





A SPECIMEN

OF A

SYRIAC TRANSLATION

OF THE

KALĪLAH WA-DIMNAH,

EDITED BY

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SYRIAG TRANSLATION

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JOURNAL

OF

THE ROYAL ASIATIC SOCIETY.

Art. I.—A Specimen of a Syriac Version of the Kalīlah wa-Dimnah, with an English Translation. By W. WRIGHT.

[Read December 2, 1872.]

During the course of last summer I had, thanks to the kindness of the Principal Librarian, the Rev. Dr. Malet, an opportunity of examining a manuscript in the Library of Trinity College, Dublin, marked B. 5. 32, which contains, amongst other things, a translation of the Kalīlah wa-Dimnah, evidently made, not from the original Sanskrit or the early Pahlawī version, but from one of the first redactions of the later Arabic. As this secondary translation is, I believe, wholly unknown to Orientalists, a specimen of it may not be uninteresting, even when they are anxiously awaiting the publication of the older and more important Kalīlag wa-Damnag, an edition of which is promised by Professors Benfey and Bickell from the manuscript brought to Europe by Dr. Socin.

The Dublin MS. is about 5\frac{3}{8} inches in length by 3\frac{5}{8} in breadth, and consists of 207 leaves, the first seventeen of which are vellum. The greater part of the volume, which is written by different hands, seems to be of the xiiith or xivth century, except some more recent supplements, in particular foll. 186—199, which are quite modern. It contains:—

1. The Kalīlah wa-Dimnah, foll. 1 b-185 a. The actual

¹ See "the Academy" for August 1, 1871, p. 387.

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history of Kalīlah and Dimnah ends on fol. 78 a with the words: نعد مصمد بنه معمدم عدد בלבא האפסה להגבוה בן בנום אמניא . האמחה علمه، بجنى، مدة رسم وتجلع حمدةهم. محدمه (sic) حر عننه معبده (sic) محدم יום בשאמו וחודאים ומשמום ביל מהלמו הוא השומא תלם הממום . המתולה המשמש בשי מום من منهم . منهد الم (sic) مام من KDIAL KIMS KINK. See De Sacy's edition of the Arabic version, pp. 104, 109. The last tale in the MS. is that entitled Karan iklus kourd (De Sacy, p. rev), which ends on fol. 166 a, and is followed by the history of Barzawaih (De Sacy, p. 11). This portion of the volume is much damaged by water, and some words have been unskilfully supplied, or retouched, by a modern hand.2 It commences thus: משבים הבשלה המלה [בים במלה] [גבווס, כלפו א מנגסא . גמס ממא (כלפעבלו)א مهزيم دمدم حر [معونم] سدهم دسا مرنم אוֹאכיא [בֹי בר אבֹן בּ אכֹל . אכא דבל מחף מן حتبته معتم [بداء مم تعدم . معتب דמומותוא . חמן [שפיבחה ליבבחקם באומו المار من من مدمة [دم مح] بن مر دامه ختب تملصه . منب و [صمه] بند (ois) متمهند حر مامه مند مورد (خلاء) معند مماء رح عديدي بعدود (أ أواد الله عدية عديم مديم iled class no [iss] reason. ield



¹ So the MS.; , malae?

² These I have enclosed, in the following extract, within brackets.

لمنده ما ما المعدد ا

The work ends on fol. 185 a with the colophon: [علع] . [(sic) مجنبة ما محمله محمله المناهم حمله المناهم حمله المناهم علمه المناهم علمه المناهم علمه المناهم المناهم



¹ Some such words as cooling alo have been omitted by the scribe.

Next are inserted, in a very modern hand, the "Fables of Josephus" (or rather, of *Esopus*), متعلم المحمدة ال



¹ See Assemani, Bibl. Or., t. iii., pars 1, p. 7, note 2.

The "Questions and Answers" are succeeded by a section on the different kinds of interrogation, beginning, fol. 201 8:

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On fol. 202 b commence "Sayings of Pythagoras" (compare De Lagarde's Analecta Syriaca, p. 195):



These are followed, on fol. 203 b, by select sayings of other Greek philosophers, such as Plato, Zeno, Socrates, Antisthenes, etc.:

The selection of the saying ascribed to Antisthenes, fol. 204 a:

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TRANSLATION OF THE SYRIAC TEXT.

In reliance upon God we write the history and philosophical stories of Kalīlah and Dimnah, as translated by the wise.

THE STORY OF THE LION AND THE OX.

They say that Dabdhrm, king of India, said to

1 In the Arabic text of De Sacy, plans, Dabshalim. See Benfey, Pantschatantra, erster Theil, pp. 32—34. I thought that Diana, Dabshrm, might possibly be a corruption of Dabshalim=Devasarman; but Professor Cowell writes to me: "I scarcely think that the dhrm could have come by accident. Deva is



Nadrb¹ the philosopher,² the sage and the chief of the sages: "Show me the similitude of two men, companions or friends, between whom a false, or cunning, and crafty man has produced dissension, and who have been turned from love and concord to hatred and enmity."

Ndrab the philosopher says: "When a false man comes between two loving brothers, he disturbs their brotherhood and estranges their concord. They say in the apologue, that there was in a country called _____ 3 a merchant, who possessed no small wealth. He had sons, who, when they came to the state of manhood, began, all with one accord, to squander their father's property, and cared not to amass, but only to disperse. Then their father rebuked them, saying: 'My sons, every one in the world studies to procure three things, which cannot however be attained save by four other things. The first of those three is an ample and abundant livelihood; the second, honour among men, and a good name; the third, provision for the world to come. The other (four) things are: firstly, the collecting of wealth legally; secondly, the administering of it well; thirdly, the providing for one's natural wants; and fourthly, liberality towards one's neighbours, almsgiving to the poor, supplying the wants of the needy. By these four things one pleases his Creator; and he who does not garner these four in his barn, or neglects any one of them, derives no pleasure from his wealth, and does not attain the limit of his hopes. If he does not amass anything, and despises wealth, and cares

generally written after the king's name, but it might be prefixed,—deva dharma. Could it be deva Dharmarája, and the rája have been taken as only meaning 'king', and not as a part of the name?"

- י באנין, Baidabā. See Benfey, loc. cit., p. 35. Both אבין and the Syriac ייבען or באלאבי are probably corruptions of the same Sanskrit word, for לאבי is not very dissimilar to גערט.
- 2 κλιώ, if such be the correct reading, is rather "rhetorician, sophist"; further on he is called καα λια, φιλόσοφος.
- 3 The Arabic has دستارند, Dastāwand. In the Syriac MS. the name was left blank, and a later hand has added رستارند, "so and so." See Benfey, loc. cit., p. 96.

not at all for it, he neither gives nor receives pleasure, and will without doubt be found destitute of property and remain without sustenance. And if he manages his property fittingly and quietly and sensibly and prudently, but still adds nothing to it, he resembles stibium or kohl, of which the portion taken is like a little dust or smoke, that flies from a breath of air, but which, notwithstanding the very small quantity of it that is taken, is surely used up. But if it be not fittingly managed, nor properly laid out, nor justly spent, he shall be recompensed with justly deserved affliction and illtreatment by enemies, in addition to his loss of wealth. And if it is amassed, and is not dispensed kindly and distributed lovingly, but is stored up and hidden covetously in the bosom of the earth, and its owner seems like a needy and destitute person who owns nothing, most assuredly it shall be lost, or pass into other hands, or remain in the heart of the earth. It resembles a tank of water, which has many channels leading into it, but not one leading out of it; and when there is much water in the tank, breaches are sometimes made in it, and the water runs out of it and becomes useless; whilst at other times the tank is preserved from accident or breach, and the water remains in it, but the hot winds dry it up. Thus it fares with that wealth which is not dispensed compassionately to the needy, when death dries up the limbs of its owners.'

Then the sons of that merchant took their father's advice, and bowed to him the shoulder of obedience, and showed him the fruits of prosperous industry. And his eldest son set out upon a trading expedition and travelled to a country called Mthwā.² And he and his companions passed by a place in which there was much clay, or stinking mire. And he had with him a cart, which two oxen were drawing, one of which was called Shanzabah, and the other Banza-



is explained in the native lexicons by غَدير and عَدْبَ and عَدْبُ

² Mthwā, مثوا or مثوا, corrupted from مثرا or مثوا, i.e. Mathurā (مثوا) or Muttra. In the Arabic text, p. ۱۰، last line, it is still further corrupted into See Benfey, Pantschatantra, erster Theil, p. 99; zweiter Theil, p. 6.

bah.¹ Then Shanzabah became weary, and stumbled in the mire, and fell. And the merchant and his companions hastened, and drew, and pulled the ox out of the mire. And the merchant left the ox in that place, and let one of his young men remain with him, till he should recover from his fall and the young man should bring him along after him. But next day the hireling became tired of the place, and went after the merchant and said, 'The ox has died in yonder

place.'

Then the ox recovered his strength and went about by little and little, and came to a jhīl,2 the waters of which were abundant, and its herbage dense and luxurious. And after he had remained a long time in that place, he became very sleek and robust, and his reins became thick with fat. Then he thrust his horn into the ground, and bellowed tremendously, and raised his voice vehemently. And there was in that country a lion, who was king of all the beasts in that region, and was named Pingalaka; 3 and there were with him many beasts of every kind. This lion was very haughty in his spirit, and whatever he wished to do of his soul's desire, he did it, and made use of no one's advice. But he was not very perfect in his knowledge; and when he heard the voice of the ox, he was very much frightened, because he had never heard a sound like it before, nor had he ever seen an ox. But he did not like to show the agitation of his heart; and so he stayed in the place where he was for a time, and did not quit it.

And there were in his camp, or at the gate of his royal residence, two jackals, who were brothers. One of them was

² I. e., a shallow, marshy lake.

¹ In the Arabic text, p. م., ll. 1, 2, Shanzabah, منتي, and Bandabah, مبند, corruptions of Sanjīvaka and Nandaka. See Benfey, Pantsch., erster Theil, p. 99; zweiter Theil, p. 7.

³ De Sacy's Arabic text gives no name. In the Sanscrit the lion-king is called *Pingalaka*, of which the Syriac معامله is only a corruption. The word was originally written in Arabic معامله, which became successively بيناكله, بيناكله, and ماكله, بيناكله

⁴ In the Arabic إبنا أوى. The Syriac text gives no less than three synonymous

called Kalīlah, and the other Dimnah. They were very crafty, and well trained in learning or wisdom. The soul of Dimnah was very greedy, and he was not contented with his pay, nor satisfied with a humble situation, and did not know himself.

Dimnah says to Kalīlah: 'I see that the king has stayed in one place, and has not moved from it to another; and I would fain know for what reason he does so, and does not take his amusement as usual.'

Kalilah says to him: 'And why dost thou ask about a thing like this, which is none of thy business or thy concerns? We are well cared for, and dwell in comfort at the gate of the king, receiving sustenance from God, the Nourisher of all; and we are not of those who are worthy to inquire into the actions of the king, and to try to become acquainted with his secrets; nor are we of those who have any occasion to speak with him. Be quiet, brother, and know that if one is eager after and desirous of something that beseems him not and comes not within the scope of his observation, there will befal him what befel the ape.'

Dimnah says to him: 'What was his story?'

Kalīlah says: 'They say that an ape came to a carpenter, and saw him mounted on a log and sawing another log to cut it into two pieces; and the carpenter was like one riding in a carriage. And he saw the carpenter take out of the middle of the log, which he was sawing, a little piece of wood,

terms; viz. Kias ii, Kiai ii, and sial ii.

The first of these is unknown to me; the second, familiar. The third is probably derived from the Persian i, torah, "a jackal." A fourth Syriac term for the same animal, is a corruption of (canis) Hyrcanus.

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¹ Corruptions of *Karataka* and *Damanaka*. See Benfey, Pantsch., erster Theil, p. 36; zweiter Theil, p. 8.

Here the Syriac text adds the words **i.a.** out of agin or beautiful." If the word agin be Syriac, it must be corrupt. But can it represent the "anjana-wood" of the Sanskrit? See Benfey, Pantsch., zweiter

and put another like it in its place in the cleft made by the saw. Then the carpenter went elsewhere on some business of his. Then the foolish ape sprang up, and mounted on the log like the carpenter, and turned his back towards the cleft in the log, and his face towards the little piece of wood, and his testicles 'hung down and lay in the middle of the cleft in the log. [Then he pulled out the little piece of wood, '] but the fool forgot to put another in its place, and his testicles were caught in the middle of the log that was being sawed. Then the poor wretch fell down on his back, smitten (as it were) with the pangs of death, and his senses forsook him from the violence of the pain which came upon him; and he was soundly chastised by the carpenter, and suffered from him a beating which was worse than the violence of the pain caused by the log of wood.'

Dimnah says: 'I have heard your speech, and understand what you say. But know, O brother, that not every one who draws nigh unto kings, or attaches himself unto them, does so merely for the sake of receiving pay, that he may fill his belly; for the belly may be filled anywhere. But he who is desirous of drawing nigh unto kings, does so that his place may be a distinguished one; that his horn may be uplifted, and his estimation raised; his noble character scrutinised, and his knowledge examined; that his friend may rejoice in him and exult, whilst his enemy is downcast and rent with anguish. Those who are wanting in good qualities, destitute of virtue, 'void of wisdom, and bereft of knowledge, exult and rejoice

Theil, p. 9. In that case the original Arabic form must have been إنجين الجين الحين الجين الجين

¹ The Syriac explains the rarer word , מוֹר (see John of Ephesus, Eccles. Hist., p. 161, l. 4, p. 373, l. 3) by , מביעין , בּיצִין , בּיצִין , בּיצִין , בֹּיצִין .

² Some such words as these seem to be wanting in the Syriac text. The Arabic has وَنَزَعُ الْوَتِدُ (p. مَّ , l. antepenult.). Compare Benfey, Pantsch., zweiter Theil, p. 9.

المروة , virtus, true manliness.

over a single crumb, (however) small and insignificant; and when they find one, they lay hold of it like a hungry and wretched hound, who, when he finds a bare bone, that is utterly void of savour or juiciness, (greedily) lays hold of it. But he whose mind's eye is bright, and the sense in whose brain is sound, and his knowledge clear, does not lay hold of small things, nor put up with trifles, but studies to attain to great honour, and to raise himself to high rank, and to seat himself on an honourable seat; just as a lion, who finds a hare and seizes it, that it may be his food, as soon as he sees a sheep or a goat, lets go the hare which was in his mouth, and takes that (sheep or) goat. Hast thou never seen, O brother, the dog, who fawns upon 2 a man and tries to please him, and wags 3 his tail, till he throws to him a morsel of dry bread? And the elephant, who is thoroughly trained, and well aware of the extent of his strength, and knows his own worth, because kings ride upon him, when they bring him his food, will not touch it or eat of it, until he is groomed 4 by his keepers, and his body is washed clean of dust, and he is



¹ Literally, a white.

³ The word in this sense is wholly unknown to me. Perhaps it may be corrupt.

⁴ This is evidently the meaning of the passive participle <a>O and <a>O and

caressed with kind words. Therefore, he who lives in this world so as to please his Creator; whose position is high, and his horn upraised, and his honour conspicuous; whose wants are relieved, and who can also relieve his fellows; -this man, though he lives but a short life, is reckoned to have lived many years. But he who ends his days in a lowly state, and whose years pass away in distress of mind, and who departs from life through scantiness of food and total want of luxuries, and who has neither enjoyed wealth himself, nor gladdened others (with it); -this man, though his years be many and long, is called short-lived and surnamed much-sighing. And they say of him who lacks good things, and whose pay is small, and who cares for naught but filling his belly and for sexual gratification, that, though his days be many and the years of his life be long, yet he is counted among the irrational and those who are destitute of all true virtue.'

Kalīlah says: 'I understand what thou hast said. But examine, my brother, thy thoughts by the light of subtle understanding, and know that every man has his distinct station; and when a man sees his station, so as to conduct himself well in it among his fellows, and his life does not pass away badly with his associates, it behoves him in truth to hold fast by his station, and not to go forth in search of what is too high for him, and not to be greedy after much, but to let his pay suffice him. And I see that we do not fare badly in this position of ours." (De Sacy, p. ^p, l. 1.)

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אבעלא האוא הואה הלמון אינים האכומות ולעצא תציום תשושה . "תולה היותו זמת מתוחה تندسم، نبمه له حلالم دادنم لدنم . سدته אנים דיים במשמים בלבד . השיין ליים برهمدم محامه رسم . مجديده مدعمه Lot association ocalication of the day لتزيم والعموم: حد نول ردنه درايم صدة . במשלמשול בצב ורושורה ההל בילא תממז תלאשם בישה . במשמשמתל תיבושם دوسم سيم وحمون عاسم المدين سير مم الم الم and riche lexands relicably. it is almos as who . _ amasks kine airsal susk להביצה . אלא לביבונה . מינין אכחמה באבים منه عد مخن . قد مل وحدادم مده مدهوزه لتفلك معمدتنه . محمد صلم لم حمدة حمر :

¹ Read pimankaa? ² Read klijs ?

³ The scribe left a blank space, in which a later hand has inserted this word.

האלה עם בש זווז אוניא העדו השיותם תלת rufo inwap origin oreignom. Him Lis היז המשל . הישצ השבם הצושה היו היושה انه العلم المعالم المع עד מנוחם אלם נמנג מבמוא מן ודמה . while (fol. 2 a) . more and horier pr Kith די בהונשא דבעצעות דבעוא. הובעיא לסב بمندله ويد مترديم . القيلم وحل محقوديم . בחשלששול הומשו השונה הלחושיו הנומש حسب لدنهم ، مخم بصلم متحديم لم شحل حدة قدهمهر. يه لسر مدسم خدمدر. لي באשוא בן בהולום . מולום בשל השלים معرمة فر وحدم له مديد: مدل مهمون مه خمه : محبره لم بنود وله : لم خدون م chiou. orly early wais arm expen. مدلم حدمت ومعد . مم خر محفوره لمسيم · decorsia decigano decimo decimo محدم لم تدمعه علمه . وفع لهديم ممصل dusar rias yer our Laderia. Rhas لهنا دفند حر معن عدم دنه دسامهم المعالم حديد . معام غام . مديم مام olindo esperios ola mando espera : ola אבונצ הואמבו מב אבונה הבהאלה שנותב ورد اونه محمد مع دملوند.

1 Read & Kalo?



مم فر محافده ملم حافزيد اسحادهم ملام معرفال معديه ومعرفان معرفيد مدر سبع دنسه : بهدر بد بديد به محمد باندم منهونه ولم مدم مدم . مددلونهم מאבז אבז . אם לאניו שמא . אם כלבים באנים באב ההלא לפינה הליא המיאה המיצאק خطيمه، ملم سة بخوسه ممل له . محة ميكمم تنب (fol. 2 b) دهرودي . مدل محرف و وراد الماد و الما حص مورد منوس مدس بدم مدلم مهانم מסא . האש אתה, התצומחוב בשנה מס מן سام من بدنام . معدنمل به فد مدير حصريته محزوم لصم مصل محديه محديم Kous de mijoha ala ridas and est עם שואשל . בד מובצ מסלא למוכא הפעםם, . صدم جدم جدم من من من در مدر مدر مدم معنون الم عمد محملات منا مبعنده لص حابة وحدينه وسام حاص معدد الم حمونهم مرابع مزدم العديمة محمونه בשנים . מבבי שם הבשבם בהמבשא עדי האש . תיום תוום סושמה התולם תוון מש המם משל ממש בדעו דולאך עדה דול בין ממם להדם אדים לחדים. עד מנוחם בלמדא מחא בעובח. בינים לפבת מיוד היים . מיודי עובים



A later hand has altered this word into , main.

² Read That Share ? 3 The MS. has PD.

حضه لمنع معنصد رحنه ممريم مملم דנבבה הנובה אשתהם, נההוא מה כן לנוא . משבםה לא ניא מם ללמוץ כמ בומבלא . האוצה عدم سة حر خليمهم . عد حاسال حر خده المه . منمحلمهم عليم شه حمنه مصماحية הבהבא. באול לא נודא מה כמי, דם בלא. האול כלו אאן ביא האסוד הלחוד בים בה בה באלא . המתבים لعربيه وهانام حقه، معجمه مي مندب . محد ويد احديم صريميم حين حدم حدمدمي عين ص محدل . محقد حقاسه حمادت . صدر مع لعندم صلعه مياهم . مدنعيل ديره ددنده משאה שו היות משום בים, בשוח אולם . לביצים صمم خلعم وحلمم ستملم وفر وسلم. محلمة האתינים האמים משב המם שנהם . שלשב המם דבלנום. המה אול שלי מהא כונים של. מבנת דביא מסא דנובה כן שבחה נפצח יבד ממא מלא כתובא האוצ מלעצע ממא. دور درده له ميد لحدية صمه. مدد عجد المامة بمامة من وبدل وسلم وحدم مرك والم مراه . براه مرم عمل ما مره عنعه אחב אחדה עוד מחד ומה בוחד בנודב امدى تدوية دين دمولى ددين سمى اجديم ، ملم ماسم حديث ، مصمه حديد بله معصو دون عند مجاده مورم درم حديد



ممديد قبر بهونم . ممديد قبر لموزه . ممتد مهما مد محدمه مرام مرام دارام م בארם (fol. 3 b) . של מסח ביבים הם האני השונה השנים וה دسملفته ممصم دستدمه مدينيم مهمه. مجمعديه ميك مديم ممه دويه . ملم غلم صمم لم فيقسمه . ملم مدهم صمم دلمسمدمه . ملم معمديد مهم ليمه بمخز وبحدم لدليه. شام من من المالت المسلم المدم المدمة دمة. عدين المسترة . المعد ما مهنسك معدم حرا غفه مداه عمد مدم حماله حمد عله مرب حقيمهر. مخذ له دليله. ممدل لحديم منع مله عله مهم ومدم عدم المدنة فعدة مرمست مله عدم بمعدم مرممة معدم لحميه معافيد مدنها مدخات منحا منحس دد مهمزمه مر مرسم الما الماء الماء حفدلين ، ولى مبافع مع شده مغمم منجم معديد المجامع ، مخاعة مديدهم تزاعتهم . ملم مدد منهم حم شده منعسم ويخلله عده . ملع علم بلد معد ملاء داء معد حدفته عد محمد المدم داء بنعه الله و محمد مله مداه عدام عدام دخد له مدوم دمرة به در المدهد الم در الم در الم سخند مالعاء عند معدل موم معدده



¹ Read pusitos ?

ימונים . איש בין אלא (fol. 4 a) בי אביא המחבה דוֹניב מישא . הישו למישא אעונא דעבדיםם, للمتملم حتمه مدفع مم المتم المتم الم منوديم زديد مهم . مسام للانم دروند مر בש בומשם הו הושו הושו מחד לח משמחוא שב תונשת התמם הנושב משבת הוצה הימבו حدمدهم ددنه له دم ديميم شه. صديم עודה שלמשה בעודה בש הבסום לות מש היצע عبة مدهم شه خدم منجد عل صعم حدمهم وركنه مه مجمع سيم لهد بعينه مه ومسعه. معدقه، جمع عنب لمعدل معهدم احمة عا مسفر متمس مسمده ممدم ديدهم. متعلم حجرم من معنى ممين مراجع معدلم דומים אעיוה חופהם בי האשור א היהבים دنده، دمم دمم تصمی شه تحداده به صدی صدر جه دفع سول دخدهمانهم دد خسم له מבלא היבחלא. השחנה אבלפל מנה. מן בחוא הצאבא הצגשה הסבל בן עוד משמבושא. محاجه مدس حسقهم دونه دومده تصمی . (fol. 4 b) . محنة تعديم . معنده معدله عدما ماء . مسلا ملا عدم المجتوبة مدع ملاء عمده ول وده فيزد مرد تخلعه مدوسه مدوسهم لهدي عد بنود محقسمه بنجلم دزميه دلسهد. حلا

The word **Kiası** is repeated in the MS.

² For Allas.

ددنی دواده به حادد الما ما دونده برد تخلع ite report . I report roche oppied منديه مهمنك بخسعدهم . مهمجيم سانمهم המלכתא נגבלום. דנונדא כמ זינובא הנבהם. مدلودین صعب مدیلی، مضده دیده دیده القلم. مهتد م فلمه : محدد م سعجم. متعلس مر مددهم. دنيم محددهمسم حباهنم سد احدثه محسبله . مدر معدسم لم مسمس حمر my eles ries ochilie. res mure Lich asis. racio of chi musich הומנו בשלא בשתם כמה אלא בן הנמניא en rejoraton: outer mous recenaris معدم محمد الم مستعم ماعة ملم. ملم منعدة لمسالم، ملم ممونه وبديلم المسنة بدع محلفظا ليز لم نحم منود حد دهنمه عدید مهد د د منعد دهنمه ک הכנובש במי: דמי (fol. 5 a) מיבולם. حمد نخ ندام دمن المدن فخد المادد הכפסבים: חבם לבין הה. אם לא שבח: הבפסבים sur Leter records bur oxes la. محرة به دمده حدد بن بن في مدد معدد דלעדא בניא. הפולא הביניג ביםלפוא הבפת. cerciph with relm. orexport bremph item:



Read Klidua?

² Read Kind? or Kin ?

حديمية معزمدهم لخلعه. مد مفردم لم horano. La chiere co sout la set cen. حدد الحصائم مع منقصه، المحافدي במשמה בן בפיד הכלפום. כנד נבלא הבהפינהלא. حديم شه دنيم حملع مدم دلحه دلدهميم sei ochiler roche ochhiers aium: محمونه محمنه محمنه مسممه : مخنوه هن مود حد سخوس د سع محم منه مضه . منبة عديم حمدتك مدية . بدين ودعوامه معام مقدمه: محسمه زمر المحة عدة مدالم ملاء مدونه محرة مدمة القلم نوم حددناه وله حدمانه سديم مام المسترد بدرد مدم معرض مام محمس: ونه تمحمه حمونه. معيد مهستمه حمضت ممخنم مل مدم وسعمة مر بادمم ماح من الله على معقوم (fol. 5 b) باتعداء تحديد وزهم والمعتدلية الموكم على مكيمي مقحمه، محلبتم عدم تسمع، حم لم تحلم مدام مدم داية ماسلم فيده . بمخة داراه . مصداله الحدم دمجنه ملم دعي مس لحسده م: حدد صورت مهنام : مدر ولدالع مده له وزوعه بمدلم. محد ندم مدد لدمدله درادمد حدادنة

1 MS. mine. 2 Read hazikan?

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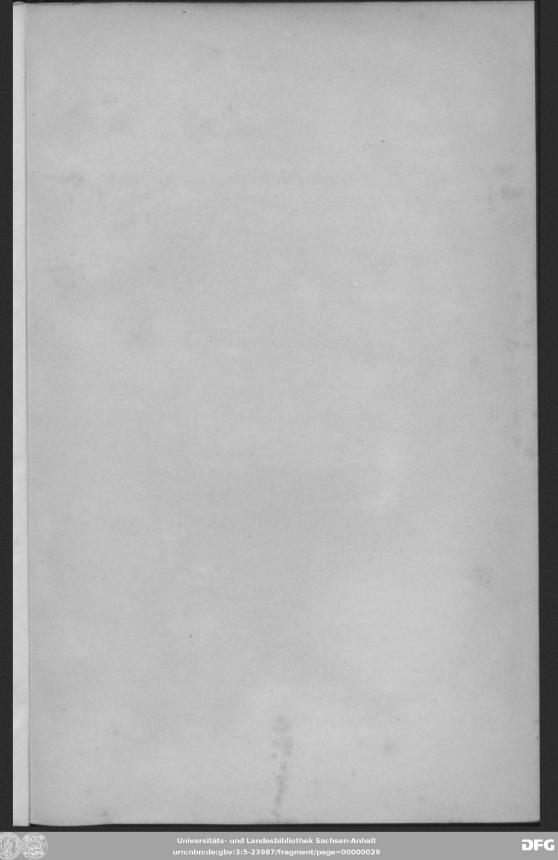
2

bus your od stroy 1 Read Kor 200? (6 dilw) seems

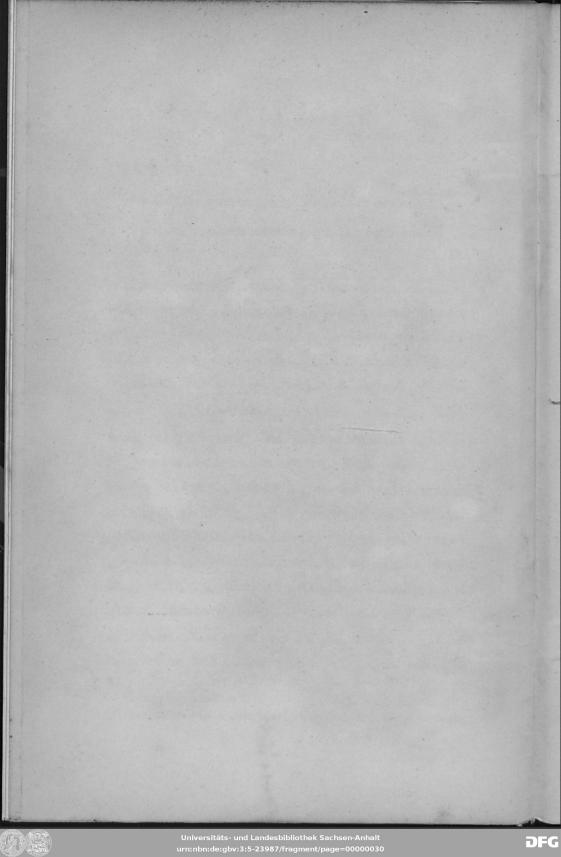
years of his life be long, yet he is counted among the irrational

extmine, my brother, thy thoughts by the light of subtile

pay suffice him. And I' see that we do not fare badly in this









D: De 2338





