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A SPECIMEN
OF A
SYRIAC TRANSLATION
OF THE
KALĪLAH WA-DIMNAH,

EDITED BY
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A SPECIMEN

OF

SYRIAC TRANSLATION

OF THE

KARSTEN WADIMOFF



JOURNAL
OF
THE ROYAL ASIATIC SOCIETY.

ART. I.—*A Specimen of a Syriac Version of the Katīlah 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 *Katīlah 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 *Katīlag wa-Damnag*, an edition of which is promised by Professors Benfey and Bickell from the manuscript brought to Europe by Dr. Socin.¹

The Dublin MS. is about 5½ inches in length by 3½ 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 *Katīlah wa-Dimnah*, foll. 1 *b*—185 *a*. The actual

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



נִיחַא לַ [חַיִּי לְאֵלֵינוּ] כְּמַלְכָּא מִתְבַּרְכַּת
 . כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל
 : כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל
 [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]
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 כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]
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 כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]
 כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]

The work ends on fol. 185 a with the colophon: [חַיִּי לְאֵלֵינוּ]
 . [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]
 כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]
 . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ] כְּפַלְפֵּל . כְּפַלְפֵּל [חַיִּי לְאֵלֵינוּ]

Then commences, on fol. 185 b, a section entitled כְּפַלְפֵּל
 כְּפַלְפֵּל, "Questions and Answers," or riddles and
 their solutions. The first of these is: אֵלֵינוּ לְאֵלֵינוּ
 אֵלֵינוּ . אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ . אֵלֵינוּ
 אֵלֵינוּ . אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ . אֵלֵינוּ
¹ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ
 אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

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

אֵלֶּה הַמְּבֹרָחִים וְהַמְּבֹרָחִים . אֵלֶּה הַמְּבֹרָחִים
 אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים . אֵלֶּה הַמְּבֹרָחִים
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 אֵלֶּה הַמְּבֹרָחִים .

Next are inserted, in a very modern hand, the "Fables of
 Josephus" (or rather, of *Aesopus*), פְּתִילֵי יוֹסֵפֵס ,
 fol. 187 *b*, preceded by an index in Arabic, فهرست كتاب يوسفوس,¹
 They are eighty-three in number, of which I give the first
 three as specimens.

א . אֵלֶּה הַמְּבֹרָחִים וְהַמְּבֹרָחִים . אֵלֶּה הַמְּבֹרָחִים
 אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים
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 אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים
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 אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים אֵלֶּה הַמְּבֹרָחִים
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¹ See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 7, note 2.



. אֲנִי כְּבָרַתְיָךְ בְּנֵי כָרָה יָגַדְתִּי לָךְ , חַוְּתָא .
 אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ . בְּנֵי כָרָה יָגַדְתִּי לָךְ .
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 אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ (sic) חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ .
 אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ . אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ .
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The "Questions and Answers" are succeeded by a section on the different kinds of interrogation, beginning, fol. 201 b :
 אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ . אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ .
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On fol. 202 b commence "Sayings of Pythagoras" (compare De Lagarde's *Analecta Syriaca*, p. 195): אֲנִי כְּבָרַתְיָךְ חַוְּתָא בְּנֵי כָרָה יָגַדְתִּי לָךְ .



פלשאלא . ל כידתה אהא דלמ
 כתבה : כידתה דה ל סהא כשהא
 דלמלמ חסוה . אה כסוה חסוה
 דחטוה כהא . דה נלמא סה חלמא סה
 סתה : (fol. 203 a) סה סהג דל אה לחבדו :
 ל דהל לחסוה ל דחטוה באסוה

These are followed, on fol. 203 b, by select sayings of other
 Greek philosophers, such as Plato, Zeno, Socrates, Antisthenes,
 etc.: אהכ נחלא (sic) דחלא חלא חטוה .

דחלמ חלא סחטוה . חלא דחטוה אהני .
 I quote the saying ascribed to Antisthenes, fol. 204 a:

אהפחטוה (sic) חלא אהא ל סה אה דחלא
 דל דחלא . אהני . דהג דחלא דחלא אהא
 נחטוה : חלא נחטוה . סה דה סה חטוה
 חטוה .

TRANSLATION OF THE SYRIAC TEXT.

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

THE STORY OF THE LION AND THE OX.

They say that Dabdhm,¹ king of India, said to

¹ In the Arabic text of De Sacy, دابشليم, *Dabshalim*. See Benfey, *Pantschatantra*, erster Theil, pp. 32—34. I thought that דאכחום, *Dabdhm*, might possibly be a corruption of דאכחום, *Dabshrm*, in which we might discern an older form of *Dabshalim*=*Devaśarman*; but Professor Cowell writes to me: "I scarcely think that the *dhm* 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*
dharmā. Could it be *deva Dharmarāja*, and the *rāja* have been taken as only
 meaning 'king', and not as a part of the name?"

¹ In the Arabic, *Baidabā*, *بَيْدَابَا*. See Benfey, loc. cit., p. 35. Both *بَيْدَابَا* and
 the Syriac *ܒܝܕܐܒܐ* or *ܒܝܕܐܒܐ* are probably corruptions of the same
 Sanskrit word, for *بَيْدَابَا* is not very dissimilar to *بَيْدَابَا*.

² *ܒܝܕܐܒܐ*, if such be the correct reading, is rather "rhetorician, sophist";
 further on he is called *ܒܝܕܐܒܐ*, *φιλόσοφος*.

³ The Arabic has *دستاورند*, *Dastāwand*. In the Syriac MS. the name was left
 blank, and a later hand has added *ܕܘܨܬܐܘܪܢܕ*, "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,¹ 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.²

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-

¹ حديد is explained in the native lexicons by غدير and حديد.

² Mthwā, متوا or متوا, corrupted from مترا or مترا, i.e. Mathurā (متهرا) or Muttra. In the Arabic text, p. v1, last line, it is still further corrupted into متون. See Benfey, Pantschatantra, erster Theil, p. 99; zweiter Theil, p. 6.

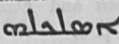
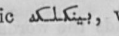

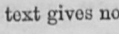

bah.¹ Then Shanzabah became weary, and stumbled in the mire, and fell. And the merchant and his companions hastened, and drew, and pulled the ox out of the mire. And the merchant left the ox in that place, and let one of his young men remain with him, till he should recover from his fall and the young 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 *jhāl*,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,⁴ who were brothers. One of them was

¹ In the Arabic text, p. ۸۰, ll. 1, 2, *Shanzabah*, شَنْزَبَه, and *Bandabah*, بَنْدَبَه, corruptions of *Sanjivaka* and *Nandaka*. See Benfey, *Pantsch.*, erster Theil, p. 99; zweiter Theil, p. 7.

² I. e., a shallow, marshy lake.

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

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

called Kalilah, and the other Dimnah.¹ 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 Kalilah: '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 befall him what befel the ape.'

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

Kalilah 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,²

terms; viz. קָד חֲבָא, קִיאִי קָד, and קָד אֶיֶן.

The first of these is unknown to me; the second, familiar. The third is probably derived from the Persian نوره, *torah*, "a jackal." A fourth Syriac

term for the same animal, קָד אֶיֶן, is a corruption of (*canis*) *Hyrcanus*.

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

² Here the Syriac text adds the words קָד אֶיֶן קָד אֶיֶן, "agîn or beautiful." If the word *agîn* be Syriac, it must be corrupt. But can it represent the "*anjana-wood*" of the Sanskrit? See Benfey, *Pantsch.*, zweiter

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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 testicles¹ hung down and lay in the middle of the cleft in the log. [Then he pulled out the little piece of wood,²] 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,³ void of wisdom, and bereft of knowledge, exult and rejoice

Theil, p. 9. In that case the original Arabic form must have been **انجين**, gradually corrupted into **اجين وانجين**.

¹ The Syriac explains the rarer word **ܡܩܬܝܠܝܗܘܢ** (see John of Ephesus, Eccles. Hist., p. 161, l. 4, p. 373, l. 3) by **ܩܬܝܠܗܘܢ**, i. e. **ܩܬܝܠܘܢ**, **ܩܬܝܠܘܢ**.

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

³ **ܩܘܪܘܬܐ**, **المروءة**, *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 bare¹ 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 upon² a man and tries to please him, and wags³ 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 groomed⁴ by his keepers, and his body is washed clean of dust, and he is

¹ Literally, a white.

² So I would render the word **كفّف**, which is explained by Bar Bahlul thus: **كفّفه كفى في سته يدبر يسوس .**
كفّفه كفى التدبير السياسة .
كفّفه كفى يدبرون الناقة اقول يعللون .
كفّفه كفى (كفّفه) حل كذا (read كذا) ينهق الجمار علي العشب .
كفّفه كذا كذا تدبير الناهقين .

In a poem of 'Ebēd-Yēshūa', pointed out to me by Mr. Bensly, occur the words **كفّفه كفّفه كفى**, the first of which has the gloss **كفّفه**.

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

⁴ This is evidently the meaning of the passive participle **كفّفه**. See the last note but one.



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.'

Kalilah 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. 118, l. 1.)

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¹ Read המלכות המלכות ? ² Read חל שבזיקת ?

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



חַסְדֵיךָ כְּחַסְדֵי הַשָּׁמַיִם : אֵלֶּיךָ יִשְׁתַּחֲוֶה
 כָּל־בְּרִיתֵיךָ : וְאַתָּה לֹא תִשְׁכַּח אֶת־הַבְּרִיתִים
 אֲשֶׁר־עָשִׂיתָ : אֵלֶּיךָ יִשְׁתַּחֲוֶה כָּל־בְּרִיתֵיךָ : וְאַתָּה
 לֹא תִשְׁכַּח אֶת־הַבְּרִיתִים : אֵלֶּיךָ יִשְׁתַּחֲוֶה כָּל־בְּרִיתֵיךָ :

1 Read שְׁתַּחֲוֶה?

Kallian 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
 joy suffice him. And I see that we do not find badly in this
 position of ours." (Do Stack, p. 42, l. 1.)







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