xim of searching after a crow's teeth, used to denote any useless, unprofitable, or impossible task.

9. **काकाक्षिगोलकन्यायः** The maxim of the crow's eyeball. It takes its origin from the supposition that the crow has but one eye (cf. words like एकदृष्टि, एकाक्ष &c.), and that it can move it, as occasion requires, from the socket on one side into that of the other; and the maxim is applied to a word or phrase which, though used only once in a sentence, may, if occasion requires, serve two purposes; *e. g.* द्वीपोऽक्रियामंतरीपः इत्यत्र आक्रियामित्यस्य काकाक्षिगोलकन्यायेन अंतरीपशब्देनाप्यन्वयः.

10. **कूपयंत्रघटिकान्यायः** The maxim of the buckets attached to the water-wheel. It takes its origin from the fact that while some of the buckets filled with water go up, some are emptied of their contents, while others go down quite empty; and is used to denote the various vicissitudes of worldly existence; cf. कांश्चित्पूरयति प्रपूरयति वा कांश्चिन्नयत्युन्नतिं कांश्चित्पातविधौ करोति च पुनः कांश्चिन्नपत्याकुलान् । अन्योन्यप्रतिपक्षसंहतिमिमां लोकस्थितिं वेधयन्नेष क्रीडति कूपयंत्रघटिकान्यायप्रसक्तो विधिः ॥ Mk. 10. 59.

11. **घट्टकुटीप्रभातन्यायः** The maxim of day-break near a toll-station It takes its origin from the attempt of one ( say, a cartman who with the intention of avoiding a toll takes at night an unfrequented road, but unfortunately finds himself at day-break near that very toll-station, and is obliged to pay the toll which he studiously tried to avoid. Thus the maxim is used to denote the occurrence of that which one studiously tries to avoid; cf. *Śriharsha* :—तदिदं घट्टकुटीप्रभातन्यायमनुवदति.

12. **घुणाक्षरन्यायः** The maxim of letters bored by an insect in wood. It takes its origin from the unexpected and chance resemblance of an incision in wood or in the leaf of a book made by an insect to the form of some letter, and is used to denote any fortuitous or chance occurrence.

13. **दंडापूपन्यायः** The maxim of the stick and cakes. When a stick and cakes are tied together, and one says that 'the stick has been pulled down or eaten by a rat', we are naturally led to expect that the cakes also have been pulled down or eaten by the rat, as a matter of course, the two being so closely connected together; so, when one thing is closely connected with another in a particular way, and we say something of the one, it naturally follows that what we assert of the one can, as a matter of course, be asserted of the other; cf. मूषिकेण दंडो भक्षितः इत्यनेन तत्सहचरितमपूपभक्षणमर्थादायातं भवतीति नियतसमानन्यायादर्थांतरमापतंतीत्येष न्यायो दंडापूपिका ॥ S. D. 10.

14 **देहलीदीपन्यायः** The maxim of the lamp placed over the threshold. It takes its origin from a lamp hanging over the threshold of a house which, by its peculiar position, serves to light the rooms on both sides, and is used to denote something which serves a two-fold purpose at the same time.

15. **नृपनापितपुत्रन्यायः** The maxim of the king and barber's son. It is used to denote a man's innate fondness for his own possession-howsoever ugly or despicable in the eyes of others. It takes its origin from a story which states that a king on one occassion asked his barber to bring to him the finest boy that he could see in his kingdom. The barber roamed for a long time over every part of the realm, but could discover no boy such as the king wanted. At last wearied and disappointed, he returned home; and being charmed with the beauty of his own boy-who, to do him justice, was a personification of ugliness and deformity-went to the king and presented the boy to him. The king was at first very angry with the barber for having trifled with him, but on consideration excused him, as he ascribed the barber's preference of his own ugly boy to the dominant desire of human beings to consider their own possessions as supremely good; cf. सर्वः कांनमात्मीयं पश्यति *S.* 2.

16. **पंकप्रक्षालनन्यायः** The maxim of washing off the mud. Just as it is more advisable for one to avoid getting into mud than to get into it and then wash it off, so it is more advisable for one to avoid getting into danger than to expose oneself to it and then try to get out of it somehow or other; cf. प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरं; and also "Prevention is better than cure".

17. **पिष्टपेषणन्यायः** The maxim of grinding flour or meal, used to denote a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour; cf. कृतस्य करणं वृथा.

18. **बीजांकुरन्यायः** The maxim of seed and sprout. It takes its origin from the relation of mutual causation which subsists between seed and sprout, ( *seed* being the cause of *sprout*, which in its turn is the cause of *seed* ); and is used in those cases where two things stand to each other in the relation of both cause and effect.

19. **लोहचुंबकन्यायः** The maxim of iron and magnet; it is used to denote a very close affinity between two things, by virtue of which they are instinctively attracted towards each other, though at a distance.

20. **वह्निधूमन्यायः** The maxim of the invariable concomitance of fire and smoke; ( wherever there is smoke there is fire. ). It is used to denote such invariable concomitance between two persons or things; ( *e. g.* where there is A., there is B; where there is not B, there is not A. ).

21. **विषकृमिन्यायः** The maxim of the worms bred in poison. It is used to denote a state of things which, though fatal to others, is not so to those who being bred in it, are inured or naturalized to it, like poison which, though fatal to others, is not so to the worms bred in it.

22. **विषवृक्षन्यायः** The maxim of the poison-tree; used to denote that a thing, though hurtful and mischievous, does not deserve to be destroyed by the very person who has reared it, just as even a poison-tree ought not to be cut down by