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THE
JOURNAL
OF THE
ROYAL ASIATIC SOCIETY
OF
GREAT BRITAIN AND IRELAND.

NEW SERIES.



VOLUME THE FIFTH.

Part One

LONDON:
TRÜBNER AND CO., 8 & 60, PATERNOSTER ROW.

1870

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[NEW SERIES.]

ORIGINAL COMMUNICATIONS.

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JOURNAL
OF
THE ROYAL ASIATIC SOCIETY.

ART. I.—*Two Játakas. The original Páli Text, with an English Translation.* ^(Halliwell) By V. FAUSBÖLL.

[Read February 17, 1870.]

The two Játakas I here lay before the public contain, as will be seen, two fables which, in the tale that forms the framework of the second book of the Pancatantra, were combined into one. Only the main features, however, are the same, the details differing greatly; and the same is the case in all the other tales which the Játakas have in common with the Pancatantra and the Hitopadeça. But, as the MSS. of these two works disagree so much that there are almost as many texts as there are MSS. ("ut pœne quot codices, tot textus esse dicere possis," Kosegarten, p. vi), new editions of both of them, based on the oldest MSS. that can be found in India, would be of great value; and if once *the oldest MS.* in existence had been discovered, I should particularly recommend *its publication without any alloy from other MSS.*, that we might be sure we have one clear, self-consistent text. I think that if this had been done, the similarity between the Singhalese (Páli) and the continental (Sanskrit) fables would appear greater; the Pancatantra being originally, as Prof. Benfey has clearly shown, a Buddhistic work. If we look at the first of the two following fables, it will be seen that the truth to be expounded is the old one, couched by Sallust

(Jugurtha 10), in the words, *concordia parvæ res crescunt, discordia maxumæ dilabuntur*, or in modern form: union is strength, disunion weakness. Only the first half of this truth, however, comes clear out in the Pancatantra and the Hitopadeça; the other half seems, by the combination of our two distinct fables into one, to have been gradually obscured, so as to disappear entirely in the Hitopadeça in the cardinal verse. In order to make this clearer, I here give the different forms of this verse from our Jātaka, the Mahābhārata, the Pancatantra and the Hitopadeça in juxtaposition:

JĀT. 33.

Sammodamānā gacchanti
jālam ādāya pakkhino,
yadā te *vivadishyanti*
tadā ehinti me vaçaṃ.

MAHĀBH. 5, 2461.

Pāçaṃ ekam ubhāv-etau
sahitau harato mama,
yatra vai *vivadishyete*
tatra me vaçaṃ eshyatah.

PANCATANTRA, Kosegart. p. 106.

Jālam ādāya gacchanti
sahasā paxino 'py-amī,
yāvaca ca *vivadishyante*
patishyanti, na saṃçayah.

HITOPADEÇA, Johnson, p. 10.

Samhatās tu haranty-ete
mama jālam vihaṅgamāh,
yadā tu nipatishyanti
vaçaṃ eshyanti me tadā.

By this it is easily seen how the original idea has by degrees been mutilated. As Kosegarten has unhappily chosen the reading *sahasā* for *saṃhatāh*, and consequently the former part of the main idea is lost, so, on the other hand, in the Hitopadeça, the latter part has disappeared, *nipatishyanti* having been put in the text instead of *vivadishyante*, mistakes that arose from the authors' combining the two fables into one, without regard for the latter part of the former fable, according to which the quails *by quarrelling* fall into the fowler's hands. In conclusion, I may remark that a third more formal expression (*vaçaṃ eshyanti me tadā*) has been dropped in the Pancatantra, but kept in the three others.

For constituting the text of Jātaka 33 I have only had one MS., the Singhalese one at Copenhagen; I have, therefore, in this Jātaka followed the orthography commonly used in Singhalese MSS. For the Kurungajātaka, I have had one more, namely, the Burmese MS. at the India Office Library,

which has been mentioned in my "Five Jātakas;" and I have therefore, in the latter Jātaka, followed the common orthography as regards the use of the nasals.

33. SAMMODAMĀNAJĀTAKAM.

Sammodamāna ti. *Idam Satthā Kapilavatthum upanissāya nigrodhārāme viharanto cumbātakalaham ārabha kathesi.* So Kunāljātake āvibhavissati. Tadá pana Satthā ñātake āmantetvá "mahārājāno ñātakānam amñamamñam viggaho náma na yutto, tiracchānagatāpi pubbe samaggakāle paccāmitte abhibhavitvá yadá vivādam āpanná tadá mahāvināsam pattá" ti vatvá ñātirājakulehi āyācito atītam āhari :

Atīte *Bārānasiyam Brahmadatte* rajjam kārente *Bodhisatto* vaṭṭakayoniyam nibbattitvá anekavaṭṭakasaḥassaparivāro aramñe vasati. Tadá eko vaṭṭakaluddako tesam vasanaṭṭhānam gantvá vaṭṭakavassitam katvá tesam sannipatitabhāvam ñatvá tesam upari jālam khipitvá pariyantesu maddanto sabbe ekato katvá pacchim pūretvá gharam gantvá te vikkiñitvá tena mūlena jīvikam kappeti. Ath' ekadivasam Bodhisatto te vaṭṭake āha : "ayam sākuniko amhākam ñātake vināsam pāpeti, aham ekam upāyam jānāmi yen' esa amhe gañhitum na sakkhissati, ito dāni paṭṭhāya etena tumhākam upari jāle khittamatte ekeko ekekasmim jālakkhike sīsam ṭhapetvá jālam ukkhipitvá icchitaṭṭhānam haritvá ekasmim kaṇṭakagumbe pakkhipatha, evam sante heṭṭhā tena tena ṭhānena palāyissamā" ti. Te sabbe sādhu ti paṭisunimso, dutiyadivase upari jāle khitte Bodhisattena vuttanayen, eva jālam ukkhipitvá ekasmim kaṇṭakagumbe khipitvá sayam heṭṭhābhāgena tato palāyimso. Sākunikassa gumbato jālam mocentass' eva vikālo jāto. So tucchahattho agamāsi. Punadivasato paṭṭhāya pi vaṭṭakā tath' eva [vuttanayen' eva jālam ukkhipitvá ekasmim kaṇṭakagumbe khipitvá sayam heṭṭhābhāgena tato tato palāyimso. Sākunikassa gumbato jālam mocentass' eva vikālo jāto. So tucchahattho va agamāsi. Punadivasato paṭṭhāya pi vaṭṭakā tath' eva] karonti. So pi yāva suriyass' atthagamanā jālam eva mocento kiñci alabhitvá tucchahattho va geham gacchati. Ath' assa bhariyā kujjhitvá "tvam divase divase tucchahattho āgacchasi, amñam pi te

bahi positabbatthānaṃ atthi maṃñe” ti áha. Sákuniko “bhadde, mama aṃñāṃ positabbatthānaṃ n’ atthi, api ca kho pana te vaṭṭaká samaggá hutvá caranti mayá khittamat-taṃ jálaṃ ádāya kaṇṭakagumbe khipitvá gacchanti, na kho pana te sabbakálam eva sammodamáná viharissanti, tvam má cintayi, yadá te vivádam ápajjissanti tadá te sabbe vādāya tava mukhaṃ hásayamáno ágacchissámíti” vatvá bhariyāya imaṃ gátham áha :

“Sammodamáná gacchanti
jálam ádāya pakkhino,
yadá te vivadissanti
tadá ehinti me vasan” ti.

Tattha yadá te vivadissantíti yasmim kále te vaṭṭaká náná-laddhiká nánágáhá hutvá vivadissanti kalahāṃ karissantíti attho, tadá ehinti me vasan ti tasmim kále sabbe pi te mama vasaṃ ágacchissanti, athāhaṃ te gahetvá tava mukhaṃ hásayanto ágacchissámíti bhariyaṃ samassásesi. Katipáhass’ eva pana accayena eko vaṭṭako gocarabhúmiṃ otaranto asal-lakkhetvá aṃñassa sísaṃ akkami. Itaro “ko maṃ síse akkamíti” kujjhi, “ahaṃ asallakkhetvá akkamiṃ má kuj-jhíti” vutte pi ca kujjhi yeva. Te punappuna kathentá “tvam eva maṃñe jálaṃ ukkhipasíti” aṃñamaṃñāṃ vivádam karimsu. Tesu vivadantesu Bodhisatto cintesi: “vivá-dake sotthibháve náma n’atthi, idán’ eva te jálaṃ na ukkhi-pissanti, tato mahantaṃ vinásaṃ pápuṇissanti, sákuniko okásaṃ labhissati, mayá imasmim tháne na sakká vasitun” ti. So attano parisāṃ ádāya aṃñattha gato. Sákuniko pi kho katipáhaccayena ágantvá vaṭṭakavassitaṃ vassitvá tesāṃ sannipatitānaṃ upari jálaṃ pakkhipi. Ath’ eko vaṭṭako “tuyhaṃ kira jálaṃ ukkhipantass’ eva matthake lománi patitáni, idáni ukkhipá” ti áha. Aparo “tuyhaṃ kira jálaṃ ukkhipantass’ eva dvisu pakkhesu pattáni patitáni, idáni ukkhipá” ti áha. Iti tesāṃ tvam ukkhipá ti vadantānaṃ ñeva sákuniko jálaṃ ukkhipitvá sabbe va te ekato katvá pacchim púretvá bhariyaṃ hásayamáno gehāṃ agamási.

Satthá “evaṃ mahárāja ñátakānaṃ kalaho náma na yutto, kalaho vinásamúlam eva hotíti” imaṃ dhammadesanaṃ áharitvá anusandhim ghaṭetvá játakāṃ samodhānesi: Tadá

apaṇḍitavattako Devadatto ahoṣi paṇḍitavattako pana aham evā ti. *Sammedamānājātakam.*

“Agreeing.” This the Master related, while living in the grove of banyan-trees, near Kapilavatthu, in reference to a dispute about wreaths. This (dispute) will appear in the Kuṇāla-Jātaka. At that time, namely, the Master admonishing (his) relations (said): Emperors! dispute between relatives mutually is, surely not becoming; even (some) animals which had conquered (their) enemies at the time of concord, when quarrelling, suffered great destruction, (and) so having said, (when) called upon by (his) royal relatives, he told a story:

In (times) past, when Brahmadata reigned in Bārāṇasī, Bodhisatta, having been born a quail, lived in the wood with an attendance of many thousands of quails. Then a quail-hunter, after going to their dwelling-place, (and) having counterfeited the cry of quails, and seen that they had assembled, threw (his) net over them, (and) after drawing it together at the sides (and) uniting all in one (heap), he filled his basket, went to (his) house, sold them, and (thus) had his livelihood with that money. But one day Bodhisatta said to those quails, “This fowler destroys our kin; I know a means by (employing) which he will not be able to catch us. Henceforth as soon as the net is thrown over us by him, you, having each of you put (his) head into one mesh of the net (and) lifted the net (and) carried (it) to whatever place you choose, cast (it) on a thorn-bush. This being (done) we shall escape each from under his place.” (Saying) Very good! they all promised (to do so). The next day when the net had been thrown over (them), then having lifted the net in the way mentioned by Bodhisatta (and) having cast it on a thorn-bush, they themselves fled away from underneath. While the fowler was extricating the net from the bush, it had become dark. He went away empty-handed. From the following day the quails act in the same way. And he until sunset (being busy) extricating the net, without having got anything, goes to (his) house empty-handed. Then his wife,

being angry, said, "You come empty-handed every day; I think that outside (this place) there must be (another) for thy sustenance." The fowler (said), "Dear! there is no other place for my sustenance; those quails indeed live in harmony, (and) taking (away with them) the net (as soon as it is) thrown by me, they cast (it) on a thorn-bush and go (away). But surely they will not always live in harmony. Thou must not grieve. When they fall into disunion, then, having taken them all, I shall come and make your face smile;" (and) thus saying he repeated this stanza to (his) wife:

“(While) agreeing the birds go (away)
 carrying off the net,
 but when they quarrel
 they will then fall into my power.”

When a short time had passed, one quail, descending on the pasture-ground, unawares trod on the head of another. The other was angry (and said), "Who trod on my head?" and although the first said, "Be not angry, I trod (on it) unawares," yet he was angry. They, again and again talking (together), quarrelled with each other, saying, "(It is) thou, I suppose, (that) liftest the net." While they were quarrelling, Bodhisatta thought, "For those who quarrel there is no safety, now they will not lift the net, then they will incur great destruction, the fowler will have a (good) chance. I cannot stay in this place (any longer)." So he took his retinue and went elsewhere. But the fowler, after a little while, came and counterfeited the cry of the quails, and when they had assembled he threw the net over (them). Then one quail said, "While lifting the net, the feathers on thy head fell off, now lift (it again)." Another said, "While lifting the net, thy wings on both sides dropped, now lift (it again)." Thus while they were saying, "Lift (the net again)," the fowler threw (his) net, and after uniting all in one (heap), and filling (his) bag, he went home and made (his) wife smile.

The Master (said), "Thus, O Emperor! the dispute of relatives is not becoming, dispute is the root of destruction; (and) so (saying and) having given this moral instruction, he wound up the Játaka by saying: "At that time the unwise

quail was Devadatta, but the wise quail I."—The Sammoda-mána-Birth.

NOTES ON JĀTAKA 33.

Nigrodha, Abhidhán. by Subhúti, vv. 551, 1042; in Sanscrit *nyagrodha*, *ficus religiosa*. In J. Lindley's "A Natural System of Botany," 2 Edit. p. 177, we read the following passage: "The celebrated banyan-tree of India is *Ficus religiosa*. Prince Maximilian, of Wied Neuwied, says that the colossal wild fig-trees are one of the most grateful presents of nature to hot countries; the shade of such a magnificent tree refreshes the traveller when he reposes under its incredibly wide-spreading branches, with their dark green shining foliage. The fig-trees of all hot countries have generally very thick trunks, with extremely strong boughs, and a prodigious crown." That *cumbaṣa* means a wreath may be seen from J. 471, where we find the following passage: "sá tesam gatakále náná-puppháni gahetvá pupphacumbaṣakam katvá," etc. The word is still preserved in the Mahráthi, where *cumbala* or *cumbhala* means a circlet or ring of cloth, to be put on the head under a load to be carried; see Molesworth. *Tiracchána* (from *tiraçca* + *ana*), an animal, Abhidhán. v. 648. *Pacodmitta*, see "Five Játakas," p. 23. *Vaṣṭaka*, S. *vartaka*, a sort of quail, Wilson. *Vassita*, S. *vāçita*, Abhidhán. v. 130. *Madd*, S. *mard* (mṛd); see Böhtl. and Roth's S. W. *Pacchi* means, according to Abhidhán. v. 524. a basket. I am at a loss to find a corresponding Sanscrit word. In elucidation thereof, I quote the following passages, Játaka 78: mahájano pacchipasibbakádáni gahetvá gehadváre sannipati. J. 368: atíte Báraṇasiyaṃ Brahmaṭte rajjaṃ kárente Bodhisatto párapatayoniyaṃ nibbatitvá Báraṇasi-seṭṭhino mahánase nlapacchiyaṃ vasati. J. 381: kappásakhattato pacchipúram kappásam ádāya. J. 5: handa dāni tvam eva saláká dehīti salákāpacchim adamsu. *Vikkīnitvā*, one would expect *vikkīnitvá*, but it is almost always written with a short *i*, so I dare not alter it. *Mūla*, Abhidhán. vv. 471, 851. *Jivikaṃ*, the MS. reads *jivitaṃ*. *Kappeti*, from *kapp*, S. *kalp* (kḷṛp), Clough, Páli Verbs, p. 4. *Sakkhissati*, the future tense of *sak*, S. *çak*; see "Five Ját." p. 27. *Gumba*, Abhidhán. vv. 550, 861, S. *gulma* for *gumla*; compare Páli *amba* = S. *ámra*, "Five Ját." p. 21. *Upari jále khitte*, so I have corrected in accordance with the above phrase: *upari jále khittamatte*; the MS. has *jálamkhitte*, perhaps it would also do to alter this only to *jálakhitte*. *Punadiva-sato paṣṭhāya*, etc., there must here be some corruption of the text. I suppose, as Prof. Westerg has suggested to me, that the words I

have put between brackets have been repeated by a mistake of the transcribers. *Sammodamānā*, rejoicing together, agreeing, living in harmony; compare Burnouf's Lotus, p. 316, where *sammodamāno* is explained by *avivadamāno*, not disputing, not quarrelling. In elucidation of these two verbs, I quote the following verses from J. 467 :

Icc-eva phandano isam
iso ca pana phandanam
amñamamñam vivādena
amñamamñam aghātayum.
Evam eva manussesu
vivādo yattha jāyati
mayúranaccam naccanti
yathā ne isaphandanā.
Tam vo vadāmi bhaddam vo,
yāvanta' ettha samāgatā
sammodatha mā vivadittha
mā hotha isaphandanā.

Sabbevadāya, I suppose, must be dissolved into *sabbe eva adāya*, and therefore written *sabbe vadāya*, as the commentary has *te gahetvā*. *Ehinti*, see Dhammapadam, p. 369. *Katipāha*, see "Five Jāt." p. 26. *Vivadako*, I think the transcriber must here have made a mistake, and that we are to read: *vivadakesu*. *Sotthi*, see Dhpd. p. 363. *Bhāriyam hāsāyamāno*, the MS. has *hāsamāno*. *Mahārāja* I suppose to be a mistake of the transcriber, instead of *mahārājāno*, as at the beginning of the Jātaka. *Anusandhim ghaṭetvā* occurs often at the end of a story in the same connexion as here, but as yet I have not been able to make out the meaning of this phrase. I suppose, however, it means something like making application, bringing the story told to bear upon the then existing circumstances. *Samodhānesi*, see "Five Jāt." p. 30.

201. KURUNGAMIGAJĀTAKAM.

Ṇgha vaddhamayaṃ pāsān ti. Idam Satthā Veluvane viharanto Devadattaṃ ārabha kathesi. Tadā hi Satthā "Devadatto vadhāya parisakkatīti" sutvā "na bhikkhave idān' eva Devadatto mayhaṃ vadhāya parisakkati, pubbe pi parisakkati yevā" ti vatvā atītaṃ āhari :

Atíte *Báránasiyam Brahmadatte* rajjam kárente *Bodhisatto* kurungamigo hutvá araññe ekassa sarassa avidúre ekasmim gumbe vásam kappesi. Tass' eva sarassa avidúre ekasmim rukkhagge satapatto nisídi. Sarasmim pana kacchapo vásam kappesi. Evam te tayo pi saháyá aññamaññam piyasamvásam vasimsu. Ath' eko migaluddako araññe vicaranto páníyatitthe Bodhisattassa padavalañjam disvá lohanigalasadisam vaddhamayam pásam oddetvá agamási. Bodhisatto páníyam pátuṃ ágato paṭhamayáme yeva páse bajjhitvá baddharávam ravi. Tassa tena saddena rukkhaggato satapatto udakato ca kacchapo ágantvá "kin nu kho kátabban" ti mantayimsu. Atha satapatto kacchapam ámantetvá "samma tava dantá atthi, tvam imam pásam chinda, aham gantvá yathá so nāgacchati tathá karissámi, evam amhehi dvíhi pi kataparakkamena saháyo no jívitam labhissatíti" imam attham pakásento paṭhamam gátham áha :

1. "Ingha vaddhamayam pásam
chinda dantehi kacchapa.
Aham tathá karissámi
yathá n' ehiti luddako" ti.

Kacchapo cammavarattam khádituṃ árabhi. Satapatto luddassa vasanagámam gato. Luddo paccúsakále yeva sattim gahetvá nikkhami. Sakuno tassa nikkhamanabhávam ñatvá vassitvá pakkhe pappoṭhetvá tam puredvarena nikkhamantam mukhe pahari. Luddo "kálakannisakunen' amhi pahaṭo" ti nivattitvá thokam sayitvá puna sattim gahetvá utthási. Sakuno "ayam paṭhamam puredvarena nikkhanto, idáni pacchimadvarena nikkhamissatíti" ñatvá gantvá pacchima-gehe nisídi. Luddo pi "puredvarena me nikkhamantena kálakannisakuno dittho, idáni pacchimadvarena nikkhamissamíti" pacchimadvarena nikkhami. Sakuno puna vassitvá gantvá mukhe pahari. Luddo puna pi kálakannisakunena pahaṭo "na me esa nikkhamituṃ detíti" nivattitvá yáva aruṇuggamaná sayitvá aruṇaveláya sattim gahetvá nikkhami. Sakuno vegena gantvá "luddo ágacchatíti" Bodhisattassa kathesi. Tasmim khaṇe kacchapena ekam eva vaddham ṭhapetvá sesavarattá kháditá honti. Dantá pan' assa patanákarappattá játá, mukham lohitamakkhitam. Bodhisatto ludda-

puttam sattim gahetvá asanivegena ágacchantam disvá tam baddham chinditvá vanam pávisi. Sakuṇo rukhagge nisídi. Kacchapo pana dubbalattá tath' eva nipajji. Luddo kacchapam pasibbake pakkhipitvá ekasmim khánuke laggesi. Bodhisatto nivattitvá olokento kacchapassa gahitabhávam fiatvá "saháyassa jívítadánam dassámíti" dubbalo viya hutvá ludassa attánam dassesi. So "dubbalo esa bhavissati, máressámi nan" ti sattim ádáya anubandhi. Bodhisatto nátidúre náccásanne gacchanto tam ádáya araññiam pávisi, dúram gatabhávam fiatvá padam vañcetvá aññena maggena vátavegena gantvá siṅgena passibbakam ukkhipitvá bhúmiyam pátetvá pháletvá kacchapam níhari. Satapatto pi rukkhá otari. Bodhisatto dvinnam pi ovádam dadamáno "aham tumhe nissáya jívítam labhim, tumhehi pi saháyassa kattabham mayham katam, idáni luddo ágantvá tumhe ganheyya, tasmá samma satapatta tvam attano puttake gahetvá aññattha yáhi, tvam hi samma kacchapa udakam pavisá" ti áha. Te tathá akamsu. Satthá abhisambuddho hutvá dutiyam gátham áha :

2. Kacchapo pávisi várim,
 kuruṅgo pávisi vanam,
 satapatto dumaggamhá
 dúre putte apánayíti.

Tattha *apánayíti* apánayi, gahetvá agamási. Luddo tam thánam ágantvá kañci apassitvá chinnapasibbakam gahetvá domanassapatto attano geham agamási. Te pi tayo saháya yávajívam vissásam acchinditvá yathákammam gatá.

Satthá imam desanam áharitvá játakam samodhánesi :
 "Tadá luddo Devadatto ahoṣi, satapatto Sáriputto, kacchapo Moggalláno, kurungamigo pana aham evá" ti. *Kurungamigajátakam*.

"Therefore the leathern trap." This the Master related, while living at Veluvana, in reference to Devadatta. For at that time the Master, having heard that Devadatta endeavoured to kill (him, said,) bhikkhus, not only now Devadatta endeavours to kill me, (but) also formerly he endeavoured (to do so, and) so having said he told a story :

In (times) past, while Brahmadata reigned in Báraṇasí,

Bodhisatta, having become a Kurunga-deer, took up (his) abode in the wood, in a thicket not far from a lake. At the top of a tree not far from that lake sat a Woodpecker, and in the lake there lived a Tortoise. Thus those three companions lived pleasantly together. Then a Deer-hunter, roaming in the wood, having seen Bodhisatta's footmarks near a water-pool, (and) having placed a trap made of leather (thongs, and as strong) as an iron-chain, went (his way). Bodhisatta, having come to drink water, (and being) caught in the trap during the first watch (of the night), shrieked (frantically) as a prisoner. At his shriek the Woodpecker, coming down from the top of the tree, and the Tortoise out of the water, consulted (together, saying) what is to be done? Then the Woodpecker, addressing the Tortoise (said), "Friend, you have teeth, cut this trap; I will go and manage (it so) that he shall not come; thus by the efforts made by us two our companion will obtain life;" (and) explaining this matter (he) pronounced the first stanza:

1. "Therefore the leathern trap
 Cut with thy teeth, O Tortoise!
 I will manage (it) so
 That the Hunter shall not come."

The Tortoise began to gnaw at the leather-thongs. The Woodpecker went to the village where the Hunter dwelt. The Hunter at dawn, having taken (his) hunting-knife, went out. The Bird, perceiving that he was about to go out, shrieked aloud, shaking (his) wings, and struck him in the face when he was going out at the front-door. The Hunter (said to himself), "I have been struck by a bird of bad omen," (and) so (saying) he returned, lay down a little (while), and then got up again and took (his) knife. The Bird (thought), "this (man) went out the first (time) by the front-door, now he will go out by the back-door," (and) seeing this he went and sat down at the back-door. But the Hunter thought, "when I went out by the front-door, I saw a bird of bad omen, now I will go out at the back-door," (and) so (thinking) he went out by the back-door. The Bird again shrieking aloud went and struck (him) in the face. The

Hunter, again struck by the bird of bad omen, (thought), "this (bird) will not allow me to go out," (and) so returning he lay down until daybreak, and (then) at the dawn of morning took (his) knife and went out. The Bird went away hastily, and told Bodhisatta that the Hunter was coming. At this moment, with the exception of one thong, the other thongs had been cut by the Tortoise. But his teeth looked as if they were going to fall out, (and his) mouth was soiled with blood. Bodhisatta, seeing that the Hunter had taken (his) knife, and was coming on with the speed of lightning, burst that thong and entered the wood. The Bird (now) set himself on the top of a tree. But the Tortoise from weakness lay down there. The Hunter, after throwing the Tortoise into (his) bag, fastened (it) to a post. Bodhisatta, on (his) return, seeing (what had taken place) and knowing that the Tortoise had been caught (thought), "I will preserve (my) companion's life," (and) so, feigning to be weak, he appeared before the Hunter. He (thought), "this (deer) must be weak, I will kill him," (and) so, taking (his) knife, he followed (him). Bodhisatta, neither going very far (away) nor very near, entered the wood, taking him (with him). (But) when he knew that he had gone a great distance he changed his pace and went (back) with the rapidity of the wind another way, (and) when he had thrown up the bag into the air, with (his) horn, and let it fall and be torn on the ground, he drew out the Tortoise. The Woodpecker descended from the tree. (Then) Bodhisatta said admonishingly to the two (others), "I got life through you; by you has been done unto me what ought to be done to a companion; now when the Hunter comes he will seize you, therefore, friend Woodpecker! take your children and go to another (place), and you, friend Tortoise! go into the water." They did so. The Master having become enlightened, pronounced the second stanza :

2. "The Tortoise went into the water,
 The Deer entered the wood,
 The Woodpecker from the top of the tree
 Carried (his) children far away."

The Hunter coming (back) to that place, (and) not seeing any one, took (his) torn sack and went to his house, seized with distress. The three companions, on the other hand, without breaking off (their mutual) confidence during life, (at last) passed (away) according to (their) deeds.

The Master having given this moral instruction, wound up the Jātaka thus: "At that time the Hunter was Devadatta, the Woodpecker Śāriputta, the Tortoise Moggallāna, but the Kurunga-deer (was) myself." The Kūrunḡadeer-Birth.

NOTES ON JĀTAKA 201.

Jāgha, see Abhidhān. v. 1157 (codane) and Clough's Pali Gram. p. 72. *Vaddha*, S. vardhra. *Parisakkati*, compare Dhammapadam p. 331. *Kuruṅga*, S. kurāṅga. *Gumba*, see note on Jāt. 33. *Satapatta*, S. ṣatapatra. *Luddaka*, see Five Jāt. p. 38. *Padava-laṅja* I think to be the correctest form of this word, but it is sometimes written padavaḷaṅja, compare Preface to Dhpd. p. viii.; in this place B has valaṅca, and C valaṅcha. I consider valaṅja identical with S. vyaṅja-na. *Nigaḷa*, S. nigaḷa, Abhidhān. v. 364. *Oḍḍetvā*, I am not sure to which Sanscrit root this verb is to be referred, but I suppose it is connected with *yauḍ*; it seems to mean: to construct or to place. *Baddha*, bound, or can it mean: strong, vehement? *Samma*, see Five Jāt. p. 37. *Atthi*, see Dhpd. p. 259. *Ehiti*, see Dhpd. p. 369. *Paccūsa*, S. pratyūsa. *Satti*, Abhidhān. vv. 392, 394, 1050 S. ṣakti. *Vassitvā*, Gerund of *vās*, S. vāṣ. *Pappoṣhetvā*, Gerund of *puṭh*, S. sphuṭ; B reads *pappoṣetvā*. *Khādita*, Pañcatantra (Kosegarten p. 144, 14), has *khaṇḍita*. *Baddha*, S. badhra; B reads *bandhanaṃ*. *Pasibbaka*, see Dhpd. p. 268, and Böhtl. and Roth's S. W. *Khānu* means, according to Clough's Singh. Diet., the trunk of a lopped tree; a pillar, a post; compare *khānumā*, having pillars, Clough's Pali Gram. p. 24. *Khānuka* is sometimes written *khāṇuka*; I cannot trace the word in Sanscrit. *Laggesi*, see Five Jāt. p. 37. *Anubandh*, see Böhtl. and Roth's S. W. *Paḍaṃ vaṅcetvā* is a strange expression, which I don't quite understand. *Ovāda*, Abhidhān. v. 354; S. avavāda or apavāda. *Tvaṃ hi*, so both MSS., but I suppose *hi* is a corruption for *pi*.