
14. Geese and tiger-cub. [Text printed p. 499.]
15. The tortoise and ape. Pañca-t. IV. Introd.; comp. Arab. and Syr. versions.
16. Elephant freed by mice. [Text and translation, pp. 489, 497 below.] Pañca-t. II. 'Nachtrag' i.; Bfy. ii. 208.
17. Brahman, cattle-stealer, and Piçāca. Somewhat enlarged from Pañca-t. III. ix.
18. Brahman and golden peacock. Jāt. I. No. 136; somewhat similar to Pañca-t. III. xiii.; but see abstract below.
19. Serpent and two frogs. Cf. Pañca-t. III. xv.
20. Jackal imprisoned in carcase and freed by Nārada. Jāt. No. 148.
21. Merchant's wife and thief (fragment). Cf. Tōtā-Kahāni, No. 10?
- 21A. Nun and laywoman (fragment).
22. A Rishi metamorphoses his son's dog. Hit. IV. vi.
23. Fragment of another metamorphosis-tale.
24. Pippalī-bird and monkey. Pañca-t. I. xviii.; Hit. II. iii.
25. Monkeys jump into a well after the moon. See Ralston's Tibetan Tales, No. 45.

26. Karuṇṭhaka is made to leap into a chasm. [Text below, p. 491, translation in § IV., p. 481.] Roman tale of Mettus Curtius; Southern Pañca-t., Bk. I. See Bfy. I., pp. 108, 109.
27. The Brahman, his image of Gaṇeṣa and the merchant.
28. Rūpavatī, her *guru* Prabhākara and Prince Kandarpalālita. Tale in Kathā-sarit-sāgara, Tawney, vol. i. p. 103; Kathā-rṇava, Tale 2; Bhāraṭaka-kathā, Tale 3 (see Aufrecht, Cat. Bodl.).
29. Merchant finds his wife's skull.
30. Nupta quaedam, a marito potodeserta, prima nocte simio se praebet. [Text printed, p. 491.]
31. Prince and two parrots.
32. The hunter and his two sons. [Text printed, p. 492.]
33. Brahman, crab, snake, and crows. [Text and translation below, pp. 493, 498.] Pañca-t. V. xv.; Bfy. I. 538; Suvanna-kakkata-jātaka, Vol. III. No. 389.
34. A king detects his barber's murderous designs by the use of a magic verse. Cf. Jātakas, Nos. 338, 373.
35. Hare, partridge, and lion. Allied to Tale 47 *infra*.
36. The singing ass. Pañca-t. V. vii; Bfy. I. 494.
37. Crane, fish, and crab. [Translation below, p. 499.] Pañca-t. I. vii.; Jātaka, No. 38 (Transl. Rh. D.).
38. The old cat and the mice. Somewhat similar to part of Hit. I. iv.
39. The jackal mistaking fruit for meat.
40. The Brahman and his goat. [Text printed.] Pañca-t. III. iii.

41. Thewheelwright, his wife, and her lover. Pañca-t. III. xi.; Hit. III. xxiv., with variations.
- 41A. Fowler, birds, and mouse. Pañca-t. II., 'Frame'-story, and Hit. I. (Introductory Tale); Jāt. 33.
42. Husband, wife, lover, and mango-tree. [Text and translation, see pp. 494, 500.] 'Forty Viziers' (tr. Gibb, p. 303); Chaucer, *Marchaundes Tale*.
- [43.¹] The mouse pursued by owls, and the cat. [Text printed.] Pañca-t., Arab. and Syriac versions; see Bfy. I. 543 sqq.; Keith-Falconer, *Bidpai*, p. 172 sqq.
- [44.] Lion, jackal, and deer. [Text partly printed.]
- [45.] Owls and crows. } Pañca-t. III. (Introductory Tale).
- [46.] Birds choosing a king. }
- [47.] The hare, the partridge, and the cat 'Dadhikarṇa.' Pañca-t. III. ii. (Hare, sparrow, and cat).
- [Verses, see p. 478 below.]

II. (b) INDEX TO THE PAÑCA-TANTRA TALES
of which parallels appear in this collection.

<i>Pañca-t.</i>		<i>Tantrākhyāna.</i>
Book I. Introduction	=	Tale 12.
Tale 1	=	13.
6	=	7.
7	=	37.
8	=	8.
9	=	3.
13	=	1.
18	=	24.
Appendix [i.e. tales only extant in 'recen- sio ornatior,' or in ver- sions]	=	{ 2. 26.

¹ This and the rest of the tales are not numbered in the Sanskrit MS. (S).

Book II. Introduction	=	41A.
3	=	5.
Appendix	=	16.
Book III. Introduction	=	{ 45.
		{ 46.
Tale 2	=	47.
3	=	40.
4	=	11.
5	=	9.
9	=	17.
11	=	41.
13	=	18.
Book IV. Introduction	=	15.
Book V. Tale 7	=	36.
14	=	4.
15	=	33.

III. NOTES ON THE TALES FOUND IN THE PAÑCA-TANTRA.

Tale 1 (Pañca-tantra I. xiii.) is a well-known story found in the Hitopadeṣa (IV. ii) and the Kathā-sarit-sāgara. The Jātaka-version of the tale (Fausböll, No. 215) has been translated with some excellent notes by Prof. Rhys Davids at p. viii of the Introduction to his still unfinished translation of the Jātakas. I give the text of the story in full below.

Tale 2 corresponds to a tale in Pañca-t. Book I., but given in some MSS. only. The Pañca-tantra text is to be found in Weber, Indische Studien, Bd. III. p. 370. See also Jātaka No. 44 and Bfy. I. 292, II. 154.

From the text, which I print in full below, it will be seen that the story follows most nearly the Pañca-tantra tale, where, as here, an ape guards the sleeper, and not, as in the Jātaka, the hunter's son. But I think it will be felt that, for once, the form of the tale in this collection gives a better story, as it is far more natural and probable that the monkey should aim a stone at the fly, than that, as in all the other tales, he should use a sword for the purpose.

Tale 3. Çloka :

Ajñātakulaçilānām na deyaḥ syād apāçrayaḥ |

Diṇḍikasya hi dosheṇa hatā Mandavisarpiṇī ||

With the first line of this compare Hitop. çl. 42 (ed. Peterson, cf. eundem, Introd. p. xii). The tale follows the Pañca-tantra fairly closely.

Tale 4. This is a mere *précis* of the Pañca-t. tale. The form Bhairuṇḍa confirms Benfey's conjecture in his 'Anmerkungen' (vol. ii. p. 525).

Tale 5 calls for no remark.

Tale 7. The text, as given below, shows that this tale is far more 'ornate' than the *editio ornatior* of the Pañca-t. Kosegarten, Pars. II., Partic. i. p. 39, or the Hitop. II. viii.

Tale 8. Benfey in his 'Nachträge' assigns a Buddhist origin to this tale on the authority of Mr. Hodgson (see Hodgson's Essays, p. 83, § 5, new ed.). I have not however been able to verify the story from the work (the Bhadrakalpāvadāna) cited.

Tale 9. It will be seen from the text that the form of the tale is here more characteristically Indian than even that of the Pañca-tantra on which Benfey dwells at such length (vol. i. p. 359), for snake-worship assumes a far more pronounced form. Instead of a mere snake *conjectured* to be a *genius loci*, we find a regular *nāgarāja* assuming the form of an ordinary serpent, but still, with the 'wisdom of the serpent' so prominent in Indian serpent-mythology, delighting in the hearing of sacred lore, and not merely propitiated by food as in the Pañca-tantra.

In Tale 11 the introduction of a tree forms a new feature, and as in the tales just compared snake-worship appears in a more developed form, so here we find traces of the kindred tree-cult in the circumstance that the snake is made to attack the ants in defence of the tree in which he lived, on being appealed to by the tree. This gives some slight point to a tale which in the Pañca-tantra is rather flat and spiritless.

Tale 13 calls for no remark, but in the second line of its introductory çloka we find traces of both the readings noticed by Peterson in his notes (p. 49) to Hitop. II. çloka

26 in the readings *tatraiva nidhanam yāti* of my Sanskrit MS. corresponding to Peterson's MS. C., while two Newari MS. read *sa tathā nihate svate* and *'nirute sete*, respectively, corruptions pointing to the reading *sa tathā nihataḥ ṣete* of Peterson's MS. "N" (=my own Nepalese MS. of the Hitopadeṣa lent to him).

Tale 15. Our collection follows the older recension of the Pañca-tantra, as preserved in the Arabic and Syriac versions, in representing the ape's friend as a tortoise, not a *makara*.

Tale 16. I print the text, as well as a translation, because the Pañca-tantra text (Weber, Ind. Studien, vol. iii.) is not very accessible, as it does not appear in the ordinary editions; and I also give a translation on account of the importance of the story in comparative folk-lore, as pointed out by Benfey (vol. i. pp. 324 sqq.). The rather humorous council of mice is peculiar to, and somewhat characteristic of, the present work. Compare the council of fish in Tale 37.

Tale 17. This is an 'editio ornatior' of the corresponding Pañca-t. tale. The Brahman's wife, who counsels her husband to part with his last pair of oxen, and the king who finally idemnifies him for his losses, are new and rather unnecessary personages.

Tale 24. The tale follows the Pañca-t. closely, but with a slight difference in the end of the story; as here, the ape kills the bird, not merely destroying her nest.

Tale 33. It will be seen from the text and translation that this is a less ornate story than the corresponding episode in the Pañca-tantra. At the same time a comparison with the Jātaka cited will show that our tale is more truly Buddhistic in tone than that professedly Buddhist story. This I say not only because the real moral of the tale is kindness to animals, but because the crab in his turn is not murderously inclined, but lets the crow and snake both 'go to their own place.' The introductory verse is somewhat corrupt, as may be seen from the various readings in the text. It appears to refer to a lost commencement of the story, similar to that in the Pañca-t., where the Brahman is charged by his mother not to journey alone.

Tale 36, the well-known story of the singing ass, agrees with the Pañca-tantra closely. The introductory verse, which is somewhat corrupt, is from the same source :

Sādhu mātula gītena varyāmāṇo 'pi nityaçaḥ |

Apūrvō 'yam anirbandhaḥ prāptagītasya yat phalam ||

Tale 37. The translation of the tale may be compared with the Jātaka. In style our story is little, if at all, inferior to the older Pali version. The discussion of the fishes is peculiar, and may be compared to that of the mice in Tale 16, of the monkeys in Tale 25. Davids' translation of this Jātaka has been reprinted in the introduction to Mr. J. Jacobs's new edition of Doni's "Moral Philosophy."

Tale 40. This tale forms another example of the curt style of the present collection, suggesting, as above conjectured, notes for recitation. The text is printed as a sample of this style.

Tale 41. This tale differs from the versions of the Pañca-t. and Hitop., in that the husband's pacification is effected by a speech not of the wife (there is no "raffinirte Ausspinnung," as Benfey calls it, about avoiding the curse of a goddess), but of the lover. "What would you do," says the wife, "if my husband came now?" To which the lover answers: "*Sādhu pūjayāmi.*" This is probably the remains of a longer and more conciliatory speech.

Tale 42A. This story, familiar through the Hitopadeça to every *tiro* in Sanskrit, calls for little remark.

The introductory çloka reads :

ekakāryārthinau bhūtvā yātāv etau yugadrutam |

yadā viditasamprāptaḥ sa tadā vaçam eshyati ||

In line 1 the unfamiliar form *yugadrutam* seems equivalent to *yugapad*. With line 2 compare the phrase of the corresponding Jātaka-verse (Fausböll, vol. i. p. 209) *tadā ehinti me vasan*. The story is omitted in MS. C. (S. Petersburg vernacular MS.) and wrongly numbered in my Sanskrit MS. (S), so that I have called it 41A, to preserve the general numbering of that MS.

Tale 43. I print the text of this tale because I take it that we have here a fairly good reproduction of the original

Indian tale, not so terribly 'ausgesponnen' (as Benfey puts it) as is the *Mahābhārata* form of the tale, and likewise devoid of the sermonizing excrescences (clearly the work of a misguided Christian) that spoil the Syriac form of the tale (Keith-Falconer, *Bidpai*, pp. 172-177). The present collection seems again somewhat fragmentary here, as the next story, 44, is supposed to be told by the mouse, but yet, at its conclusion, the thread of the story is not resumed. In the Syriac the mouse does not tell a regular tale, but only enforces his desire to dissolve his temporary alliance with the cat by two similes (*op. cit.* p. 177).

Tales 45, 46, 47 (if indeed 46 can be reckoned a separate tale), follow the *Pañca-tantra*, except that the dull disquisitions of the five crows which made the tale, even in the opinion of the enthusiastic Keith-Falconer, 'long and not very interesting,' are mercifully omitted. In Tale 47 the Berlin MS. of the *Pañca-t.* agrees with our story in substituting a partridge (*tittiraka*) for a sparrow (*caṭaka*).

The work concludes with a series of verses, mostly very corrupt.

The first two couplets may be quoted here, as they refer to tales included in the *Pañca-tantra*.

Çatrūṇām krandamānānām çṛiṇuyān naiva yo vacaḥ |
Sa parājayam āpnoti samudrash tiṭṭibhād iva ||

(For the sandpiper tale see *Pañca-t.* I. xii.)

Çatror balavataḥ cāgre bhītenāpi vipaṣcitā |
nādena bhadram āpnoti Sañjīvaka-vṛiṣho yathā ||

See *Pañca-t.* Bk. I. Introductory Tale.

IV. ABSTRACT OF THE STORIES NOT FOUND IN THE PAÑCA-TANTRA.

Tale 6, f. 4a-b. *Garland-maker, tiger, jackal and crow.*

[Introductory śloka:]

Kākā yasya kumitrāṇi Sphuṭakarnaṣṭha jambukaḥ |
tenāhaṃ vṛikṣham ārūḍhaḥ, parivāro na çobhate |¹

¹ Cf. *Raghu-v.* VI. 10, *yānam parivāra-çobhi*.

A garland-maker (mālākāra), searching for flowers, falls in with a tiger, and in fright gets up a tree, and accidentally lets fall his garland on to the neck of the tiger, who had fallen asleep. The tiger is pleased, and invites the man to descend, promising safety. . . . [apparent lacuna]. A crow and a jackal, here abruptly introduced, persuade the tiger to kill the man; but on the tiger's again inviting him to approach, the man once more retires to the tree, observing from a safe distance what manner of associates the tiger has.

[*Moral*.—"A man is known by his friends."]

Similar incidents occur in Totā-Kahāni, Tale XI.

10. *The Brahman and his two wives.*

[*Introductory śloka* :]

Saṅgrahaḥ khalu kartavyaḥ kāle caiva pratisṭhitaḥ |
ghaṭasarpa-prayogeṇa brāhmaṇo 'pi vaçikṛitaḥ ||

A Brahman has two wives, one a Brahmanī, the other a low-caste woman. The latter, being the favourite, has the household property entrusted to her. The Brahmanī takes counsel with a Bhikṣuṇī, who advises her to make a collection of miscellaneous effects [as if rival household stuff]. Among these is an old pot, into which a serpent had got. The wives compare and review one another's stock; and the low-caste woman is bitten by the serpent and dies.

12. [fol. 9a-b.] *Buffalo, rolling-stone, and tiger.*

Pracchannaṃ kila bhoktavyaṃ dāridreṇa viçeshataḥ |
paçya cāhāradoshēṇa vyāghreṇa gavayo hataḥ ||

A buffalo, grazing, dislodges a rock on a mountain-side. This runs down with a reverberation and frightens even a tiger, who thinks it must be the roar of some mighty beast, but discovering only the grass-eating buffalo, devours him.

14. [fol. 10b.] *Geese and tiger-cub.*

Aparīkṣhita-çilānāṃ yaḥ karoti parigrahaṃ |
tatraiva nidhanaṃ yāti cakrāṅkā vyāghrato yathā ||

Some geese save the life of a tiger-cub, who is being swept away in a flood, and are eventually devoured by him.

18. *Brahman and golden peacock changed to a crow.*

Mā tvara, sarvakāryeshu tvaramāṇo vinaṣṭi |
tvaramāṇena mūrkhheṇa mayūro vāyasī kṛitaḥ ||

A man sees a wooden image of Kumāra (Skanda?) in the forest, does *pūjā* to it, and is rewarded by the miraculous appearance of a golden peacock, which each day gives him a golden feather. At last he fells it with a club, whereon it changes to a crow.

See Jāt. I. No. 136, p. 474 (Suvannahaṃsa Jāt.), translated by Dr. R. Morris in the Folklore Society's Journal.

Compare the story of the goose with the golden eggs and Pañca-t. III. xiii. See also Tale 27 below.

As to the golden feather, compare Tawney, Kss. II. 8 note.

19. *Serpent and two frogs.*

Yāvad garjati maṇḍūko jalam ācṛitya tishṭhati |
tāvad ācīr-visho ghorāḥ kṛishṇasarpo na dṛiṣṭyate ||

The point is not clear. The story may be a fragment of a version of Pañca-t. III. xv.

20. *Jackal and Nārada.*

Yasya buddhiḥ, sukhaṁ tasya; nirbuddhes tu kutaḥ
sukhaṁ ? |

kuñjarakukshimadhyastho nishkrānto jambuko dhiyā ||

A jackal, trying in vain to bite through the hide of a dead elephant, at last enters the carcase from behind. The muscles however contract and he is imprisoned. The *rishi* Nārada happens to be passing; and the jackal, calling to him (in human voice, of course), persuades him that he is a reverend personage. On this Nārada gains rain from the gods, and the body opens. Whereon the gods deride the sage for his undignified protégé.

See Jātakas I. p. 501 (Sigāla Jātaka), translated by Dr. Morris, in Folklore Society's Journal, vol. iv. p. 168. The *rishi* and *devas* may be a later addition, though they form a decided gain to the humour of the story.

21. *Merchant's wife and the thief.*

Açāçvatena mitreṇa mitram tyajati.çāçvatam |
tenāhaṃ "bhayabhītena mayā tyaktāsi sundari." ||

[Fragmentary tale.]

A thief robs a merchant's house, binds him, and violates his wife. Carrying her off, he deserts her asleep. [Lacuna.] On awaking she finds a nun, and consults her. . . .

23. Neither this tale nor even its first introductory çloka can be made out satisfactorily. It is apparently a fragment of another metamorphosis tale.

25. *Some monkeys jump into a well after the reflected moon.*

(A 'neben-form' of tale 8.)

Mūrkhamaṇḍalamadhyastho mūrkho bhavatu nāyakaḥ
tatraiva nidhanam yāti candradrasṭeva vānaraḥ |

This is a rather drily told version of a tale of Indian origin, also existing in the Tibetan Bkah-gyur (iv. 249), whence it appears in Schiefner and Ralston's Tibetan Tales (No. xlv.). See also Weber's notes there cited.

26. *An Indian Curtius.*

Fable translated *in extenso*. Introductory verse corrupt.

"A king of the Kalingas named Kurunṭhaka went a hunting. He was on horse-back. Near a certain village a steep chasm had been formed. There, while it was being filled up by them, the king arrived and spoke some words to them. The subjects replied: 'This steep rift is not to be filled by any means.' 'It is to be filled,' said the king, 'by the offering of some notable man.' Then said his subjects, 'He only is the truly notable man,' and acting on their words then and there cast him into the chasm and flung him down."

Moral.—Do not always give good advice gratis.

Compare the Southern Pañca-t., and other parallels, in Benfey, I. pp. 108, 109.

27. *The Brahman, the image of Gaṇeṣa, and the merchant.*

Piṇḍaṃ naiva grīhṇīyāt karma cājñātaṃ ātmanā |
vināyaka-prasaṅgena vānijo nishphalo 'bhavat |

The first part of this tale corresponds to Babrius, Fab. cxix., where the wooden image of a god, Hermes in the one case, Vināyaka or Gaṇeṣa in the other, is assaulted by his former worshipper, and bribes him off by a present of gold. The Sanskrit tale has, however, the curious and somewhat inconsequent conclusion that a neighbouring merchant, trying to imitate the Brahman, is caught by the image and is made to pay a fine to him. This '*Karma ajñātaṃ ātmanā*' is moreover a necessary part of the tale from the point of view of the Indian fabulist.

28. *Prabhākara, Rūpavatī, and Kandarपालिता.*

Anyathā cintitaṃ kāryaṃ daivena kṛitaṃ anyathā |
sā ca kanyā na samprāptā punar ātma viḍambitaḥ ||

A Brahman *guru* is enamoured of his pupil's daughter Rūpavatī. To gain his end he persuades the king (her father?) that, like 'La Mascotte,' if once married, she will bring ill luck on the kingdom. She is put into a box and thrown into the Ganges. Prabhākara and his pupils wait for the box; but it is intercepted by a prince Kandarपालिता, hunting at the time, who opens the box and weds the maiden in the summary fashion common in Indian romances. He puts into the box a bear that he had caught in the chase. Prabhākara's pupil brings the box to his house, where the old man was awaiting his prey in a room alone. The bear springs out, and the *guru* has to call for assistance, which at last comes, and the bear makes off through the window.

This story occurs in the Kathā-sarit-sāgara (Tawney, I. 103); also in the Kathārṇava (Tale 2) and the Bhārata-kadvātrimṣikā (3), as described by Aufrecht, *Cat. Bodl.* pp. 153 sqq.

29. *A merchant finds his wife's skull on a desert shore.*

Jātimātro daridrasya daṣavarshaṃ ca bandhanaṃ |
samudramadhye maraṇaṃ, punaḥ kim kim bhaviṣhyati? ||

This a mere fragment of a few lines. Dr. Sergius d'Oldenburg has called my attention to the South Indian Tale published by Paṇḍit Nāṭeśa, in Ind. Antiquary for Sept. 1884, where the verse is nearly the same.

30. Çucitā dhīratā lajjā maitrī vā kulalakṣhaṇam |
dharmaçīlam ca cāritram yoshitām naiva vidyate ||

Nupta, a marito ebrio deserta in silvis, simio se praebet. Vir autem re non comperta sed eam invitam captam esse ratus, belluam sagitta transfigit, [ambosque (ut videtur) occidit]. Tum mulierem voce compellat; illa autem nihil respondet, simium autem etiamnum amplexa de rupe cadit.

The text is printed, as the story appears to be new, and the style is more polished than is the case with most of these tales.

31. *Prince and two parrots.*

Mātā caikā pitā caika āvayor api pakṣiṇoḥ |
aḥam nīto munivaraiḥ sa ca nīto gavāçanaiḥ ||

Two parrots, bred of same parent-birds, are adopted, one by low-caste people, the other by sages in a hermitage. A prince visiting the dwellings successively, contrasts the language used to him by each.

32. *Hunter and his two sons.*

Lubdhako madhulobhena dvau ca putrau vilambitau |
sarvanāçe samutpanna, ardham tyajati paṇḍitaḥ ||¹

A hunter, accompanied by his two sons, sees some honey in a tree overhanging a precipice. He sends one of them up to get the honey, the second follows; but the branch will not bear both, and cracks loudly. Hearing this, the father shoots one dead, and thus saves the other.

34. *Brahman, king, and barber.*

Ghasasi² ghasasi kshuram, sambhramasi nirīkshase |
jñāto 'si mayā, dhūrta! mām tu chalitum icchasi ||

This is a fragment of a tale, which appears to tell of a

¹ Cf. Pañca-t. V. xlii.

² Mistaken or Prakritized for *gharshasi*.

Brahman, who had taught a king certain valuable verses, the use of one of which enabled him to disarm the attempt of his barber, who had been commissioned by the ministers to assassinate him.

Other forms of this tale occur both in the Jātaka-book (III. Nos. 338, 373) and, as I am informed by several friends, in Western literature.

38. *The old cat and the mice.*

Yasya dharmadhvajo nityam çakradhvaja ivocchritaḥ |
pracchannāni ca pāpāni, vaidālam nāma tadvrataṃ ||

A cat ensnares mice by professions of old age and harmlessness. The cat quotes various scriptures, like the vulture in Hitop. I. iv. The tale is told in illustration of the proverbial expression *vaidāla-vrata* (cf. Manu, iv. 195).

39. *A jackal mistakes dry çālmali fruit for meat.*

Çālmali pushpitaṃ dṛiṣṭvā çrigālo māmsaçaṅkayā |
upāsya suciram kālam nirāço 'nyatra gacchati ||

42. *The adultress who gains her lover in presence of her husband by ascending a mango-tree.*

Pratyakṣam vañcitavatī bhartāram kācid aṅganā |
ālīngya ca, tayā jāro bhartā ca paritoshitaḥ ||

See below, pp. 494, 500, for text, translation and notes on this tale.

44. [fol. 32.] *Lion, jackal, and deer.*

Kṛtvā balavatāṃ sandhim atmānam yo na rakshati |
sarvaṃ¹ nidhanam āpnoti simhāddharanikā yathā ||

Moral.—‘Do not make an alliance with the powerful without ensuring your personal safety.’

A herd of deer employ a jackal to make a compact between themselves and a lion. The jackal, who gets the remains of the lion's dinners, plays them false, and they are all slain. The excuse of the jackal as to the fate of the first deer who was eaten, was that he had visited the king at an unfitting season (*anavasare*).

¹ Sarve MS.

V. EXTRACTS FROM THE SANSKRIT TEXT.

In the introductory verses of the tales only the chief var. lectt. of the three vernacular MSS. are given, mere barbarisms, which occur throughout, not being noted.

S = Sanskrit MS.

A = Camb. Univ. Libr. Add. 1594.

B = *Ibid.* Add. 1613.

C = Imperial Acad. S. Petersburg, 130c.

श्री नमो वागीश्वराय ॥

तन्त्राख्यानकथां चैव बुद्धिपद्मप्रबोधिनीं ।

आदित्यदोधितिमेवं तान्निधास्यामि यत्नतः ॥

रचितव्यं सदा वाक्यं वाक्यं भवति नाश्रनं ।

हंसाभ्यान्नीयमानस्य कूर्मस्य पतनं यथा ॥

अत्राख्यानकं ।

कस्मिंश्चिद्वनप्रदेशे ग्रामस्य नातिदूरे फुल्लोत्पलं नाम सरः ॥ तत्र कूर्मः प्रत्यवसत् । तत्र कदाचिद् ब्रह्मलोकात्, हंसयूथाः समागताः ते हंसाः कूञन्तः सरसि निवसन्ति । ताग्दृष्ट्वा कूर्मः प्रावदत् । कुत आगता यूयमिति । तेऽपि तमाहुः । ब्रह्मलोकादिति । सोऽवदत् । पुनः कीदृग्ब्रह्मलोकः इति । त ऊचुः । तत्र गुणा वर्षयितुं न शक्यंते । स्नाभिर्वासुकिनापि¹ । तेष्वेवं वदत्सु कौतुकाविष्टहृदयो ब्रह्मलोक-गमनौत्सुकः स कूर्मः हंसान् प्रार्थितवान् । ब्रह्मलोके मां नयतेति । ते परस्परमालोच्य तमूचुः । यदि वाक्यं रचसि² नेष्यामो वयमिति । तथा च धारय दन्तैर्दण्डमिति । ततो दशनैर्दण्डं संदक्ष्य तदुभयपार्श्वे चोटिभ्यां गृहीत्वा ते खमुत्पतन्ति³ । तं नीयमानं गाञ्चारयन्तो ग्राम्याः पाला अपश्यन् । दृष्ट्वा चावदन् । अहो दृश्यतां दृश्यतां कूर्मः स्वर्गं

¹ Probably an allusion to the snake-king's two thousand tongues (Harivaṃṣa, 6326).

² So, too, in the Jātaka (No. 215, Fausböll): Sace tvam mukham rakkhitum sakhiṣṣasi.

³ patanta, MS.

हंसिर्नीयत इति । ततो विस्मयदर्पाभिभूतः¹ कूर्मः स्वकृतपुण्यकर्मवि-
पाकेन गच्छामीत्यवदत् पतितश्च ॥

तस्माद्वाक्यं रचितव्यमिति ॥ १ ॥

Tale 2.

वरं पण्डितश्चूणां मूर्खमित्रं न कारयेत् ।

पश्य² वानरमूर्खेण राजपुत्रो निपातितः ॥

अत्राख्यानकं ॥

कस्मिंश्चिदधिष्ठाने राजपुत्रस्य वानरो जीववल्गवः । भोजनादि च
दत्तं । तेन सहैकस्मिन्दिवसे³ मृगयामगमत्⁴ । दूरमन्त्रेण हतश्च वि-
श्रान्तश्च शिलातले निद्रामगमत्⁴ । तत्पार्श्वे वानरः स्थितः । ततो
निद्रितस्य मुखे मक्षिकाः पतिताः । वानरेण निवारिताश्च । अपि पुनः
पुनर्निपातितो वानरः क्रुधा महतीं शिलामादाय तस्य मुखे प्राचिपत् ।
तेन प्रहारेण राजपुत्रो मृत इति ॥ मूर्खमित्रस्य दोष इति ॥ २ ॥

Tale 7.

उपायेन तु यच्छक्यं न तच्छक्यं बलैरपि ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

अत्राख्यानकं ॥

कस्मिंश्चित्तीर्थायतननदीसमीपे महती शाखाली । वृक्षे काको
वसत् । एकस्मिन् पर्वदिवसे राजदुहिता स्नातुमागता । अन्तःपुरा-
मात्यैर्वाक्यवृत्तिभिश्चानुगता । ततो नदीकूले वस्त्राभरणादिकं स्था-
पयित्वा जलक्रोडां कर्तुमारब्धा । तस्याकांक्षा मनस्येतद्भूत⁵ । कालो
यमुपस्थितो वैरनिर्यातनस्य, तथा हि दुरात्मा कृष्णसर्पः प्रतिवर्ष-

¹ °pāvibhūtaḥ, MS.

² yasya, MS. For paçya, cf. śloka to Tale 16 infra. It also occurs in Tale 11 (not printed).

³ saha Kasmin, MS.

⁴ mṛgayāgamat . . . nidrāgamat, MS.

⁵ Dr. Bühler suggests: tasyām dhvāṅksha-man°. 'With respect to her the crow thought.' Perhaps we should read °ākāṅkshamānasya manasy°.

मागत्य अजातपचान् नैकान् मत्पुत्रान् प्रखादति । इदानीञ्च प्रसव-
कालः संप्राप्तः । पुनरपि भक्षयिष्यति । ततः सन्ता[न]क्षेदः । क्षिप्ते च
सन्ताने सुगतिर्नास्ति । नैव स्वर्गः ।† तथा च शक्रं च मया नैवेधलोभेन
तपोधिकरणमण्डपे†¹ भारताख्यायने² ॥

न अपुत्रस्य गतिर्नास्ति स्वर्गो नैव चेति तस्माद्वैरनिर्यातनेन संतानं
रक्षयिष्यामि । सोऽयं कृष्णसर्पः सामादिचातुर्थ्येन³ साध्यो, दण्डन्तु
साधयेयं⁴ । दण्डं तु स्वयं पा[त]यितुं न शक्नोमि । तस्मादुपायदण्डः
कर्तव्यः । दैवबलं चोपस्थितं । तस्याः कनकसूत्रं गृहीत्वा कृष्णसर्पस्य
वासवृक्षे प्रालम्बयिष्यामि । ततो राजपुरुषास्तं गृहीतुमुद्यता भवि-
ष्यन्ति । उद्यमे च कृते विकृतफणाटोपश्चलज्जिह्व उत्तानीकृताङ्गाङ्गो
राजपुरुषान् दर्शयितुकामः कृष्णसर्पः प्रादुर्भविष्यति । दृष्ट्वा च ते मार-
यिष्यन्ति । इति विचिन्त्य तथा कृत्वा हत इति ॥ उपायबलमिति ॥ ७ ॥

Tale 9.

मृतम्यस्य स्वपुत्रस्य⁵ पुच्छम्यस्यामि चात्मनः ।

भिन्नचेष्टा कुतः प्रीतिर्न स्नेहोऽपि कदाचन ॥

अत्राख्यानकं ।

कस्मिंश्चिदधिष्ठाने गांधर्वजातिरागविद्विष्टोऽस्याद्वाह्वणः । किन्तु
सौभाग्यरहितो लोकैर्विद्विष्टोऽरुणं गत्वा नागस्थाने पुस्तकं पठितवान्
याम्यरागविशेषैः । तेन च पुस्तकपाठेन तुष्टो नागराजा सर्पो भूत्वा
कुण्डलाकारं कृत्वायं स्थित्वा श्रुतवान् । समाप्तौ दीनारमेकं च
ददाति । एवं प्रतिदिनं दीनारेण ब्राह्मणः समृद्धिमुपगतः । एकस्मि-
न्दिवसेऽयतया पुत्रः प्रेषितः । एवं करोति⁶ । पुत्रेण च तथा कृतं ।

¹ Something appears to be wanting here.

² I have not verified this citation from the Mbh. (?).

³ caturthena sādhyena. Compare Manu, viii. 106-109.

⁴ Sādhyeyam (?), MS.

⁵ paçyasi putrasya, S. Dr. Bühler proposes: Mṛitam paçyasi putram tvam.

⁶ Dr. Bühler has suggested to me that karoti may be a Prakritic corruption for kurv iti or karotv iti.

बह्वि दिवसानि गतः । चिन्तितं च तेन । दिवसप्रतिगन्तुकेनोपार्जते¹ ।
 एकेन क्षणेन सर्वं गृहीष्यामि । चिन्तयित्वा गतः । पुस्तकमपठत् । नाग-
 राजोऽप्यागतः, दीनारं च दत्त्वा गच्छतो² महता शस्त्रेण सीवाया-
 मिति मत्वा पुच्छं चिच्छेद । तेन पुच्छप्रहारेण वेदनात्तेन जानुनि दृष्टो
 मृतः । दृष्ट्वा च कश्चिच्छ्लोकं पठितवान् ।

यः कृष्णसर्पस्य पुच्छं क्षिन्ति क्षित्त्वा च पुच्छं शिरश्क्षिन्ति ।
 स पुच्छदाहेण³ विचार्यमाणश्चेत्तारमाहन्ति स दुष्टसर्प इति । ततो
 -तिवेलार्था गतायां ब्राह्मणोऽप्यागतः । पुत्रमस्य मृतं जानुनि सर्पदष्ट-
 प्रहारश्च दृष्ट्वा च नाग उपलब्धः । भो नाग महान् प्रत्युपकारोऽयं
 कृत इति । ततो नागो विलान्निष्क्रम्य । भो ब्राह्मण न मया ह्यपकृतं
 मम पुच्छं पश्येति । ततस्तत्पुच्छं दृष्ट्वा पुत्रस्त्रीवाविनयं मत्वा ब्राह्मणेन
 नागोऽभिमतः भो नागराज स्वस्त्रीवाविनयेन पुत्रो मृतः । न भवतो
 दोषः । न तुभ्यमहं कुप्यामि । यथा पूर्वं तथा करोमि । त्वमपि तथा
 कुरुष्वेति । ततो नागराजो भिन्नचेष्टा च या प्रीतिर्न सा स्नेहेन वर्जते
 चेत्युक्त्वा विलं प्रविष्टः ॥ ९ ॥

Tale 12.

प्रच्छन्नं किल भोक्तव्यं दारिद्रेण विशेषतः ।

पश्य चाहारदोषेण व्याघ्रेण गवयो⁴ हतः ।

अत्राख्यानकं ॥

कस्मिंश्चिद्वनप्रदेशे गवयः प्रत्यवसत् । स च शृंगप्रहारेण शिलायां
 अममकरोत् । तेन प्रहारवेगेन पर्वतः कम्पितः । शब्दश्च महान् जातः ।
 ततो व्याघ्रः भीतश्चिन्तितवान् । कोऽयं महासत्त्व इति । कीदृशस्तावत्
 पश्यामि प्रच्छन्न इति च गत्वा दृष्टः अमावसाने तृणाद्यं भक्षयन्निति ।

¹ Divasam prati gantu kenopārjyate, Dr. Bühler.

² gacchata, MS.

³ Qu. read °cchāhāreṇa.

⁴ Āhārabhavadoshena vyāghreṇa gavayo jathā, C.

ततस् तृणाहारोति मत्वा व्याघ्रेण व्यापादितश्च इति प्रकटाकारेण
दोष इति ॥ १२ ॥

Tale 14.

अपरीक्षितशीलानां यः करोति परिग्रहं ।
तच्चैव निधनं याति चक्रांका¹ व्याघ्रतो यथा ॥
अचाख्यानकं ॥

कस्मिंचिद्वननदीतीरे चक्रवाका नदीवेगेनोद्धृमानं व्याघ्रपोतम-
पञ्चन । दृष्ट्वा च चिन्तितं² । मत्स्यमान्सं च दत्त्वा पोषितः । पुष्टश्च
व्याघ्रो चिन्तयत् । मत्स्यश्च भक्षिताहं । पक्षिमान्सं च पुनर्भक्षयामि ।
एकैकं भक्षितमेव सर्व एव भक्षिता इति ॥ अज्ञातशीलपरिग्रहदोष
इति ॥ १४ ॥

Tale 16.

कर्तव्यानि च मित्राणि दुर्बलेन³ बलीयसा ।
पञ्च नागो वने बद्धो मूषिकैस्तु विमोचितः ॥
अचाख्यानकं ॥

कस्मिंचिद्वनप्रदेशे मूषिकाणामनेककोटीनियुतशतसहस्राणि प्रत्य-
वसन् । एकस्मिन् दिवसे यूथपतिर्महायूथेन पथागतः । दूरादेव तं
दृष्ट्वा संभूय तैर्मन्त्रितं । तेषाम् प्रधान उवाच । भो विनाशकालः
सम्प्राप्तः, यदिदं हस्तियूथम् अनेन पथागमिष्यति । किं कर्तव्यमिति ।
अन्येनोक्तं । अपरस्मिन्विले गच्छामः । अपरेण गदितं । कथमपरस्मि-
न्विले यतो भिनवजातबालकानां धेन्वामनेककोटीशतानि सन्ति ।

¹ Cakrāṅkaḥ seems not to occur elsewhere ; cakrāṅki is quoted by Böhrtlingk-Roth as = cakrāṅga ; MSS. B and C omit the verse.

² There would seem to be a small lacuna here, although the *taiḥ* (*cakravākaḥ*) to be supplied with *cintitam* may, of course, be carried on to *poshitah*.

³ Durvarena (*sic*) C. Dr. Bühler emends durbalāni.

जवच्च तेषां मन्दमिति । तेनोक्तं सर्वे विलं प्रविश्य स्थास्याम इति ॥
 सर्वैर्हसितं । भद्रमुक्तं भवता । तेषां पादाक्रान्तवेगेन भूमिमवनाम्य
 युगपन्नाशङ्कमिथ्यामः । अपरस्तु बुद्धिमण्डनो नाम मूषिकस्तेषां प्रधानः
 सर्वानवलोक्य स्वरं च संस्कृत्य प्राह । भो मूषिकाः श्रूयतां । युष्माभि-
 र्महत्त्वायातेषु प्रणतिः श्रेयस्यः आ गच्छन्तु वाचालाश्चादुकारा आशी-
 र्वादवादिन एव उचितज्ञाः प्रगल्भाः । अहीनसत्त्वाः कुलीनाः प्रियवा-
 दिनो दूता इति तैश्च गत्वा मरणार्थिनो वयमिति विज्ञाप्ताः स्तुतिभिश्च
 तोषिताः । तेषु मध्ये ते मूषिका यूथपतिमूचुः । स्वस्ति भो महागजेन्द्र
 ऐरावततुल्यरूढायुष्मद्भयेन वयं विभेमस्तव पादवेगेन च । अस्माकं¹
 विलप्रवेशेन गन्तुं न कुरुष्येति एतत्प्रसादमस्माकं देहीति । यूथपति-
 नोक्तं । साधु भो मूषिका मा भीता भवतेति यथेष्टं चरतेति² ।
 मूषिकाः प्रत्यूचुः साधु यूथपत इत्युक्त्वा विलं प्रविष्टाः । तस्मिन्नागवनी-
 याने तृणपर्णसर्वं भक्षयति तदाहारी नास्तीति । तेनोद्यातान्निष्क्रमन्ति ।
 उद्यानस्त्रैकदेशे वर्धकेन पाशं स्थित्वा तस्मिन् गते यूथपतिः पाशबद्धो
 भवति तदा यूथपतिना विलपितं³ । अहो कष्टं मन्दभाग्यो-हं को
 मित्राणां⁴ ज्ञाता भविष्यतीति बहूनि दिवसानि उपवासेन गतः ।
 तदा यूथपतिः कृषाङ्गो भवति । मूषिकेणाहारान्वेषिणा तं दृष्टं ।
 तेनोपवाससंक्रान्तयूथपतिमुक्तं । भो यूथपते केनैकाक्यस्मिन्स्थित इति
 तेन च गद्गदयोक्तं मूषिक किं न दर्शयसि पाशबद्धो-हमिति । तेन
 सत्वरया बद्धभिर्मूषिककोटिनियुतशतसहस्रैः सार्द्धमागत्य महापाशं
 दशनैः छित्तेति तैर्मूषिकैर्यूथपतिर्नोचितः⁵ । भो यूथपते निर्गच्छ स्वयूथं
 प्रविशसीति ॥

मित्रपरिग्रहगुण इति ॥ १६ ॥

¹ asmān, MS.

² bhavatām iti . . . caratām MS.

³ yūthapatir, MS.

⁴ ko mi trātā, MS.

⁵ MS. tim . . . mocitam cf. tam dṛiṣṭam above.

Tale 26.

हितं न वाक्यं त्वहितं न वाक्यं हिताहितं यद्युभयं न वाक्यं ।

कुरुण्टको नाम कलिङ्गराजा हितोपदेशो विवरं प्रविष्टः ।

अत्राख्यानकं ।

कुरुण्टको नाम कलिङ्ग-राजा मृगयां गतः । स चाश्वेन हतः ।
कस्मिंश्चिद्ग्रामसमीपे उत्पातविवरं जातं । तत्र प्रजाभिरापूर्यमाणे राजा
संप्राप्तं तेन किञ्चिदुक्तं च । प्रजाभिरुक्तं । उत्पातखातोऽयं कथञ्चित्त
पूर्यत इति । राजाब्रवीत् । सुलक्षणीयपुरुषबलिना पूर्यत इति ततः
प्रजाभिरेकाकी सुलक्षणीयः सोऽयमिति कृत्वा तत्र विवरे निपात्य
प्रक्षिप्त इति ॥ २६ ॥

Tale 30.

शुचिता धीरता लज्जा मैत्री वा कुललक्षणं ।

धर्मशीलं च चारित्र्यं योषितान्नैव विद्यते¹ ॥

अत्राख्यानकं ॥ कस्मिंश्चित्तगरे मणिपिङ्गलो नाम कायस्थ आसीत् ।
स च बहूपरिजनो नृपवल्लभः । तस्य भार्या सुलोचना नाम । तयोः
सुखेन कालो गतः । पुत्रश्च जातः । रत्नपिङ्गल इति कृतनामः । स च
अश्वेन वर्धते यदा संप्राप्तयौवनस्तदा मातरपितरौ चिन्तामगच्छतां ।
कुलरूपशीलचारित्र्यवती कस्य कन्या गृहीष्यति । ततो भृत्यान् दूतिकाया
सह प्रेषयित्वा कन्योपलब्धा । ततोऽन्योन्यदर्शनमानप्रतिमानवाक्य-
सम्मेलनं कृत्वा बह्वभिर्जनैरविधवाभिः स्त्रीभिश्चातुर्यरावप्रपूरितं
दिग्गतरं । गृहीतनानाभरणवस्त्रतम्बूलादिविशेषो गणितगृहीते बल-
देवमुहूर्त्ते स मणिपिङ्गल विवाहयान्नामगमत् । क्रमेण संप्राप्तः । पूर्णक-
लशप्रदीपादिभिर्मार्गन्दर्शयित्वा अपवारणञ्च वस्त्रयुगेन कृत्वा गृहं
प्राविशत् । तत्र ग्रहानुकूलेन वैवाहिकेन योगेन विवाहः कृतः । इहैव

¹ manyate, C.

स्थितं दिवसद्वादश । भोजनाच्छादनेन मानिताः सर्वे जनास्ततो
 वधूमादाय¹ स्वगृहागमनं कुर्वन्तः अटव्यां प्रविष्टाः । तत्र च विश्रा-
 न्तेषु पृथक् पृथक् पुञ्जीकृतेषु श्वशुरे च आन्तसंवाहितपदे आमातरि च
 विश्रामजातसुखनिद्रायाः सा वधूः प्रवंचिता नाम वनप्रदेशमवल्लो-
 कयितुं बध्नामैकाकिनी । तत्र वानरं महापुरुषाकारं स्वेन्द्रियमुत्थाया-
 तिष्ठन्तमद्राचीत् सा च तं दृष्ट्वा मदनपरवशा तत्रैवोपनिषसाद्² ।
 स बोधभुत्³ कीटरशिलाभवनं जगाम । त एव जनास्त्रामन्वेषमाणाः ।
 अदृष्टाः स्वनगरं गताः । स रत्नपिङ्गलः पञ्चाशत्माचान्परिजनानाह्वय
 च धनुर्गृहीत्वा तत्रैव ययौ सर्वमटवीमन्वेषमाणः सुप्तवानरं स्वाङ्ग-
 मारोप्य उपरिष्टां भार्यामपश्यच्छिलातले । ततः श्रेण हृदि जघान ।
 उपसृत्य मया हतो दुष्ट⁴-वानरः । उत्तिष्ठ भद्रे, विवाहितपुरुषोऽहमि-
 त्युक्त्वा न किञ्चिदुत्तरं जगाद् । तत्रैव भृगुप्रपाताद्⁵ वानरमालिङ्ग्य
 पतिता । एवं शुचितादिगुणा न सन्ति ॥ ३० ॥

Tale 32.

लुब्धको मधुलोभेन द्वौ च पुत्रौ विलम्बितौ ॥

सर्वनाशे समुत्पन्ने अर्द्धं त्यजति पण्डितः ॥

कस्मिंश्चिद्वनप्रदेशे लुब्धको मृगादीन् व्यापादितुं द्वाभ्यां पुत्राभ्यां
 सहाचरत् । स नदीतटभृगुप्रपातोपरिस्थितस्य वृक्षस्याग्रे मधुकुशमप-
 श्रत् । स पुत्रमवदत् । आनीयतां मध्विति । ततः पुत्रो वृक्षमारोह [ति] ।
 द्वितीयोऽपि । पिता वृक्षमूलेऽतिष्ठत् । एकशाखालम्बी तन्नन्नदस्वरं
 संप्राप्तौ । स चाचिन्तयत् । द्वौ पुत्रौ विनाशं गमिष्यतः । शाखाभङ्गो

¹ vadhūm āmāya, MS.

² paravasā tta (?) ntraivopa°.

³ I venture on this form, as the text which reads °bhuja is clearly corrupt. The very use of sa for Manipiṅgala seems to point to a lacuna. In the following clause adriṣṭā is improperly used, on the analogy of apaṇyantaḥ, for na driṣṭa-vantaḥ.

⁴ driṣṭha MS.

⁵ °tān, MS.

बधुत्वाच्छाखायां ध्रियते चैक इति शरेण हतः¹ । एकसु जीवित इति ॥ ३२ ॥

Tale 33.

एकाकिना न गन्तव्यं² यदि कार्यशतैरपि ।

कर्कटस्य प्रसादेन³ ब्राह्मणो जीवितः पुनः ॥

अचाख्यानकं ।

कक्षिंश्चिद्गामे दरिद्रो ब्राह्मणः केनचित्कार्येण ग्रामं गतः । भ्रमयित्वा गतेन मार्गे कर्कटो दृष्टः । दृष्ट्वा च भूमितापेन मरिष्यतीति मत्वा प्रभूतोदके सरसि चिप्ला जीवयामीति गत्वा वस्त्राञ्चले गृहीतः । भगवति सवितरि गगनतले उपगते विश्रान्तो वृक्षमूले स्वप्नं कृतवान् ब्राह्मणः । तदा च काकछणसर्पो मित्रभूतौ । ब्राह्मणं दृष्ट्वा काकः छणसर्पमवादीत् । हे मित्र ब्राह्मणस्य नेत्रतारकौ मे देहीति । ततः छणसर्पेण दष्टो मृतश्च । भुज्यताम इत्युक्तः स काकश्चोपसृत्य भक्षयितुमारब्धः । [कर्कटो] वस्त्राञ्चले वेष्टितः । [काकः] पोटलं दृष्ट्वा चक्षुः । छणे च निष्क्रम्य तेन काको दृष्टः । गदितश्च⁴ मम स्वामी ब्राह्मणो मारितः । अहं त्वां मारयिष्यामि । ततः काकेन छणसर्पो अभिहितः । जीवय ब्राह्मणमिति । एवमेवाहं जीवामि । ततो विषं संहृत्य ब्राह्मणः पुनर्जीवितः । काकश्च तेन मुक्तः । ते सर्वे स्वस्थानं गता इति ॥ सदा य गुण इति ॥ ३३ ॥

Tale 40.

बहुभिस्सहितैर्धूर्त्तैर्नरः स मतिमानपि ।

शक्यो⁵ वियोक्तुमर्थेन ब्राह्मणञ्चागत यथा ॥

¹ hataḥ for hataṅ, like adriṣṭā, in Tale 30 above. There is possibly something to be supplied, from the extreme abruptness of the concluding sentences.

² ekāki naiva gantavyo, S.

³ ekakarkṣamātreṇa, B.C.

⁴ Understand actively (as p. partic. above) or correct to gaditam.

⁵ Saṃkhyo, S. Çakto vacayitukāryaḥ brā° C.

अत्राख्यानकं ॥ कस्मिँश्चिन्मार्गसमीपे वटवृक्षः । तत्र [धूर्ताः केचिद्] मध्याह्ने -कंसंतप्ताः शीतच्छायात्ययेन सरतः स्थिताः कथासु यथाकाम-मकुर्वन्त । तत्रैकेनोक्तं । छागमांसं खादितुमिच्छामीति । अन्येनोक्तं । छागः स्तन्धे निवेश्य मार्गे ब्राह्मणो -यमागच्छतीति । तं भक्षयाम इति । एकेनोक्तं । कथम्यरच्छागमिति । तेनैवोक्तं श्वेति प्रत्येकेनोक्तं । भावति¹ । ततः पृथक्पृथग् गत्वा तथा विहितः । क्रमात् सर्वे । छागं त्यक्त्वा ब्राह्मणो गतः ॥ इति वह्ननामेकवाक्यफलमिति ॥ ४० ॥

Tale 42.

प्रत्यक्षवञ्चितवती भर्तारं काचिदङ्गना ।

आलिङ्ग्य च तथा जारो भर्ता च परितोषितः ॥

अत्राख्यानकं ।

कस्मिँश्चिदृजुपुरुषस्य भार्या रूपवती विदग्धा चान्यशक्ता । एकस्मिन्दिवसे संकेतस्थान आस्रवृक्षवनमगमत् । तत्र जारेण शक्ता । तत्र भर्ताप्यगमत् । तमागच्छन्तं दृष्ट्वा ससम्भ्रमेणोत्थायोपक्रम्य विनयेन संकृन्नः स्थितः । ततो भर्तारं सा² दृष्ट्वा अब्रवीत् । किं आस्रं भक्षयामीति । स चोक्तवान् । अहं तन्³ नयामोति । सा चोक्तवती अभिलाषो मे स्वयमारुह्य आस्रं भक्षयामीति । भर्ता चोक्तवान् । तथा कुर्व्वेति । ततो वृक्षमारुढा दृष्ट्वा भर्तारमब्रवीत् । कान्त किमर्थमन्या⁴ कामयसे मम प्रत्यक्षं । भर्ता चोक्तवान् । किमेवं वदसि नान्यास्तीति । तथोक्तं । किमेवंस्वभाववृक्षो -यं । त्वमागच्छ मां भूमिस्थितां पश्येति । तथा कृते जारमारुह्य यथेष्टं कामवती । ततो भर्ताब्रवीत् । तर्धैवेति वृक्षस्वभावो -यमिति ततो जारो -पक्रान्तः । ताभ्यामेवंस्वभावो वृक्ष इति । प्रत्यक्ष-वञ्चितो भर्तेति ॥ ४२ ॥

¹ Query read भोक्ष्यति "Will he eat it?"

² Bhartā tām, MS.

³ Sā, MS.

⁴ Anye MS. ; but the dual spoils the sense. One rival is enough.

Tale 43, leading on to Tale 44.

शचोर्बलाबलं ज्ञात्वा कर्तव्योऽनुप्रवेशकः¹ ।

अनुप्रविश्य मार्जारं मूषिकोऽवश्यद्विपुं ॥

अत्राख्यानकम् ।

कस्मिंश्चिद्वनप्रदेशे विलान्निष्क्रम्याहारार्थं चरन् मूषिको नकुली-
र्भञ्चितुमन्वसरत्² । उपरि कुररस्तमेव गृहीतुकामोऽव्ययत्³ स च
मूषिक इतिकर्तव्यतामूढः पाशावबद्धं दोलायमानं मार्जारमपश्यत् ।
प्रेष्य च प्रत्युत्पन्नात्मा लोच्य त्वरितगमनेन मार्जारोऽपि पाशबद्धोऽभूत् ।
मार्जारभयान्नकुलकुररावविज्ञातवृत्तान्तौ गतौ । मार्जारोऽपि पाश-
बद्धोऽपि तदुत्पन्नस्य भञ्चितुं न शक्तः । ततो मार्जारो मूषिकमवो-
चत् । हे भागिनेय पाशच्छेदकं कुरु यावन्नागमिष्यति श्वरः । तवापि
शरणं करिष्यामि । आखुरवोचत् । भो मातुल युक्तमेवं कर्तुं न विश्वासः
भक्षभक्षकभावात् । विडालोऽवदत् । शपथेन आवयात्मानं । आखु-
राह । चेन्न गम्यते शपथः तदा किं करोमि । मार्जारोऽवोचत् । सत्येन
सुकृतेन शपथेन आवितोऽहं न भञ्चयिष्यामि⁴ त्वां मित्रमसि बन्धुरसि
प्राणप्रसादोऽसि गच्छ विश्वासमिति ततो मूषिको विचिन्त्योवाच आ-
क्षयं प्रतिपाद्यतां करिष्यामीति । ततश्चरारोपितधनुः शरेण संयुज्य श्वर
आगच्छति । तं दृष्ट्वा विडालो विचस्तहृदयो मूषिकमवोचत् । भागिनेय
चाहि मां चाहि आगच्छति श्वर इति । ततो मूषिको निकटीभूतं श्वरं
दृष्ट्वा पाशच्छेदकमकार्षीत् । छिन्ने च पाशे त्वरितमगच्छद् विडालः ।
तदनुगतश्च मूषिकः स्वविवरं प्रविष्टः । ततोऽन्यदिवसे प्रत्युपकारणार्थं
मान्सपिण्डमादाय विलद्वारेऽस्थात् आगच्छ भागिनेय मांसमुपभुञ्क्ष्वे-

¹ Anupraveçakam, S. The substantive is new, not being found in the diction-
aries.

² Anusmarat, MS. In the next sentence, grihitum as in early Skt.; cf.
grihiṣhyati in Tale 30.

³ 'Vyayagat or (?) 'vyapagat. See § I. p. 468 above.

⁴ Bhakṣa ishyāmi MS.

तुत्का । ततो मूषिकश्च विलस्य एवोवाच । नाहं निष्कामयामीति ।
विडालेनोक्तं किमर्थमिति । आखुरवोचत् । श्रूयतां श्लोकः

कृत्वा बलवतां सन्धिमात्मानं यो न रक्षसि ।
सर्वो निधनमाप्नोति सिंहाद्वरणिका यथा ॥
अत्राख्यानकम् ॥

कस्मिँश्चिद्वने बहवो हरिणका अवसन् । तत्रास्माद्वनादागत्य सिंहः
पीडामकरोत् । ततो हरिणकाः किं कूर्म इति चिन्तामापन्नाः । महती
प्रणतिः श्रेयसीत्यामन्त्र्य जम्बूकं द्वारीकृत्य संधिः कृतः । इति प्रभृति-
भिर्निर्भयो-त्याकं । इत्यात्मानं न रक्षतं न धावन्ति न पलायन्ति न
गोपायन्ति¹ । [४४ ॥]

[The remainder of the tale presents nothing remarkable.]

The MS. (S.) concludes :

लक्ष्मीर्लालसाद्विः सुललितललनालालिता वो-चलास्तु ॥ इति
तन्त्राख्यानं समाप्तं ॥ शुभं ॥ श्रेयो-स्तु संवत् ६०४^२ आषाढमासे । अस-
वर्मेन स्वार्थहेतुना लिखितं ॥ शुभमस्तु ॥

MS. A contains 50 stories, and ends :

Iti Hitopadesa [tantrākhyāna-pancatantra]^३ kathā
ākhyāna caturtha samāpta sam. 949.

B samv. 968, partly rubbed out.

C ends :

-iti nīti (sic) -sāra tantrākshāna (sic) -kathā samapta |

¹ The string of nearly synonymous verbs recalls the style of the Divyāvadāna.

^२ A.D. 1484.

^३ Secunda manu.

VI. TRANSLATIONS OF SELECTED TALES.

Tale 16.

THE ELEPHANT AND THE MICE.

At a certain spot in a wood there lived thousands and thousands of mice. One day an elephant, the lord of the herd, came along the path, with his mighty herd. The mice saw and recognized him from afar, and took counsel. The chief of them said: "The time of our destruction has arrived, as yonder herd of elephants will be coming along by this path. What must we do?" One said, "Let us go into another hole." Another cried, "How can we go into another hole, for thousands of our does are with young, and their pace is but slow." The first said, "We will all go into our holes and stay there." They all laughed at him. "That's a pretty notion of yours, Sir! They will tread down the ground with their feet as they rush along, and we shall all go at once to destruction." But another mouse, *Buddhimandana* by name, their leader, looked round upon them all, and putting into polished Sanskrit¹ his speech—I mean his squeak—spake as follows: "Listen, ye mice! When great persons arrive, you had best bow down before them. Let us send ready-tongued flattering speakers, uttering only words of benediction, who know what is fit and can speak it right well. 'Ambassadors,' 'tis said, 'should be of firm character, of good family, and pleasant speakers.' So let us make our approach and sue for life."² So they were instructed and were satisfied with his recommendations. Through them the mice spoke to the lord of the herd: "Hail, mighty leader of elephants, tall as *Airāvata*, we are afraid through fear of you and the swiftness of your feet. Do not direct your march by way of our holes. Grant us this favour." The elephant said, "Good, O mice. Be not afraid. It

¹ *Svaram samskṛitya* cf. *Samskṛitam abhiṣṛitya* in the dramas. Possibly however the phrase may refer to some rhetorical intonation.

² Lit. "sue against death."

shall be as you wish." The mice replied, "Well said, elephant!" and went back to their holes. The elephants ate the whole of the grass and leaves in their park, and there was no food left. So they proceeded to go out of the park. In one part of it a carpenter had laid a snare; when he left the elephant was caught in it. Then he lamented, "Unlucky that I am! what friend shall I have to help me?" So he passed many days in fasting and became thin. A mouse in search of food saw him and addressed the starving elephant, "Oh elephant, how is it that you are left alone in that place?" He replied with a groan, "Don't you see? I am trapped." So the mice came all together in their thousands, gnawed the mighty snares, and set the elephant free. "Oh elephant, go forth," said they. And he rejoined his herd.

Moral—make a friend wherever you can.

[Tale 26 ('An Indian Curtius') translated at p. 481 above].

Tale 33.

THE BRAHMAN AND THE CRAB.

In a certain village lived a poor Brahman. He started on some business to another village. When he had started and was gone on his way, he saw a crab in the road. On seeing it, he said to himself, "The heat of the ground will kill it, I will throw it into a pond with plenty of water, and so revive it." So he went and took it up in the fold of his dress. Now when the Sun, the revered Giver of life, had ascended to the expanse of the heavens, the Brahman was wearied, and fell asleep at the tree's root. At that time came up a crow and a black snake who were friends. The crow saw the Brahman, and said to the snake, "Ho, my friend! give me the pupils of his eyes." So the snake bit and killed him. "Enjoy your food," said he. So that crow hopped up and set about feeding. The crab was all the time rolled up in the dress-fold. The crow saw the bundle that he made and dragged it along, when out came the crab, and

saw the snake, and cried, "My lord, the Brahman, has been put to death: I'll do the same to you" (and clutched him). Then the crow called on the snake, "Bring the Brahman back to life: that is the only chance of life for *me*." So he sucked back his venom and brought the Brahman back to life: and accordingly the crab let the crow go: and they all departed each to his own place.

[The 'moral,' *sadā ya gunā [sic]*,¹ refers to a lost verse differing from that in the text.]

Tale 37.

THE CRANE, THE FISH, AND THE CRAB.

In a certain woodland was a lake with much water, fathomless. There the fish disported themselves pleasantly: and because of the abundance of water, they could not be caught even by birds; and the place was untenanted by man. There came a crane, who beheld and thought: "How this lake abounds in fish! What am I to do by way of catching them?" So there he stood, first on one leg, and then on the other, subduing all his senses, and every moment giving forth a short and tender cry.² He did this every day. So then the fish held a meeting and took mutual counsel. Said one, "See, brother fishes, this our foe has subdued his senses, and stands there wailing in short but tender tones! What is the reason, and what mean his standing and his gentle wailing?" On this the crane grew joyous in his inmost heart, and spoke tenderly, saying: "Ha, my children, you have questioned me with discernment. Listen. I heard on my travels what a company of fishermen said, that they meant to drain off the water, and join their nets, and so catch the fish. At this I was confounded, and, you too, I see, have lost courage. But, I heard also what a certain Brahman read, that 'Harmlessness is the chief fulfilling of the law,' and from that time forth I have been void of offence, and mean to give help to my fellow-creatures as far as in me lies." Then the fish took

¹ Dr. Bühler suggests: *sahāyagu*°.

² *Karupāksharam ākrandayitvā*.

counsel. One who was leader said to them : "Ye fish, from what the worthy crane has reported to us, we see that an untimely fate is impending. Let us make a scheme." "What manner of scheme?" said one. "We must ask this same merciful crane." Then they asked him : "Merciful protector, what scheme is to be set forth? Thou alone hast power for our deliverance." Then the evil-hearted crane gazing tearfully, and looking at them all, said, with speech broken by emotion : "Alas, by an evil fate has such a disaster been prepared. Though wandering at pleasure in the water, and doing harm to none, you are beset by evil men. Yet, while I am here, let them not affright you. Listen. Not far from here is a great lake, from which the water cannot be drawn off. Owing to its size, and to the rocks that have been there as long as the pond itself, there are no marauders to slay the fish. There I will take you one by one : such is my scheme." "So be it!" cried the fishes. So he took them away one by one, and devoured one every day. One day a crab stepped out, and said to the crane : "Ho, my good sir! Take me too." The crane said to himself, "I will have a taste of you as well." So he replied, "Yes, I will get you over." Then he caught one fish with his bill, and lodged the crab on his neck, and went along. At another spot he stood on the surface of the rock, and swallowed down a fish. The crab saw this, and thought he : "Halloa! an evil-minded ruffian he is!" So he clutched him on the neck with his pair of nippers, and killed him. Then he returned to the same place, and narrated the matter to the surviving fish. "This is the case of the cat in the adage who vowed [to eat no mice]," said he.

Tale 42.

HUSBAND, WIFE, LOVER, AND MANGO TREE.

In a certain village lived an honest man who had a wife both beautiful and clever, but devoted to another man. One day she went by assignation to a grove of mango-trees, and there dallied with her lover. But the husband also

came. So the lover, seeing him approaching, jumped up hastily, and stepping aside, stood modestly concealed. Then the woman, seeing her lord, said to him, "Can I have a mango to eat?" He replied, "I will fetch you one." Quoth she: "My longing is to climb up myself and eat a mango." "Do so for yourself then," said he. So when she had climbed up the tree, she looked at her husband and said: "My dear, what do you mean by making love to another woman before my very eyes?" "What are you talking about?" said he. "There is no other woman." "Can this be the nature of the tree [so that one sees double]?" said she. "You come up and look at me standing on the ground." When so it was done, she called her paramour, and took her fill of love. Then said the husband: "Yes, indeed, it *is* the nature of the tree." Whereon the lover made off.

In "Originals and Analogues of the Canterbury Tales" (pt. ii. pp. 77, fol.), published by the Chaucer Society, several interesting parallels from Boccaccio and other western storytellers are given. Reference is also given to the Bahāri Dānish, not however to the Turkish "Forty Viziers," (cited in my index above), an illustration for which I am indebted to my friend Dr. Rieu, of the British Museum.