7. U.f. etad. ▬bhavatu, see this under √bhū.

8. 'I'll first get his confidence.' ▬U.f. upa-sṛtya, 992.

11. ā-sādya, grd of *caus.*

12. adhunā etc., explained at 999.

13. astaṁ gate etc., loc. absolute.

17–18. 'This (ayam) is the jackal, (who is) come seeking (icchann) · · · .'

19. See √yuj5.

20. ' (Is) not to be given to any one (gen. 297a) whose · · · .'

21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarṇya (24¹), but is here taken out for the sake of continuity and given separately as selection v. — cf. p. 29 end.

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1. iti refers to the story in selection v. ▬√ah. ▬mṛgasya, subjective gen. w. -darçana-. ▬U.f. bhavān api, 'you (= the crow) too' — no less than I (the jackal) now.

2–3. U.f. adya yāvat (see yāvant 3) etaśya (= mṛgasya) sneha‿anuvṛttis.

5. Ppl. of √2as+nis forms possessive cpd w. pādape, see 1299. ▬U.f. deçe, 133.

6. ' "ayam · · vā" is the gaṇanā of · · ,' i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See eva. ▬The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. kim (see 1ka 1) anena (501) ut-. ▬Join anu-bhavadbhis (741) w. sarvais.

10. sthīyatām, see √sthā3; imv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe' — i.e. by nature; we must have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.

14. U.f. etasmin eva vana‿ekadeçe = (see 1316) etasya eva vanasya ekadeçe, cf. 33⁵ɴ.

16. tathā · · sati, read 303b⁴ and cf. √1as3.

18. U.f. baddhas, 160. ▬mām, object of trātum. ▬Join itas (=asmāt) with vyādha-pāçāt.

19. (ko) mitrād anyas, 'who other than my friend = who but him.'

20. U.f. ā-gatya upa-sthitas. ▬ See denom. √phala.

21–22. U.f. etasya (=mṛgasya) utkṛt-yamānasya (√kṛt) māṅsa‿asṛg-anuliptāni asthīni (431) mayā · · .

23. √las+ud, cf. 162. ▬chinddhi, √chid, 689. ▬See tāvant 3b.

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2. U.f. · · jānīyāt (730, 721 — 'one may recognize'), yuddhe çūram, ṛṇe çucim.

3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." ▬√2kṣi.

4–5. A friend in *need* (as well as in joy) is a friend indeed.

6–7. 'Firm-bond-bound indeed (see tā-vant 5) is this deer.' The jackal 'thought' this — he did not say it aloud.

7. -nirmitās, √1mā+nis. ▬Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month — see tithi. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176–7.

8. etān = pāçān: cf. the ecclesiastical prohibition of meat on Fridays. ▬End, see √man1.

9. U.f. yad tvayā ucyate, tad · · , 'what you say, that I'll do.'

10. See sthita 4.

11. U.f. mṛgam anāgatam (cf. 4¹⁵ɴ.) ava-lokya, itas tatas anv-iṣya, tathāvidh-am dṛṣṭvā, uvāca. Note how the gerunds mark each the end of its clause; so 26¹⁶.

12. avadhīrita-, under the denom. √ava-dhīraya. 'This is the result.of rejected friend-words = (17¹⁸ɴ.) of rejecting them.'

15. 'His trouble is near' (√1dhā+saṁ-ni).

18–19. 'The fact that "I've done no wrong" — that is not a ground of confidence (cf. 22¹¹); for there is (√2vid3), from the malicious, danger even for the good:' al-though — having done to the bad no wrong