Ulrich Marzolph

The Arabic Fable

An Inventory of Short Stories Featuring Speaking Animals and Other Nonhuman Characters in Premodern Arabic Literature

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The Arabic Fable

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By

Ulrich Marzolph

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Preface

The present book is an attempt to provide an inventory of fables documented in premodern Arabic literature. As a scholar of both folk-narrative research and Islamic studies with a particular focus on Persian and Arabic popular literature, I have conceived this book against the backdrop of several decades of practice in exploring Middle Eastern Muslim narrative culture. Resulting from my predilection to treat a given topic in as comprehensive a manner as possible, I have previously published a fair number of encyclopedic surveys on a variety of topics relating to Middle Eastern and international narrative culture. In addition, I have compiled several reference works on topics as diverse as Persian folk and fairy tales, jokes and anecdotes in Arabic literature of the pre-Mongol period, illustrated Persian lithographed books of the Qajar period, *The Thousand and One Nights* (together with Richard van Leeuwen), and the impact of Middle Eastern narratives on Western oral tradition. Never before have I been so much aware of the fact that reference works, comprehensive as they may aim to be, are only another step towards creating an awareness for a given topic. Concerning fables in premodern Arabic literature, there are simply too many aspects that in my feeling cannot, or at least not yet, be dealt with adequately, let alone in an exhaustive manner.

The present book is introduced by a detailed effort to define the Arabic fable together with a section of data relevant for the history of the fable in premodern Arabic literature and a short assessment of the content characteristics of the Arabic fable proper. This is followed by a chronologically arranged annotated bibliography assessing 20 significant contributions to the study of the Arabic fable in (predominantly Western) research. I gratefully acknowledge my obligation to these (and other) studies without each and every single inspiration drawn from them being mentioned in the respective places. The book's main body consists of an inventory of fables as documented in Arabic literature from its beginning in the second/eighth century to the twelfth/eighteenth century. The beginning of modernity in the Arab world, conventionally defined towards the end of the eighteenth/beginning of the nineteenth century, did not necessarily result in radically different paradigms relative to the reception and use of fables. Even so, the end of the eighteenth century appears justified as a pragmatically defined point in history to delimit my survey.

The inventory consists of two sections. The sections document the fables in two strands of tradition that are essentially separate, albeit with a limited amount of overlap. Section 1 documents the "scattered" fables, fables of anonymous origin that are contained as single items or in short clusters or chapters

in a variety of works of premodern Arabic literature. Section II surveys the fables in a total of eleven subsections relating to literary works, from Ibn al-Muqaffaʿ's *Kalīla wa-Dimna* via various other authored or anonymous works in which fables play a certain role and the collections of (wise sayings and) fables attributed to Ahikar/Ḥayqār and Luqmān to the fables included in *The Thousand and One Nights*. In both sections, the material is arranged chronologically. This arrangement applies to the individual fables as well as to the references listed for each fable. The fables are both numbered consecutively and individually within each section or subsection, together with an abbreviation serving as a mnemonic aid. Fables whose overlapping version(s) have already been listed are not considered for the overall numbering. A single item that has not been considered in the previous sections is added in the Supplement in Section III. The Supplement also offers an opportunity for future additions. Each entry is devoted to a single fable and comprises four segments: a heading, a short summary of the contents, a list of references, and a comment. The comment first lists previous versions of the fable, if applicable; this is followed by remarks concerning the respective fable's versions in premodern Arabic literature. Although it is well known that Arabic fables had a certain impact on subsequent Persian and Ottoman Turkish tradition, a detailed exploration of that dimension is relegated to a future study. Section IV is an Appendix to the inventory listing the Aesopic fables in the hitherto unstudied Christian Arabic manuscripts Paris, Bibliothèque Nationale de France, suppl. arabe 3463 (dated 1205/1791) and suppl. arabe 3464 (early nineteenth century), all of which have equivalents in Graeco-Latin tradition. In order to make the texts of the scattered fables readily available for future research, a second Appendix presents a selection of these fables in the original Arabic. Several indexes serve to facilitate the identification of specific data in the inventory of fables.

A short remark on style is appropriate. This book has been consciously conceived without footnotes, as all necessary arguments and references have been placed in the text. Bibliographical references, whether to primary or secondary literature, are given in a format mentioning the author's last name and a short title of the respective work. For premodern Arabic authors or anonymous works, this also includes a chronological classification mentioning the author's date of death or period of activity or the work's presumed time of compilation. There is only a limited number of explicit references to publications by or about obvious and unambiguously identifiable authors mentioned in the text. Scholarly references given in the comments to the fables mainly relate to the comparative dimension of the texts.

The present book has been in the making for quite some time. Its origins lie in a 200-word contribution on Arabic fables to the German *Lexikon des Mit-*

telalters (1989); ten years later this was followed by a 450-word entry in the *Encyclopedia of Arabic Literature* (1998) that in turn resulted yet another 20 years later in the 2,500-word entry for the third edition of the *Encyclopædia of Islam* (2016). More recently, my interest in Arabic fables was reinvigorated by the study of the fables in the early seventeenth-century *Nuzhat al-udabāʾ* and in the hitherto unstudied thirteenth-century *Fiqar al-ḥukamāʾ*. The final impetus for the compilation of the present inventory resulted from my collaboration with Beatrice Gruendler's "AnonymClassic" and "Arabic Literature Cosmopolitan" projects on the manuscript transmission of *Kalīla wa-Dimna*.

Initially, the present book was conceived as an inventory of the scattered fables only, since a systematic assessment of this body of texts appears to be most needed in terms of previously unavailable information. Once this step was achieved, I decided to add the fables in authored or anonymous elite and middle literature, so as to make the inventory complete. More than 30 years ago, I published my *Arabia ridens*, a study and inventory of short jocular prose tales, conventionally termed jokes and anecdotes, in Arabic literature of the pre-Mongol period. In those days, the major challenge was to browse through several dozens of books and to attentively read every page so as to identify the items of my concern. The result was a card catalogue listing some 11,500 texts, of which more than 1,200 different items together with their analogues are included in the publication. Concerning the ultimate goal of compiling a representative inventory, the research for the present book was basically the same. It was, however, radically different in terms of the applied research method, since the present inventory was mainly compiled from the databases of digitized Arabic texts available in the internet. For the initial stages of research, the database al-Warrāq was helpful. For the main body of my work, I relied on the database al-Shāmela that has the advantage of essentially reproducing the text of printed editions faithfully page by page (although in a different layout), enabling users to verify the relevant items in the printed editions. The major challenge of the present research was to devise intelligent search strings that would enable me to identify the largest possible number of fables and their corresponding versions.

Various colleagues and friends contributed to the present book in one way or another, with advice, practical help, or simply by listening to my growing fascination with the Arabic fables and making me aware of aspects that needed additional consideration. Special thanks go to Aboubakr Chraïbi for his constructive critique and his untiring efforts to help me understand some of the short and rather enigmatic texts; and to Beatrice Gruendler for inviting me to conduct a workshop on Arabic fables in the framework of her "AnonymClassic" project at the Freie Universität Berlin in summer 2023, as well as to

the workshop participants for their inspiring discussions. Aboubakr Chraïbi, Beatrice Gruendler, and Geert Jan van Gelder kindly read and critiqued draft versions of the present book. Beatrice Gruendler and her project collaborator Khouloud Khalfallah also checked and supplemented the section on *Kalīla wa-Dimna*. Nasrin Askari checked the section on Ibn ʿArabshāh's *Fākihat al-khulafāʾ* and supplied references to the work's early Persian version in Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*. Ibrahim Akel, Roula Al Assad, Thomas Bauer, Francesca Bellino, Antonella Ghersetti, Jaakko Hämeen-Anttila, Nawras Ahmad Hamed, Dag Nikolaus Hasse, Kathrin Müller, Ulrich Rudolph, Francisco Sánchez, Isabel Toral, Manfred Ullmann, Jan Just Witkam, and Renate Würsch gave advice at various points. More even than to the living, I am indebted to those of whom only the published work survives. The present book would not be what it is without the previous efforts of eminent scholars of Arabic literature such as Carl Brockelmann, Victor Chauvin, and Iḥsān ʿAbbās. Once the book was written, series editors Beatrice Gruendler, Elias Muhanna, and Isabel Toral kindly accepted it for publication in their new series "Global Arabic Literary Cultures" (GALC), and Beatrice Gruendler's "AnonymClassic" project generously funded the book's open access publication. At Brill's, Teddi Dols competently shepherded the book through the various stages of production. The two anonymous reviewers supplied support and useful critique. The collaborators of Utrecht's TAT Zetwerk did a great job producing the book. Altogether, numerous colleagues helped to make this book and to make it better. It goes without saying that all remaining shortcomings are my own responsibility. Although considerable effort has been invested into preparing the present inventory, it has no pretensions of being exhaustive or complete. In particular, I made no effort to read all of the books that are documented to contain a fable or two from beginning to end, an effort that might have resulted in identifying yet more relevant items. Moreover, other, as yet unknown sources might yield new data. My modest goal was to prepare an inventory that is as representative as the pragmatic investment of time and effort would allow. I dedicate the book to my wife, Michaela Fenske, to whom all beings speak.

As a genre whose appreciation in the Arabic context ranges between implicitness and neglect, the fable in premodern Arabic literature has neither regionally nor internationally received the attention it deserves. The present book, imperfect as it may be, aims to improve the situation so that, in the long run, the Arabic fable will receive its due recognition as the peer of its dominantly perceived Graeco-Latin sibling. Just about a hundred years ago, Carl Brockelmann ended the introduction to his survey of fables and animal tales in "older" Arabic literature by expressing his hope that the *Nachlese*, future additions to his work, would be plentiful. I join him by looking forward to a productive critique of the present efforts.

Abbreviations

AL *Amthāl Luqmān al-ḥakīm* (III): nos. 258–289
ALL *Alf Layla wa-layla* (IIK): nos. 314–329
BB *Bilawhar wa-Būdhāsaf* (IID): no. 222
FKH Ibn ʿArabshāh, *Fākihat al-khulafāʾ* (IIJ): nos. 290–313
JSH *Qiṣṣat Jalīʿād wa-Shīmās* (IIB): nos. 209–217
KD Ibn al-Muqaffaʿ, *Kalīla wa-Dimna* (IIA): nos. 161–208
KI al-Kalāʿī, *Iḥkām ṣanʿat al-kalām* (IIF): nos. 230–232
MB *Qiṣṣat Malik Balāsh* (IIC): nos. 218–221
QḤ *Qiṣṣat Ḥayqār* (IIH): nos. 242–257
S Supplement (III): no. 330
ṢB Ibn al-Habbāriyya, *al-Ṣādiḥ wa-ʾl-bāghim* (IIE): nos. 223–229
SF Scattered Fables (I): nos. 1–160
SM Ibn Ẓafar al-Ṣiqillī, *Sulwān al-muṭāʿ fī ʿudwān al-atbāʿ* (IIG): nos. 233–241

Introduction

The Arabic fable is an elusive genre. When one attempts to define what the Arabic equivalent to the fable of Graeco-Latin or "Aesopic" tradition or, for that matter, any other regionally neighboring tradition, is or might be, the range of relevant texts in all of the respective traditions is at first so diverse as to escape a clear and unambiguous definition. Although there is a core corpus of representative texts, the boundaries of this corpus and its delimitations against other short narrative genres, particularly the parable, the anecdote, and tales related to the origin of proverbs, are fluid. This ambiguity not only applies to Arabic literature but has similarly also been noted for fables of other traditions. In addition, the Arabic fable oscillates not only between the oral and the written, but also between elite and middle literature. Probably, the question of genre itself is questionable, as is the approach of applying a specific genre terminology from the culture in and for which it has been developed to another culture for which it may or may not be relevant. Even if ones decides that there is a genre in premodern Arabic literature that may be considered as equivalent to the fable of other traditions, the question remains whether one should apply the same European genre term. After all, the term fable has grown out of a specific tradition and forms part of a particular semantic field that reverberates with notions not necessarily encountered in any other tradition.

Moreover, the question is also to which extent premodern Arabic narrative tradition actually differs from the Graeco-Latin tradition of which the Western literatures consider themselves the heir. Although one might be tempted to opt for (apparently) clear dichotomies, such as that of Indo-European versus Semitic tradition—are both traditions not rather siblings that have developed from the same or similar origins and that draw to a certain, if not to a considerable extent on the same sources? Time and again, I feel reminded of classical scholar Martin West's often quoted (although not undisputed) statement that "Greek literature is a Near Eastern literature" (West, *Hesiod*, 31). Whereas West referred specifically to mythology, the statement also holds true for other genres, including fables.

The overlap between ancient Greek and premodern Arabic fables is too evident to be seriously challenged. The question whether this overlap results from the adaptation of Greek fables in Arabic tradition or from a shared Mediterranean heritage that initially becomes visible in Greek for the simple reason that Arabic written tradition surfaces much later has, to my notion, not been discussed in sufficient detail. At any rate, the considerable number of "Aesopic" fables that are first or even exclusively attested in Arabic suggests that the

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overlap not only and maybe not primarily results from a process of adaptation. Similar to the ancient Greek fables, fables in premodern Arabic literature are to a certain extent indebted to ancient Near Eastern and Mesopotamian tradition, most obviously in the fables of Ahikar/Ḥayqār. In addition to this twofold legacy, Arabic fables are also prominently related to the literatures of ancient Iran and India and, to a lesser extent, to ancient Jewish/Hebrew tradition. Although this is difficult to prove, African oral traditions might also have had an impact. Moreover, when discussing origins, one should not forget that there is an Arabic tradition in its own right, namely pre-Islamic Bedouin lore. Partly preserved in versified renderings of fables, this legacy shows implicitly in specific features of Bedouin society such as the supreme value of hospitality, dietary preferences, and the range of animal characters acting in the fables.

Keeping the above considerations and limitations in my mind, in the present book I opt for a pragmatic approach that considers most of the items historically presented in premodern Arabic literature as belonging to the same genre as the well-known fables whose content overlaps with those of ancient Greek tradition. As will be demonstrated, in terms of content, the Arabic fable is a tale featuring speaking animals or other nonhuman characters; in terms of function, the Arabic fable is a subgenre of the *mathal* or parable: it is often told as an analogy to illustrate the implications of situations or events occurring between human characters. For want of a better term and for the sake of brevity, in the following, I nevertheless employ the European term "fable" for the narratives under consideration.

The focus of the present book is on data and their relevance in the process of a given fable's transmission. Although the introduction includes a section on the historical documentation, development, and dissemination of the Arabic fable, and although the data in the inventory's two main sections are arranged chronologically, the present book has no ambition to be a comprehensive history of the Arabic fable. The general aspects of that history are outlined in the two chapters dealing with fables in Iḥsān ʿAbbās's impressive study of Greek (and many other) features in Arabic literature (ʿAbbās, *Malāmiḥ*). Even so, that history will yet have to be written on the basis of additional solid studies considering the specific use of fables by the various authors concerned together with the function of fables in a variety of contexts. Some of these issues have to a certain extent been dealt with in previous studies, such as those discussed in the Annotated Bibliography, and deserve further detailed consideration.

1 Fables in Premodern Arabic Literature: Two Strands of Tradition

In premodern Arabic literature, fables occur essentially in two distinct strands of tradition. Slightly more than half of the 330 fables documented in the present inventory, or 170 items, are cited in works of elite or middle literature compiled by known or anonymous authors. These fables are here addressed as fables "in literature" or "authored" fables, for the sake of clarity neglecting the fact that all texts ultimately derive from the ingenuity of an author and that some of the respective authored collections are of a similarly anonymous origin as the scattered fables of the other strand of tradition, discussed below. The best-known examples for fables in literature include Ibn al-Muqaffaʿ's (d. ca. 142/759) *Kalīla wa-Dimna*, Ibn Ẓafar's (d. ca. 565/1170) *Sulwān al-muṭāʿ*, and Ibn ʿArabshāh's (d. 854/1450) *Fākihat al-khulafāʾ*. Most of the fables contained in this type of literature are either translated or adapted from non-Arabian tradition, either Syriac (*Qiṣṣat Ḥayqār*), Greek (*Amthāl Luqmān al-ḥakīm*), Indian (Ibn al-Muqaffaʿ, *Kalīla wa-Dimna*; *Qiṣṣat Jalīʿād and Shīmās*; *Bilawhar wa-Būdhāsaf*), or Persian (*Qiṣṣat Malik Balāsh*; Ibn ʿArabshāh, *Fākihat al-khulafāʾ*), or give the impression of having been invented in emulation of the "imported" fables (Ibn al-Habbāriyya, *al-Ṣādiḥ wa-'l-bāghim*; al-Kalāʿī, *Iḥkām ṣanʿat al-kalām*; Ibn Ẓafar, *Sulwān al-muṭāʿ*; *Alf Layla wa-layla*). Some of the authored fables are fairly long and complex, and their language is at times verbose and characterized by a dominant moral application.

At this point, it should be noted that several books essentially consisting of a single fictional narrative featuring anthropomorphized animals (that is sometimes called a fable) are not considered here. This concerns *al-Namir wa-'l-thaʿlab* (The Panther and the Fox), compiled toward the beginning of the ninth century by Sahl b. Hārūn (see Toral, "The Book of *The Panther and the Fox*"); Abū 'l-ʿAlāʾ al-Maʿarrī's (d. 449/1057) *Risālat al-ṣāhil wa-'l-shāḥij* (The Epistle of the Neigher [Horse] and the Brayer [Mule]; see Blankinship, "Al-Maʿarrī's Anxious Menagerie;" id., "Suffering the Sons of Eve"); "The Case of the Animals versus Man before the King of the Jinn" in the late tenth-century epistles (*rasāʾil*) of the Ikhwān al-ṣafā/Brethren of Purity (ed. and transl. by Lenn E. Goodman and Richard McGregor; see Callataÿ, "'For Those with Eyes To See';" id., "The Ikhwān al-Ṣafāʾ on Animals;" Sánchez, "When the Beasts Lost Their Voice"); and the anonymous *al-Asad wa-'l-ghawwāṣ* (The Lion and the Diver [Fox]; see Marzolph, "Review;" Wagner, "Die Quellen"), compiled in the first half of the twelfth century that employs the fable KD 38: *The Lion and the Jackal* as a frame tale. That said, the few short fables embedded in al-Maʿarrī's *Risālat al-ṣāhil wa-'l-shāḥij* and in *al-Asad wa-'l-ghawwāṣ*, all of which belong to the traditional stock of Arabic fables, are listed in the inventory.

A second strand of anonymously authored "scattered" texts is documented in another 150 Arabic fables. The majority of these items either belong to a shared Middle Eastern and/or Mediterranean heritage, owe their existence to the adaptation of Greek or Iranian fables (the latter of which might themselves have been adapted from the Greek), or derive from ancient Arabic or Bedouin tradition. They are usually told in a simple and straightforward language and often lack a moral application that likely was so obvious for their audience as to make its explicit mention appear unnecessary. About 30 of the scattered fables are cited in the specific historical context of an oral or written communication in which they serve as an analogy (*mathal*) for a specific context (see Marzolph, "Framed Fables"). The majority of scattered fables are cited without a framing context as single items, in small clusters or in relatively short chapters in various genres of literature, in addition to *adab*-literature mainly concerning works of history, biography, and lexicography. The two strands of tradition exist relatively clearly separated from one another with little overlap. In other words, with a few exceptions, fables from one strand of tradition are not encountered in the other.

Considering the fables' multiple origins, rather than summarily addressing "the Arabic fable," one probably ought to differentiate between "fables in premodern Arabic literature," denoting fables of which there is an Arabic version regardless of their factual or presumed origin, and "Arabic fables" proper, only the latter term strictly referring to fables that are likely of an Arabic origin. Although my focus is not on questions of origin, this point will be considered in the section on the historical development of the fable in premodern Arabic literature. A detailed comparison between the Arabic fables proper and the fables of non-Arabic origin is, however, beyond the present concern, as it would entail a discussion of the features of fables in all of the non-Arabic traditions to which the authored fables in premodern Arabic literature ultimately relate. Whereas the relation of the authored fables to other traditions is fairly obvious, the majority of the scattered fables is specific to premodern Arabic tradition. Considering this situation, the following deliberations relate primarily to the scattered fables, items documented outside and independent of the literary compilations or authored fable collections.

The premodern Arabic language does not have a single specific word to serve as a direct and unambiguous equivalent for the term of the narrative genre "fable" that enjoys prominence in the ancient Mediterranean, medieval, and modern Western literatures. The Arabic term *mathal*, used in both tales from anonymous tradition and authored works to introduce a fable, is ambiguous, since, as a literary term, *mathal* has the general meaning of "parable" and also denotes the proverb as well as idiomatic phrases and expressions. At any

rate, premodern Arabic literature profusely documents the familiarity with and use of the textual genre. This assessment applies not only to the legacy of both classical antiquity and Middle Eastern tradition but also to fables cited from Arabic tradition in Arabic sources of the pre-Islamic and early Islamic period. Ever since Ibn al-Muqaffaʿ's *Kalīla wa-Dimna*, the authors of literary compilations have pondered about what a fable is and, even more so, why it should be permissible to cite clearly fictitious fables in serious discourse. (For a recent discussion of this aspect, see Chraïbi, "Fiction, Religion, and Premodern Arabic Literature.") These authors mainly justified their individual literary products, and their arguments are inevitably biased in favor of their own agenda.

Listening to the multivocal and not necessarily harmonious chorus of a fair variety of authors of scattered fables writing over a period of a thousand years appears to be more promising to arrive at a nuanced general assessment of how premodern Arabic authors conceived of the fable. It goes without saying that authors of works pertaining to such divergent fields as *adab*-literature, history, biography, philosophy, theology, lexicography, and others did not necessarily share the same notion. Moreover, whatever notion they might have had did not necessarily remain the same over the course of time. But even so, their multiple voices allow the distillation and abstraction of a generally valid concept, at least more than that of a single author of a specific literary work, however influential that work might have been. Moreover, the present study sees its main task in exploring anonymous "popular" tradition rather than celebrating the monuments of Arabic fable literature yet another time.

Even so, the one author a study of fables in Arabic literature cannot avoid to mention is Ibn al-Muqaffaʿ, whose *Kalīla wa-Dimna*—largely an adaptation of the Middle Persian adaptation of the originally Sanskrit *Pañcatantra* (and *Mahābhārata*)—is usually credited with having introduced the genre of fable into Arabic literature. As the present inventory documents, such an exclusive statement does not exactly hold true, as fables were likely known in Arabic tradition since pre-Islamic times. The scarcity of their documentation before *Kalīla wa-Dimna* does not bespeak their absence, as the absence of proof does not necessarily constitute a proof of absence. A major argument here is the fact that the void is to a major extent due to the fact that Arabic written tradition only developed with the advent of Islam. What Ibn al-Muqaffaʿ certainly achieved was to introduce a substantial number of previously unknown fables (ultimately deriving from Indian tradition) to the Arabic audience. In addition, by convincingly arguing for the tales' supreme educational value, he made the citation of fables as arguments intellectually and socially acceptable in Arabic and Muslim literature and society. In this respect, the impact of Ibn al-

Muqaffaʿ's work can hardly be overestimated. Without intending to explore Ibn al-Muqaffaʿ's argument in detail, this is what he says.

> In order to make their intention comprehensible, scholars of every nation and tongue have employed a variety of devices and means when presenting their arguments. One device was to put eloquent and elegant language into the mouths of animals and birds. This enabled them to accomplish a number of things: they found a way to speak indirectly and to communicate through implication (Ibn al-Muqaffaʿ, *Kalīlah and Dimna*, transl. Fishbein, 23).

The wording Ibn al-Muqaffaʿ here uses to define the fable, likely for the first (and only) time in Arabic literature, is *waḍaʿa … ʿalā afwāh al-bahāʾim wa-ʾl-ṭayr*. Literally translated as "put … into the mouths of beasts and birds," this can also be rendered as "attribute … to speaking beasts and birds." Although one might contend oneself with this simple, yet striking descriptive terminology, I suggest that the question deserves to be dealt with in detail so as to determine to which extent the terminology was generally accepted and used by other authors as a genre classifier for fables.

The discrepancy between the documented factual usage of fables in premodern Arabic literature and the lack of a single and unambiguous generic term gives rise to the question what notion lies at the basis of this use. Prioritizing Western terminology without questioning its universal applicability risks to be read as cultural arrogance. Consequently, the unbiased question is whether authors of premodern Arabic literature perceived fables as a specific literary genre at all and, if so, whether and how they conceived that genre in terms of terminology. In order to fathom the complexity of the research question, the following paragraphs strive to reproduce the perspective of premodern Arabic authors as detailed as possible so as to arrive at a nuanced understanding that does not privilege Western notions. Instead, this quest acknowledges the historical perception of premodern Arabic authors that has the same validity as any other concept, even though it may differ from familiar Western notions.

2 Towards a Definition of the Arabic Fable

Assessing a literary genre that is not clearly defined is challenging. In order to deal with the challenge, the present study applies a pragmatic bottom-up approach. As this is not the first study dealing with Arabic fables, the initial step toward identifying Arabic fables outside of the diligently conceived authored

compilations (listed in Section II) consisted of identifying the scattered fables (listed in Section I) that are cited and referred to in previous studies, in addition to my own *Arabia ridens* mainly those by Chauvin, Brockelmann, ʿAbbās, and Sallūm. Notably, none of these studies explores the terminological complexity of the question how to define the Arabic fable. Implicitly, all of the them treat as fables those items that either correspond to ancient Greek fables or are similar in content and structure, thus implicitly taking the concept's universal validity for granted. Having identified the fables referred to in previous research together with their multiple citations in Arabic sources of the eighth to eighteenth centuries, I explored the ways in which the Arabic authors introduced or framed the cited items in terms of terminology. A last step consisted of identifying additional occurrences of texts with similar content and structure together with the previously identified and similar terms framing these texts. The following assessment is based on the eventually resulting inventory of 160 scattered fables in over 1,000 individual attestations (ranging between a minimum of one and a maximum of less than 40 citations per item). The detailed documentation of the applied terminological assessments risks being perceived as somewhat circumstantial or even self-evident. As it is my intention to let the sources speak for themselves, it is, however, an indispensable exercise.

Although premodern Arab authors never bothered to assemble comprehensive compilations of scattered fables, several works of *adab* literature contain clusters or chapters amassing such fables, the latter usually bearing a distinct title. The individual fables these chapters contain are listed under the respective work in the Index of Primary Sources.

The earliest of these chapters is a section in Ibn Abī ʿAwn's (d. 322/934), *al-Ajwiba al-muskita*, 126–127. It bears the title *Min amthāl al-Yūnāniyyīn* (From the fables of the Greek), thus clearly indicating the perceived origin of the cited items. All of the five fables listed are closely linked to ancient Greek tradition. The implications of the term *mathal*, sg. of *amthāl*, will be discussed further below.

One of the most extensive sections of fables in premodern Arabic literature is contained in al-Rāghib al-Iṣbahānī's (d. shortly before 401/1010) *Muḥāḍarāt al-udabāʾ* 2, 750–753. Comprising more than 20 items, the section bears the relatively unspecific heading *Ḥikāyāt ʿan al-bahāʾim*, "Tales about beasts." Almost all of the tales included in the section feature speaking animals, with two exceptions. Following his version of SF 11: *The Hyena and the Fox Appeal to the Lizard* (SF 11.11), the author adds a corresponding text exclusively featuring human characters. And in addition to the fable version of SF 52: *The Serpent on the Boat of Thorns* featuring a speaking wolf (SF 52.4), the author also cites a ver-

sion related to ancient Greek wisdom literature in which the remark is made by a human character, in this case Socrates (SF 52.3). Both deviations from the chapter's advertised scope as being solely about animals most likely owe their existence to the author's association.

Chronologically next is chapter 14 in the seventh and final volume of al-Ābī's (d. 421/1030) comprehensive encyclopedia of anecdotes, *Nathr al-durr* 7, 145–147. The chapter is titled *Amthāl wa-nawādir ʿalā lisān al-bahāʾim*, literally tales "on the tongue of beasts." The wording refers to speaking animals or, more exactly, to animals that are attributed the capacity of speaking in the context of a fictional narrative. Since speech is usually regarded as a feature uniquely germane to humans, its attribution to animals not only implies the use of language as a means of communication but also the underlying mental process of consideration and thinking as well as the conscious use of arguments and the resulting consequences in terms of action (see Ghersetti, "Des animaux parlants"). Tales with "speaking animals" may thus be conceived as tales in which animals think, speak, and/or act as though they were human, and the authors citing these tales exemplify human behavior by attributing it to animals. The texts al-Ābī cites include fables known from Graeco-Latin tradition as well as a considerable number of items not documented in Graeco-Latin tradition. Although the latter correspond in nature to the items known from Graeco-Latin tradition, they attest an individual and specific tradition in Arabic. In the present context, I follow the perception of this author (and other authors) to regard all of the chapter's items as belonging to one and the same genre of "tales featuring speaking animals." This includes, notably, items such as SF 63: *The Two Owls* in which the alleged conversation of the birds is interpreted by a human who only pretends, as expressed by some of the texts, to possess "knowledge of the bird language" (*ʿilm alsinat al-ṭayr*); the internationally profusely documented parable SF 38: *The Bird's Advice*; the richly attested Arabic fable SF 24: *The Rooster and the Falcon* together with its contextual frame featuring Abū Ayyūb al-Mūriyānī (d. 154/771), secretary and vizier to the ʿAbbāsid Caliph al-Manṣūr; the short fable SF 97: *The Fox and the Grapes* containing a statement made by the fox but no action; and, finally, there is the factual statement an unspecified and presumably human speaker makes about the fox that was only developed into a proper fable with the fox speaking for himself in the version the Christian author Ibn al-ʿIbrī (Bar Hebraeus; d. 1286) adapted from al-Ābī's *Nathr al-durr* (see SF 140: *The Fox and the Gooseberries*).

A section (*faṣl*) of chapter 22 in the book *al-Azmina wa-ʾl-amkina* by al-Ābī's contemporary al-Marzūqī (d. 421/1030) bears the heading *Fīmā wuḍiʿa ʿalā alsinat al-bahāʾim*, "On what is attributed to speaking (literally: placed on the tongue of) beasts." Chapter 22 of al-Marzūqī's *a-Azmina* deals with cold-

ness (*bard*). The inclusion of the fables in that chapter apparently results from the fact that the animals (most of which are domestic animals) describe their reaction to coldness, particularly their action in a chilly night. In general terms, most of the items listed by al-Marzūqī are intellectual exercises in the guise of a fable, i.e., tales in which animals use rare words to speak about their properties, or etiological tales explaining the origin of properties specific for the respective animals. The genre classifier *ʿalā alsinat al-bahāʾim* is particularly mentioned in a number of additional references for SF 14: *The Ewe Praises Herself*.

In his *Jamʿ al-jawāhir*, 138–139, al-Ḥuṣrī (d. 453/1061) has a section with the heading *Nawādir tuḥkā ʿan ghayr al-nās*, "Extraordinary tales told about other than humans." Eight out of the nine texts included in this section feature speaking animals in fables both known and unknown in Graeco-Latin tradition. The first text explains the unique wording of the chapter heading, as it features the devil (Iblīs) who is asked about his experience with students (*al-mutaʿallimūn*). In terms of genre terminology, the chapter heading had no noticeable impact, although the specification *ghayr al-nās*, "other than humans," has the potential to serve as an ideal classifier for the characters acting in fables.

In his -*Tadhkira*, Ibn Ḥamdūn (d. 562/1168) includes altogether three relatively short sections with fables. Whereas the first section (3, 141–142) bears the heading *mimma wuḍiʿa ʿalā lisān al-ḥayawān*, the headings of the two following sections (7, 221–222; 7, 250–251) differ only in using the word *al-bahāʾim* (the beasts) instead, both essentially meaning "Of what is attributed to speaking (literally: placed on the tongue of) animals/beasts." All of Ibn Ḥamdūn's fables are attested in earlier sources, whether deriving from Greek/shared Mediterranean or Arabic tradition.

Ibn al-Jawzī's (d. 597/1201) book on clever people, *Akhbār al-Adhkiyāʾ*, contains two chapters relevant for the present study. Chapter 32, 231–240, bears the heading *Fī mā dhukira ʿan al-ḥayawān al-bahīm mimmā yushbihu kalām al-ādamiyyīn*, "About what is related about beastly animals in terms of what resembles human speech." The tales of this chapter are about remarkable incidents that suggest a transgression of the boundaries of normally perceived animal actions. Only one of the tales, SF 124: *The Hoopoe's Invitation*, features a speaking animal. Of the other tales in which animals display feats that appear to indicate reasoning and conscious rather than instinctive action, only two are here considered as fables. One of these tales is SF 13: *The Monkey and the Wine Dealer* in which the monkey performs an action that can best be explained as motivated by ethical concern. The other is SF 123: *The Mouse Ransoms Her Partner*, in which the mouse ransoms the trapped partner in a manner that reminds the human captor of intelligent and purposeful action of which normally only human beings are thought to be capable. In both of these tales, the animals act

as though they aim to convey a message in direct communication while they do not actually speak. Most of the chapter's other tales demonstrate actions that are remarkable and astonishing but rarely go beyond the respective animal's natural behavior.

Akhbār al-Adhkiyāʾ, chapter 33, 241–245, bears the heading *Fī dhikr mā ḍarabatʾhu ʾl-ʿArab al-ḥukamāʾ mathalan ʿalā alsinat al-ḥayawān al-bahīm mimmā yadullu ʿalā ʾl-dhakāʾ*, "Account of what the wise Arabs coined as parables about speaking (literally: on the tongue of) beastly animals that indicates cleverness/intelligence." This heading is remarkable in several ways. First, it refers explicitly to ancient Arab tradition; second, it states a direct correspondence between the *mathal* (here rendered as "parable") and the tale about speaking animals; and third, it draws attention to the fact that, although the fictional character of the tales must have been obvious to the author, he admitted traits of cleverness or intelligence (*dhakāʾ*) to the fables; whether this qualification refers to the actual tales or to the animals acting in the tales is linguistically ambiguous. Most of the fables cited by Ibn al-Jawzī are known from older sources, but several (notably SF 123–129) are here cited for the first time. The impact of the newly introduced fables on later tradition remained limited. It is, however, remarkable that several items cited in Ibn al-Jawzī's *Akhbār al-Adhkiyāʾ* also feature in the anonymous *Fiqar al-ḥukamāʾ* that was compiled in the seventh/thirteenth century and thus shortly after Ibn al-Jawzī's demise (see SF 24, SF 38, SF 62, SF 75, SF 76, SF 128, SF 129).

For the following centuries, no attempt to assemble fables in chapters of larger compilations in Arabic is known. Since Arabic literature of the Mamluk and Ottoman periods has not been exhaustively explored by modern research, it is not unlikely that future finds might help to detail the notion of fables in postclassical times. According to the present state of research, specific chapters devoted to fables are later only known from works pertaining to the late Ottoman period in the twelfth/eighteenth century. The headings of the chapters given in three of the subsequently discussed four compilations of the period are closely similar in using the wording *ʿalā alsinat al-ḥayawān* (on the tongue of animals = featuring speaking animals), and their content of altogether 33 items documents a considerable overlap (see Marzolph, "Fluid Fables"). Chapter 27 of the *Nuzhat al-udabāʾ* has the rhymed heading *Fī mā jāʾa min al-amthāl al-ḥisān ʿalā alsinat al-ḥayawān*, "What has been cited of the admirable (i.e., instructive) parables with speaking animals;" the unnumbered chapter in the anonymous and undated *Majmūʿ*, ms. Istanbul Aya Sofya 2938, has *Nawādir ʿalā alsinat al-ṭuyūr wa-ʾl-wuḥūsh*, "Extraordinary tales about speaking birds and wild animals;" al-Ḥifnāwī headed the second chapter of his *Bughyat al-jalīs* as *Fī mā jāʾa min al-nawādir wa-ʾl-amthāl ʿalā alsinat al-*

ḥayawān, "What has been cited of the extraordinary tales and parables with speaking animals;" and chapter 13 of al-Satīwī's *Zubad al-udabāʾ* has *Fī ʾl-amthila al-ḥisān al-wārida ʿalā alsinat al-ḥayawān*, "On admirable (i.e., instructive) parables to be found about speaking animals."

Of the roughly 35 items cited in the *Nuzhat al-udabāʾ*, only 13 are here considered as fables; of these, seven items are known from earlier works, and six (SF 154–SF 159) are cited for the first time. Most of the chapter's items are excluded from the present inventory, as they discuss astonishing feats of a variety of animals that from a modern perspective more or less belong to the range of natural history. For instance, there is a tale about a pet ewe who frantically runs away as soon as she hears the shouts of a sweetmeat vendor from the street; as the owner of the house explains to the astonished guest, the ewe knows by experience that the children will pick her wool to trade it for sweets (fol. 109ª). Two tales are about the fox's astonishing acuteness (fols. 113ª ff.): how he plays dead by blowing up his belly and lying motionless so as to attract the attention of the crow, and how he allegedly gets rid of fleas (see Marzolph, "Ceci n'est point une fable"). Both of these tales are already documented in al-Jāḥiẓ's (d. 255/869) *al-Ḥayawān* 6, 474. The chapter in the *Nuzhat al-udabāʾ* begins with an enumeration of the camel's imperfections (*ʿuyūb*; not a fable). This is followed by a dense citation of twelve tales (including the tale of the acute pet ewe, not considered as a fable) that leads to the discussion of the astonishing feats of various animals. The chapter ends with the final fable SF 85: *The Two Foxes and the Lion*.—Reading like an extensive extract from the *Nuzhat al-udabāʾ*, the anonymous Istanbul *Majmūʿ* contains all of the twelve initially cited fables from the former work, and the two tales relating to the fox's acuteness. In addition to a total of three fables not contained in the *Nuzhat al-udabāʾ* (SF 57, SF 60, SF 81), all of them known from earlier works, the *Majmūʿ* also features a closely corresponding variety of tales about astonishing feats of various animals.—In his *Bughyat al-jalīs*, al-Ḥifnāwī again practices a similar approach by mixing fables with observations about remarkable animal behavior. In addition to citing almost all of the fables included in the *Nuzhat al-udabāʾ*, the chapter has several additional fables, most of them attested in earlier works. Only SF 160: *The Mouse and the Cat* 3 is not known from previous tradition. Two of the tales about astonishing feats of animals are here also considered as fables, as the author apparently understood them as demonstrating intelligent animal communication (SF 29: *The Rat Hoarding Gold*; SF 123: *The Mouse Ransoms her Partner*).—Al-Satīwī in his *Zubad al-udabāʾ* presents yet another selection of fables mixed with tales about astonishing animal behavior. The nine fables from his compilation considered here are documented in earlier works.—All of the four chapters about speaking animals in compilations of the Ottoman

period document a wide and fairly flexible understanding of their subject, as only some of the tales they cite actually feature speaking animals and are thus fables. As the authors' understanding of the subject of concern is less restrictive than that of authors of the pre-Mongol period, it might constitute a later development that is characterized by a higher degree of inclusivity. In some ways, the understanding of the subject as announced in the headings of chapters from the Ottoman period resembles Ibn al-Jawzī's approach in including tales about remarkable animal behavior. Even so, for the present purpose, only those of their tales have been considered that actually feature speaking animals or that, at the very least, appear to indicate the communication of a particular message, if not by speaking, at least by action.

Whether or not one concedes that the range of meaning of the wording *ʿalā lisān/alsinat/alsun al-bahāʾim/al-ḥayawān* might have undergone a certain development over time, it clearly is the most widely applied specification for tales that may be regarded as fables. This assessment is confirmed by the remarks of a wide variety of authors concerning the nature or genre of scattered fables. The following is a representative survey of the various attested expressions:

ʿan alsun al-bahāʾim = Ibn al-Sikkīt (d. 244/858), *Iṣlāḥ al-manṭiq*, 268 (SF 14.2); al-Fārābī (d. ca. 350/961), *Muʿjam Dīwān al-adab* 1, 445 (SF 14.5); Abū ʿAlī al-Qālī (d. 356/967), *al-Bāriʿ*, 645 (SF 14.6); al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ* 6, 2307 (SF 50.4); al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 72 (SF 11.13); Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 56, 354 (SF 76.5); Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 9, 185 (SF 42.3); Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 14, 156 (SF 50.6); al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 37, 387 (SF 50.8)

ʿalā alsinat al-bahāʾim = Ibn al-Sikkīt (d. 244/858), *Iṣlāḥ al-manṭiq*, 277 (SF 19.1); Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 2, 87 (SF 36.1); 2, 92 (SF 14.4); Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 7, 262 (SF 36.2); al-Khaṭṭābī (d. 388/998), *Gharīb al-ḥadīth* 2, 449 (SF 14.7); al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ* 1, 167 (SF 19.3); Ibn Sīdah (d. 458/1066), *al-Muḥkam* 2, 420 (SF 19.6); 6, 798 (SF 14.10); 9, 377 (SF 5.6); 9, 624–625 (SF 5.7); Ibn Sīdah (d. 458/1066), *al-Mukhaṣṣaṣ* 1, 78 (SF 14.11); 4, 172 (SF 19.5); al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 1, 34 (SF 1.8); Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 684 (SF 11.18); al-Raḍī al-Astarābādī (d. ca. 686/1287), *Sharḥ Shāfiyat Ibn al-Ḥājib* 4, 174 (SF 30.8); Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 1, 702 (SF 14.15); 2, 14 (SF 5.11); 11, 233 (SF 5.12); al-Ṭībī (d. 743/1342), *Futūḥ al-ghayb* 11, 265 (SF 30.9); al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 38 (SF 11.21); al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 204 (SF 66.8); al-

Muḥibbī (d. 1111/1699), *Nafḥat al-rayḥāna* 1, 363 (SF 11.26); al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 3, 236 (SF 19.14); 4, 109 (SF 14.18); 5, 301 (SF 19.15); 28, 462 (SF 5.14)

ʿan al-bahāʾim wa-ʾl-aḥnāsh = Ibn Qutayba (d. 276/889), *Gharīb al-ḥadīth* 1, 618 (SF 12.5); *ʿan al-bahāʾim* = al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 179 (SF 42.1)

ʿalā alsinat al-hawāmm = Ibn Qutayba (d. 276/889), *al-Shiʿr wa-ʾl-shuʿarāʾ* 1, 160 (SF 3.4)

ʿalā alsun al-ashyāʾ = ʿAlī b. Ḥamza al-Baṣrī (d. 375/985), *al-Tanbīhāt*, 31 (SF 35.2)

ʿalā alsun al-bahāʾim = al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*, 268 (SF 76.1)

ʿalā lisān al-bahāʾim = al-Wāḥidī (d. 468/1076), *al-Tafsīr al-basīṭ* 2, 188 (SF 5.8); Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 221 (SF 53.4); 7, 251 (SF 59.5)

ʿalā lisān al-ḥayya = al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 145, no. 3046 (SF 3.8)

ʿilm alsinat al-ṭayr = al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 2, 285 (SF 63.5); Ibn Ḥamdūn (d. 562/1168), *al-Tadhkira* 3, 222 (SF 63.6)

ʿalā lisān al-ḥayawān = Ibn Ḥamdūn (d. 562/1168), *al-Tadhkira* 3, 141 (SF 119.2); 8, 239 (SF 38.9)

ʿalā lisān al-ḥajala = Ibn al-Khabbāz (d. 639/1241), *Tawjīh al-lumaʿ*, 441 (SF 69.6)

kalām al-ṭayr = Ibn ʿUṣfūr (d. 669/1271), *Ḍarāʾir al-shiʿr*, 109 (SF 69.7)

kalām al-bahāʾim = Ibn ʿUṣfūr (d. 669/1271), *al-Mumtiʿ*, 337 (SF 69.8); Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 11, 143 (SF 69.9); al-Baghdādī (d. 1093/1682), *Khizānat al-adab* 7, 600 (SF 69.10)

ʿalā alsinat al-ḥayawānāt = al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 1, 352 (SF 15.19)

ʿalā alsun al-ḥayawān = al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 1, 353 (SF 3.11)

ʿan alsinat al-ḥayawānāt = al-ʿĀmilī (d. 1031/1622), al-Kashkūl 1, 152 (SF 103.4)

ʿalā alsinat al-ḥayawān wa-ʾl-jamād = al-Shihāb al-Khafājī (d. 1069/1658), *Sharḥ Durrat al-ghawwāṣ*, 101 (SF 110.26)

ʿalā alsinat al-ʿajmāwāt = al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 197 (SF 35.8); 2, 100 (SF 11.25)

ʿalā lisān al-dhiʾb = al-Yūsī (d. 1102/1691), *Zahr al-akam* 3, 218 (SF 109.6)

The survey demonstrates that the most widely applied expression over the centuries is a variation of *ʿalā/ʿan lisān/alsinat/alsun al-bahāʾim/al-ḥayawān/al-ḥayawānāt*. In addition to this standard expression, the sources document a small number of expressions referring to more specific entities. In addition to the explicitly mentioned partridge (*al-ḥajala*), wolf (*al-dhiʾb*), and snake (*al-ḥayya*), these include the generic denominations *al-aḥnāsh* (snakes), *al-*

hawāmm (vermin; reptiles), *al-ṭayr* (birds), *al-jamād*(*āt*) (inorganic bodies or inanimate beings), and *al-ʿajmāwāt* (dumb/speechless beasts).

Summing up the above classifications and combining them with the findings of the surveyed texts, I propose the following detailed definition for the fable in premodern Arabic literature. The Arabic fable is a narrative (*ḥikāya*, *ḥadīth*, *nādira*, *ramz*) featuring speaking (literally: on the tongue of) beasts/animals (*ʿalā alsinat al-bahāʾim/al-ḥayawān* or equivalent). This generic denomination primarily refers to usually relatively short narrative texts in prose or poetry in which anthropomorphized nonhuman entities (actually al-Ḥuṣrī's *ghayr al-nās*), mainly through their spoken words, but also through their action, make a statement, provide counsel, or express sentiments normally regarded as being specific to humans only. The nonhuman entities are usually animals, most often mammals, but also birds, reptiles, insects, or other small living beings such as arachnids. Rarely occurring actors include plants, inanimate things, natural phenomena, or celestial objects. In the understanding of premodern Arabic authors, particularly those of the late premodern period, the genre also appears to encompass to a certain extent tales in which humans read animal behavior as expressing mental processes that are supposedly exclusively germane to humans. Often, fables display a humorous approach to the vicissitudes and foibles of the animal (and, by analogy, the human) existence. Often, but not in the majority of cases, a fable is consciously cited as a simile or parable (*mathal*) to teach some kind of generally applicable (moral) lesson. In these cases (and maybe generally), the fable is a subgenre of the parable.

Some authors present tales in which animals display their natural behavior indiscriminately together with fables, probably indicating that they regarded them as belonging to one and the same genre. Human characters might appear in fables together with nonhuman ones (see here SF 3: *The Snake Refuses Reconciliation*, SF 8: *The Hyena and the Farmer* 1, SF 13: *The Monkey and the Wine Dealer*, SF 26: *The Young Wolf*, SF 28: *The Birds and the Fowler*, etc.). But by virtue of the understanding of premodern Arabic authors, tales exclusively featuring human characters are beyond the definition. For instance, Arabic tradition knows different versions of the ancient tale of the man demonstrating the advantages of unity to his sons that is variously attributed to Qays b. ʿĀṣim al-Minqarī, a companion of the Prophet, or to the semi-legendary character Aktham b. Ṣayfī al-Tamīmī (d. probably around 8/630; see Brockelmann, "Fable," 98; Marzolph, *Arabia ridens* 2, 233, no. 1059). Although in the ancient Greek context, the tale is considered as a fable (Adrados 3, 75–77, H. 53), it here excluded as being a parable.

The above definition distinguishes the content of the texts from their form and function. The content concerns speaking or acting animals or other non-

human entities that are normally not endowed with the capacity to speak or act like human beings. These features are presented in the form of a narrative that often, but not necessarily, includes some sort of action. In the short fables constituting intellectual exercises, the animals simply make statements about their own features. Whereas terms such as *ḥikāya*, *ḥadīth*, *ramz*, or *nādira* are fairly neutral, indicating a somewhat remarkable or extraordinary narrative, the term *mathal* links to the function of the texts, similar to the Latin *exemplum*. A *mathal* denotes a description by way of analogy, the verb *tamaththala* means "to use as a *mathal*." As a genre term, *mathal* is the Arabic standard term for the proverb and the example. If followed by the names of animals, such as in, e.g., *mathal al-dhiʾb wa-ʾl-thaʿlab*, the term unambiguously means "fable." In the scattered fables, the *mathal*'s analogical function is most evident in the fables cited in context, i.e., fables cited by a human character in order to demonstrate that the fable cited in the following serves as an equivalent or an analogy for a specific situation. These fables are usually introduced by a statement such as *mathalī wa-mathalukum* …, "The situation between me and you is like …," or *mā mathalī wa-mathulukum illā ka-*…, "The situation between me and you is none other than …," followed by the respective fable.

In addition to the qualifiers listed above, authors of premodern Arabic literature also employed a range of different or additional qualifiers to introduce the cited fables, as listed in the following representative survey:

min amthālihim = Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*, 250 (SF 16.1)

khurāfa min khurāfāt al-Aʿrāb = al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 5, 279 (SF 30.1)

wa-fī kathīr min al-riwāyāt min aḥādīth al-ʿArab = al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 2, 421 (SF 23.1)

kānat al-ʿArab taḍribu amthālan = Ibn Qutayba (d. 276/889), *al-Shiʿr wa-ʾl-shuʿarāʾ* 1, 160 (SF 3.4)

min takādhīb al-Aʿrāb = al-Mubarrad (d. 286/899), *al-Kāmil* 2, 147 (SF 5.4)

min takādhībihim = al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 4, 46 (SF 17.11)

ayyām kānat al-ashyāʾ tatakallam = al-Mubarrad (d. 286/899), *al-Kāmil* 2, 147 (SF 5.4); al-Wāḥidī (d. 468/1076), *al-Tafsīr al-basīṭ* 2, 189 (SF 5.8); Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 341 (SF 5.9); al-Raḍī al-Astarābādī (d. ca. 686/1287), *Sharḥ Shāfiyat Ibn al-Ḥājib* 4, 172 (SF 5.10)

shayʾ yatamaththalu bihi al-ʿArab ʿalā al-mazḥ wa-lā aṣl lahu = al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 76 (SF 11.4)

fī ʾl-zaman al-awwal = al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 179 (SF 42.1); al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 100 (SF 42.2); Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 9, 185 (SF 42.3)

mathal min amthālihim = Ibn Durayd (d. 321/933), *Jamharat al-lugha* 2, 141 (SF 12.8)

wa-fī ḥadīth al-Aʿrāb min khurāfātihim = Ibn Durayd (d. 321/933), *Jamharat al-lugha* 2, 633 (SF 19.2)

kānat al-ʿArab tataḥaddathu fī awwal al-zamān = Ibn al-Anbārī (d. 328/940), *al-Zāhir* 2, 96 (SF 12.9); al-Ṣaḥārī (6th/12th c.), *al-Ibāna* 2, 432 (SF 12.22)

mimmā atā bihi al-ḥukamāʾ = al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*, 268 (SF 76.1)

ramz min rumūz al-ʿArab = Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 367 (SF 11.10)

fī rumūz al-Aʿrāb = al-ʿAskarī (d. 395/1005), *Jamharat al-amthāl* 1, 396 (SF 65.3); al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 462 (SF 65.4)

fī rumūzihim = Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 416 (SF 10.2)

dhakarat [*al-ʿArab*] *fī rumūzihā* = Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 416 (SF 64.2)

min aḥādīthihim ʿan al-bahāʾim = al-Marzūqī (d. 421/1030), *Sharḥ Dīwān al-Ḥamāsa*, 160 (SF 16.12)

mā yataḥaddathu ʾl-nās ʿan al-zamān al-qadīm = Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-ʾl-shāḥij*, 249 (SF 23.4)

fīmā taḍaʿuhu al-ʿArab … = Ibn Sīdah (d. 458/1066), *al-Muḥkam* 9, 377 (SF 5.6); 9, 624 (SF 5.7); Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 2, 14 (SF 5.11); 11, 233 (SF 5.12); al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 28, 462 (SF 5.14)

wa-qīla fī ʾl-khurāfiyyāt = al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 730 (SF 30.5)

al-ʿArab taqūlu fī mulaḥihā = al-Ḥarīrī (d. 516/1122), *Durrat al-ghawwāṣ*, 116 (SF 14.12)

zaʿamat al-Aʿrāb fī khurāfātihā = al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 315 (SF 30.6); al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 139 (SF 30.7)

fī/min takādhībihim = al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 62 (SF 65.7); 2, 127 (SF 109.3); al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 1, 333, no. 72 (SF 4.2);

min akādhībihim = Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 340 (SF 5.9)

akādhīb al-ʿArab = al-Suyūṭī (d. 911/1505), *al-Muzhir* 2, 429 (SF 5.13)

waḍaʿat al-ʿArab amthālan = Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 684 (SF 11.18)

min khurāfāt al-ʿArab = Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 7, 338 (SF 68.3); 9, 185 (SF 42.3); al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*, 97 (SF 23.6); al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 10, 222 (SF 23.7)

mathal yatamaththalu bihi ʾl-nās = Ibn al-Dawādārī (d. 736/1335), *Kanz al-durar* 5, 92 (SF 16.25)

min mawḍūʿāt al-ʿArab wa-akādhībihim = al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 22, 61 (SF 109.7)

Often, the fables are clearly marked as fiction (*khurāfa*, pl. *khurāfāt*) or as a fictional attribution (*mawḍūʿ*). Some authors use denigrating terms by qualifying fables as lies (*akādhīb*, *takādhīb*) that do not have a solid basis (*lā aṣl lahu*) in reality. All of these specifications provide a certain authorial disclaimer vis-à-vis the cited tales. They are, however, not exclusively used for fables and thus do not add to detailing the genre definition proposed above.

The above definition of the Arabic fable served as the main guideline for the compilation of the present inventory, with a few reservations and modifications. As a rule, all tales cited by authors as featuring speaking animals are considered to be fables. Tales cited in the same context that are primarily observations pertaining to natural history are only considered in exceptional cases. These cases concern items such as SF 26: *The Young Wolf*, SF 29: *The Rat Hoarding Gold*, SF 31: *The Hyena and the Bedouin*, SF 41: *The Sheep and the Butcher*, SF 123: *The Mouse Ransoms Her Partner*, SF 133: *The Resuscitated Lion*, and SF 157: *The Dog in the Well*. In fact, the inclusion of these tales in the present inventory is probably somewhat inconsequential and arbitrary. For instance, in SF 157, the dog displays a perfectly natural behavior without the least intention of teaching the man who attempts to rescue him a lesson. Consequently, and although the tale regularly features in fable contexts, both in the Greek and Arabic traditions, it should probably not be considered a fable. Even so, the experience of being bitten by the dog he attempts to rescue teaches the man the lesson that "this is the reward for the one who does something good to someone who does not deserve it" (*hādha jazāʾ man yafʿalu ʾl-maʿrūf maʿa ghayr ahlihi*). This lesson is similarly expressed in SF 31: *The Hyena and the Bedouin* (*man yaṣnaʿu ʾl-maʿrūf fī ghayr ahlihi*) and again (although with a different outcome) in a fable featuring a speaking animal in SF 74: *The Ungrateful Snake*. Given this concordance, the tale about the dog in the well appears to deserve being considered a fable. If, on the other hand, it is considered a fable, other tales of a similar nature might also deserve consideration. Most prominently, this would concern the internationally widely known tale classified as tale type 178A: *The Innocent Dog* (see Marzolph, *101 Middle Eastern Tales*, 45–48, no. 4). Deriving from Indian tradition, that tale is first attested in Arabic in Ibn al-Muqaffaʿ's *Kalīla wa-Dimna* (ed. and transl. Fishbein, 276–281); later on, it gained popularity as a "modern legend" as included in Ibn al-Marzubān's (d. 309/921) *Kitāb Faḍl al-Kilāb* … (63). Even so, this tale and similar ones are not considered here, as their animal actors have no intention to teach a lesson, and the humans learn something not by being actively taught but by passively

making an experience through the consequences of their own thoughtless and rash action.

In addition to these borderline cases, several tales ruled by a mythical or a religious (Islamic) atmosphere are considered fables. Examples for the former include SF 4: *The Lizard as Judge* and SF 106: *The Vulture, the Whale, and Adam*, and for the latter SF 1: *The Cow and the Farmer*, SF 2: *The Wolf and the Shepherd*, and SF 53: *The Fox and the Earth*. Again, the inventory does not consider tales of a predominantly religious nature such as those with speaking animals in the Qur'ān or in religious legends (for which see Gramlich, *Die Wunder der Freunde Gottes*, 378–380). For instance, there is a religious legend featuring a speaking bull that allegedly made his appearance in Damascus in the year 695/1295. Apparently first told by al-Jazarī (d. 738/1338) in his historical work *Ḥawādith al-zamān*, the legend was subsequently cited by al-Nuwayrī (d. 733/1333) in his *Nihāyat al-arab* 31, 295–296 (and, later, by other authors of the ninth/fifteenth century; see Shoshan, "Jokes," 134). The legend is about a bull who praises God and delivers a message to the people from the Prophet Muḥammad, authenticating his mission by dying on the spot after having delivered the message. This legend belongs to the genre of Islamic tales authenticating the Prophet Muḥammad's mission (*dalā'il al-nubuwwa*; see Koertner, *Proving Prophecy*) and should not be considered a fable.

3 Data Relevant for the History of the Arabic Fable

The available data strongly suggest that fables were known in Arabic literature prior to Ibn al-Muqaffa"s *Kalīla wa-Dimna*, although they probably did not enjoy a prominent position. A total of nine fables are documented in versified renderings attributed to poets who lived in the sixth to late second/early ninth centuries:

al-Nābigha al-Dhubyānī (d. 604): SF 3: *The Snake Refuses Reconciliation*
Umayya b. Abī al-Ṣalt (d. ca. 630): SF 23: *The Raven and the Rooster*
Yazīd b. Mufarrigh al-Ḥimyarī (d. ca. 688): SF 68: *The Elephant and the Donkey*
al-Farazdaq (d. ca. 110/728): SF 17: *The Castrated Lion*; SF 41: *The Sheep and the Butcher*
Yaḥyā b. Nawfal (d. ca. 125/743): SF 27: *The Ostrich Defines His Nature According to Circumstances*
al-Kumayt b. Zayd al-Asadī (d. 126/743): SF 41: *The Sheep and the Butcher*

Bashshār b. Burd (d. ca. 167/784): SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*
ʿAbbās b. al-Aḥnaf (d. ca. 192/807): SF 88: *The Wolf and the Sheep*
Rabīʿa b. Thābit al-Raqqī (d. 198/814): SF 28: *The Birds and the Fowler*; SF 43: *The Wolf and the Lamb*

Whether or not the attributions to the named poets are historically reliable, the sheer number and range of attributions to poets of the pre-Islamic and early Islamic period bespeaks a certain probability that the cited fables (and potentially others) were actually known in Arab tradition during the late pre-Islamic and early Islamic period. In addition, the citation of a number of fables in historically attested situations of oral or written discourse supports the assumption that fables were, in fact, part and parcel of early Arabic tradition. Additional evidence for the popularity of fables in early Islamic times prior to or contemporary with Ibn al-Muqaffaʿ is supplied by the fact that the telling of fables is attributed to a variety of historical characters living in the first/seventh or second/eighth centuries (see Marzolph, "Framed Fables"). As with the attributions to the early Arabic poets, one cannot be sure whether the attributions to these characters are historically reliable or whether they constitute later embellishments that were attached to specific characters because they made sense. After all, the attributions are not contemporaneous but regularly only appear in sources written about a century or two after the event referred to. This type of historical anecdotes in which a given character performs a fable orally or in writing is often introduced by a chain of transmitters (*isnād*) that appears to authenticate the existence of a given fable in Arabic tradition a considerable time before its fixation in writing. At any rate, a certain probability of historical facticity cannot be ruled out. The historical characters mentioned as telling fables in oral or written discourse include the following:

ʿUmar b. al-Khaṭṭāb (d. 23/644): SF 6: *The Gluttonous Beast*
ʿAlī b. Abī Ṭālib (d. 40/661): SF 15: *The Lion and the Three Bulls*
ʿAmr b. al-ʿĀṣ (d. 43/664): SF 51: *The Hare and the Rock Hyrax*
al-Mughīra b. Shuʿba (d. 50/670): SF 108: *The Fox and the Gardener*
al-Ḥasan b. ʿAlī (d. around 50/670): SF 22: *The Mosquito*
Rustam addressing Saʿd b. Abī Waqqāṣ (d. 54/674): SF 45: *The Foxes in the Vineyard*; SF 46: *The Rats*; SF 47: *The Flies and the Honey*; SF 48: *The Fox in the Vineyard*
al-Nuʿmān b. Bashīr (d. 65/684): SF 11: *The Hyena and the Fox Appeal to the Lizard*
Marwān b. al-Ḥakam (d. 65/685): SF 18: *The Mule's Pedigree*

ʿUmar b. Saʿd b. Abī Waqqāṣ (d. 66/685): SF 18: *The Mule's Pedigree*
ʿAbdallāh b. al-ʿAbbās (d. 68/687): SF 18: *The Mule's Pedigree*
ʿAbd al-Malik b. Marwān (r. 65–86/685–705): SF 3: *The Snake Refuses Reconciliation*; SF 91: *The Fox, the Lion, and the Eagle*
Jamīl b. Baṣbaharrī at the time of al-Ḥajjāj (d. 95/714): SF 20: *The Axe without a Handle*
al-Ḥajjāj b. Yūsuf (d. 95/714): SF 63: *The Two Owls*
Mālik b. Asmāʾ (d. ca. 100/718): SF 75: *The Lion's Share*
Hishām b. ʿAbd al-Malik (r. 105–125/724–743): SF 32: *The Falcon and the Sparrow*
Ayyūb al-Sakhtiyānī (d. 131/748): SF 40: *The Donkey Does Not Ruminate*
Abū Ayyūb al-Mūriyānī (d. 154/771): SF 24: *The Rooster and the Falcon*
al-Manṣūr (r. 136–158/754–775): SF 39: *The Lion and the Pig*
Shuʿba b. al-Ḥajjāj (d. 160/777): SF 71: *The Waterskin as Floating Aid*
Sufyān al-Thawrī (d. 161/778): SF 73: *The Fox and His Tricks*

As another argument for the familiarity of Arabic tradition with fables before *Kalīla wa-Dimna*, one might refer to the fact that the transmission of several fables is attributed to Jewish tradition, i.e., to the so-called *Isrāʾīliyyāt* (see Tottoli, "Origin and Use of the Term *Isrāʾīliyyāt*"). In some cases, this attribution is further specified by an explicit reference to the transmitter Wahb b. Munabbih (d. ca. 112/730) who enjoys the reputation of having introduced Jewish narrative lore to Islam. The following fables are cited as originating from Jewish tradition.

SF 13: *The Monkey and the Wine Dealer*
SF 62: *The Bird and the Snare* 1
SF 74: *The Ungrateful Snake*
SF 106: *The Vulture, the Whale, and Adam*

The above data challenge the supreme position of *Kalīla wa-Dimna* as having introduced fables into Arabic literature. Even so, the work's contribution to Arabic fable literature remains crucial, for several reasons. In contrast to the scattered fables, the whole structure and large parts of the content of *Kalīla wa-Dimna* rely on the use of fables. Moreover, *Kalīla wa-Dimna* is a monument of Arabic literature that stands at the very beginning of the Arabic written tradition. And although fables were likely known in Arabic tradition before *Kalīla wa-Dimna*, not a single scattered fable is reliably attested in writing prior to *Kalīla wa-Dimna*, as the earliest items documented are contained in the works of authors who died in the second half of the second/eighth century.

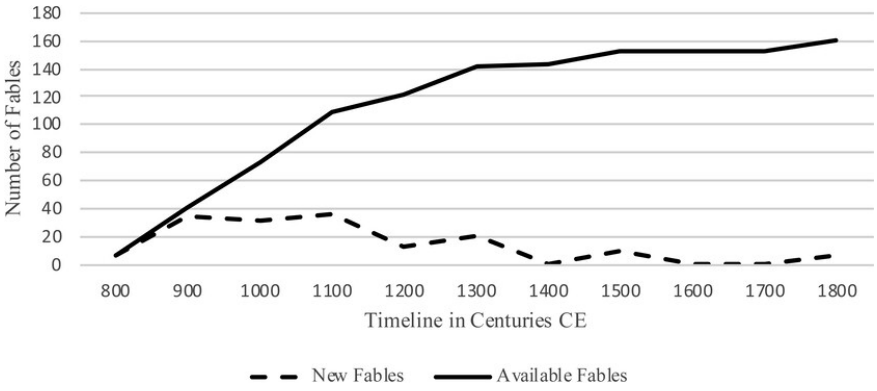

DIAGRAM 1 Available Scattered Fables

Diagram 1 illustrates the citation, i.e., the reception and use, of scattered fables in premodern Arabic literature. The diagram shows that new fables were cited mainly in the period before and including the seventh/thirteenth century at a ratio of roughly between 20 and 35 items per century, with a peak in the third/ninth to fifth/eleventh centuries. Consequently, the majority of documented scattered fables or about 75% of them had been cited at least once and were thus potentially available to authors by the seventh/thirteenth century, the period that coincided with the Mongol invasion and the abolition of the ʿAbbāsid caliphate. Although, as already mentioned, Arabic literature postdating this period has not yet been fully explored, the political events appear to have exercised a decisive influence on the later citation of new fables as indicated by a decline in the overall reception of fables. Only small quantities of new fables are later cited for the first time in al-Ibshīhī's (d. 852/1448) *al-Mustaṭraf* and in the compilations of the late Ottoman period.

As Diagram 2 shows, of the potentially available total range of fables, only a fraction appears to have been actually cited. Although the number of cited fables decreased over time, fables remained comparatively popular up to the end of the surveyed period.

Diagram 3 shows the frequency of cited fables. Whereas there are several prominent items cited about 25 times, more than a quarter of the scattered fables were cited only a single time. Notably, this concerns a number of items first documented in and after the fifth/eleventh century. Consequently, the items first documented in or before the fourth/tenth century are subsequently cited an average of more than ten times compared to the items first documented after that date that are subsequently cited an average of less than four times. Overall, roughly two thirds of the available repertoire were cited no more

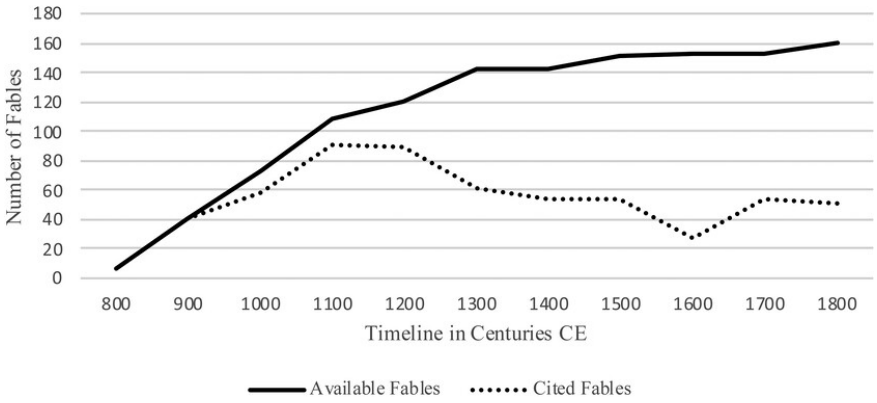

DIAGRAM 2 Citation of Scattered Fables

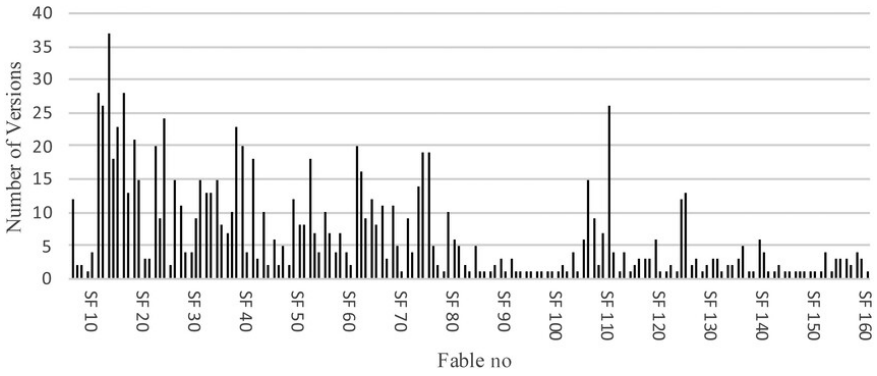

DIAGRAM 3 Number of Cited Versions per Fable

than five times. The following is a listing of the 37 most popular items, i.e., items that were cited more than ten times.

40+: SF 1: *The Cow and the Farmer*
40+: SF 2: *The Wolf and the Shepherd*
37: SF 13: *The Monkey and the Wine Dealer*
28: SF 11: *The Hyena and the Fox Appeal to the Lizard*
28: SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*
26: SF 12: *The Lizard and His Son*
26: SF 110: *The Wall and the Peg*
24: SF 23: *The Rooster and the Falcon*
24: SF 38: *The Bird's Advice*
23: SF 15: *The Lion and the Three Bulls*

21: SF 18: *The Mule's Pedigree*
21: SF 62: *The Bird and the Snare* 1
20: SF 22: *The Mosquito*
20: SF 39: *The Lion and the Pig*
20: SF 75: *The Lion's Share*
20: SF 76: *The Wolf Slanders the Fox*
19: SF 40: *The Donkey Does Not Ruminate*
18: SF 14: *The Ewe Praises Herself*
18: SF 53: *The Fox and the Earth*
16: SF 26: *The Young Wolf*
16: SF 63: *The Two Owls*
15: SF 19: *The Fish and the Lizard*
14: SF 31: *The Hyena and the Bedouin*
15: SF 33: *The Southwind and the Northwind*
15: SF 106: *The Vulture, the Whale, and Adam*
14: SF 5: *The Lizard and His Companion*
14: SF 74: *The Ungrateful Snake*
14: SF 124: *The Hoopoe's Invitation*
13: SF 4: *The Lizard as Judge*
13: SF 17: *The Castrated Lion*
13: SF 32: *The Falcon and the Sparrow*
13: SF 124: *The Mouse Ransoms Her Partner*
12: SF 6: *The Gluttonous Beast*
12: SF 65: *The Raven and His Son*
11: SF 3: *The Snake Refuses Reconciliation*
11: SF 27: *The Ostrich Defines His Nature According to Circumstances*
11: SF 67: *The Hyena and the Fox*

4 Fables in Authored Literature

In addition to the scattered fables, fables appear in a variety of consciously conceived literary compilations, for the sake of convenience here addressed as "authored literature." The following short remarks serve to introduce those compilations in a vaguely chronological order, as listed in the inventory.

Ibn al-Muqaffaʿ's (d. ca. 142/759) *Kalīla wa-Dimna* was originally conceived as a mirror for princes. From the thirteenth century onwards, i.e., in the period from which complete Arabic manuscripts survive, it became a *Hausbuch* of practical ethics and philosophy that was treated with great liberty by its copyist-redactors. The book is named after the two jackals that play a leading role in the

book's eponymous chapter, "The Lion and the Ox." Ibn al-Muqaffaʿ's Arabic text is largely an adapted translation of the lost Middle-Persian adapted translation of the *Pañcatantra* and additional tales from the *Mahābhārata*. Each of the book's main chapters is constructed as a frame tale in which embedded tales are told to illustrate the speaker's argument. *Kalīla wa-Dimna* is at times summarily characterized as a collection of fables. Victor Chauvin's *Bibliographie* 2, 81–112, no. 113, lists altogether 81 individual tales for the text's Arabic versions known at the beginning of the twentieth century. Of these, the present inventory considers 50 items as fables. Still today, Theodor Benfey's comprehensive assessment of the *Pañcatantra* (1859) is indispensable for the study of the history and transmission of the tales contained in the book's many Eastern and Western versions. The complex history of the book's textual transmission in Arabic manuscript tradition is currently being explored in the framework of two large research projects, "AnonymClassic" and "Arabic Literature Cosmopolitan," directed by Beatrice Gruendler at the Freie Universität in Berlin, Germany (see Gruendler et al., "An Interim Report;" Gruendler, "A Rat and Its Redactors;" Gruendler and Toral, eds., *An Unruly Classic*). Most of the fables in *Kalīla wa-Dimna* are specific to the book, and only very few of them were later cited in other works of premodern Arabic literature; see SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*; SF 42: *Belling the Cat*; KD 1: *The Lark and the Elephant*; KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*; KD 41: *The Lioness Forsakes Eating Meat*. Resulting from its translation into more than 40 world languages, *Kalīla wa-Dimna* in its many versions is one of the most influential Middle Eastern books of premodern times. Being read, re-read, told, and re-told for more than a millennium, many of the tales included in *Kalīla wa-Dimna* eventually became part of international oral tradition. Some of them were collected from oral tradition so often as to be subsequently classified as influential tale types.

The *Qiṣṣat Jalīʿād wa-Shimās* (Tale of Jalīʿād and Shimās) is an originally independent mirror for princes constituted by a specific frame tale. It is probably modeled on the *Book of Sindbād* and was integrated into *The Thousand and One Nights* at a comparatively late date. In both the Būlāq (1835) and the Calcutta II (1839–1842) editions of the *Nights*, the frame tale is told in nights 899–927. The *Qiṣṣat Jalīʿād wa-Shimās* has been studied in detail by Zotenberg, "L'Histoire de Galʿad et Schîmâs," whose assessment is summarized in the following. Historically, the frame tale's origins appear to date from as early as the second/eighth century. This is about the same period in which Ibn al-Muqaffaʿ prepared *Kalīla wa-Dimna*, his adaptation of a (lost) Pahlavi composition of elements from the Indian *Pañcatantra* and *Mahābhārata*. At the very least, the *Qiṣṣat Jalīʿād wa-Shimās* was already known to the Arab historians al-Masʿūdī (d. 345/956)

and Ḥamza al-Iṣfahānī (d. after 350/961). The fourth-/tenth-century Baghdad bookseller Ibn al-Nadīm considered the tale as having been translated from the Greek. Zotenberg discerned a distinctly Buddhist moral message that aims at the repression of passion and lust and the cultivation of honesty, moderation, generosity, and humility. Consequently, he related the tale to similar collections in Arabic, such as *Kalīla wa-Dimna*, and proposed the existence of a (probably Christian) intermediate version, now lost, in Pahlavi, Syriac, or Greek. Of the embedded tales cited in the *Qiṣṣat Jalīʿād wa-Shimās*, nine are here considered as fables.

The eponymous hero of the *Qiṣṣat Malik Balāsh* (Tale of King Balāsh) is the Sasanian king Balāsh b. Fayrūz who ruled for your years in 484–488 CE. For a detailed discussion of the tale, see Hämeen-Anttila, "When Scheherazade Fails: The Story of Balāsh and the Indian Princess," as summarized in the following. The tale is essentially about the (fictional) conflict between the king's two female companions, his initial favorite, the daughter of the king's groom, and the Indian princess the king intends to marry. The tale is preserved in two essentially corresponding versions. A longer version is contained in the anonymous historical work *Nihāyat al-arab fī akhbār al-Furs wa-'l-ʿArab*, and a shorter one in the *adab*-compilation *al-Maḥāsin wa-'l-aḍdād* that was conventionally attributed to al-Jāḥiẓ (d. 255/869). Both versions of the tale are difficult to date, and both were most likely translated from Persian at about the same time as *The Thousand and One Nights*. The *Qiṣṣat Malik Balāsh* itself can tentatively be dated to the middle of the second/eighth century, or maybe a century earlier. The *Qiṣṣat Malik Balāsh* is constructed as a frame tale with embedded tales. The longer version contains a total of six embedded tales, four of which are narrated by the princess, and the remaining two by her antagonist, the daughter of the groom. Four of the tales are fables.

The Arabic tale *Bilawhar wa-Būdhāsaf* (Bilawhar and Būdhāsf) is the oldest known version of the legend about the two eponymous mythical saints that in European tradition are best known as Barlaam and Josaphat. The Arabic versions of *Bilawhar wa-Būdhāsaf* have been studied in detail by Toral-Niehoff, "Die Legende 'Barlaam und Josaphat' in der arabisch-muslimischen Literatur." Eventually deriving from Indian legends of the Buddha, the tale was translated, probably from Sanskrit, Middle Persian, or another intermediate text, to Arabic in the early ʿAbbāsid period, i.e., ca. 750–800. *Bilawhar wa-Būdhāsaf* is already listed in the catalogue compiled by the fourth-/tenth-century Bagdad bookseller Ibn al-Nadīm. Numerous versions of the legend in Georgian, Greek, Latin, and the European vernaculars testify to its intercultural popularity. In the frame tale, the wise Bilawhar instructs Būdhāsf, the son of the

Indian king, narrating less than 20 embedded tales. Only two of the tales are fables.

Abū Yaʿlā al-Sharīf Niẓām al-Dīn Muḥammad b. Muḥammad b. Ṣāliḥ al-ʿAbbāsī al-Hāshimī, known as Ibn al-Habbāriyya (d. ca. 509/1115), was a poet and littérateur of the Saljūq period. Two of his surviving works deal with fables. The following assessment is adapted from Papoutsakis, "Ibn al-Habbāriyya." Both the author's *Natāʾij al-fiṭna fī naẓm Kalīla wa-Dimna* (Acumen's Yields in Versifying *Kalīla wa-Dimna*) and his *al-Ṣādiḥ wa-'l-bāghim* (The Warbling Bird and the Lowing Gazelle) are long poems in rhyming couplets in the rajaz meter. Whereas the former is a versification of *Kalīla wa-Dimna*, the latter was presumably conceived as an emulation of *Kalīla wa-Dimna*. *Al-Ṣādiḥ wa-'l-bāghim* falls into three parts that consist of frame tales with embedded animal fables and didactic stories. Victor Chauvin's assessment of the fables in *al-Ṣādiḥ wa-'l-bāghim* (*Bibliographie* 2, 172–174, no. 139) relies on the German translation by Joseph von Hammer-Purgstall, "Fabelwerke des Morgenlandes." All of the fables are exclusively attested in Ibn al-Habbāriyya's work and obviously owe their coinage to the author. Most of them are embedded in various frame tales.

Since animal fables received little attention in traditional Arabic literary criticism, the *Iḥkām ṣanʿat al-kalām* by the sixth-/twelfth-century Andalusian literary critic Muḥammad b. ʿAbd al-Ghafūr al-Kalāʿī is exceptional. In a chapter devoted to *maqāmāt* and *ḥikāyāt*, al-Kalāʿī cites a total of three animal fables from Abū 'l-ʿAlāʾ al-Maʿarrī's (d. 449/1057) now lost *al-Qāʾif*, all of them loosely linked to the themes of traditional fables. Van Gelder, "al-Fiṭahl," 24–25, first drew attention to these little-known fables. Abū 'l-ʿAlāʾ al-Maʿarrī also compiled the epistle *Risālat al-ṣāhil wa-'l-shāḥij* (The Epistle of the Neigher [Horse] and the Brayer [Mule]; see Blankinship, "Al-Maʿarrī's Anxious Menagerie;" id., "Suffering the Sons of Eve") that is itself constructed as a frame tale with animal characters, embedding a variety of scattered fables.

Ibn Ẓafar al-Ṣiqillī's (d. ca. 565/1170) *Sulwān al-muṭāʿ fī ʿudwān al-atbāʿ* (Consolation for the Ruler During the Hostility of Subjects) is a mirror for princes. The work's fables have been studied in detail by Bellino, "Animal Fables." Of the twelve fables Bellino lists, the tale of "The Miller and the Ass" (no. 10) does not qualify as a fable. Of the work's remaining eleven fables, the two items cited in the preface are drawn from the traditional stock of scattered fables in premodern Arabic literature; see SM 1 = SF 15: *The Lion and the Three Bulls*, SM 2 = SF 11: *The Hyena and the Fox Appeal to the Lizard*. The remaining fables were either coined by the author himself or derive from as yet unidentified sources. Three fables from the *Sulwān al-muṭāʿ* (SM 3, 5, 7) are later quoted in Ibn Ḥijja al-Ḥamawī's (d. 837/1433), *Thamarāt al-awrāq*; two of those (SM 3, SM 5) are again

cited with reference to anonymous tradition in al-Shabrāwī's (d. 1171/1758), *ʿUnwān al-bayān* and al-Shirwānī's (d. 1253/1837), *Nafḥat al-Yaman*.

Although the fables of the *Fiqar al-ḥukamāʾ* are listed in the section on Scattered Fables, the little-known literary compilation deserves a brief introduction. The work's fables have been studied by Marzolph, "Philosophers as Storytellers." The book's full title is *Fiqar al-ḥukamāʾ wa-nawādir al-qudamāʾ wa-ʾl-ʿulamāʾ* (Points of Wit of the Wise and Tales of the Ancient and the Learned). The book is an anonymous compilation of wisdom texts compiled in the seventh/thirteenth century. It contains twenty chapters each of which is dedicated to a particular sage. As a rule, each chapter consists of three sections. The first section deals with *ḥikam*, short pieces of wisdom that qualify as adages, aphorisms, or apothegms; the second section presents *mulaḥ wa-nawādir*, anecdotes containing practical wisdom presented in a relatively short edifying, entertaining, or humorous narrative context; the third and final section contains a single *ḥikāya*, a longer and often quite complex tale, often a fable, narrated by the chapter's main character. Altogether the work contains 13 fables, all but two of which are already attested in earlier Arabic literature; see SF 141: *The Gazelle, the Wolf, and the Fox*; SF 142: *The Sandgrouse and the Magpie Quarrel about the Waterplace*. Both of the newly introduced fables are exclusively documented in Arabic literature. The latter one is later cited in both al-Shabrāwī's (d. 1171/1758) *ʿUnwān al-bayān* and al-Shirwānī's (d. 1253/1837) *Nafḥat al-Yaman*.

The Arabic Ḥayqār corresponds to the character Aḥīqār (Syriac) who served as counselor of the Assyrian rulers Sennacherib/Sanherib (r. 704–681) and Asarhaddon (r. 680–669). Attributed to this character is a collection of wise sayings whose size and content varies in the different preserved versions. The oldest known version is an Aramaic papyrus dating from the fifth century BCE that obviously integrates earlier material. A version of the sayings was translated into Arabic, most likely from a Syriac text, apparently in or shortly before the twelfth century. The present inventory of fables in the *Qiṣṣat Ḥayqār* is based on a selection of pre-1800 Arabic manuscripts made available by the research project "The Story of Ahiqar in Its Syriac and Arabic Tradition," organized by Reinhard G. Kratz at the Georg-August-University in Göttingen, Germany, and hosted by both the Faculty of Theology of the University of Göttingen and the Göttingen State and University Library; see ahiqar.uni-goettingen.de. In addition to the data available there, the inventory also lists the nineteenth-century manuscript Beirut, Université Saint-Joseph, ms. 1428, as that manuscript constitutes the basis of the assessment by Chauvin, *Bibliographie* 3, 39–41, no. 45. Tales from that manuscript were integrated into the Beirut edition and various translations of *The Thousand and One Nights*; see Chauvin, *Bibliographie* 3, 39, no. 44.

The Arabic *Amthāl Luqmān al-ḥakīm* was adapted from the ancient Greek corpus of "Aesopic" fables by a Christian author, apparently as late as the thirteenth century. Originally, Luqmān (b. ʿĀd) had been known as a legendary wise character of ancient Arab tradition (Heller and Stillman, "Luḳmān"). A Qurʾānic *sūra* bearing his name (31, verses 12–13, 16–19) explicitly refers to a collection of wise sayings attributed to Luqmān that in form and function resemble those attributed to the wise Ahikar/Ḥayqār. When Western scholars discovered the tales, they were fascinated by the "Æsop of the Arabs" (Hitti, *History of the Arabs*, 401). Following the *editio princeps* in Dutch orientalist scholar Thomas Erpenius's *Locmani sapientis fabulæ* (1615), the fables were republished so often that Chauvin, *Bibliographie* 3, 47, headed his "Corpus" of Arabic fables with the call that in order to seriously study Arabic fables, it would be necessary to do something else than "study, edit, re-edit, and translate" (the tales attributed to) Luqmān. The present assessment is based on Franco-German orientalist scholar Joseph Derenbourg's *Fables de Loqman* (1850). The manuscript in the Bibliothèque nationale de France in Paris, arabe 175 (formerly suppl. arabe 58), that Derenbourg edited and translated dates from 1016 of the Coptic era, corresponding to the year 1300. Out of the 41 tales in Derenbourg's edition, 35 are fables.

Aḥmad b. Muḥammad Ibn ʿArabshāh's (d. 854/1450) *Fākihat al-khulafāʾ wa-mufākahat al-ẓurafāʾ* (The Fruits of the Caliphs and Witty Banter of the Stylish Folk; see Banister, "Squeezing Juice") is an adapted Arabic translation of the Persian *Marzbān-nāme* (The Book of Marzbān), a mirror for princes written by Saʿd al-Din Varāvini in the latter half of the first quarter of the thirteenth century. Ibn ʿArabshāh's translation was likely not prepared directly from the Persian but from a late fourteenth-century Ottoman Turkish translation of the original work. The work's chapters are organized as frame tales with embedded tales, i.e., tales in which the characters acting in the frame tale tell tales to illustrate their argument. Inspired by the animal fables whose use in the Arabic and other Middle Eastern literatures *Kalīla wa-Dimna* had legitimized, the work contains altogether 26 fables. This count includes the frame tales of chapters 5–9 that feature animal characters. Most of the fables of the *Fākihat al-khulafāʾ* are already contained in the work's earliest Persian version, the *Rowżat al-ʿoqul* by Muḥammad b. Ghāzi of Malatya, composed in 1201. The majority of the fables are only encountered in the *Fākihat al-khulafāʾ* or its predecessor(s).

In *The Thousand and One Nights*, most of the cited fables are contained in a cluster of loosely connected instructive tales following the romance of ʿUmar b. al-Nuʿmān. The tales do not have a close connection to one another and are presented without a unifying frame tale. Whereas both the Būlāq (1835) and the Calcutta II (1839–1842) editions of the *Nights* contain most of the fables,

all of the cluster's fables are already documented in the Kayseri manuscript, Raşid Efendi Kütüphane, Edebiyât 38, that probably dates from as early as the fifteenth century. A German translation of the Kayseri manuscript has been published by Ott, *Das glückliche Ende*. The corpus of fables in the *Nights* has been studied by Osigus, *Fabelzyklus*, together with a detailed description of the Kayseri manuscript (114–119). Most of the summaries for ALL 1–20 are adapted from Marzolph and Van Leeuwen, *The Arabian Nights Encyclopedia*. Listings of the tales are given by Chauvin, *Bibliographie* 6, 130–131, no. 284, and Chraïbi, *Mille et une nuits*, 216–218.

5 Content Characteristics of the Arabic Fable Proper

Since about 50 % of the fables documented in premodern Arab literature were translated or adapted from non-Arab tradition, the characteristics of these fables are too varied as to allow a general assessment beyond the basic fact that all of them feature either speaking animals or animals acting in a meaningful manner regarded as equivalent to oral communication. The most prominent characteristic is to be noted with the fables of Indian origin that feature numerous animals, particularly birds, whose natural habitat is linked to water. Out of the 160 scattered fables, about two thirds are specific to Arabic tradition, implying that they are currently either first or even exclusively attested in Arabic literature. These fables may justly be regarded as items not deriving from non-Arabic tradition and thus as Arabic fables proper. Notably, this pertains to the oldest layer of scattered fables, i.e., items first attested in the second/eighth and early third/ninth centuries. Several of these fables were later published in Latin adaptations by medieval European authors, predominantly Odo of Cheriton (d. 1246/47; see SF 28; SF 37; SF 42; SF 77; SF 88; SF 119; SF 135). Modern research, largely ignoring the historical Arabic dimension of the fables adopted by Odo, commonly treats them as fables "in the Aesopic tradition" (Perry, *Babrius and Phaedrus*). This appropriation neglects the creative contribution of Arabic tradition by summarily subsuming the fables of Arabic origin in the dominant Western tradition. At times, the appropriation even goes as far as to deny Arabic fables proper the sheer possibility of a "non-Greek origin" (Rosenthal, "A Small Collection," 235, no. 1). The following remarks sketch some of the most pertinent characteristics of the content of the Arabic fable proper (that, for the sake of brevity, is only referred to as the "Arabic fable").

The most peculiar animals acting in the Arabic fables are the lizard and the hyena, both of whom rarely appear in fables of Graeco-Latin tradition. The lizard is ideally adapted to the arid landscape of the Arabian Peninsula,

as he needs no water (SF 19: *The Fish and the Lizard*; SF 30: *The Frog and the Lizard*). In the fable realm, the lizard acts as judge or umpire for the animals (SF 4: *The Lizard as Judge*, SF 9: *The Hyena and the Gazelle Appeal to the Lizard*, SF 11: *The Hyena and the Fox Appeal to the Lizard*). Even so, the Bedouins apparently hunted the lizard as food (SF 5: *The Lizard and His Companion*, SF 12: *The Lizard and His Son*). The Hyena represents the acme of both greed and stupidity. She refuses to face the dangers of reality (SF 7: *The Hyena and the Fire*) and rather prefers to wish that the fatal danger she faces is only a dream (SF 8: *The Hyena and the Farmer* 1). The Hyena's greed discloses her lie (SF 9: *The Hyena and the Gazelle Appeal to the Lizard*) and makes the gazelle wonder whether the hyena would soon claim the gazelle's donkey as her own (SF 10: *The Hyena Joins the Gazelle Riding a Donkey*). Her greed even goes as far as to lead to her own destruction (SF 64: *The Hyena and the Piece of Wood*). Sheltered by the compassionate Bedouin, the hyena cannot withstand her nature and eventually rips her host's belly open (SF 31: *The Hyena and the Bedouin*), in this regard similar to the young wolf whose nature cannot be changed (SF 26: *The Young Wolf*). At the same time, the hyena is so dumb as to let herself repeatedly be duped by the fox who appears to be her natural prey (SF 67: *The Hyena and the Fox*; SF 77: *The Fox and the Hyena in the Well*). Both the lizard and the hyena feature prominently in the very oldest documented layers of the Arabic fable.

In general, the animals featuring in the Arabic fables are part of a rural landscape that mirrors the demanding life of Arab Bedouins, either sedentary farmers or pastorally nomadic tribes people. Several fables are presented as originating from Bedouin lore (SF 19: *The Fish and the Lizard*; SF 30: *The Frog and the Lizard*; SF 65: *The Raven and His Son*); others feature Bedouins as acting characters (SF 26: *The Young Wolf*; SF 31: *The Hyena and the Bedouin*; SF 44: *The Hyena and the Farmer* 2) or in the fable's framing (SF 23: *The Raven and the Rooster*). When Brockelmann, 122, attests the fable SF 113: *The Donkey and the Unexperienced Lion* a "true Bedouin humor," it is not exactly clear why he does so. Is it because of the scatological pun?

The fables make us understand that farmers as well as nomads kept small livestock, primarily chicken, sheep, and goats, but also camels, all of these animals being mentioned in the fables in more or less prominent positions. The constant battle for survival is a dominant theme. The most prominent domestic animal is the dog. Although humans keep dogs for protection (SF 84: *The Barking Dog* 1) and hunting (SF 58: *The Fox* (*Dog*) *and the Hare*; SF 73: *The Fox and His Tricks*; SF 80: *The Dog and the Gazelle*; SF 95: *The Hare and the Dogs*), stray dogs have the experience of being considered a nuisance and being rudely driven away (SF 60: *The Dog and the Butcher*; SF 115: *The Dog and the Cobbler*) or even being beaten up (SF 157: *The Dog in the Well*). Dogs appear not to have

been fed well, as they are constantly hungry (SF 134: *The Dog Wants to Have His Name Changed*) and often have to contend themselves with bread rather than more substantial food (SF 83: *The Dog and the Rolling Bread*; SF 92: *The Dog and the Baker*; SF 103: *The Dog and the Burnt Bread*). In general, a dog's life is portrayed as miserable (SF 155: *The Barking Dog* 2). Second to the dog, the cat also features prominently, stereotypically as the antagonist of the mouse (SF 93: *The Mouse and the Cat* 1; SF 128: *The Mouse and the Cat* 2; SF 135: *The Drunk Mouse and the Cat*; SF 160: *The Mouse and the Cat* 3).

Of the animals living in the wilderness, the fox is mentioned most often. As in fables of Graeco-Latin tradition, the fox is sly and tricky and usually outsmarts his natural foes such as the hyena (SF 67: *The Hyena and the Fox*; SF 77: *The Fox and the Hyena in the Well*). Living a precarious existence and being hunted for his fur (SF 59: *The Two Foxes*), the fox is constantly afraid of the dog (SF 73: *The Fox and His Tricks*; SF 78: *The Fox Is Invited to the Bird's Wedding*; SF 81: *The Fox and the Letter*; SF 152: *The Fox and the Rooster*). Since finding suitable nourishment in the wilderness is demanding, foxes are stereotypically portrayed as invading the people's walled gardens to feed on grapes (SF 45: *The Foxes in the Vineyard*; SF 48: *The Fox in the Vineyard*; SF 97: *The Fox and the Grapes*; SF 108: *The Fox and the Gardener*).

The wolf appears as a constant threat for the domestic animals, particularly sheep (SF 2: *The Wolf and the Shepherd*; SF 88: *The Wolf and the Sheep*; SF 109: *The Wolf and the Shepherds*). In addition to the hyena, the wolf is the stereotype antagonist of the fox (SF 141: *The Gazelle, the Wolf, and the Fox*).

The lion features rarely and only in a comparatively late layer of Arabic fables. Only once, he is a strong animal whose protection the fox seeks (SF 91: *The Fox, the Lion, and the Eagle*). Other than that, he is so inexperienced and stupid as to let himself be castrated by the farmer (SF 17: *The Castrated Lion*) or to be frightened by the appearance of the donkey (SF 113: *The Donkey and the Unexperienced Lion*). He is duped by the fox (SF 114: *The Fox and the Lion*) and is so stupid as to vote for immediate satisfaction of his hunger rather than trust the man to rescue him (SF 126: *The Man, the Lion, and the Bear in the Well*).

As for birds, in addition to the domesticated rooster and the falcon, Arabic fables feature a fair range of birds living in the wilderness, including (in alphabetical order) dove, eagle, hoopoe, kite, magpie, nightingale, owl, partridge, raven, sandgrouse, sparrow, swallow, and vulture.

Moreover, the fables feature several animals typical for the arid wilderness, such as the dung beetle, the rock hyrax, the sandgrouse, and the scorpion. In addition to the lizard that apparently constituted part of the Bedouin diet, the gazelle and the hare are hunted as game.

The setting of the Arabic fable generally is a rural one, with only a few fables mentioning buildings and thus alluding to an urban setting. The dog criticizes the monkey for pissing in the mosque (SF 82: *The Dog and the Monkey in the Mosque*), the cat catches the mouse in front of the public bathhouse (SF 93: *The Mouse and the Cat* 1) or at the side of a house from whose roof the mouse has fallen (SF 128: *The Mouse and the Cat* 2). The bird brags to destroy the large dome Solomon has built (SF 72: *The Swallow in Love*) or promises his beloved all kinds of houses in Damascus (SF 107: *The Sparrow in Love*).

From the earliest items of the second/eighth century to those attested in the late Ottoman period, many of the Arabic fables display a subtle sense of humor. A fable such as SF 10: *The Hyena Joins the Gazelle Riding a Donkey* is a superb specimen of the humor of the ancient Arabs and/or Bedouins; even after more than a thousand years, its timeless structure and punch line remain easily adaptable to modern circumstances. Fables such as SF 121: *The Sheep and the Goat* 2, told by the *ḥadīth* transmitter al-Faḍl b. Mūsā al-Sīnānī (d. 192/807) in response to his critic's accusation, or SF 135: *The Drunk Mouse and the Cat*, told by the jurist Shihāb al-Dīn Abū 'l-Fatḥ al-Ṭūsī (d. 595/1198) in order to humiliate his boastful competitor, demonstrate the supreme power of the spontaneous jocular responses that silence the opponent by cleverly countering his transgressive remark (*al-ajwiba al-muskita*). Moreover, they testify to the adaptability and potential longevity of cleverly designed fables exemplifying universal human foibles.

Annotated Bibliography

20 Significant Contributions to the Study of the Arabic Fable

Cherbonneau, Auguste, "Un recueil de fables arabes."
French orientalist scholar Auguste Cherbonneau (1813–1882) showed his early interest for Arabic narrative lore by publishing the *Fables de Lokman* (1846; Chauvin, *Bibliographie* 3, 18, no. 26). The present article is apparently the first contribution ever on Arabic fables outside of the corpus of tales connected with Luqmān. Cherbonneau presents a total of five fables from an anonymous Arabic manuscript compilation bearing the title *Al-Jalīs fī 'l-nawādir wa nuzhat al-nufūs wa-'l-khawāṭir*, a title he translates as "Le compagnon qui raconte des anecdotes, ou délassement des esprits et des âmes" or "Le conteur d'anecdotes, …". Explicitly aiming to let the Arabic texts speak for themselves, Cherbonneau presents the translation of five fables included in that compilation: SF 74: *The Ungrateful Snake*; SF 154: *The Camel and the Ant*; *The Fox Dupes the Panther into Believing That He Need Not Be Afraid of the Trap*; SF 152: *The Fox and the Rooster*; SF 94: *The Camel and the Donkey*. The author adds short comments to the extent that the Arabs were, after all, capable of producing "inimitable pieces" of the genre.

Publishing in a period when France pursued colonial interests in North Africa, Cherbonneau probably intended his article to defend the "primitive world" of the Arabs against the charge of lacking intellectual refinement. From today's perspective, the author's overt paternalistic tone makes him appear to share a similar bias as many of his French contemporaries. Although the manuscript Cherbonneau used cannot be identified, it probably dates from the late Ottoman period, as its title and some of its content are close to the eighteenth-century author al-Ḥifnāwī's popular compilation *Bughyat al-jalīs al-musāmir wa-nuzhat al-nufūs wa-'l-khawāṭir* (The Object of the Storytelling Companion's Desire and the Diversion of the Spirits and the Souls).

Cherbonneau appears to have been so fascinated by his finding that he published his article, with only minor changes, a total of five times, in the following journals: *Polybiblion: Revue bibliographie universelle*, partie littéraire, 2ème série 9.1 (1879), 167–171; *Journal officiel de la République française* (August 1, 1880) [no. 9023]; *Le Progrès libéral* 13.212 (August 4, 1880), 1–2; 13.214 (August 6, 1880), 3; *La Revue pédagogique* 7 (1881), 617–625; *Bulletin de l'Académie d'Hippone* (1881), 33–43. All of these late nineteenth-century publications are available via the official website of the Bibliothèque Nationale de France, Gallica.

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Chauvin, Victor, *Bibliographie des ouvrages arabes ou relatifs aux arabes publiés dans l'Europe chrétienne de 1810 à 1885*, vols. 2 and 3, Liège 1897 and 1898.

The Belgian orientalist scholar Victor Chauvin (1844–1913) has earned lasting fame through his comprehensive bibliographical assessment of Arabic narrative literature, published in several volumes of his "Bibliography of Arabic Works or Works related to the Arabs published in Christian Europe between 1810 and 1885." The *Bibliographie*'s second and third volumes are devoted to parables and fables. The two volumes constitute the indispensable point of start for any serious study of fables in premodern Arabic literature.

Vol. 2, subtitled "Kalîlah," deals mainly with Ibn al-Muqaffaʿ's *Kalīla wa-Dimna* and the many Eastern and Western adaptations and versions of the work and the tales these versions include. This is supplemented by sections on similar works, "Imitations ou analogues," including Ibn al-Habbāriyya's *al-Ṣādiḥ wa-'l-bāghim*, Ibn Ẓafar's *Sulwān al-muṭāʿ*, Ibn ʿArabshāh's *Fākihat al-khulafāʾ* and its predecessor, the (originally Persian) *Marzbān-nāme*, the anonymous *Jalīʿād wa-Shīmās*, and the sections on fables in *The Thousand and One Night*, here labelled "Paraboles." Each section begins with a thorough bibliographical documentation of the published texts, usually also including translations, and ends with an inventory of the tales contained in the respective work that goes together with exhaustive references to published texts and related studies.

Vol. 3 begins with a substantial section on "Louqmâne et les fabulistes," the latter referring to Ahikar, Aesop in Arabic translation, and "Roustam," i.e. the few fables contained in an exchange of messages during the war between the Persians and the Arabs. This is followed by a "Corpus of fables current among the Arabs" (47–82; additions and corrections 144–146). In this Corpus, Chauvin cites all fables contained in the works previously surveyed in vols. 2 and 3, including a manuscript collection of Aesopic tales preserved in Bonn as listed vol. 3, 42, no. 46, actually a book compiled for the purpose of teaching Arabic. The fables in the Corpus are arranged by way of catchwords referring to the main characters acting in the fables (from "Abeille" = "Bee" to "Voleur" = "Thief"). The Arabic texts additionally cited are referred to in an abbreviated manner, with a listing of the abbreviations (47–48). In addition to references to the texts previously summarized there are about 60 numbered fables extracted from other works of premodern Arabic literature, mainly al-Rāghib al-Iṣbahānī's *Muḥāḍarāt al-udabāʾ*, Ibn al-Jawzī's *Akhbār al-adhkiyāʾ* and al-Damīrī's *Ḥayāt al-ḥayawān*.

The importance of Chauvin's survey of fables in premodern Arabic literature can hardly be overestimated. All-encompassing as it is, it lacks a clear definition of the fable and includes many tales that should be classified as parables,

notably tales that exclusively feature human characters. For instance, out of the 81 tales listed for the Arabic *Kalīla wa-Dimna*, about 50 feature animals in leading roles; out of the 79 tales listed for *Fākihat al-khulafā'*, just about a quarter are animal fables. Altogether, about 45% of the roughly 400 tales listed for specific works in vols. 2 and 3 may be considered as fables.

Chauvin put a pragmatic statement at the beginning of the Corpus: "For the study of the fable among the Arabs, one would have to do something else than study, edit, re-edit, and translate (the fables attributed to) Luqmān." This statement bespeaks the dominant preoccupation of European researchers with Luqmān since the early seventeenth century. It served as a major incentive for the compilation of the present study.

Salomon, F[alk], "Beiträge zur Fabelliteratur nach zwei Karschunihandschriften," ***Zeitschrift für Assyriologie und verwandte Gebiete*** **22 (1909), 237–283; 23 (1909), 328–362; 27 (1913), 324–357.**

Benjamin Falk Salomon's long article is the publication of the author's 1908 Erlangen doctoral dissertation. It introduces 38 Aesopic fables contained in two Garshuni manuscripts, i.e. Arabic language texts written with the Syriac alphabet. The practice of writing Garshuni was mainly practiced by Syriac Christian communities in the Arabic-speaking regions of the Eastern mediterranean. Salomon himself understood his work as a contribution to the study of the "Arabic Aesop," i.e. Luqmān (237).

The object of Salomon's study are the Berlin manuscript Petermann 24, dating from the early fifteenth century, and the Gotha manuscript Pertsch 27.1, dating from the beginning of the seventeenth century. The author discusses only the fables both manuscripts have in common, hoping to publish the remaining ones at a later occasion (238). That work was recently achieved by Andreas Fink and Christian Stadel, "Neue æsopische (und andere) Fabeln" (assessed below). Salomon also rapidly mentions a few additional Arabic manuscript collections containing fables.

Introducing his topic, Salomon assesses the Garshuni fables as an adapted translation from a Syriac collection of Aesopic fables. The fables themselves are presented as embedded in a frame tale in which the wise Josephus tells them to instruct King Nebuchadnezzar II (r. 605–562 BCE). The texts are usually followed by a moral application.

In the first (251–283) and second installments (328–360) of his work, Salomon presents an edition of the Garshuni fables. This is followed (361) by a concordance listing the occurrence of the 38 fables, in addition to the two Garshuni manuscripts, in the following standard collections of the day: J. Landsberger, *Die Fabeln des Sophos: syrisches Original der Fabeln des Syn-*

tipas (1859); S. Hochfeld, *Beiträge zur syrischen Fabelliteratur* (1893); "Syntipas" = C.F. Matthaei, *Syntipae philosophi Persae fabulae* (1781); "Aesop" = K. Halm, *Fabulae Aesopicae collectae* (1875); "Luqmān" = J. Derenbourg, *Fables de Loqman le sage* (1850). Victor Chauvin's *Bibliographie*, published about a decade prior to Salomon's study, is not referred to. The third installment (325–357) presents the texts in translation, without further comments.

As the Garshuni fables belong to a Christian Arabic strand of tradition that developed separately from Muslim Arabic tradition and whose characteristics differ fundamentally from those of the latter, they are not considered in detail in the present inventory.

Brockelmann, Carl, "Fabel und Tiermärchen in der älteren arabischen Literatur," ***Islamica*** **2 (1926), 96–128.**

The German orientalist scholar Carl Brockelmann (1868–1956) is mainly known for his indispensable bio-bibliographical survey, *Geschichte der arabischen Litteratur*, published in a second revised edition in five volumes 1937–1949. The present article discusses fables and animal tales in premodern Arabic literature. As an early detailed comparative assessment, the article is extremely well informed and contains a wealth of information.

Brockelmann's initial concern is the extent to which fables and animal tales in Arabic literature are indebted to originally non-Arabic sources, such as the fables of Luqmān or those in *Kalīla wa-Dimna*; or otherwise, whether the genre might have developed independently among the Arabs. In the first section of his article, he draws attention to the fact that Aesopic fables were known among the Arabs long before those connected with the name of Luqmān. The case in point he cites is the tale of the man who uses a bundle of twigs (or arrows) to demonstrate the use of unity to his sons (Marzolph, *Arabia ridens* 2, 233, no. 1059; tale type ATU 910F: *The Quarreling Sons and the Bundle of Twigs*). In terms of Aesopic fables, he discusses seven fables likely of Aesopic provenance, followed by a few fables that might derive from ancient Oriental tradition. The article's second section deals with fables that are first attested in Arabic literature. In the third section, the author discusses the fable of the animals trapped in the pit (SF 126: *The Man, the Lion, and the Bear in the Well*) that Finnish folk narrative scholar Kaarle Krohn had determined as having originated in Eastern Europe. Even though Brockelmann identified a version of the fable in Ibn al-Jawzī's twelfth-century *Akhbār al-adhkiyā'*, the leading role of the bear in that version lead him to suspect the Arabic fable's ultimate origin in Northern Europe. Consciously excluding a discussion of the fables in *Kalīla wa-Dimna*, the author proceeds to discuss the Arabic fable of the rooster and the falcon (SF 24) that was only integrated into the work's late fifteenth-century Persian

version, Ḥoseyn b. ʿAli Vāʿeẓ Kāshefi's *Anvār-e Soheyli*. In the article's fifth section, Brockelmann draws attention to two Arabic fables that might have originated from a migration of motifs. Having discussed all kinds of possible foreign influences, the article's sixth section is dedicated to discussing tales that likely originated in Arabic culture, including etiological tales and tales discussing the characteristics of specific animals. In the two concluding sections, the author rapidly refers to the specific names for animals in Arabic literature (the *kunya* in the form of "father/mother of …") as well as plant fables and a fable about a competition between the winds.

Although Brockelmann cites Chauvin's *Bibliographie* at two instances (108, 109), the extent to which he used the rich data supplied by Chauvin is not clear. In turn, Brockelmann's informative article was not used by ʿAbbās, *Malāmiḥ*.

Karimi, Gholam-Ali, "Le conte animalier dans la littérature arabe avant la traduction de *Kalila wa Dimna*," *Bulletin des Études Orientales* 28 (1975), 51–56.

In his short article about animal tales in Arabic literature predating the eighth-century translation of *Kalīla wa-Dimna*, Gholam-Ali Karimi distinguishes three groups of tales: first, tales related to the creation of animals and their characteristics, often etiological tales; second, tales containing a moral lesson; and third, tales that do not clearly belong to any of the two aforementioned groups. As the relevant tales do not exactly correspond to the definition of the (Aesopic) fable, Karimi prefers to refer to them as "anecdotes."

In order to illustrate his argument, the author quotes a number of tales in full translation. The examples he cites for the first group include SF 30: *The Frog and the Lizard*; SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*; SF 23: *The Raven and the Rooster*. As examples for the second group, he cites SF 3: *The Snake Refuses Reconciliation*; SF 43: *The Wolf and the Lamb*; SF 11: *The Hyena and the Fox Appeal to the Lizard*. The third category is illustrated with reference to SF 62: *The Bird and the Snare* 1 and SF 38: *The Bird's Advice*.

The author's conclusion is short. First, as already indicated in the introductory remarks, the author argues that there was no strong tradition of fables and animal tales in the pre-Islamic Arab world. Second, some of the relevant tales might have been transmitted by Jewish tradition, as indicated by the mention of narrators such as Wahb b. Munabbih or Umayya b. Abī 'l-Ṣalt. And, finally, the author reminds readers that the relevant tales are very short and usually refer to life in the desert that is, as he opines, little favorable for the development of imagination. In his final sentence, the author once more states that fables were only introduced when Arab tradition under the Abbasid caliphate was "penetrated" and inspired by Iranian culture.

Useful as Karimi's short article is in presenting several tales in English translation, the author barely scratches the topic's surface. The article's main shortcoming is the difficulty of unambiguously dating the first occurrence of the quoted fables in Arabic sources. One of the few tales that can reliably dated as having been known in pre-Islamic Arab tradition is SF 3: *The Snake Refuses Reconciliation*, as this tale was versified by al-Nābigha al-Dhubyānī (d. 604). Versions of SF 11: *The Hyena and the Fox Appeal to the Lizard* are attributed to various human characters of the first/seventh and second/eighth centuries.

ʿAbbās, Iḥsān, *Malāmiḥ yūnāniyya fī 'l-adab al-ʿarabī*, Beirut 1977, 2nd rev. ed. 1993.

Iḥsān ʿAbbās (1920–2003) was an eminent scholar of Arabic literature and language, an author of countless books and editor of numerous texts of classical Arabic heritage. The present study is a thorough assessment of Greek features (*malāmiḥ*) in Arabic literature. In some ways, it constitutes a much enlarged addition to the chapter "Schöpferische Entlehnung: Griechenland in Tausendundeine Nacht" (Creative Adaptation: Greece in *The Thousand and One Nights*) in Gustav Edmund von Grunebaum's (1909–1972) *Der Islam im Mittelalter* (*Islam in the Middle Ages*; Zurich 1963, 376–405). Chapters 3 and 4 are relevant for the study of the Arabic fable. References in the following are to the book's second revised edition.

In chapter 3: "Al-khalṭ bayna Ūmīrus wa-Aysūbuyūs (Aysūb)" (The blend between Homer and Aesop; 65–70), the author quotes a few fables Arabic sources attribute to Homer, such as SF 39: *The Lion and the Pig* and SF 54: *The Fox and the Lioness*. In addition, he draws attention to two fables Ibn Sīnā quotes directly from Aristotle's *Rhetoric*, SF 101: *The Horse, the Stag, and Man* and SF 102: *The Fox and the Flies*. Chapter 4: "Athar Aysūbuyūs fī 'l-shakhṣiyyāt wa-'l-amthāl al-ʿarabiyya wa-qaḍiyyat al-liqāʾ bayna āthār al-sharq wa-'l-gharb" (The impact of Aesop on Arab characters and parables/fables, and the issue of the encounter between Eastern and Western traditions; 71–96) is a tour de force of the history of the fable in Arabic literature. Going far beyond potential Greek influences, the author deals in considerable detail with fables of Sumerian origin (76–80: SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*, SF 22: *The Mosquito*, SF 66: *The Fox and the Sour Grapes*), pre-Islamic tales relating to the origin or characteristics of various animals (80–83), and animal tales that might derive from a common origin (83–85: SF 3: *The Snake Refuses Reconciliation*). A concise, albeit fairly detailed enumeration is devoted to 16 Arabic fables documented in Aesopic tradition (89–93). Finally, the author acknowledges fables as a part of Arabic popular literature, particularly those with a certain humorous notion, such as

SF 37: *The Dung Beetle and Her Mother*, SF 82: *The Dog and the Monkey in the Mosque*, or SF 59: *The Two Foxes*.

The author's discussion of fables is supplemented by two appendixes supplying the Arabic text of, first, the fables published by Rosenthal, "Collection" (219–223); and second, a total of 34 fables culled from various works of Arabic literature, two of them in poetry (227–243).

ʿAbbās's study is a milestone in assessing the nature of Arabic fables and the question to which extent they are indebted to Greek tradition. Relying on his vast reading, the author considers virtually all relevant issues of the topic under question. There remain, however, several points that would have perfected his study.

In terms of sources considered for his assessment of fables in premodern Arabic literature (23–24), the author refers to three genres of books: books on animals, such as those by al-Jāḥiẓ and al-Damīrī; collections of proverbs and related stories; and general *adab* literature. As already Brockelmann, "Fabel," had indicated, a certain amount of fables are contained in works of a historical or biographical nature. These largely escaped ʿAbbās's attention. Although the author is widely read not only in Arabic literature but also in Western studies of wisdom literature, parables, and fables, he neither refers to Brockelmann's seminal study nor to Chauvin's fundamental assessment of fables in Arabic literature. In general, readers might have expected a discussion of the very genre of the fable in Arabic literature, texts that are here variously addressed as *mathal*/*amthāl*, a term denoting proverbs, parables, and fables, or *khurāfa*/*khurāfāt*, a denigrating term implying entertaining tales of a fictional nature that lack verifiable facticity. And, finally, in the revised 1993 edition of his book, the author might have taken notice of the fact that the *Laughable Stories* (*al-Aḥādīth al-muṭriba*) by the Syriac author Bar Hebraeus (that he cites from Louis Cheikho's essay in *Maqālāt falsafiyya qadīma*, Beirut 1911, 39–60), had meanwhile been unmasked as largely being an ingenious adaptation of al-Ābī's work (see Marzolph, "Die Quelle"); and that an edition of al-Ābī's comprehensive encyclopedia of jokes and anecdotes, *Nathr al-durr*, had meanwhile been published, in its seventh volume including the chapter on fables adapted by Bar Hebraeus.

Sallūm, Dāwūd, *Kitāb qiṣaṣ al-ḥayawān fī 'l-adab al-ʿarabī al-qadīm*, (Bagdad 1979) Beirut 1998.

Dāwūd Sallūm (1930–2010) was a linguist and a historian of literature with a prolific output. In contrast to Iḥsān ʿAbbās's study (that he only refers to in a short appendix, 305–311), the main body of Sallūm's book on "animal tales" is a presentation of relevant texts without comments or comparative annotation.

In the introduction, the author sketches the historical development of Arabic animal tales from "ancient Iraq" (*al-ʿIrāq al-qadīm*), i.e. Mesopotamia, to the various areas of Arabic literature for which he later supplies textual evidence. A considerable part of the introduction is devoted to the characterization of the animals featuring in the tales, grouped as carnivorous animals, herbivore animals, birds, and insects and other small animals. The following passages are devoted to comparative considerations concerning the impact of Babylonian and Arabic animal tales on the African and European literatures (mainly referring to the overlap with Aesopic fables), with a somewhat detailed discussion of a total of 16 items.

The inventory of animal tales is presented in several distinct sections: (1) general Arabic literature; (2) Abū 'l-ʿAlāʾ al-Maʿarrī's epistle *al-Ṣāhil wa-'l-Shāḥij*; (3) the epistles of the Ikhwān al-Ṣafā; (4) *The Thousand and One Nights*; (5) *Kalīla wa-Dimna*; (6) poetry. Two appendixes present 18 fables from Iḥsān ʿAbbās's study not listed so far; and an alphabetically arranged list of names and nicknames for animals.

Meritorious for making accessible a compilation of relevant texts, Sallūm's book is problematic in several respects. First and foremost, it lacks a definition of its subject and does not distinguish between animal tales and fables. The episodes specifically designed for playing a role in the larger argument in the epistles by Abū 'l-ʿAlāʾ al-Maʿarrī and by the Ikhwān al-Ṣafā should not be considered fables. The tales in Ibn Ẓafar's *Sulwān al-muṭāʿ* and Ibn ʿArabshāh's *Fākihat al-khulafāʾ* are not listed, the former ironically being present through the quotation of three tales in Ibn Ḥijja al-Ḥamawī's *Thamarāt al-awrāq* (64–68; SM 3, 5, and 7 in the present inventory). The section on animal tales in general Arabic literature relies to a certain extent on Louis Cheikho's *Majānī al-adab* where tales are often cited without a verifiable reference. Notably, the funny tale about a monkey taking advantage of the quarrel between two ducks is not an Arabic fable but the translation of a versified tale first published by the French author Antoine Houdar de la Motte (d. 1731). And Cheikho's unreferenced citations from the *Amthāl Luqmān* could easily have been verified in any of the numerous published editions.

Schwarzbaum, Haim, ***The Mishle Shuʿalim* (*Fox Fables*) *of Rabbi Berechiah ha-Nakdan: A Study in Comparative Folklore and Fable Lore***, **Kiron 1979.**
Haim Schwarzbaum (1911–1983) was a leading scholar of Jewish folk narrative studies. The present book is his comment to the "Fox Fables" (*Mishle Shuʿalim*) compiled by Rabbi Berechiah ha-Nakdan probably around the beginning of the thirteenth century. In addition to an extensive introduction (i–lv), the book is essentially a "folkloristic commentary" (1–567) on the altogether 118

tales of the *Mishle Shuʿalim*. The wealth of information contained in the commentary is made accessible through indexes of tale types (according to AT) and narrative motifs (according to Mot.), and a general index of almost 60 pages.

Schwarzbaum's main concern was Jewish folklore and folk narrative, but he also had a pronounced interest in Arabic literature and folklore, as documented by his later monograph study *Biblical and Extra-Biblical Legends in Islamic Folk Literature* (Walldorf 1982). Being one of the last eminent folk narrative scholars of the twentieth century practicing a comparative approach, his study of the *Mishle Shuʿalim* is a mine of information on Jewish, Middle Eastern, and international folk narratives. Schwarzbaum's scholarly writing it characterized by an associative method that explores all kinds of (sometimes rather far-fetched) connections to the main topic of discussion. In this manner, he manages to posit the studied narratives in the wider contexts of international tradition, as superbly demonstrated in his seminal work *Studies in Jewish and World Folklore* (Berlin 1968).

In general, Schwarzbaum's book is internationally one of the most detailed commentaries on a collection of fables. In the present study, it is referenced for specific overlaps between Arabic (Muslim) and Jewish (Hebrew) tradition. Most often, this overlap concerns fables of the Aesopic tradition. Accordingly, Schwarzbaum is cited as a standard reference in the reference works by Adrados, *History*, and Dicke and Grubmüller, *Fabeln*, as well as in the tale-type catalogue ATU.

Rosenthal, Franz, "A Small Collection of Aesopic Fables in Arabic Translation," in M. Macuch, C. Müller-Kessler, and B. Fragner, eds., *Studia semitica necnon iranica, Festschrift R. Macuch*, Wiesbaden 1989, 233–256.

Franz Rosenthal (1914–2003) was an eminent scholar of Arabic and Islamic studies who published numerous important works and translations relating to the cultural and intellectual history of the Middle East. His main contribution to narrative studies is his comprehensive assessment, *Humor in Early Islam* (Leiden 1956). The present article is a short contribution to the jubilee volume for Rosenthal's colleague Rudolf Macuch (1919–1993).

Introduced by a condensed survey of Aesopic fables in Arabic tradition and their study (by Brockelmann and ʿAbbās), the article presents "a small collection of fifteen animal fables contained in a collection of anecdotic material in an Arabic manuscript in the Aya Sofya fund of manuscripts now in the Süleimaniye in Istanbul" (234–235). A footnote further specifies the manuscript as Ms. Aya Sofya 2938, a *majmūʿa* "written in different hands." A reader's note in one of the works dates to the fifteenth century, and Rosenthal speculates that

the "collection of anecdotes might … go back to the preceding century." The 15 fables of the collection are presented in English translation followed by a commentary relating to their textual history and their relation to Aesopic tradition. In his short conclusion, the author summarizes his findings. Following this, the Arabic texts of the fables are published.

Rosenthal was wise enough (235, n. 8) to consider the possibility that the collection of anecdotes he studied, characterized on the page (fol. 251ª) preceding the text as *Kitāb majmūʿ fīhi ḥikāyāt wa-nawādir ʿajība*, "could, of course, belong to a known work whose identity has escaped" him. The present author has verified that this "known work" is an adapted version of the seventeenth-century *Nuzhat al-udabāʾ* (for which see my entry in the third ed. of the *Encyclopaedia of Islam*). The fables and animal tales are here contained in the unnumbered final chapter entitled *Nawādir ʿalā alsinat al-ṭuyūr wa-ʾl-wuḥūsh wa-ghayrihim* (fol. 299ª ff.). In the present inventory, the 15 fables correspond to the following items: Rosenthal, no. I = SF 154.2; II = SF 155.2; III = SF 152.3; IV = SF 156.2; V = SF 138.4; VI = SF 157.2; VII = SF 158.2; VIII = SF 57.7; IX = SF 60.4; X = SF 98.5; XI = SF 75.17; XII = SF 159.2; XIII = SF 76.16; XIV = SF 81.5; XV = SF 119.5.

Bonebakker, Seeger Adrianus, *"Nihil obstat* in storytelling?" In R.G. Hovannisian and G. Sabagh, eds., The Thousand and One Nights *in Arabic Literature and Society*, Cambridge 1997, 56–77.

Seeger Adrianus Bonebakker (1923–2005) was a professor of Arabic at the University of Leiden, Columbia University, New York (1960–1969), and UCLA (1969–1991). His main field of interest was classical Arabic literature, particularly the *adab* tradition. The present article, of which an earlier version appeared in *Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen* (Amsterdam 1992), contains his reflections on the issue of fictional stories in premodern Arabic literature. Another version of these reflections, using similar arguments, was published as "Some Medieval Views on Fantastic Stories," *Quaderni di Studi Arabi* 10 (1992), 21–43.

Bonebakker's concern is the question whether premodern Arabic authors had "intellectual misgivings … with regard to fictional literature? Did medieval authors ever find it necessary to apologize for writing fiction?" Giving the unambiguous answer that this was definitely the case, he discusses a great number of relevant passages mainly in *adab* literature and commentaries of the Qurʾān. Fables (or, more exactly, tales with speaking animals) as a specific genre of fictional literature are mentioned, e.g., with reference to al-Sharīshī's (d. 620/1223) commentary on the *Maqāmāt* of al-Ḥarīrī (d. 516/1122). Finding an excuse for al-Ḥarīrī's use of fictional stories, al-Sharīshī quotes two stories that "Muḥammad himself, Abū Bakr, and ʿUmar are reported to have believed"

(58); see here SF 1: *The Cow and the Farmer*, and SF 2: *The Wolf and the Shepherd*. In addition, Bonebakker identifies another "apology for writing fiction" (58) in the introduction of the longer version of Ibn Ẓafar's *Sulwān al-muṭāʿ*, where the author quotes examples of animal fables told by ʿAlī b. Abī Ṭālib (SF 15: *The Lion and the Three Bulls*) and Nuʿmān b. Bashīr (SF 11: *The Hyena and the Fox Appeal to the Lizard*) to the effect that such a "fictitious dialogue" is "not only acceptable but also more impressive than … put … in the form of a mere pious reflection" (59).

Bonebakker's further reflections touch on numerous related problems, such as the implications of the Qurʾānic term *lahw al-ḥadīth* ("idle talk;" sūra 31:6), the issue of the *Isrāʾīliyyāt*, i.e. stories of Jewish origin, or the use of the *isnād*, the chain of transmitters, for the authentication of fictional tales. Having supplied ample evidence for the ambivalence premodern Arab authors must have felt at times, Bonebakker nevertheless concedes that the "Arabs, like people all over the world, did not shy away from reading or hearing fantastic and obviously fictional stories" (p. 70).

Irwin, Robert, "The Arabic Beast Fable," ***Journal of the Warburg and Courtauld Institutes*** **55 (1992), 36–50.**

Robert Irwin (1946–2024) was a British novelist and a prolific writer on matters of Arabic history and culture. His "Companion" volume to *The Arabian Nights* (London 1994) is a standard reference work on *The Thousand and One Nights*. His article on the Arabic "beast fable" is a densely written and inspiring treatment of the topic.

Characterizing his article as "an essay on the archaeology of literary taste" (36), the author begins by addressing the issue of genre and terminology, since the Arabic language has no unambiguous term for the fable. Referring to the critical assessments of fictional literature in general by authors of the classical period such as Ibn al-Nadīm, al-Masʿūdī, al-Tawḥīdī, and al-Ṣūlī, he nevertheless concedes that these authors might have tacitly recognized the genre (37).

Much of the following discussion is devoted to considerations concerning representatives of a "high genre" of fable literature, such as Ibn al-Muqaffaʿ's *Kalīla wa-Dimna*, Ibn Ẓafar's *Sulwān al-muṭāʿ*, or Ibn ʿArabshāh's adaptation of the Persian *Marzbān-nāme*, the *Fākihat al-khulafāʾ*. The Persian contribution to Arabic fable literature by way of translations is stressed to such an extent (38) that it risks sounding like a bias. Having discussed *Kalīla wa-Dimna* in considerable detail, Irwin acknowledges Ibn Ẓafar's *Sulwān al-muṭāʿ* as the former work's "most popular and most influential imitation" (41). But even though *Sulwān al-muṭāʿ*, a "mirror for princes," contains a fair variety of animal fables,

Irwin evaluates the beast fable as "a poor vehicle for conveying advice on issues of more specific concern to rulers" (ibid.).

Turning to "low genre" compilations of fables such as the *Amthāl Luqmān*, Irwin states that "the bulk of fable literature in Arabic is anonymous, hard to date and naive both in content and narrative technique" (43). "Fables were closely related to proverbs or maxims. The fable illustrated the proverb; the proverb was the condensation of the fable" (45). This generic feature links to the fundamental oral dimension of fables in premodern Arabic tradition that Irwin stresses with reference to quotations from Walter Ong and Walter Benjamin (47). Even so, "Arab literary and oral cultures overlapped and fed into one another in ways which were far from straightforward" (48). At any rate, the available documentation supports a relatively clear divide between authored fable collections and oral tradition (49).

Towards the end of his instructive survey, Irwin refers to Brockelmann's article as having shown that fables occur also embedded in works of history, such as those of al-Ṭabarī or al-Balādhurī (49). Additionally, Irwin points out the use of fables in Ibn Ṣaṣrā's "parochial chronicle of events in fourteenth-century Damascus" (ibid.), although he "suspects that the chronicler used fables and other stories simply to break up his political narrative, to make it more entertaining to a relatively unsophisticated audience" (ibid.).

Irwin concludes with a reference to the "epistolary encyclopedia of the Ikhwān al-Ṣafā'" (50), a "mysterious group of intellectuals" that deserves "the attention of future researchers with an interest in the development of the beast fable" (ibid.).

Irwin's preference for "sophisticated" elite literature is clearly discernible. At the same time, he does not shy away from expressing his evaluations in unambiguous terms rather than suggest tentative assessments that might guide readers in coming to their own conclusions.

Stoetzer, Willem, "Aesopus en Lokman: Aantekeningen over de integratie van Aesopus in de Arabische cultuur," ***Mijn naam is haas: Dierenverhalen in verschillende culturen*****, ed. by W.L. Idema, M. Schipper, and P.H. Schrijvers, Baarn, Ambo, 1993, 158–168.**

The article by the Leiden Arabist scholar Willem (i.e. Wilhelmus Franciscus Gerardus Josephus) Stoetzer (b. 1934) explores the adaptation of Aesopic fables in Arabic tradition. Beginning with a reference to the term *khurāfa* and the (pseudo-)historical character Khurāfa to whom the term refers, the author rapidly mentions *Kalīla wa-Dimna* before discussing in some detail the 1615 edition of the fables of Luqmān prepared by the Leiden Arabist scholar Thomas Erpenius (1584–1624). Mentioned in the Qur'ān (*sūra* 31), Luqmān was famed

as a wise man. It was only in the late Middle Ages that his name was linked to a collection of fables. The edition by Erpenius contains 37 tales, most of which are versions of Aesopic fables.

Continuing by discussing the treatment of animals in Arabic lore, Stoetzer refers to the fact that many fables in Arabic are only known by short references, rather than in elaborate textual versions; as an example, he refers to the tale of the ostrich who wanted to have horns but lost his ears instead (SF 16). He then lists a total of six fables (full translations of which are supplied in an appendix) whose adaptation in Arabic literature is certainly older than the fables of Luqmān; no. 1 = SF 76: *The Wolf Slanders the Fox*; 2 = SF 152: *The Fox and the Rooster*; 3 = SF 43: *The Wolf and the Lamb*; 4 = SF 26: *The Young Wolf*; 5 = SF 78: *The Fox is Invited to the Bird's Wedding*; 6 = SF 32: *The Falcon and the Sparrow*. Finally, the author cites the long poem by the pre-Islamic poet al-Nābigha al-Dhubyānī (d. 604) that refers to the frequently documented tale of the snake refusing reconciliation (SF 3).

Although the fables of Luqmān were influential, particularly in their European reception, the author thus makes it clear that Aesopic fables were adapted in Arabic tradition at a much earlier date.

Drory, Rina, "Three Attempts to Legitimize Fiction in Classical Arabic Literature," *Jerusalem Studies in Arabic and Islam* 18 (1994), 146–164 (also in Drory, Rina, *Models and Contacts: Arabic Literature and Its Impact on Medieval Jewish Culture*, Leiden 2000, 37–47).

The main concern of scholar of Arabic literature Rina Drory's (1947–2000) article is what she calls the "central poetic claim of Arabic prose" (146), i.e. the claim that all prose texts report something that "actually happened in reality." She identifies "two of the major poetic techniques which serve to create credibility" as follows: First, a text must originate with a speaker; and second, the speaker must be a real person and not a fictional character. Against this backdrop, any kind of fiction constitutes a severe problem. Nevertheless, fictional texts do exist, as do "a few attempts to legitimize fiction in the history of classical Arabic literature" (147). In her clearly structured article, Drory studies three of these attempts by focusing on (1) the *ḥadīth Khurāfa*, i.e. the fantastical narrative of the pseudo-historical character Khurāfa who lived at the time of the Prophet Muḥammad; (2) animal fables (*amthāl*); and (3) love poetry (*tashbīb*). The second issue is particularly pertinent in the present context.

Having concluded her previous discussion of the *ḥadīth Khurāfa* with a reference to the *maqāmāt*, Drory points out that the authors "ask their readers to regard their *maqāmāt* in the same way as they regard fables and stories told by animals or inanimate objects" (157). The obvious point of reference here is

Kalīla wa-Dimna, a work that on the one hand represented "alien poetic norms" (158) and that, on the other hand, was a "highly appreciated literary work" (ibid.). The following discussion sketches the critique of al-Ḥarīrī's (d. 516/1122) *Maqāmāt* by Ibn al-Khashshāb (d. 567/1172), whose main argument is that the fictional character of fables is clear to the audience, whereas characters such as those in the *maqāmāt* might well have existed in reality but did not.

As for the ancient Arab fables of Bedouin origin (*amthāl al-ʿArab*), Drory asserts that they enjoyed the same status of being "in complete opposition to the basic poetic principle of *adab* literature" (159). Even so, their "fictional character was neither denied nor condemned" (ibid.), as they were relegated to the realm of *khurāfāt*, i.e. entertaining stories that do not have a basis in reality.

Drory's article illustrates the problem critical researchers face when aiming to identify the position of authors of premodern Arabic literature concerning fables, as there are no serious attempts to define the fable as a literary genre. Consequently, her assessment reads rather like a discussion on the legitimacy of the fictional *maqāmāt* for which fables serve as a point of comparison than a discussion of fables in their own right.

Wagner, Ewald, "Sprechende Tiere in der arabischen Prosa," ***Asiatische Studien*** **18 (1994), 937–957.**

The German Orientalist scholar Ewald Wagner (b. 1927) is a specialist of Arabic poetry who devoted much of his energy to exploring the life and works of the controversial poet Abū Nuwās (d. 198/813). The present article is about talking animals in (premodern) Arabic prose literature.

Wagner begins his considerations with a reference to ancient Arabic poetry that deals almost exclusively with events that actually happened or potentially could have happened. Accordingly, poets of the pre-Abbasid period rarely ventured to mention talking animals. In prose literature, any kind of fiction was shunned even more. Here, the feature of the authenticating *isnād*, i.e. the chain of transmitters, reigned supreme, although authors and their audiences must have been aware of the fictionality of some of the reported events. Only the authors of *maqāmāt*, such as Badīʿ al-Zamān al-Hamadānī (d. 398/1008) and al-Ḥarīrī (d. 516/1122), openly professed to presenting fictional events. Although they still retained the feature of the transmitter, they admitted that this transmitter was a fictional character. In the early years of the Abbasid period, Ibn al-Muqaffaʿ's adaptation of *Kalīla wa-Dimna* thus "burst into this literary tradition hostile to fiction" (939). Talking animals were not necessarily new to Arab tradition, but the sheer amount of talking animals and their natural presentation in *Kalīla wa-Dimna* must have been experienced as something highly unusual.

Against this backdrop, Wagner proposes to discuss the impact the extraneous stimulus had on Arabic literature, i.e. the extent to which *Kalīla wa-Dimna* encouraged Arab authors to produce similar works by themselves (940–941). His reflections mainly deal with the twelfth-century work *al-Asad wa-'l-ghawwāṣ* (The Lion and the Diver, i.e. the Jackal), a book that Wagner later discussed in an extensive review article ("Die Quellen"). This book is of special interest as its structure was adapted from *Kalīla wa-Dimna*. Other relevant works discussed include Abū 'l-ʿAlā al-Maʿarrī's epistle *Al-Ṣāhil wa-'l-shāḥij* (The Horse and the Mule), Sahl b. Hārūn's (d. 215/830) *Al-Namir wa-'l-thaʿlab* (The Panther and the Fox), the late tenth-century epistles of the Ikhwān al-Ṣafā, Ibn Ẓafar's *Sulwān al-muṭāʿ*, and the animal fables in *The Thousand and One Nights*.

Wagner repeatedly identifies the need Arabic authors felt to justify the appearance of anthropomorphized animals in their works, a tendency that increased with the passing of time. This hostility toward fiction ("Fiktionsfeindlichkeit") even had a certain influence on popular literature such as *The Thousand and One Nights*. Fables in "popular" tradition are not discussed.

Adrados, Francisco Rodríguez, *History of the Graeco-Latin Fable*, vols. 1–3, Leiden 1999–2003.

Francisco Rodríguez Adrados (1922–2020) was a Spanish Hellenist who spent most of his career at the Universidad Complutense in Madrid. The *History of the Graeco-Latin Fable* is the English translation of Adrados' originally Spanish *Historia de la fábula greco-latina*, published in three volumes between 1979 and 1987. The translation was supplemented and edited by the author and the Dutch fable expert Gert-Jan van Dijk. A general assessment of the work is beyond the present concern. Of particular interest here is the work's third volume, an "Inventory and Documentation of the Graeco-Latin Fable" (2003).

The main body of the volume is taken up by a total of four "appendixes;" pp. 1–371: "Fables transmitted by the anonymous collections" (H. 1–307); 373–572: "Fables not transmitted by the anonymous collections" (not-H. 1–311); 573–815: "Medieval fables" (M. 1–512); 817–1003: "New fables" (S. 1–355). Altogether, the inventory comprises 1485 items. It is followed by a number of indexes: 1009–1028: "Comparatio Numerorum;" most useful for the present context are the indexes for AaTh = the international tale-type index in its second revision by Stith Thompson (= AT); DG = Dicke and Grubmüller, *Fabeln*; TMI = Thompson, *Motif-Index* (= Mot.); 1029–1032: "Conspectus Linguarum;" 1033–1087: "Index Fabularum," from "Abbot" to "Zeus;" 1088–1168: "Index Locorum," listing the references to primary texts, including those in Arabic specified in the "Conspectus Linguarum."

Arabic analogues of the respective Graeco-Latin fables were added by Van Dijk with reference to Brockelmann's essay (cited 16 times). All abbreviations, somce of them fairly enigmatic for a general audience, such as "Dam. *HH*" (= al-Damīrī, *Ḥayāt al-ḥayawān*) or "Ibs. *KM*" (= al-Ibshīhī, *al-Mustaṭraf*), are explained in a list at the volume's beginning (xix–xxxiv). For the Arabic fables of Lokman (Luqmān), readers are referred to Cherbonneau's edition and translation (1925). References to fables in *The Thousand and One Nights* are taken from Adrados' essay "Documentación suplementaria," where the fables are cited from the Italian translation of the *Nights* by Francesco Gabrieli.

Although Ben Edwin Perry's *Babrius and Phaedrus* (whose numbered items are referred to as "P") retains its value for a quick assessment of the fables in English translation, the references supplied by Adrados are incomparably much more detailed.

The volume's digitalized version facilitates the identification of analogues between the Arabic fables and their Graeco-Latin counterparts. The relevance of the various references to Arabic fables is not easy to disclose, since users are given no clues as for the chronological classification of the Arabic items, especially of those that precede their (medieval Latin) analogues.

Van Dijk later published a rearranged and somewhat enlarged version of the material amassed by Adrados in his *Aesopica posteriora: Medieval and Modern Versions of Greek and Latin Fables*, vols. 1–3, Genoa 2015–2019. The main advantage of this work is the fact that the fables are now arranged alphabetically according to their main protagonists and that they are consecutively numbered. Although the work should have profited from a diligent copy-editing, it is listed in the present inventory as another major reference work for fables.

Osigus, Anke, ***Ein Fabelzyklus in*** **1001 Nacht. Doctoral dissertation Münster 2000.**

In her German doctoral dissertation, prepared under the supervision of Heinz Grotzfeld (1933–2020), professor of Arabic at the University of Münster, Germany, and an expert of *The Thousand and One Nights*, Anke Osigus studied a "cycle of fables" in the *Nights*. The cycle consists of a compilation of thematically unconnected texts without a frame tale. In the *Nights*, it is inserted after the romance of ʿUmar b. al-Nuʿmān. In its most complete form, as represented in the Kayseri manuscript of the *Nights* that probably dates from as early as the fifteenth century, the cycle contains a total of 19 items.

In her introduction, Osigus sketches the state of research on Arabic fables and the Arabic genre terminology before assessing the studied cycle of fables. The main body of her dissertation (75–244) is devoted to a discussion of the relevant fables in a variety of textual recensions, both in terms of content and

language. Following a short conclusion, her dissertation concludes with an edition and translation of four fables.

Already Chauvin had drawn attention to the "paraboles" in the *Nights* (*Bibliographie* 2, 225–230, no. 153). In a short essay that remained unnoticed in studies on the *Nights*, Francisco Rodríguez Adrados, "Documentación suplementaria," discussed analogues and similarities between ancient Greek fables and those in the *Nights*. Osigus' study is the first detailed assessment of those fables. A condensed survey of the fables is now also available in Chraïbi's *Les Mille et une nuits*, 212–218. The translation of the Kayseri manuscript by Claudia Ott, *Das glückliche Ende*, makes the fables accessible to readers of German. Ibrahim Akel has prepared a critical edition of the Arabic text of the Kayseri manuscript as part of his doctoral dissertation, *Ahmad al-Rabbât al-Halabî* 2, 182–344.

As the chronologically most recent substantial addition to the corpus of fables in Arabic, the present inventory lists the fables in the *Nights* as ALL 2–19.

Ghersetti, Antonella, "Des animaux parlants: modèles littéraires et contraintes idéologiques," *The Arabist: Budapest Studies in Arabic* 32 (2013), 3–34.
Antonella Ghersetti (Ph.D. Florence 1998) is a professor of Arabic language and literature at Ca' Foscari University of Venice. Her main fields of research are *adab* literature, the Arabic linguistic tradition, and physiognomics in the Arab world.

The present essay is her detailed and highly sensitive consideration of ideological issues raised by the feature of speaking animals in premodern Arabic literature: on the one hand, the most prominent work featuring speaking animals, Ibn al-Muqaffaʿ's *Kalīla wa-Dimna*, served as a powerful model for subsequent literary production; on the other, the feature of speaking animals invited ideological critique from orthodox Islamic circles, and its use was thus subjected to specific considerations, let alone limitations. For the general problem why authors of classical Arabic literature felt the need to justify their use of fictional texts, Ghersetti refers to the previous publications by Bonebakker, Drory, and Wagner. Instead, she focusses on the further implications of attributing to animals the capacity of speaking that is usually taken as exclusively available to humans, as an expression of knowledge and wisdom. The essay is densely written and argues with numerous passages quoted from the Arabic texts under consideration.

Although the novel feature of anthropomorphized animals in *Kalīla wa-Dimna* was provocative, the work was appreciated as an "indispensable reference" (6) by later authors due to the encoded wisdom it contained. Already in his introduction, Ibn al-Muqaffaʿ linked the content of serious instruction

(*ḥikma*) to the form of light entertainment (*lahw*), thus envisaging different readers. Ibn al-Muqaffaʿ himself does not appear to have seen a major problem in the fact that the book featured speaking animals, nor did later authors who deemed it legitimate to have recourse to fiction. Ghersetti discusses in detail Ibn Ẓafar's *Sulwān al-muṭāʿ* and Ibn ʿArabshāh's *Fākihat al-khulafāʾ*, both of whom are deeply inspired by *Kalīla wa-Dimna*. Ibn Ẓafar legitimated his use of speaking animals by referring to historical examples of unquestionable authority; see here SF 15: *The Lion and the Three Bulls*, and SF 11: *The Hyena and the Fox Appeal to the Lizard*. Ibn ʿArabshāh once more argued that straightforward exhortation was less effective than wisdom encoded in the form of animal fables. Moreover, both authors linked their use of animal fables to the speaking animals of Qurʾānic tradition, thus making their fables acceptable for orthodox readers. Time and again, the didactic content of animal fables overrules the critique of their fictitious form.

As a previously not voiced argument, Ghersetti draws attention to the fact that the speaking animals use language not for entertainment but for the specific purpose of influencing their counterparts, often in order to save lives. In this manner, the animals employ language in a purposeful and highly effective manner. Interestingly, this characteristic links to Tzvetan Todorov's ingenious concept of "narrative men," originally published in 1967, whose main insight is that the power of narrative is essential for survival. Even so, animal fables remain a provocative genre in the Arabic and Muslim context, as they question the perceived natural boundary between humans and animals not only in terms of the capacity to speak but also by challenging the superiority of humans as the only living beings endowed with intellect and reason.

Bellino, Francesca, "Animal Fables in the *Sulwān al-muṭāʿ* by Ibn Ẓafar al-Ṣiqillī," *Quaderni di Studi Arabi* 10 (2015), 103–122.

Francesca Bellino (Ph.D. Florence 2005) is a professor of Arabic language and literature at the Università di Napoli L'Orientale. Her main research interests are *adab* literature, encyclopedism, and popular literature. The present essay is her detailed assessment of the animal fables in the mirror for princes compiled by Sicilian Arab author Ibn Ẓafar, *Sulwān al-muṭāʿ fī ʿudwān al-atbāʿ* (Consolation for the Ruler During the Hostility of Subjects).

Introducing the author and his work, Bellino sketches both the textual history of the *Sulwān al-muṭāʿ* (which exists in two recensions) and its reception. The *Sulwān al-muṭāʿ* is a mirror for princes that closely follows the model introduced by Ibn al-Muqaffaʿ's *Kalīla wa-Dimna* by employing narratives such as animal fables as arguments. A similar mixture of historical narratives and animal fables was later practiced by Ibn ʿArabshāh in his *Fākihat al-khulafāʾ*

(although one may argue that the latter work is largely an adaptation of the Persian *Marzbān-nāme*). Discussing "Ibn Ẓafar's attempts to legitimize fiction through animal fables" (109–111), Bellino draws attention to the two historical anecdotes cited in the work's introduction, i.e. here SF 15: *The Lion and the Three Bulls*, and SF 11: *The Hyena and the Fox Appeal to the Lizard* that she reads as "probably [a] response to the criticism coming from adherents of the old poetics" (110). Having discussed the "layers of framing" and the "telescopic structure" of the *Sulwān al-muṭāʿ*, Bellino turns to the animal tales, most of which the author claims to have composed himself. Consequently, it is little surprise that the animal fables in the *Sulwān al-muṭāʿ*, in contrast to scattered fables in Arabic literature, "are rather longer and interspersed with maxims and sayings functional to the discourse of one or other of the animals" (113). Attempting to classify the animal fables in the *Sulwān al-muṭāʿ*, Bellino distinguishes three types that, respectively, deal with "1) different animals with well-defined characteristics, 2) pairs of animals of the same kind but with opposite moral characteristics, 3) groups of animals" (114). A fourth type is identified in stories featuring both animals and humans, although the story of "The Miller and the Ass" that is cited as the "most significant example" (115) is not a fable in the stricter sense, as the donkey neither talks not acts as representative of a human action.

In conclusion, Bellino states that the author used the animal fables in his work as "a representation of … the possible strategies of governance recommended for a pragmatic, virtuous and just prince" (119). The essay concludes with an appendix listing the altogether twelve animal fables contained in Ibn Ẓafar's *Sulwān al-muṭāʿ*. In the present context, eleven of these items (excluding Bellino's no. 10: *The Miller and the Ass*) are listed as SM 1–11. Unfortunately, Bellino retains Michele Amari's incorrect translation of the animal *al-ḍabb* (the lizard) as "crocodile" (see the comment to SF 11).

Fink, Andreas, and Christian Stadel, "Neue æsopische (und andere) Fabeln in einer arabischen Garshunihandschrift," *Wiener Zeitschrift für die Kunde des Morgenlandes* 110 (2020), 21–59.

The essay by Andreas Fink (Dr. phil. Heidelberg 2017) and Christian Stadel supplements F. Salomon's "Beiträge zur Fabelliteratur" (1909–1913; assessed above). Salomon only discussed the fables that both manuscripts of his interest had in common, hoping to publish the remaining ones at a later occasion. Fink and Stadel now publish the fables in the early fifteenth-century Berlin manuscript Petermann 24 that Salomon had not considered.

Introducing their topic, Fink and Stadel emphasize that their interest lies solely in the reception of "Aesopic" fables in Arabic. Concerning the question of

how these fables were transmitted to Arab culture, they convincingly argue for the important mediating role of Syriac, and particularly Christian, tradition. In their survey of the state of the art, they focus exclusively on collections of fables (23, n. 1), thus consciously disregarding single fables of "Aesopic" origin as scattered in various works of Arabic (Muslim) literature (for which 23, n. 9, refers to U. Marzolph, *Arabia ridens*, 1992, vol. 2, 208–211 *et passim*). The collections the authors refer to include Derenbourg's *Fables de Loqman* (1850; see here AL 1–35), Rosenthal's 1989 essay "A Small Collection …" (both are assessed above) and Salomon's publication. In a comparative table (24–27), they survey a total of 65 "Aesopic" fables in Arabic tradition following the numbering by Sauget, "Reconstitution." The main point of reference concerns the manuscript collections in Garshuni, i.e. Arabic language texts written with the Syriac alphabet, preserved in Berlin, Gotha, and "Sbath 125" in the Vatican Library (= BGS). As some of Sauget's titles for the fables are "unspecific" (28), these items have been skipped, leaving the survey incomplete. For comparative purposes, the authors refer to the publications by Derenbourg and Rosenthal as well as to two Syrian collections according to Lefèvre, *Une version syriaque* (1941), and the fables of "Syntipas" according to Matthaei, *Syntipae philosophi Persae fabulae* (1781). The authors' conclusion that the fables published by Rosenthal belong to a different strand of tradition (27) is little surprising, as Rosenthal cited those fables from a work of (likely seventeenth-century) Arabic Muslim tradition.

The contribution's main body consists of an edition and translation of the Arabic texts (both in the Syriac and Arabic scripts; 31–46), followed by detailed linguistically relevant comments of the Middle Arabic texts (orthography, phonology, morphology, syntax, lexicon; 46–54).

As the Garshuni fables belong to a Christian Arabic strand of tradition that developed separately from Muslim Arabic tradition and whose characteristics differ fundamentally from those of the latter, they are not considered in detail in the present inventory. A concordance for the contents of the nineteenth-century Christian Arabic manuscript Paris, Bibiothèque nationale, arabe 3464 (formerly Suppl. arabe 1644) that the authors mention in passing (23, n. 11), and for the equally Christian Arabic manuscript Paris, Bibiothèque nationale, arabe 3463 (formerly Suppl. arabe 1647), dated 1791, of similar content, is supplied in an appendix to the present inventory.

Van Gelder, Geert Jan, "In the Time of al-Fiṭaḥl When Stones Were Still Moist and All Things Spoke: Very Short Arabic Animal Fables and Just-So Stories," *Journal of Abbasid Studies* 8 (2021), 12–37.

The contribution by the eminent scholar of Arabic and Islamic studies and retired Laudian professor of Arabic at the University of Oxford, Geert Jan van

Gelder (Ph.D. Leiden 1982), is part of a special issue of the *Journal of Abbasid Studies* on "Animals, Adab, and Fictivity," edited by Matthew L. Keegan. In addition to the editor's introduction, the issue contains another four contributions: on fables, *Qiṣaṣ al-anbiyāʾ*, and the Ikhwān al-Ṣafāʾ, by Ignacio Sánchez; on the mythical creature Anqāʾ Mughrib, by Guy Ron-Gilboa; on Ibn Ẓafar's *Sulwān al-muṭāʿ* and its reception, by Francesca Bellino; and on al-Maʿarrī's *Epistle of the Horse and the Mule*, by Kevin Blankinship.

Van Gelder sets out to explore a feature of animal fables in premodern Arabic literature that has so far been largely neglected: the "very short animal fables and just-so stories;" the latter denomination is borrowed from a 1902 collection of stories by Rudyard Kipling, a classic of English children's literature, whose fantastic accounts explain how various features of animals came to be. Contrary to the previous studies on fables he cites, such as those by Brockelmann and Karimi (both assessed above), Van Gelder is "not primarily interested in origins and sources but rather in the forms, functions, and characteristics of those fables" (13). As a matter of fact, the question is whether the sometimes extremely short tales "on the tongues (i.e., put into the mouth) of beasts" (13) in which various animals explain their own features should be considered as fables at all. Quoting and translating a number of the short tales (see the Concordance of References), Van Gelder points out that many of them are "specifically about the speaking animals themselves, not about the human world" (19), thus lacking an essential characteristic of the traditional definition of the fable as featuring animals as representatives of human characters and actions: the tales do not teach a moral lesson. As for who composed these tales, he refers to a passage by al-Mubarrad (d. 285/898) who relates Abū ʿUbayda (d. 210/825) as having said that they originated "in the days when things still spoke" (21). Al-Thaʿālibī (d. 429/1038) further details this "mythical epoch" as "the time of *al-fiṭaḥl*" (21). Van Gelder explains that the word *al-fiṭaḥl* "is in fact an Arabicised form of Ptahil, the name of the Mandaean demiurge who created the earth from muddy clay" (22).

Van Gelder continues his presentation by referring to the fact that "animal fables receive very little attention in traditional Arabic literary criticism, which had little interest in narrative, especially when unadorned, anonymous, and in prose" (24). Even so, animal tales are encountered "scattered in many sources" (26), deriving from Aesopic or other traditions. He concludes by referring to the "obtuseness" (32) of Arabic authors to appreciate the animal fables as the entertaining fiction they are.

Drawing on an extensive range of primary sources in Arabic and a solid range of secondary sources—to which one might add Chauvin, *Bibliographie*, and ʿAbbās, *Malāmiḥ* (both assessed above)—Van Gelder's contribution is impor-

tant in challenging the definition of fables in premodern Arabic literature. In particular, he draws attention to the fact that authors of premodern Arabic literature had an understanding of their own by treating both conventional fables and the "just-so stories" as belonging to one and the same genre.

Although the author's decision to adopt Kipling's term "just-so stories" suggests a short and handy term for the short fables in which animals mainly speak about themselves, the term's application risks infantilizing these Arabic fables and their authors. After all, Kipling's stories address a juvenile audience, whereas the short Arabic fables featuring speaking animals constitute *exercices de style*, intellectual or academic exercises compiled by and for highly specialized experts of the Arabic language, as they regularly feature rare words that are not part of the commonly used vocabulary. In the present work, the term "just-so stories" is not used.

The "animal fables fancifully ascribed to individual Greek philosophers" (26, n. 64) in the *Fiqar al-ḥukamā'* are now studied in my forthcoming contribution "Philosophers as Storytellers."

Inventory of Fables in
Premodern Arabic Literature

∵

I. Scattered Fables (SF)

1 *The Cow and the Farmer* (SF 1)

When the farmer uses the cow as a pack animal (or a mount), the cow speaks to him, saying that this is not what she was created for: "I was created for plowing (*khuliqtu lil-ḥarth*)."

1) Ibn Isḥāq (d. 151/768), *al-Sīra*, 281
2) Ibn Isḥāq (d. 151/768), *al-Sīra*, 282
3) Ibn Ḥanbal (d. 241/855), *Musnad al-imām Aḥmad b. Ḥanbal* 14, 522
4) al-Bukhārī (d. 256/870), *al-Ṣaḥīḥ* 5, 6
5) Muslim (d. 261/875), *al-Ṣaḥīḥ* 4, 1857
6) al-Khaṭīb al-Baghdādī (d. 463/1071), *Tārīkh Baghdād* 16, 162
7) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 44, 74
8) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 1, 34 = Sallūm, *Qiṣaṣ*, 56

Comment

This item and the following one, SF 2: *The Wolf and the Shepherd*, are probably the two oldest attested tales featuring speaking animals in Arabic literature. Often cited one after the other (and sometimes in reverse order), both tales are told on the authority of the prolific transmitter of *ḥadīth*, Abū Hurayra (d. 59/679), as narrated by the Prophet Muḥammad (d. 11/632) himself and thus purportedly more than a century prior to their written documentation. Acknowledged as authentic in the canonical Sunni corpus of *ḥadīth*, both tales are included in a large number of subsequent compilations, mainly of *ḥadīth* or of historical import, and the references listed here constitute but a small selection. Although not fables in the stricter sense, the texts may be considered as early adaptations of the concept of speaking animals to the Islamic context; see ʿAbbās, *Malāmiḥ*, 86.

After the narration of the respective tale, the people in the audience praise God in astonishment. This prompts the Prophet Muḥammad to confirm the tale's authenticity. He states explicitly that he believes the tales to be true (*uʾminu bi-dhālika*) and refers to his trusted companions Abū Bakr and ʿUmar b. al-Khaṭṭāb doing the same. So far, the two tales have received little attention in the scholarly debates about the permissibility of citing tales featuring speaking animals in Arabic literature; a rare exception is Bonebakker, "Nihil obstat," 58, referring to the tales' mention in al-Sharīshī's commentary to al-Ḥarīrī's *Maqāmāt* (SF 1.8).

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2 *The Wolf and the Shepherd* (SF 2)

When the wolf grabs a sheep, the shepherd pursues the wolf requesting him to return the sheep. But the wolf speaks to the shepherd asking him who will be the sheep's defender on the day of resurrection (*man lahā yawm al-sabʿ*/*al-sabuʿ*: who will be the sheep's defender on the day when it will be a spoil to the animals of prey) and pointing out that now is a day when the wolf is to be considered the shepherd in charge.

1) Ibn Isḥāq (d. 151/768), *al-Sīra*, 281–282
2) Ibn Ḥanbal (d. 241/855), *Musnad al-imām Aḥmad b. Ḥanbal* 14, 522
3) al-Bukhārī (d. 256/870), *al-Ṣaḥīḥ* 5, 5–6
4) Muslim (d. 261/875), *al-Ṣaḥīḥ* 4, 1857
5) al-Khaṭīb al-Baghdādī (d. 463/1071), *Tārīkh Baghdād* 16, 162
6) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 46, 436
7) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 1, 34 = Sallūm, *Qiṣaṣ*, 55

Comment

See the comment to SF 1: *The Cow and the Farmer*. The various interpretations of the wolf's speech are discussed by Lane, *Lexicon* 1, 1296, s.v. *sabʿ*.

3 *The Snake Refuses Reconciliation* (SF 3 = KD 25)

First version: Disregarding the advice of his brother, the second brother lets his camels graze in a certain riverbed that is the abode of a poisonous snake. The snake kills the second brother. The first brother is intent on taking revenge by killing the snake, but the snake convinces him to accept a gold dinar every day in compensation for the loss of his brother. When the man has become rich, he again remembers his brother's death and attempts to kill the snake. He only wounds her, and the snake abandons her custom. When the man later suggests that they forget the unfortunate event, the snake says that her wound will always remind her of the man's treachery.

Second version: As two travelling brothers rest in the shade of a tree, a snake brings them a gold dinar. After three days, one of the brothers greedily wants to appropriate all of the snake's presumed treasure and attempts to kill the snake. He is, however, killed by the snake, and his brother buries him. When the snake appears the next morning without her usual gift, the surviving brother suggests that they forget the unfortunate event. The snake responds that this is not possible, as the grave will always remind the man of his

brother's death, and the wound will always remind herself of the man's treachery.

Third version: A snake living in the house kills one of two brothers. Aiming to avoid being attacked by the surviving brother, the snake offers to bring him a gold dinar every day. Having become rich, the man attempts to kill the snake. He only wounds her, and the snake abandons her custom. When the man later suggests that they forget about the unfortunate event, the snake says that this is not possible, as the grave will always remind the man of his brother's death, and the wound will always remind herself of the man's treachery.

1) al-Mufaḍḍal al-Ḍabbī (d. ca. 168/784), *Amthāl al-ʿArab*, 177–178, no. 88 (first version)
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 359, no. 1106 (poem by al-Nābigha al-Dhubyānī)
3) al-Zubayr b. Bakkār (d. 256/870), *al-Akhbār al-muwaffaqiyyāt*, 217 (second version)
4) Ibn Qutayba (d. 276/889), *al-Shiʿr wa-'l-shuʿarā'* 1, 160 (< al-Mufaḍḍal al-Ḍabbī: first version, shortened)
5) al-Bayhaqī (d. ca. 320/932), *al-Maḥāsin wa-'l-masāwi'*, 205 (second version)
6) al-Masʿūdī (d. 345/956), *Murūj al-dhahab* 3, 325, no. 2046 (second version) = Weisweiler, *Märchen* 2, 227, no. 89
7) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 1, 305 (third version)
8) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 145–146, no. 3046 (first version) = Sallūm, *Qiṣaṣ*, 46–47
9) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 2, 86, no. 242 (third version)
10) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 394 (< al-Masʿūdī: second version)
11) al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 1, 353 (second version)

Comment

This is an adaptation of a tale that is first attested in the Indian *Pañcatantra* (and in the version adapted from the *Pañcatantra* in *Kalīla wa-Dimna* = KD 25) and that has been widely popular since Greek antiquity; see Adrados, *History* 3, 72–73, H. 51; 3, 773–774, M. 426 = Van Dijk, *Aesopica posteriora* 2, 740–741, no. 854; Dicke and Grubmüller, *Fabeln*, 489–492, no. 410. The tale is classified as ATU 285A: *The Man and the Wounded Snake*. For the larger context, see Lindahl, "Feindschaft."

Introducing the tale, Ibn Qutayba (SF 3.4) refers to it explicitly as being about a speaking reptile (*ʿalā alsinat al-hawāmm*); this appears to be the only occurrence of this particular expression. Al-Maydānī (SF 3.8) refers to the tale as featuring a talking snake (*ʿalā lisān al-ḥayya*), an expression that inevitably reminds readers of Iblīs addressing Eva in Paradise in the guise of a snake. Al-Qalqashandī (SF 3.11) cites the tale as being one of the well-known tales attributed to speaking animals (*wa-hādhihi ʾl-ḥikāya mashhūra fī ʾl-mawḍūʿāt ʿalā alsun al-ḥayawān*).

The Arabic texts (for which see also Chauvin, *Bibliographie* 2, 94, no. 113.43; Marzolph, *Arabia ridens* 2, 104, no. 418) essentially document two versions; the third version amalgamates a new introductory element (the house in which the snake lives) with elements from either one of the two previous versions. The second version, first cited by al-Zubayr b. Bakkār (SF 3.3), is usually narrated by the fifth Umayyad caliph, ʿAbd al-Malik b. Marwān (r. 65/685–86/705) as part of a sermon he delivers to the Quraysh in Medina during one of his pilgrimages. Comparing the situation between himself and the Quraysh, ʿAbd al-Malik presents the fable as a simile for the historical experience that includes a number of violent clashes between the two parties, the Quraysh and the Umayyads: the Quraysh killed the third "righteous" caliph, ʿUthmān b. ʿAffān (d. 35/656), ʿAbd al-Malik's relative (by way of the eponymous progenitor of the Umayyad clan, Umayya b. ʿAbd Shams); following the battle of Karbala (60/680), during which al-Ḥusayn b. ʿAlī, the Prophet Muḥammad's grandson and pretender to the caliphate, was killed by the Umayyad army, the Quraysh had rebelled against the Umayyad caliph and were vanquished by the Umayyad army in the battle of al-Ḥarra (*yawm al-Ḥarra*; 63/683). Having narrated the fable, ʿAbd al-Malik refers to these events stating explicitly that he would never be able to forget the killing of ʿUthmān, and the Quraysh would never be able to forget the battle of al-Ḥarra. The situation being as it is, the two parties would never be fond of one another.

The tale was apparently already known in Arabic in pre-Islamic times, as documented by the versified version attributed to the pre-Islamic poet al-Nābigha al-Dhubyānī (d. 604) that is quoted by al-Jāḥiẓ (SF 3.2; see also Brockelmann, "Fabel;" ʿAbbās, *Malāmiḥ*, 83–84; Stoetzer, "Aesopus en Lokman," 162–164). Wagner, *Grundzüge*, 164, refutes Wilhelm Ahlwardt's argument that the attribution to al-Nābigha is not justified.

4 *The Lizard as Judge* (SF 4)

The lizard acts as judge for the birds and other animals. When the first human beings are created, the animals gather and inform the lizard about the new creature. The lizard says that the creature they describe is bound to fetch the birds from the sky and the fish from the sea; whoever has wings should fly away, and whoever has feet should dig (a hole in the ground and hide).

1) al-Khalīl (d. 170/786), *Kitāb al-ʿAyn* 7, 14
2) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 1, 333, no. 72
3) Ibn Ḥamdūn (d. 562/1168), *al-Tadhkira* 7, 341, no. 1277
4) Ibn al-Mulaqqin (d. 804/1401), *al-Tawḍīḥ* 19, 612
5) Ibn al-Mulaqqin (d. 804/1401), *al-Tawḍīḥ* 32, 659 (< *Kitāb al-ʿAyn*)
6) al-Damāmīnī (d. 827/1424), *Maṣābīḥ al-jāmiʿ* 7, 163
7) al-Birmāwī (d. 831/1428), *al-Lāmiʿ al-ṣabīḥ* 10, 44
8) al-ʿAynī (d. 855/1451), *Nukhab al-afkār* 13, 88
9) al-ʿAynī (d. 855/1451), *ʿUmdat al-qārī* 16, 43–44
10) al-Suyūṭī (d. 911/1505), *Sharḥ Sunan Ibn Māja*, 233 (< al-Kirmānī)
11) al-Fattanī (d. 986/1589), *Majmaʿ Biḥār al-anwār* 3, 380–381
12) al-Munāwī (d. 1031/1622), *Fayḍ al-qadīr* 5, 261, no. 7224
13) al-Ṣanʿānī (d. 1182/1768), *al-Tanwīr* 9, 28

Comment

The fable is presently only known from Arabic literature. Only al-Zamakhsharī (SF 4.2) qualifies the tale as fiction (*fī takādhībihim*). The lizard as judge is also mentioned in SF 9: *The Hyena and the Gazelle Appeal to the Lizard* and SF 11: *The Hyena and the Fox Appeal to the Lizard*. The present tale implies that the animals were created prior to the human beings. In its drastic critique of the expected disastrous effects of humanity, the tale is similar to SF 106: *The Vulture, the Whale, and Adam*. In terms of the imagined future, the tale may be classified as a version of tale type ATU 157C*: *Hiding from Men*.

5 *The Lizard and His Companion* (SF 5)

The lizard consoles his companion (son), saying (in *rajaz*), "Have they destroyed your house? Woe (*lā abā laka*)! / And did they think you had no brother? / And I scurrying around you!" (transl. Van Gelder, "al-Fiṭaḥl," 20)

1) Sībawayh (d. 180/796), *al-Kitāb* 1, 351 = Van Gelder, "al-Fiṭaḥl," 20 (unspecified addressee)
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 6, 381, no. 1741 (companion)

3) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 2, 650 (companion)
4) al-Mubarrad (d. 286/899), *al-Kāmil* 2, 147 (son)
5) Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-ʾl-shāḥij*, 180 (son)
6) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 9, 377 (< Sībawayh; son)
7) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 9, 624–625 (< Sībawayh; son)
8) al-Wāḥidī (d. 468/1076), *al-Tafsīr al-basīṭ* 2, 188–189 (son)
9) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 340–341, no. 1276 (son)
10) al-Raḍī al-Astarābādī (d. ca. 686/1287), *Sharḥ Shāfiyat Ibn al-Ḥājib* 4, 172 (son)
11) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 2, 14 (son)
12) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 11, 233 (son)
13) al-Suyūṭī (d. 911/1505), *al-Muzhir* 2, 429–430 (son)
14) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 28, 462 (son)

Comment

The fable is presently only known from Arabic literature. Apparently, the lizard's "burrow had been targeted, probably by Bedouins, who are often described as being fond of lizards" (Van Gelder, "al-Fiṭaḥl," 20). Al-Mubarrad (SF 5.4) and Ibn Ḥamdūn (SF 5.9) qualify the fable as belonging to the tall tales (*takādhīb*/*akādhīb*) of the Bedouins that refer to the times when the things (*al-ashyāʾ*) were still speaking; the latter criterion is also given by al-Raḍī al-Astarābādī (SF 5.10). Ibn Sīdah (SF 5.6, SF 5.7), al-Wāḥidī (SF 5.8), Ibn Manẓūr (SF 5.11, SF 5.12), and al-Zabīdī (SF 5.14) explicitly refer to it as a tale about speaking beasts (*ʿalā lisān al-bahāʾim*). The poetry is also quoted in various other works without reference to the lizard.

6 *The Gluttonous Beast* (SF 6)

An unspecified (domestic?) beast (*al-bahīma*) grazing greedily on a lush green meadow grows fat, so that its fatness becomes the reason for its death (as it is slaughtered).

1) Abū Yūsuf (d. 182/798), *al-Kharāj*, 24
2) Ibn Abī Shayba (d. 235/850), *al-Muṣannaf* 7, 94, no. 34448
3) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ* 1, 50
4) al-Māwardī (d. 450/1058), *Durar al-sulūk*, 115
5) al-Māwardī (d. 450/1058), *Tasʾhīl al-naẓar*, 257
6) Ibn ʿAbd al-Barr (d. 463/1071), *al-Istidhkār* 8, 381
7) al-Bājī (d. 474/1081), *al-Muntaqī* 7, 248

8) al-Ghazzālī (d. 505/1111), *al-Tibr al-masbūk*, 22
9) Muḥibb al-Dīn al-Ṭabarī (d. 694/1295), *al-Riyāḍ al-naḍira* 2, 398
10) Ibn al-Ẓāhirī (d. 696/1297), *Mashyakhat Ibn al-Bukhārī* 1, 232–233
11) Ibn al-Mibrad (d. 909/1503), *Maḥḍ al-ṣawāb* 2, 548–549
12) al-Suyūṭī (d. 911/1505), *al-Jāmiʿ al-kabīr* 15, 473

Comment

This fable against gluttony is presently only known from Arabic literature. It is cited in a letter the second of the "righteous" caliphs, ʿUmar b. al-Khaṭṭāb (d. 23/644), wrote to Abū Mūsā al-Ashʿarī who served various times as governor of Basra and Kufa. The letter begins with the general statement that a governor can only be happy if his subjects are happy and continues by admonishing the addressee not to stray away (from the right path), lest it should happen to him what happened to the gluttonous beast. The fable is stereotypically introduced as *mathal al-bahīma* (the fable of the beast).

Other fables warning against gluttony are SF 46: *The Rats* and SF 48: *The Fox in the Vineyard*.

7 *The Hyena and the Fire* (SF 7)

The hyena sees a fire approaching from afar. She does not run away, saying, "Before you came, I was feeling cold (*qarra*/*maqrūra*)!"

1) Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*, 46 = Sallūm, *Qiṣaṣ*, 41
2) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 110, no. 2919

Comment

The fable is presently only known from Arabic literature. In Arabic tradition, the hyena is stereotypically represented as being stupid, stubborn, and greedy.

8 *The Hyena and the Farmer* 1 (SF 8)

The hyena catches the farmer's lamb and brings it to her den. Having devoured the lamb together with her sister, she rests. In the meantime, the farmer followed the hyena. As the farmer is about to reach the den, her sister warns the hyena, but she does not react. The farmer pokes his spear into the den. When the tip of the spear is right between the hyena's eyes, she closes her eyes and says, "Let this be a dream (*Kun ḥulm^{an} kunhu*)!"

1) Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*, 46–47 = Sallūm, *Qiṣaṣ*, 42
2) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 201, no. 975 (only proverb)

Comment

The fable is presently only known from Arabic literature. Al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 158, no. 3122, cites a (somewhat less convincing) version with human characters in which a man pokes around (*ahwā*) with his spear until he places it right between the eyes of a sleeping woman.

9 *The Hyena and the Gazelle Appeal to the Lizard* (SF 9)

The mother gazelle finds one of her young ones with the hyena. Since both of them claim the young one to be their own child, they appeal to the lizard as umpire. The lizard gives each of them a handful of grains, requesting them to eat the grains one by one and at the same time watch the movement of the stars. The gazelle eats the grains one by one and watches the movement of the stars, as requested. The hyena gulps down all of the wheat at once and falls asleep. When asked about their observations the next morning, the hyena randomly says that some stars went up while others went down. The gazelle reports in detail that the stars had been in a circular movement, with the sole exception of the polar star (*banāt naʿsh*) that had remained fixed in its winter position. Acknowledging the care and devotion invested by the gazelle, the lizard is convinced of her motherhood and awards the young gazelle to her.

1) Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*, 47 = Sallūm, *Qiṣaṣ*, 42

Comment

The test of motherhood the lizard submits the litigants to is reminiscent of Solomon's famous judgment that the litigant women should cut the disputed child in two halves (Mot. J1171.1: *Solomon's judgment: the divided child*; ATU 926: *Judgment of Solomon*). In Arabic tradition, the telling of this ancient tale is stereotypically attributed to the Prophet Muḥammad. It is first documented in both of the canonical ninth-century compilations of *ḥadīth*, the *Ṣaḥīḥayn*, i.e., the works titled *al-Ṣaḥīḥ* by al-Bukhārī (d. 256/870; 6, 2485, no. 6387) and Muslim (d. 261/875; 5, 133, no. 20 = 1720), respectively. For other versions of that tale in premodern *adab*-literature, see Marzolph, *Arabia ridens* 2, 252, no. 1167.

10 *The Hyena Joins the Gazelle Riding a Donkey* (SF 10)

The hyena sees the gazelle riding a donkey and asks permission to join. Once astride the mount, the hyena exclaims, "How brisk (*mā afraha*) *your* donkey is!" After a while, the hyena exclaims, "How brisk *our* donkey is!" At this point, the gazelle asks the hyena to dismount, lest the hyena say next, "How brisk *my* donkey is!"

1) Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*, 47 = Sallūm, *Qiṣaṣ*, 48
2) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 416–417, no. 694 = Brockelmann, "Fabel," 121
3) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 344 (erroneously repeating the first remark)
4) al-ʿĀmilī (d. 1031/1622), *al-Kashkūl* 1, 258

Comment

The fable is presently only known from Arabic literature. The gist of this fable about false friends is similar to that of the ancient Greek fable of "The Walkers," in which a person finding an axe is urged by his partner to say, "We have found it," instead of "I have found it;" see Adrados, *History* 3, 93–94, H. 68 = Van Dijk, *Aesopica posteriora* 2, 1208–1209, no. 1555.

The modern scholar Muṣṭafā Ṣādiq al-Rāfiʿī (d. 1937; *Waḥy al-qalam* 2, 245) cites a version in which both of the animals riding the donkey are hares or rabbits.

11 *The Hyena and the Fox Appeal to the Lizard* (SF 11 = SM 2)

The fox steals and eats the date the hyena (hare) had found. The hyena contests the fox's claim that he had found the date and presents their case to the lizard. As the hyena recounts the events step by step, the lizard responds with noncommittal comments, essentially avoiding positioning himself, much less passing judgement.

1) Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*, 47–48 = Sallūm, *Qiṣaṣ*, 43–44
2) al-Shaybānī (d. 206/821), *al-Jīm* 1, 73 (short version with a unique introduction)
3) Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*, 54 (narrated by al-Nuʿmān b. Bashīr)
4) al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 76, no. 133 (hare) = Brockelmann, "Fabel," 117–118

5) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 3, 7 (narrated by al-Nuʿmān b. Bashīr)
6) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 4, 221 (narrated by al-Nuʿmān b. Bashīr)
7) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 456–457, no. 2 (hare)
8) Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *Amthāl al-ḥadīth*, 409 (narrated by al-Nuʿmān b. Bashīr)
9) al-Azharī (d. ca. 370/981), *Tahdhīb al-lugha* 4, 176–177 (narrated by al-Nuʿmān b. Bashīr; short version)
10) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 367–368, no. 552
11) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 750–751 (hare); cf. 1, 52 (fox and raven appeal to lizard; short version)
12) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 176, no. 850 (hare)
13) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 72, no. 2742 (hare)
14) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 61
15) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 6[a–b] (narrated by al-Nuʿmān b. Bashīr) = Chauvin, *Bibliographie* 2, 186, no. 144.36 = transl. Kechichian and Dekmejian, 132–133
16) Abū ʾl-Barakāt al-Anbārī (d. 577/1181), *al-Inṣāf* 1, 204 (hare)
17) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 243 (< Abū Hilāl al-ʿAskarī; hyena and wolf)
18) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 684 (hare)
19) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 11, 151–152 (narrated by al-Nuʿmān b. Bashīr; short version)
20) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 3, 43 (hare)
21) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 38 (hare)
22) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 348 (hare)
23) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 3; ed. Buḥayrī, 28 (hare)
24) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 202–203 (hare)
25) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 100 (hare)
26) al-Muḥibbī (d. 1111/1699), *Nafḥat al-rayḥāna* 1, 363 (hare)
27) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 28, 299 (narrated by al-Nuʿmān b. Bashīr)
28) Abū ʾl-Baqāʾ al-Ḥillī (12th/18th c.), *al-Manāqib al-Mazyadiyya*, 238–239 (hare)

Comment

The fable is presently only known from Arabic literature; see Marzolph, *Arabia ridens* 2, 91–92, no. 366. It is probably related to the motif of the irresolute judge who confirms the view of the litigant party to whom he listened last, a basic version of which is referred to in Burzoe's introduction to *Kalīla wa-Dimna* (Brockelmann, "Fabel," 117). The modern version of the corresponding tale has been classified as international tale type ATU 1534E*: *Good Decision*. In the present fable, the lizard to whom the litigants appeal does not pass judgment but rather avoids doing so by giving matter-of-fact comments that do not indicate any position of his at all.

Altogether seven of the texts listed above are introduced by a genre statement. Most often, this qualification refers to the tale as featuring speaking beasts (*ʿalā alsinat al-bahāʾim*; SF 11.18, SF 11.21, SF 11.26; varied as *ʿan alsun al-bahāʾim* in SF 11.13, and as *ʿalā alsinat al-ʿajmāwāt*, a phrase that is only used by al-Yūsī, SF 11.25, here and in SF 35.8). Al-Mufaḍḍal b. Salama (SF 11.4) shows a certain critical distance by stating that "the Arabs" used the tale as a simile (*shayʾ yatamaththalu bihi ʾl-ʿArab*), albeit in a jocular manner (*ʿalā ʾl-mazḥ*) and themselves (or the author?) being aware of the tale being unfounded (*lā aṣl lahu*). And Abū Hilāl al-ʿAskarī (SF 11.10) qualifies the tale as belonging to the ancient Arab's allegorical tales (*ramz min rumūz al-ʿArab*).

Two versions of the fable are documented. Their main difference is the animal acting as plaintiff. In the fable's oldest version (SF 11.1), the plaintiff is the hyena. The second oldest text (SF 11.2), also featuring the hyena, adds a lengthy and unique introduction. Here, the lion wants to assert his supreme command over the animals and is appalled by the fact that the lizard does not pay him due respect. When the lion asks for someone to bring the lizard to his presence, the fox and the hyena offer their services, the fox claiming to be qualified by his guile, and the hyena because of her wiles. On their way to the lizard, the fox asks the hyena about her plan, and the hyena proposes to pretend that they are quarreling (the disputed object, i.e., the date, is only mentioned later). The further course of events corresponds more or less to the standard version, except for the fact that the lizard is mentioned explicitly as hiding in his abode, so that the hyena and the fox return without having achieved anything.

The third documented text (SF 11.3), again featuring the hyena, introduces the tale as narrated by al-Nuʿmān b. Bashīr (d. 65/684), who served as governor (*ʿāmil*) of the city of Kufa for a short period towards the end of the reign of the first Umayyad caliph, Muʿāwiya b. Abī Sufyān (r. 41/661–60/680). Having heard rumors about (or from) the inhabitants of Kufa (*kalām ʿan baʿḍ ahl al-Kūfa*), al-Nuʿmān is cited as having narrated the fable during his Friday sermon as a simile describing the relationship between himself and the people of Kufa.

Whereas some of the subsequent versions mentioning the hyena do not cite this introduction, it became a standard feature in the majority of other relevant texts. The only author detailing the historical background for the apparent dissatisfaction of the people of Kufa with their governor is Ibn Ẓafar in his *Sulwān al-muṭāʿ* (SF 11.15). This author additionally specifies that the caliph had ordered his governor "to give ten dinars additional pay to every individual whose name was inscribed on the rolls of the Divan of Cufa" (Ibn Zafer, *Solwan*, 129); since the governor did not carry out the orders, the people complained publicly during the governor's sermon, and he responded by narrating the fable.

Altogether, twelve out of 28 documented occurrences of the fable, most of them relatively early versions, feature the hyena. The text in Ibn al-Jawzī's *Akhbār al-Adhkiyāʾ* (SF 11.17), although allegedly quoting from Abū Hilāl al-ʿAskarī (SF 11.10), is the only one featuring the wolf instead of the fox. All other instances since the earliest mention in al-Mufaḍḍal b. Salama's *al-Fākhir* (SF 11.4) feature the hare instead of the hyena, without any other substantial variations.

Several of the lizard's responses enjoy a proverbial status, such as *Fī baytihi yuʾtā al-ḥakam* (The judge is to be visited in his residence) or *Ḥurr^{uni} ʾntaṣara* (The noble defends himself). The final phrase uttered by the lizard is essentially rendered in two different versions, as discussed in Abū ʿUbayd al-Bakrī's (d. 487/1094) *Faṣl al-maqāl*, 51; both versions have a decidedly misogynist import. One version plays on the number of times a tale is to be told, as in *Ḥaddith ḥadīthayn^{i} ʾmraʾa^{tan}* (or *Ḥaddith^{i} ʾmraʾa^{tan} ḥadīthayn*) *fa-in abat* (or *fa-in lam tafham*) *fa-arbaʿa^{tan}* (Tell the young woman two tales, and if she refuses to [or: does not] understand, [tell her] four); the other version suggests to stop trying to explain at all when the listener (i.e., the hypothetical woman) is not able to understand, reading the final words as *fa-ʾrbaʿ* (refrain/abstain/be silent). The latter phrase applies to situations in which the listener demonstrates their inability to listen and understand properly (*yuḍrabu fī sūʾ al-samʿ wa-ʾl-ijāba*), as explained by al-Zamakhsharī (SF 11.14).

Similar conversations with noncommittal comments or responses by historical human characters are known in premodern Arabic literature since the tenth century; see Basset, *Contes* 2, 494, no. 191; ʿAbbās, *Malāmiḥ*, 71–73. These conversations relate to (a) Khālid b. al-Walīd (d. 21/642) and ʿAbd al-Masīḥ b. ʿAmr b. Buqayla (Ḥamza al-Iṣbahānī, *al-Durra al-fākhira* 2, 457; Abū Hilāl al-ʿAskarī, *Jamharat al-amthāl* 1, 368); (b) ʿAdī b. Arṭāt al-Fazārī (d. 102/721) and a clever person such as Iyās b. Muʿāwiya or Shurayḥ (Ḥamza al-Iṣbahānī, *al-Durra al-fākhira* 2, 457–458; Ibn al-Jawzī, *Akhbār al-Adhkiyāʾ*, 64; al-Rāghib al-Iṣbahānī, *Muḥāḍarāt al-udabāʾ* 2, 751); and (c) al-Ghaḍbān b. al-Qabaʿtharā al-Shaybānī al-Baṣrī and an unnamed Bedouin during the time of the governor

al-Ḥajjāj b. Yūsuf (d. 95/714; al-Masʿūdī, *Murūj al-dhahab* 3, 355–358; al-Muʿāfā b. Zakariyyā, *al-Jalīs al-ṣāliḥ*, 128–129; Ibn ʿAsākir, *Tārīkh Dimashq* 48, 64). Tales with similar situations are also documented from modern Arabic tradition; see El-Shamy, *Types*, no. 210A§.

The "crocodile" that is at times mentioned in modern Western research relating to the version in Ibn Ẓafar's *Sulwān al-muṭāʿ* (SF 11.15; see Irwin, "Beast Fable," 44; Ibn Zafar, *The Just Prince*, 133; Bellino, "Animal Fables," 110, 115, 120; Bellino, "History," 113) results from Michele Amari's Italian mistranslation of the term *ḍabb* ("dhabb") as "coccodrillo terrestre" (Ibn Zafer, *Solwan El Mota'*, 219) that was rendered as "land crocodile" in the English translation (Ibn Zafer, *Solwan*, 130). Amari's influential error probably derives from the fact that the *ḍabb* is described as being "of the size of a little young crocodile" (Lane, *Lexicon*, s.v.).

12 *The Lizard and His Son* (SF 12)

The lizard warns his son not to go outside should he hear the sound of scratching or tapping (*al-ḥarsh*) on the ground. When the son hears the sound of digging, he asks whether this is the said scratching. The father replies, "This is worse than scratching (*Hādhā ajall min al-ḥarsh*)!"

1) al-Shaybānī (d. 206/821), *al-Jīm* 1, 73
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 339, no. 1078;
3) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 6, 383, no. 1745 = Brockelmann, "Fabel," 121; Van Gelder, "al-Fiṭaḥl," 19–20
4) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 2, 643
5) Ibn Qutayba (d. 276/889), *Gharīb al-ḥadīth* 1, 618
6) al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 242, no. 367 = Sallūm, *Qiṣaṣ*, 44
7) al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 289, no. 458
8) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 2, 141
9) Ibn al-Anbārī (d. 328/940), *al-Zāhir* 2, 96
10) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 118–119, no. 104 = ʿAbbās, *Malāmiḥ*, 82–83
11) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 76, no. 58
12) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 332–333, no. 502
13) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 266, no. 1316
14) al-Sharīf al-Murtaḍā (d. 436/1044), *Ghurar al-fawā'id* = *Amālī al-Murtaḍā* 1, 235
15) Abū 'l-ʿAlā' al-Maʿarrī (d. 449/1057), *al-Lāmiʿ al-ʿazīzī*, 642

16) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 3, 106
17) Ibn ʿAbd al-Barr (d. 463/1071), *Bahjat al-majālis*, 212
18) Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*, 471
19) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 186, no. 996
20) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 50–51
21) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 384
22) al-Ṣaḥārī (6th/12th c.), *al-Ibāna* 2, 432
23) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 6, 280 (< Ibn Sīdah)
24) al-Fīrūzābādī (d. 817/1415), *al-Qāmūs al-muhīṭ*, 589
25) ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Khizānat al-adab* 11, 463
26) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 17, 135

Comment

The fable is presently only known from Arabic literature. Ibn Qutayba (SF 12.5) introduces the tale as featuring speaking beasts (*ʿan al-bahāʾim wa-ʾl-aḥnāsh*); the latter term, rarely used in a genre qualification, denotes any animal that is hunted, particularly including reptiles such as the lizard. Ibn al-Anbārī (SF 12.9) and al-Ṣaḥārī (SF 12.22) state the tale as being told at (or referring to) "the beginning of time" (*fī awwal al-zamān*). ʿAbd al-Qādir al-Baghdādī (SF 12.25) unambiguously qualifies the tale as fiction (literally: lie; *min akādhībihim*, i.e., *akādhīb al-ʿArab*); this phrase occurs fairly often in premodern Arabic literature, but rarely refers to an animal fable.

The above references include only those that actually cite the tale. The related proverb *Hādhā ajall min al-ḥarsh* is said to refer to a situation in which someone expects something bad to happen, and something worse actually does happen; see also ʿAbbās, *Malāmiḥ*, 82.

13 *The Monkey and the Wine Dealer* (SF 13)

A wine dealer sells his wine diluted with water. When travelling home by ship, the wine dealer's monkey grabs the purse, climbs up the mast, and throws a coin each into the water and onto the ship.

1) al-Ṣanʿānī (d. 211/827), *al-Muṣannaf* 9, 218–219, no. 16997
2) Ibn Ḥanbal (d. 241/855), *Musnad al-imām Aḥmad b. Ḥanbal* 15, 161
3) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 1, 362
4) al-ʿAskarī (d. 282/895), *Musnad Abī Hurayra*, 69
5) al-Ḥārith b. Abī Usāma (d. 282/895), *al-Musnad* 1, 490
6) al-Masʿūdī (d. 345/956), *Murūj al-dhahab* 2, 372, no. 1355
7) al-Ṭabarānī (d. 360/970), *al-Muʿjam al-awsaṭ* 3, 68–69

8) al-Tanūkhī (d. 384/994), *Nishwār al-muḥāḍara* 1, 201 (< Wahb b. Munabbih)
9) al-Dāraquṭnī (d. 385/995), *al-ʿIlal al-wārida* 10, 259
10) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Akhbār Iṣbahān* 1, 454
11) Ibn Bishrān (d. 430/1038), *al-Amālī* 1, 55, no. 77
12) al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān* 7, 230
13) al-Khaṭīb al-Baghdādī (d. 463/1071), *Tārīkh Baghdād* 13, 591
14) Qāḍī al-Māristān (d. 535/1141), *al-Mashyakha al-kubrā* 3, 1398 (fox)
15) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 32, 164
16) Ibn al-Jawzī (d. 597/1202), *Akhbār al-Adhkiyā'*, 231
17) Ibn al-Jawzī (d. 597/1202), *Jāmiʿ al-masānīd* 5, 532
18) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mir'āt al-zamān* 2, 608
19) al-Mundhirī (d. 656/1258), *al-Targhīb wa-'l-tarhīb* 2, 360 (< al-Bayhaqī)
20) al-Mundhirī (d. 656/1258), *al-Targhīb wa-'l-tarhīb* 2, 360 (fox)
21) Ibn Manẓūr (d. 711/1311), *Mukhtaṣar Tārīkh Dimashq* 13, 267
22) Ibn Qayyim al-Jawziyya (d. 751/1350), *Miftāḥ dār al-saʿāda* 2, 720–721
23) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 331
24) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 331–332 (< al-Bayhaqī; milk)
25) al-Būṣīrī (d. 840/1436), *Itḥāf al-khiyara* 3, 295, no. 2765.1
26) al-Būṣīrī (d. 840/1436), *Itḥāf al-khiyara* 3, 295, no. 2765.2 (< al-Bayhaqī)
27) al-Būṣīrī (d. 840/1436), *Itḥāf al-khiyara* 3, 296, no. 2765.3 (fox)
28) al-Suyūṭī (d. 911/1505), *al-Jāmiʿ al-kabīr* 2, 538
29) al-Suyūṭī (d. 911/1505), *Jāmiʿ al-aḥādīth* 9, 42
30) Ibn Ḥajar al-Haytamī (d. 974/1567), *al-Zawājir* 1, 394
31) Ibn Ḥajar al-Haytamī (d. 974/1567), *al-Zawājir* 1, 394 (< al-Bayhaqī)
32) Ibn Ḥajar al-Haytamī (d. 974/1567), *al-Zawājir* 1, 394–395 (fox)
33) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 4, 62, no. 9523
34) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 4, 63, no. 9524
35) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 4, 63, no. 9525
36) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 4, 63, no. 9526 (fox)
37) al-Munāwī (d. 1031/1622), *Fayḍ al-qadīr* 5, 387, no. 7687

Comment

This is the most frequently attested fable in premodern Arabic literature. Wesselski, *Vermittlung*, 183, reads it as adapted from a tale contained in *De gloria confessorum*, compiled by Gregory of Tours in 487. In that tale, a fraudulent wine dealer in France makes a fortune by buying pure wine and selling it diluted with water. When one day the cheat takes the small coin with which he originally started his business from his purse, a harrier catches the purse that,

because of its color, he believes to be a piece of meat. Discovering his error, the bird drops the purse into the river Saône from which the cheat had taken the water, so now all that remains with him is the original coin. Reading the tale as adapted from intermediate Jewish sources, Wesselski, 180–183, traces it in a limited number of Arabic works that in their turn gave rise to medieval adaptations in the European literatures.

The majority of Arabic sources render the tale as told by the Prophet Muḥammad and as authenticated by the prolific transmitter Abū Hurayra (d. ca. 59/679). The (non-canonical) *ḥadīth* the tale is linked to is cited as "*lā tashūbū 'l-laban bi-'l-mā'*/*lil-bay'*" ("Do not mix milk with water/for sale"). Surprisingly, only one of the citations by al-Damīrī (SF 13.24) actually refers to a tale in which milk is mixed with water. Two of the listed sources, al-Tanūkhī, *Nishwār al-muḥāḍara* (SF 13.8), and Ibn Qayyim al-Jawziyya, *Miftāḥ dār al-saʿāda* (SF 13.22), refer to the tale as being part of the *Isrā'īliyyāt*, i.e., tales originally deriving from Jewish tradition. Al-Tanūkhī attributes the tale to the transmitter Wahb b. Munabbih (d. ca. 112/730) who enjoys the reputation of having introduced (Christian and) Jewish narrative lore to Islam. Ibn Qayyim al-Jawziyya adds that it was as if the monkey was expressing by his action (*ka-annahu yaqūlu bi-lisān al-ḥāl*), "The price (*thaman*) for the water goes to (*ṣāra ilā*) the water." A number of later sources (SF 13.14, SF 13.20, SF 13.27, SF 13.32, SF 13.36) mention a fox as the (most unlikely) animal to climb up a mast.

In European tradition, the tale was adapted by Jacob of Vitry (d. 1240), who served as bishop of Akko from 1216 to 1226. In the following, it was cited as an *exemplum* in a number of works, mainly in Latin; see Marzolph, *Arabia ridens* 2, 38, no. 141; Tubach, *Index exemplorum*, 264–265, no. 3400; Adrados, *History* 3, 923–924, S. 198 = Van Dijk, *Aesopica posteriora* 2, 1060, no. 1314. The tale has been classified as tale type ATU 184: *Half of the Money Thrown into Water* (where the ancient Arabic sources are only listed implicitly).

14 *The Ewe Praises Herself* (SF 14)

The ewe praises herself: She produces wool, gives birth to lambs, and yields a lot of milk. Nobody is comparable to her in wealth!

1) al-Aṣmaʿī (d. 216/831), *al-Shā'*, 54
2) Ibn al-Sikkīt (d. 244/858), *Iṣlāḥ al-manṭiq*, 268
3) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 2, 692
4) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 2, 92
5) al-Fārābī (d. ca. 350/961), *Muʿjam Dīwān al-adab* 1, 445
6) Abū ʿAlī al-Qālī (d. 356/967), *al-Bāriʿ*, 645

7) al-Khaṭṭābī (d. 388/998), *Gharīb al-ḥadīth* 2, 449
8) al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ* 4, 1656
9) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 269 (< al-Aṣmaʿī)
10) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 6, 798
11) Ibn Sīdah (d. 458/1066), *al-Mukhaṣṣaṣ* 1, 78
12) al-Ḥarīrī (d. 516/1122), *Durrat al-ghawwāṣ*, 116
13) al-Zamakhsharī (d. 538/1144), *al-Kashshāf* 4, 641
14) al-Tūribishtī (d. 661/1263), *al-Muyassar* 4, 1164
15) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 1, 702
16) al-Ṭībī (d. 743/1342), *Futūḥ al-ghayb* 16, 99
17) al-Samīn al-Ḥalabī (d. 756/1355), *al-Durr al-maṣūn* 10, 526
18) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 4, 109

Comment

The fable is presently only known from Arabic literature. Most of the references cite the text as a tale about speaking beasts (*ʿalā alsinat/alsun al-bahāʾim*). Al-Ḥarīrī (SF 14.12) presents it as a jocular tale (*al-ʿArab taqūl fī mulaḥihā*). Only the oldest text by al-Aṣmaʿī (SF 14.1; cited as the authority in SF 14.9) introduces the tale with the stereotypical question what the sheep would do in a cold and rainy night; for this, see SF 36: *The Goat in the Cold and Rainy Night*.

15 *The Lion and the Three Bulls* (SF 15 = SM 1 = AL 1)

A lion and three bulls—a white, a black, and a red one—live together in the woods. Since the three bulls stand together, the lion does not dare to attack them. In order to sow discord between the bulls, the lion slanders the white bull as being devoid of color, and the two other bulls tolerate that the lion devours the white bull. The remaining two bulls still stand together and ward off the lion. Alluding to the color he shares with the red bull, the lion talks the red bull into tolerating that he devours the black one. When the lion finally wants to devour the red bull who is not able to defend himself anymore, the bull asks to be allowed to raise his voice three times, following which he would let himself be devoured. The red bull exclaims, "I was devoured the day the white bull was devoured (*innamā ukiltu yawm ukila al-thawr al-abyaḍ*)!"

1) Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*, 184 (only the final exclamations)
2) Ibn Abī Shayba (d. 235/850), *al-Muṣannaf* 7, 562–563, no. 37933
3) Ibn Shabba (d. 262/876), *Tārīkh al-madīna al-munawwara* 4, 233
4) al-Fasawī (d. ca. 277/890), *al-Maʿrifa wa-'l-tārīkh* 3, 118–119

5) al-Balādhurī (d. 279/892), *Ansāb al-ashrāf* 2, 184
6) al-Ṭabarānī (d. 360/970), *al-Muʿjam al-kabīr* 1, 80
7) Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *Amthāl al-ḥadīth*, 413
8) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 70, no. 47
9) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 25, no. 81 = Sallūm, *Qiṣaṣ*, 44–45
10) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 417–418
11) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 5, 372, no. 28
12) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 5^{b}–6^{a} = Chauvin, *Bibliographie* 2, 186, no. 144.35 = transl. Kechichian and Dekmejian, 131–132
13) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 39, 472–473
14) Ibn al-Jawzī (d. 597/1201), *al-Muntaẓam* 5, 61
15) Ibn Manẓūr (d. 711/1311), *Mukhtaṣar Tārīkh Dimashq* 16, 257–258
16) Ibn Kathīr (d. 774/1373), *al-Bidāya wa-ʾl-nihāya* 10, 335–336
17) al-Haythamī (d. 807/1405), *Majmaʿ al-zawāʾid* 7, 245
18) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 263
19) al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 1, 352
20) al-Suyūṭī (d. 911/1505), *Jāmiʿ al-aḥādīth* 30, 468–469
21) al-Suyūṭī (d. 911/1505), *al-Jāmiʿ al-kabīr* 18, 151–152
22) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 13, 89–90, no. 36307
23) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 202

Comment

The fable is attested in Graeco-Latin tradition, with a more or less corresponding structure, albeit with varying numbers of bulls, i.e., either four or two; see Adrados, *History* 3, 493–494, not-H. 183; 670–671, M. 212 = Van Dijk, *Aesopica posteriora* 2, 1207–1208, no. 1554. It remained popular throughout the European Middle Ages and early modern times (Dicke and Grubmüller, *Fabeln*, 532–535, no. 450). The fable's version in the *Amthāl Luqmān*, mentioning two bulls only, appears to derive directly from ancient Greek tradition; see AL 1: *The Lion and the Two Bulls*. The fable's international historical dissemination has been discussed in detail in relation to the thirteenth-century Hebrew version in Berechiah ha-Nakdan's *Mishle Shuʿalim* by Schwarzbaum, *Fox Fables*, 281–285, no. LI. In international folk narrative studies, the fable has been classified as tale type ATU 119B* (1): *The Horse's Defense against Wolves*.

In Arabic tradition, the fable is usually presented as narrated by the fourth and last of the "righteous" caliphs, ʿAlī b. Abī Ṭālib (d. 40/661), who employed it to express his feelings to his supporters after a group of dissident Kharijites had interrupted his Friday sermon. Comparing his own situation to that of

the red bull, ʿAlī likens the initial killing of the white bull to that of his predecessor, ʿUthmān b. ʿAffān, who was assassinated by protesters in 35/656. As the red bull laments the fateful killing of the white bull three times, so ʿAlī is said to have exclaimed three times, "I was weakened the day ʿUthmān was killed (*innamā wuhintu yawm qutila ʿUthmān*)." In fact, the fable's rich documentation in premodern historical and biographical literature proves it to be a standard constituent of ʿAlī's biography. Vaguely contemporary with the fable's earliest textual documentation in Ibn Abī Shayba's *Kitāb al-muṣannaf* (SF 15.2), both the red bull's and ʿAlī's exclamations are cited without the narrative context by Abū ʿUbayd al-Qāsim b. Sallām (SF 15.1) as an expression for somebody who is abandoned by his friends.

The only author introducing the fable as featuring speaking animals (*ʿalā alsinat al-ḥaywānāt*) is al-Qalqashandī (SF 15.19). In Arabic studies the fable was mainly discussed in relation to the few versions contained in *adab* literature; see Chauvin, *Bibliographie* 2, 186, no. 144.35; Brockelmann, "Fabel," 105–106, no. 6; ʿAbbās, *Malāmiḥ*, 86; Marzolph, *Arabia ridens* 2, 245, no. 1126. In particularly the version in Ibn Ẓafar's, *Sulwān al-muṭāʿ* (SF 15.12) has been frequently discussed; see Irwin, "Beast Fable," 44; Bellino, "Animal Fables," 110, 119. The fable's modern Arabic versions have been classified as tale type El-Shamy, *Types*, 910F-X§.

16 *The Ostrich (Donkey) Loses His Ears* (SF 16 = KD 45)

The ostrich (donkey; unspecified animal) wants to have horns but loses his ears instead.

1) Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*, 250 (< al-Aṣmaʿī: unspecified animal)
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 417, no. 1169 (ostrich)
3) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 454, no. 1206 (ostrich)
4) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 1, 337 (ostrich) = Sallūm, *Qiṣaṣ*, 47
5) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 3, 66 (unspecified animal)
6) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 553–554, no. 3 (ostrich)
7) al-Azharī (d. ca. 370/981), *Tahdhīb al-lugha* 3, 12 (ostrich)
8) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 135 (unspecified animal)
9) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 150, no. 1427 (ostrich)

10) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 197, no. 952 (ostrich)
11) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 754 (donkey)
12) al-Marzūqī (d. 421/1030), *Sharḥ Dīwān al-Ḥamāsa*, 160 (ostrich)
13) al-Ābī (d. 421/1030), *Nathr al-durr* 6, 161 (unspecified animal)
14) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-ʾl-muḥāḍara*, 344 (donkey)
15) Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*, 361 (ostrich)
16) Abū ʿUbayd al-Bakrī (d. 487/1094), *Simṭ al-laʿālī* 2, 50 (donkey)
17) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 286 (donkey)
18) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 139, no. 3022 (unspecified animal; ostrich; donkey)
19) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 218–219 (unspecified animal; ostrich)
20) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 100, no. 482 (unspecified)
21) Abū Shāma al-Maqdisī (d. 665/1267), *al-Rawḍatayn* 2, 140 (ostrich)
22) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 7, 606 (< Abū ʿUbayd: ostrich)
23) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 11, 184 (donkey; extensive tale)
24) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 12, 683 (ostrich)
25) Ibn al-Dawādārī (d. 736/1335), *Kanz al-durar* 5, 92 (donkey)
26) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 483 (ostrich)
27) al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 2, 76 (ostrich)
28) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 33, 625 (ostrich)

Comment

Probably related to an ancient Sumerian tale, the text of the present fable is first attested in Graeco-Latin tradition; see Dähnhardt, *Natursagen* 2, 265–266, no. 11; Schwarzbaum, *Fox Fables*, 491–499, no. C11; Adrados, *History* 3, 153–154, H. 119; 3, 610–611, M. 79 = Van Dijk, *Aesopica posteriora* 1, 446–447, no. 479. The Sumerian tale deals with a fox whom Enlil, the chief deity of the Sumerian pantheon, grants the wish to have horns; the fable's end is lacking. In the Graeco-Latin fable, the camel is envious of the bull, asks Zeus to have horns, and has his ears clipped instead. The fable's short version in the Hebrew Talmud (*Sanhedrin* 106ᵃ) likewise mentions a camel (Nöldeke, "Mäusekönig," 10–11). Medieval Latin tradition knows a fable in which Jupiter fufills the hare's request to have horns; see Adrados, *History* 3, 685, M. 235 = Van Dijk, *Aesopica posteriora* 1, 582, no. 656; Dicke and Grubmüller, *Fabeln*, 295–296, no. 253. In premodern Arabic prose literature, the fable is primarily attested as a factual summary referring either to an ostrich, a donkey, or an unspecified character, presumably one of the two

aforementioned animals. The fable is also alluded to in early Arabic poetry; see Brockelmann, "Fabel," 97; ʿAbbās, *Malāmiḥ*, 76–78, no. 1.

The only Arabic author supplying a genre statement is al-Marzūqī (SF 16.12) who qualifies the tale as being told about beasts (*min aḥādīthihim*, i.e., *aḥādīth al-ʿArab*, *ʿan al-bahā'im*).

The fable's full-fledged version was apparently contained in the lost Pahlavi version of *Kalīla wa-Dimna*, dating from the sixth century CE. It is included in several subsequent versions of the work that closely follow the Pahlavi text, such as the old Syriac translation and (as a fragment) in the old Greek translation. The tale's Arabic version is discussed in detail by Theodor Nöldeke ("Mäusekönig;" Chauvin, *Bibliographie* 2, 110, no. 113.76). In addition to the relatively recent Arabic manuscripts Nöldeke studied, the tale's oldest Arabic version currently known is attested in the manuscript Ayasofya 4095 (dated 618/1221) that is considered to be the oldest preserved dated manuscript of *Kalīla wa-Dimna* (see Khalfallah [forthcoming]).

In that manuscript, the fable is embedded in the tale of the king who closes the hole whence the wind is blowing that is itself embedded in the tale of the king of the mice. The latter tale is probably best known for embedding the tale classified as tale type ATU 110: *Belling the Cat*; see SF 42: *Belling the Cat*. The embedded fable concerned here (Nöldeke, "Mäusekönig" 28–35) is about the male donkey who, when seeing a mare, has an erection and considers this "spear" a useful weapon. When seeing a (domesticated) stag, the donkey envies the stag for his horns and seeks the stag's company. As the donkey keeps molesting the stag's keeper, the latter cuts off the donkey's ears so as to be able to recognize the donkey later in view of requesting a compensation from the donkey's owner. Whereas this tale dates from much later than the earliest short summaries in Arabic literature, there are no clues to determine the content of the fable alluded to in the summaries. Apparently, the fable was so well known that only a single author thought it necessary to supply its full text.

In fact, the only full-fledged version of the tale outside the corpus of *Kalīla wa-Dimna* tales is supplied by the seventh-/thirteenth-century author Muḥammad b. Aydamur (SF 16.23). Here, the initial scene is that of a donkey living in the wilderness who is molested by a bull who keeps the donkey from grazing in peace. When the donkey asks some of his mates for advice, he is told to get fat so that he would, eventually, grow horns that would enable him to defend himself against the bull. The donkey feeds intensely and gets fat. But instead of growing horns, he is captured by humans who cut off his ears. Muḥammad b. Aydamur qualifies the tale as belonging to the fictional tales (*khurāfāt*) of the (ancient) Arabs and cites it in relation to a verse attributed to the poet Bashshār

b. Burd (d. ca. 167/784) that he quotes in his extensive compilation *al-Durr al-farīd* 11, 183, no. 16891.

Although Ibn al-Muqaffaʿ's Arabic translation of the Pahlavi text was prepared in the first half of the second/eighth century, the earliest reference to the donkey in the short summaries appears about three centuries later in al-Thaʿālibī's *al-Tamthīl wa-'l-muḥāḍara* (SF 16.14); all previous as well as the majority of later citations refer to the ostrich. Since the ostrich was also known in Arabic as "the one with severed ears" (*al-muṣlam*), the fable serves as an etiological tale to explain this phenomenon.

17 *The Castrated Lion* (SF 17)

Short version: When the lion wonders how the farmer managed to tame the bull, the farmer explains to him that the bull is peaceful because the farmer castrated him. As the lion wonders what that means, the farmer offers to demonstrate it to him. The lion agrees, and the farmer binds and castrates him.

Long version: When the lion wonders how the farmer managed to fatten his bulls, the farmer explains to him that they are so fat because they are castrated. As the lion would also like to be fat, the farmer offers to castrate him. When the lion agrees, the farmer binds and castrates him, and the lion retreats in pain. The fox offers the lion to take revenge. When the fox approaches the farmer, the farmer throws a stone at him that breaks the fox's thigh. Next, the horsefly offers to take revenge. When the horsefly approaches the farmer, the farmer catches her and shoves a splinter (*ʿūd*) up her arse. While the animals are lamenting their fate, the farmer's wife arrives. The farmer raises her legs and has intercourse with her. As the animals are watching, the lion thinks the farmer castrates his wife; the fox thinks that he is breaking her thigh; and the horsefly thinks he is shoving a stick (*ʿūd*) up her arse.

1) Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*, 375 (proverb)
2) Abū Bakr al-Khuwārizmī (d. 383/993), *Mufīd al-ʿulūm*, 494 (proverb)
3) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 298 (proverb)
4) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 328, no. 487 (proverb)
5) al-Ābī (d. 421/1030), *Nathr al-durr* 6, 66
6) al-Ābī (d. 421/1030), *Nathr al-durr* 6, 110 (proverb)
7) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 349 (proverb)
8) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 383, no. 596 (proverb)

9) Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*, 504–505 (long version) = Van Gelder, "al-Fiṭahl," 30–31
10) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 182, no. 974 (short version) = Van Gelder, "al-Fiṭahl," 29
11) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 4, 46 (short version)
12) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 14, no. 27 (proverb)
13) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 42–43 (long version)

Comment

The fable is presently only known from Arabic literature. Al-Zamakhsharī (SF 17.11) unambiguously qualifies it as fiction (literally: lie; *min takādhībihim*, i.e., *takādhīb al-ʿArab*). The fable is predominantly attested as a short proverb, "More daring than the man who castrated the lion (*ajraʾ min khāṣī al-asad*);" or even shorter as the proverbial expression "The man who castrated the lion (*khāṣī al-asad*)." A short and a long version of the related tale are known. The short version is documented in al-Maydānī's *Majmaʿ al-amthāl* (SF 17.10) and his contemporary al-Zamakhsharī's *al-Mustaqṣā* (SF 17.11). The long version is first cited, probably slightly earlier, in Abū ʿUbayd al-Bakrī's *Faṣl al-maqāl* (SF 17.9); it is repeated more or less identical six centuries later in al-Yūsī's *Zahr al-akam* (SF 17.13). The long version has a decidedly humorous tone and ends with a pun on sexuality. Although the tale is not attested earlier than the fifth/eleventh century, it is alluded to in the earliest mention of the proverb, as Abū ʿUbayd al-Qāsim b. Sallām (SF 17.1) says that there is a "long tale" (*ḥadīth ṭawīl*) to the proverb. In the fourth/tenth century, the tale appears to have been so widely spread that Abū Hilāl al-ʿAskarī (SF 17.3) limited himself to simply saying that (the proverb and, probably, its related tale) were "well known" (*maʿrūf*).

As the proverb *Ajraʾ min khāṣī al-asad* is cited several times in historical context, it obviously enjoyed a certain popularity: al-Ābī, *Nathr al-durr* 4, 14, cites it in the response the Prophet Muḥammad's widow ʿĀʾisha bint Abī Bakr (d. 56/678) gives to a certain Hawdha b. Nāfiʿ when challenged by him why she fought against (Muḥammad's cousin, son-in-law, and the fourth of the "righteous" caliphs) ʿAlī b. Abī Ṭālib (d. 40/661); al-Thaʿālibī, *Khāṣṣ al-khāṣṣ*, 76, cites it in the poet al-Farazdaq's (d. ca. 110/728) response to a man when the latter recites a poem to him by al-Farazdaq's rival Jarīr vilifying al-Farazdaq; and when the author al-Dāraquṭnī (d. 385/995) reads his book *Al-Nasab* to Muslim al-ʿAlawī, a person from the audience later praises him thus for his audacity, referring to the *adab* style of his book, as cited in Ibn ʿAsākir, *Tārīkh Dimashq* 43, 99.

18 *The Mule's Pedigree* (SF 18)

When asked, "Who is your father?" the mule responds, "My uncle is the horse!"

1) Ibn Saʿd (d. 230/845), *al-Ṭabaqāt al-kubrā* 1, 399–400 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My father")
2) al-Balādhurī (d. 279/892), *Ansāb al-ashrāf* 5, 136 (ʿUmar b. Saʿd b. Abī Waqqāṣ vilifying ʿAbd al-Raḥmān b. ʿAbdallāh b. ʿUthmān al-Thaqafī, who was known as ʿAbd al-Raḥmān b. Umm al-Ḥakam, reading "My mother")
3) al-Mubarrad (d. 286/899), *al-Kāmil* 2, 94 (ʿAbdallāh b. al-ʿAbbās vilifying Ibn al-Zubayr)
4) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 7, 141 (Ibn al-Zubayr vilifying ʿAbd al-Raḥmān b. Umm al-Ḥakam, reading "My mother")
5) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 100, no. 1327 (short)
6) al-Ābī (d. 421/1030), *Nathr al-durr* 1, 289 (ʿAbdallāh b. al-ʿAbbās vilifying Ibn al-Zubayr)
7) al-Ābī (d. 421/1030), *Nathr al-durr* 3, 127 (ʿAbdallāh b. al-ʿAbbās vilifying Ibn al-Zubayr, reading "My mother")
8) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 342 (short)
9) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 (short) = Sallūm, *Qiṣaṣ*, 54
10) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 110, no. 2922 (short)
11) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 57, 243–244 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
12) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mir'āt al-zamān* 2, 686 (short)
13) al-Dhahabī (d. 748/1348), *Tārīkh al-islām* 5, 410 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
14) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 208 (short)
15) Ibn Ḥajar al-ʿAsqalānī (d. 852/1448), *al-Maṭālib al-ʿāliya* 18, 267 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
16) al-Suyūṭī (d. 911/1505), *al-Muḥāḍarāt*, 94 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
17) al-Suyūṭī (d. 911/1505), *Ta'khīr al-ẓulāma*, 5 (< Ibn Saʿd, *al-Ṭabaqāt*: Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
18) al-Suyūṭī (d. 911/1505), *Tārīkh al-khulafā'*, 146 (Marwān b. al-Ḥakam vilifying al-Ḥasan b. ʿAlī, reading "My mother")
19) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 146 (short)
20) ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Sharḥ abyāt Mughnī 'l-labīb* 2, 222 (ʿAbdallāh b. al-ʿAbbās vilifying Ibn al-Zubayr)

Comment

In ancient Greek tradition, the mule's mixed pedigree is variously alluded to, albeit not with the clear-cut structure of the present fable; see Adrados, *History* 3, 351–352, H. 285 = Van Dijk, *Aesopica posteriora* 1, 235–236, no. 176; Schwarzbaum, *Fox Fables*, 337–341, no. LXVI. In the European literatures, this structure is first attested in Petrus Alfonsus' thirteenth-century *Disciplina clericalis*, no. 4; see Chauvin, *Bibliographie* 3, 71, no. 50.40; Schwarzbaum, "Disciplina clericalis," 295–296 (267–268); Adrados, *History* 3, 717, M. 297 = Van Dijk, *Aesopica posteriora* 1, 209, no. 149. Here, the animal conversation is between the fox and the mule, and the fable itself serves as a simile for the pedigree of the king's poet. Petrus Alfonsus' version, most likely deriving from Arabic tradition, remained popular in the European Middle Ages and early modern times; see Dicke and Grubmüller, *Fabeln*, 493–494, no. 412.

In premodern Arabic tradition, the fable is attested both as a vilification in various contexts and as a stand-alone text devoid of context. The standard short version devoid of context as first cited in Abū Hilāl al-ʿAskarī's late tenth-century *Jamharat al-amthāl* (SF 18.5) has the mule avoid both the mention of his father, the ignoble donkey, and of his mother, the horse, as the pedigree is usually defined by the father; instead, the mule mentions the maternal uncle (*khāl*) as being a noble horse. The various versions citing the proverbial tale in historical context derive their pun from the respective characters' different political stances in the troubled first century of Islamic history as either supporters or opponents of the Caliph ʿAlī b. Abī Ṭālib (r. 35/656–40/661). The fourth Umayyad caliph, Marwān b. al-Ḥakam (d. 65/685) vilifies ʿAlī's son al-Ḥasan as deriving his pedigree from his mother, referring to al-Ḥasan's mother Fāṭima, daughter of the Prophet Muḥammad, thus showing his contempt for al-Ḥasan's father; the singular response reading "My father" in Ibn Saʿd's *al-Ṭabaqāt al-kubrā* (SF 18.1) is obviously a mistake, as all other corresponding versions read "My mother" (SF 18.11, SF 18.14–18). ʿAbd al-Raḥmān b. ʿAbdallāh b. ʿUthmān al-Thaqafī is variously vilified for being known as ʿAbd al-Raḥmān b. Umm al-Ḥakam (SF 18.2, SF 18.4, SF 18.5), thus deriving his pedigree from his mother, the sister of the first Umayyad caliph, Muʿāwiya b. Abī Sufyān (r. 41/661–60/680). ʿAbdallāh b. al-Zubayr (d. 73/692), commonly known as Ibn al-Zubayr, was the son of al-Zubayr b. al-ʿAwwām and Asmāʾ bint Abī Bakr, a half-sister of the Prophet Muḥammad's wife ʿĀʾisha bint Abī Bakr; together with ʿĀʾisha, he opposed the Caliph ʿAlī and joined his aunt fighting against ʿAlī at the Battle of the Camel in 36/656. ʿAbdallāh b. al-ʿAbbās (d. 68/687), who addresses Ibn al-Zubayr, supported ʿAlī and fought at his side during the said battle (SF 18.3, SF 18.7, SF 18.8, SF 18.20).

19 *The Fish and the Lizard* (SF 19)

The fish (*al-samak, al-ḥūt*) invites the lizard to come to the watering place (*wird*). The lizard responds (in poetry) that he is comfortable without water.

1) Ibn al-Sikkīt (d. 244/858), *Iṣlāḥ al-manṭiq*, 277
2) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 2, 633 (*al-ḥūt*)
3) al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ* 1, 167
4) Abū 'l-ʿAlā' al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-'l-shāḥij*, 181
5) Ibn Sīdah (d. 458/1066), *al-Mukhaṣṣaṣ* 4, 172
6) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 2, 420
7) Baṭṭāl al-Rakbī (d. ca. 633/1235), *al-Naẓm al-mustaʿdhab* 1, 224–225
8) al-Ṣaghānī (d. 650/1252), *al-Takmila* 1, 188–189
9) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 1, 539
10) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 2, 170
11) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 107
12) al-ʿAynī (d. 855/1451), *Nukhab al-afkār* 13, 88
13) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 50
14) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 3, 236–237
15) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 5, 301

Comment

The fable is presently only known from Arabic literature. Whereas Ibn al-Sikkīt (SF 19.1) refers to the tale as featuring speaking beasts (*ʿalā alsinat al-bahāʾim*), Ibn Durayd (SF 19.2) qualifies it as a fictional tale of Bedouin lore (*wa-fī ḥadīth al-Aʿrāb min khurāfātihim*). The lizard's poetic response is the same as in SF 30: *The Frog and the Lizard*.

20 *The Axe without a Handle* (SF 20)

The trees fear that the axe blade without a handle they see lying around in the woods does not imply good tidings. An experienced old tree advises them to relax, "As long as it does not have a handle, it does not pose any danger to us!"

1) al-Jāḥiẓ (d. 255/869), *al-Bayān wa-'l-tabyīn* 3, 25 = Sallūm, *Qiṣaṣ*, 69
2) al-Qāḍī ʿAbd al-Jabbār (d. 415/1025), *Tathbīt dalāʾil al-nubuwwa* 2, 328
3) Ibn Hibatallāh (d. 520/1126), *al-Majmūʿ al-lafīf*, 449

Comment

Various ancient Greek fables treat the fact that axe blades only pose a danger for the trees if they have a handle (that is, ironically, supplied by the trees them-

selves); see Adrados, *History* 3, 328–329, H. 262; 3, 406, not-H. 47; 3, 433, not-H. 88 = Van Dijk, *Aesopica posteriora* 2, 1094, no. 1375; 1, 181–182, no. 113; 2, 1098, no. 1377. Similarly, in QḤ 14: *The Tree and the Axe* the trees are aware of the fact that the handles they supply for the axes cause their own misfortune.

The Arabic fable is narrated by the *dihqān* Jamīl b. Baṣbaharrī to whom the local grandees complain about al-Ḥajjāj b. Yūsuf (d. 95/714), the governor of Basra. Since al-Ḥajjāj was born in the Ḥijāz and raised in Syria, Jamīl opines that he is not informed about the local customs. As long as they did not send him an informed secretary out of their own midst, he would not constitute a severe danger for their position. The fable appears to imply that the old elites had nothing to fear as long as they did not cooperate closely with the new rulers. Telling the tale, al-Jāḥiẓ (SF 20.1) obviously enjoys using a scatological imagery when he has the old tree say, "as long as they do not introduce one of your branches into its (i.e., the blade's) ass."

21 The Fat (SF 21)

They asked the fat, "Where do you go to?" The fat said, "I level disparities."

1) al-Jāḥiẓ (d. 255/869), *al-Burṣān*, 262
2) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 310, in no. 1659
3) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 108, no. 2904

Comment

The tale is presently only known from Arabic literature. This is the tale's fable version, with the fat actually speaking. Most of the tale's other versions present it not as a factual, but as a possible (although irreal) conversation, introducing the tale with the phrase "If one would ask the fat …" (*law qīla lil-shaḥm*). Early references for that version are contained in al-Ābī's (d. 421/1030) *Nathr al-durr* 6, 165, and al-Thaʿālibī's (d. 430/1038) *al-Tamthīl wa-'l-muḥāḍara*, 216.

22 *The Mosquito* (SF 22 = AL 13)

The Mosquito (*al-baʿūḍa*, *al-baqqa*) alights on a palm tree (an elephant). When it intends to depart, it warns the palm tree to be prepared. The palm tree responds that it never noticed the mosquito's arrival, so why should it care about the insect's departure.

1) al-Jāḥiẓ (d. 255/869), *al-Qawl fī 'l-bighāl*, 90 (*al-baʿūḍa*; narrated in a sexual context by Abū Zayd al-Kattāf)

2) Abū Bakr al-Khuwārizmī (d. 383/993), *al-Amthāl al-muwallada*, 232 (*al-baqqa*; elephant, only elephant's response)
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* (lib.eshia.ir) 2, 286 (*al-baʿūḍa*; narrated in a sexual context by Abū Zayd al-Kattāf)
4) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 376 (*al-baʿūḍa*) = Sallūm, *Qiṣaṣ*, 53
5) al-Ṭabarsī (6th/12th c.), *al-Iḥtijāj* 1, 410 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses ʿAmr b. ʿUthmān)
6) Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr* 2, 362 (*al-baʿūḍa*)
7) Fakhr al-Dīn al-Rāzī (d. 606/1210), *al-Maḥṣūl* 4, 342 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
8) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 5, 2265–2266 (*al-baqqa*, elephant; the scholar al-Mubārak b. ad-Dahhān al-Ḍarīr al-Wajīh addresses his unnamed challenger) = Brockelmann, "Fabeln," 106–107, no. 7
9) Ibn al-Abbār (d. 658/1260), *al-Ḥulla al-siyarā'* 1, 103 (*al-baʿūḍa*; Ibrāhīm b. al-Aghlab addresses Khuraysh b. ʿAbd al-Raḥmān al-Kindī)
10) al-Qarāfī (d. 684/1285), *Nafā'is al-uṣūl* 7, 900 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
11) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 11, 115 (*al-baʿūḍa*)
12) Ibn Kathīr (d. 774/1373), *al-Bidāya wa-'l-nihāya* 13, 84 (*al-baʿūḍa = al-nāmūsa*, elephant; the scholar al-Mubārak b. ad-Dahhān al-Ḍarīr al-Wajīh addresses his unnamed challenger)
13) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 1, 58 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
14) Nūr Allāh al-Tustarī (d. 1019/1610), *Iḥqāq al-ḥaqq* 11, 216 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
15) Nūr Allāh al-Tustarī (d. 1019/1610), *Iḥqāq al-ḥaqq* 26, 455 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
16) Nūr Allāh al-Tustarī (d. 1019/1610), *Iḥqāq al-ḥaqq* 33, 489 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
17) al-Itlīdī (d. after 1100/1689), *I'lām al-nās*, 29 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses Mughīra b. Shuʿba)
18) al-Majlisī (d. 1100/1689), *Biḥār al-anwār* 44, 79 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses ʿAmr b. ʿUthmān)
19) Niʿmat Allāh al-Jazā'irī (d. 1112/1701), *al-Anwār al-nuʿmāniyya* 4, 111 (*al-baʿūḍa*; narrated in a sexual context by Abū Zayd al-Kattāf)
20) Niʿmat Allāh al-Jazā'irī (d. 1112/1701), *Riyāḍ al-abrār* 1, 132 (*al-baʿūḍa*; al-Ḥasan b. ʿAlī addresses ʿAmr b. ʿUthmān)

Comment

The fable is first attested on an Assyrian tablet dating from the year 716 BCE, referring to the wren and the elephant (West, "Fable," 94–95; Borger, "Fabel"). Documented in ancient Greek literature as referring to the mosquito and the bull (see AL 13), the fable was frequently told in the European literatures of the Middle Ages and early modern times; see Adrados, *History* 3, 182–183, H. 140; 3, 639–640, M. 143 = Van Dijk, *Aesopica posteriora* 1, 421–422, no. 444; Dicke and Grubmüller, *Fabeln*, 169–170, no. 157. The Hebrew version in Rabbi Berechiah ha-Nakdan's thirteenth-century *Mishle Shuʿalim* refers to a mosquito and a camel; see Schwarzbaum, *Fox Fables*, 371–375, no. LXXIII. In the Middle East, the fable is also known in Garshuni (Salomon, "Beiträge," 354, no. 34), and modern Persian (see Marzolph, *Arabia ridens* 2, 14, no. 53). In international folk narrative studies, it has been classified as Mot. J953.10: *Gnats apologize for lighting on bull's horn* (with ancient Greek as well as modern Indian and Indonesian references), corresponding to tale type ATU 281: *Miscellaneous Tales of Gnats* (2).

Fakhr al-Dīn al-Rāzī (SF 22.6) states that the Persians (*al-ʿajam*) have books with animal tales such as *Kalīla wa-Dimna* and similar ones (*wa-amthāluhu*), in one of which (*fī baʿḍihā*) he encountered the present fable; he does not cite directly from *Kalīla wa-Dimna* (as erroneously stated by Zakeri, *Persian Wisdom* 1, 263, n. 13). In fact, al-Rāzī's wording is close to that of the fable's oldest version cited by al-Jāḥiẓ (SF 22.1).

According to the present state of research, no other fable of premodern Arabic prose literature is cited in a greater variety of different contexts; see also ʿAbbās, *Malāmiḥ*, 78–79, no. 2. The oldest documented version, narrated by al-Jāḥiẓ (SF 22.1), introduces a certain Abū Zayd al-Kattāf, a soothsayer practicing scapulimancy, i.e., someone who divined from the observation of a dead animal's shoulder-blade (*katif*). This Abū Zayd is said to have been an African of enormous stature who claimed himself that his member was so large that he had difficulties finding a woman who would tolerate having sex with him. Told by al-Jāḥiẓ with obvious enjoyment of explicit details, Abū Zayd eventually managed to find a woman who tolerated the size of his member. And when he finally asked the woman whether he was allowed to move his member back and forth, she responded by wondering whether he had inserted anything at all. In conclusion, al-Jāḥiẓ cites a second version in which the woman responded by telling the fable.—In another version, first rendered by the twelfth-century Iranian theologian and philosopher Fakhr al-Dīn al-Rāzī (SF 22.7), a group of people at the court of Caliph Muʿāwiya (r. 41/661–60/680) intend to critique al-Ḥasan for the fact that his father ʿAlī b. Abī Ṭālib was responsible for the assassination of the second "righteous" caliph, ʿUthmān b. ʿAffān, who was killed

by rebels in 35/656; al-Ḥasan eloquently rebukes their accusations and finally ridicules the former idolater al-Mughīra b. Shuʿba (or, in a variant, ʿAmr b. ʿUthmān) for his irrelevance by comparing him to the mosquito (see also Qurʾān, *sūra* 2, 26).—A third version, first told by Yāqūt (SF 22.8), is about the grammarian Abū Bakr al-Mubārak b. Saʿīd b. al-Dahhān, known as al-Wajīh (d. 612/1215; see Brockelmann, "Fabel," 106–107, no. 7). According to the tale, al-Wajīh was renowned for his perfect countenance, and it was claimed that nobody could ever make him lose his temper. Once, a certain person attempts to enrage him by discussing grammatical problems with al-Wajīh and repeatedly accusing him of being wrong. When al-Wajīh finally sees through his partner's intention, he illustrates that person's irrelevance for himself by quoting the fable.—Yet another context is mentioned by the historian Ibn al-Abbār (SF 22.9) as given in the opening passage of a letter written by Ibrāhīm b. al-Aghlab (r. 800–812), the founder of the North African Aghlabid dynasty, addressing the insurgent Khuraysh b. ʿAbd al-Raḥmān al-Kindī.

23 *The Raven and the Rooster* (SF 23)

In the old days, the raven and the rooster were friends. One day, they have drinks at a tavern. At one point, the raven leaves, claiming that he wants to fetch money (or more drinks). He never returns.

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 2, 421, no. 496 = ʿAbbās, *Malāmiḥ*, 81
2) Ibn Qutayba (d. 276/889), *al-Shiʿr wa-ʾl-shuʿarāʾ* 1, 450 = Brockelmann, "Fabel," 118–119
3) Ibn Qutayba (d. 276/889), *Taʾwīl mukhtalif al-ḥadīth*, 410
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 715
5) Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-ʾl-shāḥij*, 249
6) al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*, 97
7) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 10, 222
8) ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Khizānat al-adab* 1, 249
9) ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Sharḥ abyāt Mughnī ʾl-labīb* 4, 401

Comment

The fable is presently only known from Arabic literature. Al-Jāḥiẓ (SF 23.1) simply introduces the tale as being frequently told in (ancient) Arabic tradition (*wa-fī kathīr min al-riwāyāt min aḥādīth al-ʿArab*). Abū ʾl-ʿAlāʾ al-Maʿarrī (SF 23.5) states the fable as being popularly told by the people about times of old

(*mā yataḥaddathu al-nās ʿan al-zamān al-qadīm*). Al-Waṭwāṭ (SF 23.6) and al-Nuwayrī (SF 23.7) qualify the fable as fiction (*min khurāfāt al-ʿArab*). Whether or not the fable might be related genetically to a rarely documented modern folktale of similar content, tale type ATU 211B*: *Animals Go into a Tavern*, remains to be studied.

More or less corresponding to the above abstracted summary, two slightly different versions can be distinguished. In its oldest form as documented by al-Jāḥiẓ (SF 23.1), the drinkers appear to have lacked money, probably from the beginning intending to cheat the wine seller (*khammār*); the fable ends on an etiological note explaining that the rooster ended up staying (*maḥbūs*) with the man. The two texts given by Ibn Qutayba (SF 23.2, SF 23.3), the latter also quoting a version in poetry by Umayya b. Abī al-Ṣalt (d. ca. 630), explain that the wine seller kept the rooster as a guardian (*ḥāris*). Similarly, the versions by al-Rāghib al-Iṣbahānī and Abū ʾl-ʿAlāʾ al-Maʿarrī (SF 23.4, SF 23.5) have the raven leave when the customers are expected to pay. This version is also rendered by ʿAbd al-Qādir al-Baghdādī (SF 23.8, SF 23.9). The text as given by al-Waṭwāṭ and al-Nuwayrī (SF 23.6, SF 23.7) presents the fable in a frame tale in which the philologian al-Aṣmaʿī (d. 213/828) appears; al-Aṣmaʿī was renowned for his intimate knowledge of the Arab language (*aʿlam ahl al-ḥaḍar bi-kalām al-ʿArab*). Here, a Bedouin requests him to supply the context for Umayya b. Abī al-Ṣalt's poetic rendering. Al-Aṣmaʿī introduces the two birds as both having wings, with the raven not being able to fly. When the wine is exhausted, the raven borrows the rooster's wings and flies away, allegedly intending to fetch more wine. The raven's betrayal serves to explain the cock's crowing, requesting his friend to return the wings. The Bedouin comments al-Aṣmaʿī's presentation with the appreciative remark, "What a devil (*shayṭān*) you are!"

Abū ʾl-ʿAlāʾ al-Maʿarrī (SF 23.5) dismisses the fable as "lies (*akādhīb*), produced by people of Scriptures, the Jews and the Christians, heard by Umayya b. Abī l-Ṣalt and others, who versified them" (Van Gelder, "al-Fiṭaḥl," 25–26).

24 *The Rooster and the Falcon* (SF 24)

The falcon chides the rooster for his apparent unfaithfulness. Even though the falcon was caught by the humans, he is proud to serve them faithfully. The rooster, to the contrary, being well fed and taken care of by the humans, runs away as soon as he sees them. "So well," says the rooster, "but maybe you would act differently if you saw your own kin being grilled on a spit."

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 2, 442, no. 547
2) al-Balādhurī (d. 279/892), *Ansāb al-ashrāf* 4, 245 (< al-Madāʾinī)

3) al-Jahshiyārī (d. 331/942), *al-Wuzarāʾ wa-ʾl-kuttāb*, 102–103
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 752 (without context)
5) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 147 = Bar Hebraeus, *Laughable Stories*, 93–94, no. 383
6) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 4, 168–169, no. 69
7) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 221–222, no. 995 (Abū Ayyūb al-Marzubānī)
8) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 344 (Abū Ayyūb al-Marzubānī) = Sallūm, *Qiṣaṣ*, 57–58
9) Ibn al-Jawzī (d. 597/1201), *al-Mudʾhish*, 334–335 (without context)
10) Ibn al-Jawzī (d. 597/1201), *al-Muntaẓam* 8, 178 (< al-Ṣūlī)
11) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 3, 253
12) Ibn Khallikān (d. 681/1282), *Wafayāt al-aʿyān* 2, 410
13) *Fiqar al-ḥukamāʾ* (7th/13th c.), 293–294 = Marzolph, "Philosophers," no. 12 (narrated by Archimedes)
14) al-Ṣafadī (d. 764/1363), *al-Ghayth al-musajjam fī sharḥ Lāmiyyat al-ʿajam* 1, 209
15) al-Ṣafadī (d. 764/1363), *al-Wāfī bi-ʾl-wafayāt* 15, 231
16) al-Yāfiʿī (d. 768/1367), *Mirʾāt al-jinān* 2, 253
17) Ibn Abī Ḥajala (d. 776/1375), *Dīwān al-Ṣabāba*, 30
18) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 160
19) al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*, 261
20) Ibn ʿĀṣim (d. 829/1426), *Ḥadāʾiq al-azāhir*, 98
21) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 168 (without context)
22) al-ʿĀmilī (d. 1031/1622), *al-Kashkūl* 1, 288 (al-Marzubānī)
23) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 105–106
24) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fol. 130[a] (< *Minhāj/Manāhij al-surūr wa-ʾl-rashād* by ʿAbd al-Qādir b. Aḥmad al-Fākihī, before 1009/1600)
25) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 183–184

Comment

The few medieval Latin versions of this fable (Adrados, *History* 3, 888, S. 130 = Van Dijk, *Aesopica posteriora* 1, 505, no. 568) postdate the earliest Arabic versions by several centuries. The fable's classification as Mot. J1423: *Roast falcon* relies on Chauvin, *Bibliographie* 2, 117, no. 113.96, where the tale is listed as included in Vāʿeẓ Kāshefi's *Anvār-e Soheyli*, a late ninth-/fifteenth-century enlarged Persian adaptation of Ibn al-Muqaffaʿ's Arabic *Kalīla wa-Dimna*. The fable's gist is similar to that of SF 120: *The Nightingale and the Sparrow*.

The Arabic versions (see also Marzolph, *Arabia ridens* 2, 25, no. 91) are, with a few exceptions, stereotypically presented as narrated by Abū Ayyūb Sulaymān b. (Abī Sulaymān) Makhlad al-Mūriyānī al-Khūzī (d. 154/771), secretary and vizier to the ʿAbbāsid Caliph al-Manṣūr (r. 136/754–158/775); see Brockelmann, "Fabel," 115–116; ʿAbbās, *Malāmiḥ*, 87–88. Once called to the caliph's presence, Abū Ayyūb is said to have completely lost his countenance (*ṭārat ʿaṣāfīr ra'sihi*), turning pale, and becoming extremely nervous. Upon his return, those present wondered what had happened. Instead of giving them a straightforward answer, Abū Ayyūb illustrated his situation by telling them the fable of the falcon and the rooster. Sometimes, the narrator explicitly qualifies the fable he is telling as relating to popular tradition (SF 24.1: *sa-aḍribu lakum mathalan min amthāl al-nās*; SF 24.3: *sa-aḍribu lakum mathalan taqūluhu al-ʿāmma*). The exceptional version in the anonymous *Fiqar al-ḥukamāʾ* (SF 24.13) has the Greek *ḥakīm* Archimedes narrate the tale in response to one of his companions reproaching him for avoiding the company of the rulers.

Without the frame tale, the fable is cited in Persian sources several times, apparently first in al-Samʿānī's (d. 534/1140) *Rowḥ al-arwāḥ*, 209 (s.v. no. 29: *al-ḥalīm*) and prominently in Farid al-Din ʿAṭṭār's (d. 618/1221) *Elāhi-nāme* (ch. 17.2); see Pārsānasab and Ẕu 'l-Faqāri, *Farhangnāme* 2, 366–367, no. 4808–4810; Ritter, *Ocean*, 44–45.

25 *The Vulture* (SF 25)

The vulture is told that she is stupid. She counters the argument by pointing out the fact that she is the first one to take what she needs and the first one to retreat. Moreover, she does not care about flattery or mediocrity.

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 3, 253, no. 925
2) al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*, 84

Comment

The fable is presently only known from Arabic literature. Whereas al-Jāḥiẓ (SF 25.1) introduces the fable with an anonymous "It is said …" (*wa-yuqālu*), al-Waṭwāṭ (SF 25.2) characterizes it as belonging to the fictional tales (literally: lies; *akādhīb*) of the (ancient) Arabs.

26 *The Young Wolf* (SF 26)

A Bedouin (an old Bedouin woman) raises a young wolf with the milk of sheep, imagining that the wolf will become as domesticated as a dog. Nevertheless, when the wolf is grown up, he kills and devours the sheep.

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 283–284, no. 979
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 6, 330, no. 1680
3) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 7, 113, no. 2149
4) (Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-'l-aḍdād*, 55
5) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 2, 7
6) al-Bayhaqī (d. ca. 320/932), *al-Maḥāsin wa-'l-masāwiʾ*, 58
7) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 1, 309
8) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 390, no. 613
9) al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān* 13, 349 (< al-Aṣmaʿī; old woman)
10) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 2, 252, no. 652
11) al-Waṭwāṭ (d. 718/1318), *Ghurar al-khaṣāʾiṣ*, 76 (< al-Aṣmaʿī)
12) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 500 (< al-Bayhaqī, *Shuʿab*: < al-Aṣmaʿī; old woman)
13) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 2, 271 (old woman)
14) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 219 (old woman)
15) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 245 (< al-Aṣmaʿī; old woman)
16) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 9 (old woman) = transl. Basset, *Contes* 2, 304, no. 59

Comment

Nöldeke, "Das Gleichnis," 371–387 (referred to by Brockelmann, "Fabel," 96–97) identified an early version of the tale, featuring a young lion, in Aeschylus's (d. ca. 456/455 BCE) *Agamemnon*; see Adrados, *History* 3, 827, S. 18 = Van Dijk, *Aesopica posteriora* 2, 1011, no. 1235. There is also a similar ancient Greek tale about a shepherd raising some young wolves; see Adrados, *History* 3, 287–288, H. 225 = Van Dijk, *Aesopica posteriora* 2, 1168–1169, no. 1498. In general terms, the tale can be classified as Mot. J1908: *Absurd attempt to change animal nature*.

The tale's Arabic versions, although essentially identical, feature two different protagonists, a male Bedouin, and an old Bedouin woman, respectively. Several versions are told on the authority of the philologian al-Aṣmaʿī (d. 213/828), who was renowned for his intimate contacts with Bedouins. All of the versions regularly culminate in a few lines of poetry recited by the human protagonist;

see also Chauvin, *Bibliographie* 3, 68, no. 50.36; Marzolph, *Arabia ridens* 2, 26, no. 96.

27 *The Ostrich Defines His Nature According to Circumstances* (SF 27)

When the ostrich is requested to fly, he claims to be a camel (*jamal*, *baʿīr*); and when he is requested to carry something, he claims to be a bird (*ṭāʾir*, *ṭayr*).

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 417, no. 1168 (*ṭāʾir*, *baʿīr*)
2) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 553, no. 2 (*ṭāʾir*, *baʿīr*) = ʿAbbās, *Malāmiḥ*, 232, no. 12
3) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 282, no. 1495 (*jamal*, *ṭāʾir*)
4) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 5, 412, no. 43 (*ṭāʾir*, *baʿīr*)
5) al-Sakhāwī (d. 643/1245), *Safar al-saʿāda* 2, 649 (*ṭāʾir*, *jamal*)
6) al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*, 49 (*ṭāʾir*, *jamal*)
7) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 483 (*baʿīr*, *ṭayr*; poetry)
8) al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*, 275 (*ṭāʾir*, *jamal*)
9) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 109; ed. Buḥayrī, 266 (*ṭayr*, *jamal*)
10) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 204 (*ṭayr*, *baʿīr*)
11) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 2, 414 (*jamal*, *ṭāʾir*)

Comment

Ancient Greek tradition knows the fable of the bat that has difficulties to decide which party to join in the war between birds and quadrupeds; see Adrados, *History* 3, 567, not-H. 302; 797, M. 476 = Van Dijk, *Aesopica posteriora* 1, 280–281, no. 242. This fable remained popular in medieval and early modern European tradition; see Schwarzbaum, *Fox Fables*, 224–231, no. XXXVII; Dicke and Grubmüller, *Fabeln*, 154–158, no. 147. In folk narrative studies, it has been classified as Mot. B261.1: *Bat in war of birds and quadrupeds*, corresponding to tale type ATU 222A: *The Bat in War between Birds and Quadrupeds*.

Concurrent with the earliest attested Arabic version of the present fable by al-Jāḥiẓ (SF 27.1), the text as cited in the *Tetrasticha* by Ignatius Diaconus (d. ca. 870), metropolitan bishop of Nikaia/Nicaea, today's İznik in Turkey, refers to the ostrich while retaining the ancient structure; see Adrados, *History* 3, 552, not-H. 278 = Van Dijk, *Aesopica posteriora* 1, 351, no. 353. Although the ostrich is also mentioned in one of the sermons written by Jacob of Vitry (d. 1240) who served as a potential intermediary for transmitting Arabic tales to the West (Brockelmann, "Fabel," 112–113), this particular mention apparently did not result in any notable impact (cf. Chauvin, *Bibliographie* 3, 52, no. 50.9).

The Arabic fable illustrates the argument of a person who always finds an excuse (*iʿtalla*) not to perform a requested task (*taklīf*), even when the task changes to a different one. There is also a poetic rendering of the fable by Yaḥyā b. Nawfal (d. ca. 125/743).

28 *The Birds and the Fowler* (SF 28)

As the fowler watches his net, his eyes are filled with tears (because of the wind). Seeing this, the birds think that the fowler is compassionate and will do them no harm. But one of the birds warns the others that they should not judge the fowler by his tears but rather by his actions.

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 5, 131, no. 1382 = Brockelmann, "Fabel," 108 = ʿAbbās, *Malāmiḥ*, 89, no. 1; 227, no. 1 = Sallūm, *Qiṣaṣ*, 50
2) Ibn Ḥibbān al-Bustī (d. 354/965), *Rawḍat al-ʿuqalāʾ*, 96
3) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 2, 421
4) Ibn ʿĀṣim (d. 829/1426), *Ḥadāʾiq al-azāhir*, 53

Comment

The present fable is closely related to the ancient fable "The Bird-Catcher and the Birds" (Adrados, *History* 3, 602, M. 59 = Van Dijk, *Aesopica posteriora* 1, 355–358, no. 359) that is first attested in the Latin *Romulus* corpus, compiled around the fifth century CE. That fable remained popular throughout the European Middle Ages and early modern times; see Dicke and Grubmüller, *Fabeln*, 648–650, no. 568. It has been classified as tale type ATU 233D: *The Birds and the Fowler*. The present fable's earliest European version in Odo of Cheriton's (d. 1246/47) *Liber parabolarum* (see Tubach, *Index exemplorum*, 144, no. 1773; 279, no. 3606) postdates the earliest Arabic version by several centuries. The fable was likely known in Arabic earlier than the first documented textual version, since a verse by Rabīʿa b. Thābit al-Raqqī (d. 198/814; cited in Ibn al-Muʿtazz, *Ṭabaqāt*, 166) alludes to the fowler's tears.

Whereas in the Latin fable, one of the birds warns the others to escape as long as they can, the Arabic fable culminates in a clear-cut pun contrasting the apparent harmless impression with the fowler's harmful action. Whether the fowler's tears result from the cold (SF 28.1) or from dust the wind blows into his eyes (SF 28.2), both of the fable's early versions describe the fowler's action in detail, as he picks up the birds caught in the net and breaks their wings before throwing them into his basket; see also Chauvin, *Bibliographie* 2, 151, no. 133.13; Marzolph, *Arabia ridens* 2, 28, no. 102.

29 *The Rat Hoarding Gold* (SF 29)

A man watches a rat bring numerous gold coins from his den. When, having played with the coins for a while, the rat starts to bring them back to the den, the man takes the coins. When the rat returns and does not find the coins anymore, he beats his head to the ground until he dies.

1) al-Jāḥiẓ (d. 255/869) *al-Ḥayawān* 5, 162–163, no. 1431
2) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 5, 435, no. 44
3) al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*, 308 (< al-Zamakhsharī, *Rabīʿ al-abrār*)
4) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 147^{b} (< al-Zamakhsharī, *Rabīʿ al-abrār*)

Comment

The fable is presently only known from Arabic literature. For rats or mice hoarding gold, see also SF 123: *The Mouse Ransoms Her Partner*, KD 27: *The Lucky Rat*, FKH 19: *The Mouse and the Trap*, and ALL 13: *The Flea and the Mouse*.

For a discussion of the tale in the larger context, see Chraïbi, "Fiction, religion et observations." Chraïbi draws attention to the fact that al-Jāḥiẓ (SF 29.1) marks the fable as possessing little credibility by classifying it as one of those tales that women tell (*wa-hādhā 'l-ḥadīth min aḥādīth al-nisā' wa-ashbāh al-nisā'*).

30 *The Frog and the Lizard* (SF 30)

In former times the frog had a tail whereas the lizard had none. One day, they wager who of them can tolerate being without water longer than the other. For three days in a row, the frog calls the lizard to come to the watering place (*wird*). The first two days, the lizard responds that he is comfortable without water. When the lizard does not respond the third day, the frog goes to the watering place. The lizard grabs him by the tail, tears it off, and keeps it as his own. Since that day, the lizard has a tail whereas the frog has none.

1) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 5, 279, no. 1616 (short mention, classified as *khurāfa*)
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 6, 379–380, no. 1741 = Van Gelder, "al-Fiṭaḥl," 16–17
3) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 2, 641
4) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 211–212, no. 286 = Brockelmann, "Fabel," 118 = ʿAbbās, *Malāmiḥ*, 81

5) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 730 (short mention; *fī ʾl-khurāfīyāt*)
6) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 315, no. 1706 = Sallūm, *Qiṣaṣ*, 45
7) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 139–140
8) al-Raḍī al-Astarābādī (d. ca. 686/1287), *Sharḥ Shāfiyat Ibn al-Ḥājib* 4, 174 (short)
9) al-Ṭībī (d. 743/1342), *Futūḥ al-ghayb* 11, 265

Comment

The etiological fable explaining how the frog lost its tail is presently only known from Arabic literature; see Chauvin, *Bibliographie* 3, 62, no. 50.28. The lizard's poetic response is the same as the one in SF 19: *The Fish and the Lizard*. In one of the tale's oldest attested versions, al-Jāḥiẓ (SF 30.1) not only refers to it as a fictional tale of Bedouin lore (*khurāfa min khurāfāt al-Aʿrāb*) but also—introduced as an alternative opinion (*wa-yaqūlu ākharūn*)—cites the scientific observation that the frog loses his tail as soon as his hands and/or feet grow. Even so, al-Jāḥiẓ also cites the full-fledged tale (SF 30.2). Similar to al-Jāḥiẓ, several later authors qualify the tale as fiction: *wa-qīla fī ʾl-khurāfiyyāt* (SF 30.5), *zaʿamat al-Aʿrāb fī khurāfātihā* (SF 30.6, SF 30.7). Two authors simply refer to the tale as featuring speaking beasts: *ʿalā alsinat/lisān al-bahāʾim* (SF 30.8, SF 30.9).

The tale is linked to the proverb *Arsaḥ min ḍifdiʿ* (Leaner than the frog).

31 *The Hyena and the Bedouin* (SF 31)

As some people hunt a hyena, a Bedouin gives her shelter and feeds her. When the Bedouin falls asleep, the hyena rips his belly open.

1) (Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-ʾl-aḍdād*, 55
2) al-Bayhaqī (d. ca. 320/932), *al-Maḥāsin wa-ʾl-masāwiʾ*, 58
3) Ibn Durayd (d. 321/933), *Taʿlīq min Amālī Ibn Durayd*, 225–226
4) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 401–402
5) al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān* 13, 345
6) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 144, no. 3041
7) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 232–233
8) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 3, 42, no. 68
9) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 2, 212 = Sallūm, *Qiṣaṣ*, 76 (< Cheikho, *Majānī al-adab* 3, 79)
10) al-Yāfiʿī (d. 768/1367), *Mirʾāt al-jinān* 2, 302
11) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 114

12) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 218–219
13) Ibn al-Mibrad (d. 909/1503), *al-Durr al-naqī* 3, 787–788
14) al-Ṭayyib Bāmakhrama (d. 947/1540), *Qilādat al-naḥr* 2, 279
15) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 150

Comment

The tale is presently only known from Arabic literature. It serves to explain the proverbial expression *ka-mujīr Umm ʿĀmir*, "like the one who sheltered the Hyena." This expression, first attested in al-Jāḥiẓ, *al-Bayān wa-'l-tabyīn* 2, 75, characterizes a person who treats someone well who does not deserve it (*man yaṣnaʿu 'l-maʿrūf fī ghayr ahlihi*). Whereas the tale's early versions are fairly short, later versions tend to embellish the tale with numerous details. All versions regularly end with a few lines of poetry summarizing the events as a warning.

In traditional Bedouin society, the status of a person (or, for that matter, any living creature) accepted as a guest was sacrosanct, regardless of that person's relative merit or potential harmfulness. This idea also lies at the basis of the popular tale about the *mujīr al-jarād*, "the one who sheltered the locusts," as told in al-Maydānī's (d. 518/1124) *Majmaʿ al-amthāl* 2, 221, no. 1184, and other works; see Marzolph, *Arabia ridens* 2, 89, no. 356.

The tale's disillusioning "moral" is similarly expressed in SF 74: *The Ungrateful Snake*, SF 157: *The Dog in the Well*, and ALL 7: *The Ungrateful Serpent*.

32 *The Falcon and the Sparrow* (SF 32 = ALL 20)

Caught by the falcon, the sparrow argues that he is too small to satisfy the falcon's appetite. Impressed by the sparrow's audacity, the falcon lets him go.

1) (Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-'l-aḍdād*, 65–66
2) al-Bayhaqī (d. ca. 320/932), *al-Maḥāsin wa-'l-masāwiʾ*, 219 = Brockelmann, "Fabel," 125 = Stoetzer, "Aesopus en Lokman," 164–165
3) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 278, no. 1679
4) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 367 = ʿAbbās, *Malāmiḥ*, 241, no. 31
5) Ibn Khallikān (d. 681/1282), *Wafayāt al-aʿyān* 2, 519–520
6) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 6, 361
7) al-Ṣafadī (d. 764/1373), *al-Wāfī bi-'l-wafayāt* 16, 227
8) al-Yāfiʿī (d. 768/1367), *Mirʾāt al-jinān* 1, 205–206
9) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 2, 252

10) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 202
11) al-Ṭayyib Bāmakhrama (d. 947/1540), *Qilādat al-naḥr* 2, 78–79
12) Ibn al-ʿImād (d. 1089/1679), *Shadharāt al-dhahab* 2, 105–106
13) al-Itlīdī (d. after 1100/1689), *Iʿlām al-nās*, 75–77

Comment

The fable is a variation of the ancient motif of a small animal asking to be released in return for the hope (or promise) of eventually catching a larger one; see SF 125 = FKH 12: *The Kite and the Fish*. This theme is already elaborated in the Greek fables of "The Nightingale and the Hawk" (Adrados, *History* 3, 9–11, H. 4 = Van Dijk, *Aesopica posteriora* 2, 911–913, no. 1094) and "The Fisherman and the Anchovy" (Adrados, *History* 3, 28–29, H. 18 = Van Dijk, *Aesopica posteriora* 1, 118–119, no. 36). But whereas in the Greek fables the request of the caught animal is turned down, in the Arabic fable the falcon demonstrates the laudable trait of magnanimity.

The short fable itself is told in four lines of poetry; no prose versions are presently known; see Chauvin, *Bibliographie* 3, 60, no. 50.23. Whereas the fable is sometimes told without context (SF 32.4, SF 32.6), it is otherwise presented in three different contexts. In the oldest version (SF 32.1, SF 32.2), Caliph al-Maʾmūn (r. 198/813–218/833) gives orders to execute an unnamed culprit (later specified as a certain Naṣr b. Manīʿ; SF 32.9, SF 32.10). The culprit first tries to evade his execution by offering money (SF 32.1) or by additionally asking to be allowed to pray (SF 32.2). When both of his requests are declined, he finally asks permission to recite the versified tale, following which the caliph pardons him and bestows a robe of honor upon him. The second version (SF 32.3, SF 32.5, SF 32.7) is about governor Ṭāhir b. al-Ḥusayn whom the caliph's secretary Khālid b. Jīlawayh/Jīlūyah (misspelled as Ibn Jīlūba in SF 32.3) had refused support when besieging Baghdad. Having captured Baghdad, Ṭāhir has Khālid brought to his presence and gives orders to have him executed. Similar to the previous version, Khālid first tries to evade his execution by being allowed to pray or by suggesting installing one of the caliph's companions as his heir. When both of his requests are declined, he is finally permitted to recite some verses, because (as explicitly stated in SF 32.5) Ṭāhir liked poetry a lot (*kāna yuʿjibuhu al-shiʿr*). Following this, Ṭāhir pardons Khālid. A third version is first told in great length by al-Yāfiʿī (SF 32.8) and later presented in an equally elaborate (SF 32.13) and at least two differently abbreviated versions (SF 32.11, SF 32.12) of "a long tale (*qiṣṣa ṭawīla*)" (SF 32.12). It introduces the tenth Umayyad Caliph Hishām b. ʿAbd al-Malik (r. 105/724–125/743) out hunting. Following a gazelle, the caliph encounters a shepherd boy whom he bluntly commands to help him catch the animal. The boy, however, scolds the caliph in harsh words for requesting his

help without even addressing him properly, and continues to vilify the caliph for his lacking manners even after the latter introduces himself. The enraged caliph has the boy brought to court and gives orders to have him executed. When the executioner asks the caliph three times in a row to confirm his order, the boy breaks into laughter. Harshly admonishing the caliph yet another time, the boy finally recites the verses. The caliph pardons him and gives orders to fill his mouth with pearls and jewels before letting him return to his people. Most probably adapting al-Itlīdī's lengthy version (SF 32.13), the tale was later integrated into *The Thousand and One Nights*; see Chauvin, *Bibliographie* 5, 288, no. 172; Marzolph and Van Leeuwen, *The Arabian Nights Encyclopedia* 1, 222–223, no. 68.

33 *The South Wind and the North Wind* (SF 33)

The south wind praises himself for blowing at night, while the north wind does not. To this, the north wind replies, "The noble does not travel at night!"

1) Ibn Qutayba (d. 276/889), *Al-Anwāʾ fī mawāsim al-ʿArab*, 161
2) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 1, 211 (*Laylat al-aḥzāb*)
3) Ibn Abī Dunyā (d. 282/895), *al-Maṭar*, 68–69
4) Abū Aḥmad al-Ḥākim al-kabīr (d. 378/988), *al-Asāmī wa-'l-kunā* 1, 268 (*Laylat al-aḥzāb*)
5) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 163
6) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 523
7) Makkī b. Abī Ṭālib (d. 437/1045), *al-Hidāya* 9, 5791 (*Laylat al-aḥzāb*)
8) Ibn al-Qaysarānī (d. 507/1113), *Dhakhīrat al-ḥuffāẓ* 4, 1981, no. 4555 (*Laylat al-aḥzāb*)
9) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 1, 133, no. 9
10) al-Lablī (d. 691/1292), *Tuḥfat al-majd al-ṣarīḥ*, 225
11) al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*, 20 = Brockelmann, "Fabel," 128
12) al-Maqrīzī (d. 845/1441), *Imtāʿ al-asmāʿ* 4, 192 (*Laylat al-aḥzāb*)
13) al-Biqāʿī (d. 885/1480), *Naẓm al-durar* 14, 197
14) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 151
15) al-Munāwī (d. 1031/1622), *Fayḍ al-qadīr* 6, 283, no. 9261

Comment

The fable is presently only known from Arabic literature. Whereas the original fable appears to play on the characteristic features of the winds only, several versions refer to the conversation as having taken place in the *Laylat al-aḥzāb*,

"The Night of the Confederates," i.e., a night in the context of the "Battle of the Trench," in which the Muslim forces in Medina fought off the besieging confederates in the year 5/627. The south wind explicitly requests the north wind to blow that night so that "both of us" assist and relieve (*namuddu*) the Prophet Muḥammad.

34 *The Hawkweed* (SF 34)

The mouse-ear hawkweed (*al-yanama* = Hieracium pilosella) that is known as good fodder for livestock praises her own qualities.

1) Ibn Qutayba (d. 276/889), *Gharīb al-ḥadīth* 1, 469
2) Abū Ḥanīfa al-Dīnawarī (d. 282/895), *al-Nabāt* 3, 24, no. 90 (< Ibn al-Aʿrābī)
3) Thaʿlab (d. 291/904), *Majālis Thaʿlab*, 285
4) Ibn al-Anbārī (d. 328/940), *Sharḥ al-Mufaḍḍaliyyāt*, 473
5) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 555, no. 7
6) al-Azharī (d. ca. 370/980), *Tahdhīb al-lugha* 15, 69
7) al-Azharī (d. ca. 370/980), *Tahdhīb al-lugha* 15, 379
8) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 239 (< Ibn al-Aʿrābī)
9) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 361
10) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 10, 158
11) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 10, 512
12) Nashwān al-Ḥimyarī (d. 573/1178), *Shams al-ʿulūm* 11, 7383
13) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 11, 94
14) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 12, 648
15) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 34, 143

Comment

The fable is presently only known from Arabic literature; see Brockelmann, "Fabel," 127. Several of the sources characterize the fable as being told by the (ancient) Arabs: *wa-'l-ʿArab taqūl* (SF 34.1, SF 34.7); *taqūl al-ʿArab fī kalāmihā* (SF 34.6, SF 34.13); *wa-min kalām al-ʿArab* (SF 34.11, SF 34.14, SF 34.15).

35 *The Two Palm Trees* (SF 35)

The palm tree asks her neighbor to stay at a distance (literally: distance her shadow), so that the speaker will produce as many fruits as now both of them produce together (*aḥmilu ḥamlī wa-ḥamlaka*).

1) Ibn Qutayba (d. 276/889), *al-Shiʿr wa-'l-shuʿarāʾ* 2, 687
2) ʿAlī b. Ḥamza al-Baṣrī (d. 375/985), *al-Tanbīhāt*, 31
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 615
4) al-Qayrawānī (d. 412/1021), *Mā yajūz lil-shāʿir*, 132
5) al-Thaʿālibī (d. 429/1038), *Khāṣṣ al-khāṣṣ*, 82
6) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 195
7) Ibn Hishām (d. 761/1360), *Takhlīṣ al-shawāhid*, 111
8) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 197

Comment

The fable is presently only known from Arabic literature. Carl Brockelmann, "Fabel," 127, refers to a passage in poem no. 14 of the *Mufaḍḍaliyyāt* in which the poet compares palm trees to girls that grab one another by the hair; the philologian al-Aṣmaʿī (d. 213/828) critiqued this comparison, arguing that palm trees need to stand at a certain distance to one another so as to bear rich fruit.

The fable is cited by ʿAlī b. Ḥamza al-Baṣrī (SF 35.2) as featuring speaking things (*ʿalā alsun al-ashyāʾ*); al-Yūsī (SF 35.8) uses the rare expression *ʿalā alsinat al-ʿajmāwāt*, the latter term denoting (dumb) things that cannot speak.

36 *The Goat in the Cold and Rainy Night* (SF 36)

Being asked how she feels in a cold and rainy night, the goat says that she is well equipped with her fine (*duqāq*) wool, her thin (*ruqāq*) skin, and her useless (*jufāʾ*) tail. Altogether, she does not need a shelter.

1) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 2, 87 = Brockelmann, "Fabel," 120 = transl. Van Gelder, "al-Fiṭahl," 14 (variant)
2) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 7, 262 (variant)
3) Abū ʿAlī al-Qālī (d. 356/967), *al-Maqṣūr wa-'l-mamdūd*, 472
4) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 7, 562
5) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 207
6) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 14, 149
7) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 37, 388

Comment

This short fable without any action is presently only known from Arabic literature. Ibn Qutayba (SF 36.1) and Ibn ʿAbd Rabbih (SF 36.2) present it as an Arab tale with speaking beasts (*ʿalā alsinat al-bahāʾim*). Considering the ani-

mal's actual physical features, the goat's description of herself in such a "pitiful fashion" (Van Gelder, "al-Fiṭahl," 14) appears to imply a satirical note.

37 *The Dung Beetle and Her Mother* (SF 37)

The young dung beetle complains to her mother that whenever she meets people, they spit on her. The mother consoles her by saying, "They envy your beauty and want to ward off the evil eye!"

1) Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār* 4, 42
2) Abū 'l-Shaykh al-Iṣbahānī (d. 369/979), *Ṭabaqāt al-muḥaddithīn bi-Iṣbahān* 3, 190 (< al-Aṣmaʿī)
3) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-'l-dhakhāʾir* 8, 116
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 1, 393
5) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 380 = Bar Hebraeus, *Laughable Stories*, 92, no. 380
6) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 379 = Sallūm, *Qiṣaṣ*, 53–54
7) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139
8) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 4, 259, no. 34
9) Kamāl al-Dīn b. al-ʿAdīm (d. 660/1262), *al-Darārī fī dhikr al-zarārī*, 44
10) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

The motif that a mother likes her own child best or thinks it to be the most beautiful is as old as it is ubiquitous; see Marzolph, *Arabia ridens* 2, 55, no. 209; ʿAbbās, *Malāmiḥ*, 94; Van Gelder, "al-Fiṭaḥl," 28. In Graeco-Latin tradition the relevant tale is usually told about the monkey; see Adrados, *History* 3, 534, not-H. 247; 3, 776, M. 431 = Van Dijk, *Aesopica posteriora* 1, 150–151, no. 73; Dicke and Grubmüller, *Fabeln*, 14–22, no. 12. Orally performed folktales recorded from nineteenth- and early twentieth-century tradition most often refer to the partridge or the owl; see Van Dijk, *Aesopica posteriora* 1, 344–345, no. 341 and tale type ATU 247: *Each Mother Likes Her Own Children Best*. In European tradition, the version with the owl is first attested in Odo of Cheriton's (d. 1246/47) *Liber parabolarum*; see Dicke and Grubmüller, *Fabeln*, 144–145, no. 134. Referring to a conversation between Solomon and the owl, the tale has also been recorded from modern Arabic folklore; see Schwarzbaum, *Fox Fables*, 277 and 279, n. 14.

38 *The Bird's Advice* (SF 38 = BB 1)

When caught by the fowler, the small bird (sparrow, lark) argues that he is too small to satisfy the man's appetite and promises the man three pieces of advice in return for his freedom. (a) The bird's three pieces of advice (*kalimāt*) usually are, "Do not regret what you have lost," "Do not long to attain the impossible," and "Do not believe the impossible." Set free, the bird tells the man about a pearl in his body as big as a goose egg. (b) the bird says that it will give the first advice while still held in his captor's hand; the second one after being released and perching in a tree; and the third one from a hilltop. The first advice is usually, "Do not mourn for anything you have irretrievably lost," and the second one, "Do not believe in anything impossible." Then, from a safe distance on the hilltop, the bird mentions a large pearl (two pearls) in his body. (c) When the man grieves about not having kept and killed the bird so as to attain the precious pearls, the bird chides him and refuses to give the third piece of advice, as the man is obviously not capable to even apply the two previous ones.

1) al-Fasawī (d. ca. 277/890), *Kitāb Mashyakhat Yaʿqūb b. Sufyān al-Fasawī*, 92, no. 110 (< al-Shaʿbī)
2) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 3, 8 (< al-Shaʿbī)
3) Ibn Bābūya (d. 380/990), *Ikmāl al-dīn*, 637–638
4) Ibn Muqriʾ (d. 381/991), *al-Muʿjam*, 94 (< al-Shaʿbī)
5) al-Dāraquṭnī (d. 385/995), *al-Muʾtalif wa-ʾl-mukhtalif* 4, 914 (< al-Shaʿbī)
6) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Bar Hebraeus, *Laughable Stories*, 93, no. 382
7) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ* 4, 316 (< al-Shaʿbī)
8) al-Ghazzālī (d. 505/1111), *Iḥyāʾ ʿulūm al-dīn* 3, 240 (< al-Shaʿbī)
9) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 8, 239, no. 715
10) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 241 (< al-Shaʿbī)
11) Ibn al-Jawzī (d. 597/1201), *al-Maqāmāt*, 4 (< al-Shaʿbī)
12) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 1, 35 = Sallūm, *Qiṣaṣ*, 55–56
13) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 4, 1478 (< al-Shaʿbī)
14) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 10, 385–386 (< al-Shaʿbī)
15) Ibn Abī ʾl-Ḥadīd (d. 656/1258), *Sharḥ Nahj al-balāgha* 19, 65–166
16) *Fiqar al-ḥukamāʾ* (7th/13th c.), 257–259 = Marzolph, "Philosophers," no. 9 (narrated by Hippocrates)
17) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 327 (< al-Khaṭīb al-Baghdādī)

18) Ibn ʿĀṣim (d. 829/1426), *Ḥadāʾiq al-azāhir*, 81 (< al-Shaʿbī)
19) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 12, 234–235 (< al-Khaṭīb al-Baghdādī)
20) al-Fayḍ al-Kāshānī (d. 1091/1680), *al-Maḥajja al-bayḍāʾ* 6, 53
21) al-Majlisī (d. 1100/1689), *Biḥār al-anwār* 78, 415–416
22) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 80–81
23) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fol. 130[a–b]
24) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 194–195

Comment

The tale was widely popular in both "Oriental" and Western tradition and has repeatedly been studied in considerable detail; see, most importantly, Chauvin, *Bibliographie* 3, 103–104, no. 76.14; Basset, *Contes* 2, 269–288, no. 39; Marzolph, *Arabia ridens* 2, 92–93, no. 369; Lerner, "Bird Fables;" Marzolph, *101 Middle Eastern Tales*, 38–44. It has been classified as tale type ATU 150: *The Three Teachings of the Bird*. The tale's oldest documented texts date from the ninth century, including the one in an Arabic version of the legend of *Barlaam and Josaphat*, i.e., *Bilawhar wa-Būdhāsf* (BB 1), and in the work of al-Fasawī (SF 38.1), the latter not discussed in previous research. In Arabic oral tradition, the tale might already have been known considerably earlier, as it is often presented on the authority of the renowned *tābiʿī* Abū ʿAmr ʿĀmir b. Sharāḥīl al-Shaʿbī (d. 103/722); see Brockelmann, "Fabel," 100–101, 108. In addition to the version in *Barlaam and Josaphat*, the version in the *Disciplina clericalis* by Petrus Alfonsus served as an influential intermediary to Western tradition; see Chauvin, *Bibliographie* 3, 103, no. 76.14; 9, 30, no. 20; Adrados, *History* 3, 744–745, M. 352 = Van Dijk, *Aesopica posteriora* 1, 324–326, no. 306; 1, 383, no. 394; Dicke and Grubmüller, *Fabeln*, 652–657, no. 570.

The only author making a genre statement is Ibn Ḥamdūn (SF 38.9) who qualifies the tale as a simile featuring speaking animals (*wa-mimmā ḍarabūhu mathalan ʿalā lisān al-ḥayawān*). The tale is often told in combination with SF 62: *The Bird and the Snare* 1.

In addition to premodern Arabic literature, the tale is also widely cited in Persian sources, such as Jalāl al-Din Rumi's (d. 672/1273) *Maṣnavi-ye maʿnavi*, book 4, verses 2245–2265, and Farid al-Din ʿAṭṭār's *Elāhi-nāme* (ch. 13.13); see Foruzānfar, *Maʾākheẕ*, 144–145, no. 163; Rumi, *Mathnawī*, transl. Nicholson 2, 396–397; Ritter, *Ocean*, 97.

39 *The Lion and the Pig* (SF 39)

When challenged by the pig (dog), the lion refuses to fight the pig arguing, "If you vanquish me, it will be a disgrace for me; and if I vanquish you, it will not be an honor." And even when the pig threatens to inform the other carnivores about the lion's reluctance to fight, the lion calmly responds that it is easier for him to live with the disgrace of the pig's lie than to defile himself with the pig's blood.

1) al-Balādhurī (d. 279/892), *Ansāb al-ashrāf* 4, 152
2) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 8, 78 = Brockelmann, "Fabel," 123
3) Qudāma b. Jaʿfar (d. 337/948), *al-Kharāj*, 461
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 1, 309–310
5) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753
6) Miskawayh (d. 421/1030), *Tajārib al-umam* 3, 456
7) Thaʿālibī (d. 429/1038), *Durar al-ḥikam*, 60
8) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 2, 497, no. 1231
9) Ibn al-Athīr (d. 630/1233), *al-Kāmil* 5, 205
10) al-Qifṭī (d. 646/1248), *Ikhbār al-ʿulamā'*, 58 (dog)
11) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mir'āt al-zamān* 11, 455
12) Ibn Khallikān (d. 681/1282), *Wafayāt al-aʿyān* 6, 318
13) Ibn al-ʿIbrī (d. 685/1286), *Tārīkh mukhtaṣar al-duwal* 1, 36–37 (dog)
14) al-Yāfiʿī (d. 768/1367), *Mir'āt al-jinān* 1, 218
15) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 18
16) al-Maqrīzī (d. 845/1441), *al-Muqfī al-kabīr* 4, 110–111
17) al-Nawājī (d. 859/1455), *Ḥalbat al-kumayt* see Cheikho, *Majānī al-adab* 3, 156
18) al-Ṭayyib Bāmakhrama (d. 947/1549), *Qilādat al-naḥr* 2, 110
19) Ibn al-ʿImād (d. 1089/1679), *Shadharāt al-dhahab* 2, 148
20) al-ʿIṣāmī (d. 1111/1699), *Simṭ al-nujūm al-ʿawālī* 3, 365

Comment

The same pattern of decision is already attested in the Graeco-Latin fable of "The Ass that Mocked the Boar;" see Adrados, *History* 3, 409–410, not-H. 52; 3, 595, M. 48 = Van Dijk, *Aesopica posteriora* 1, 183–184, no. 115; Dicke and Grubmüller, *Fabeln*, 106–108, no. 102. That fable has been classified as Mot. J411.1: *Boar refuses to fight with lowly ass*.

Two of the Arabic sources (SF 39.10, SF 39.13) cite the present fable as being narrated by the ancient Greek poet Homer, with a dog challenging the lion;

see ʿAbbās, *Malāmiḥ*, 68–69. All remaining references cite the fable as being told in a letter the ʿAbbāsid Caliph al-Manṣūr (r. 136/754–158/775) writes to the Umayyad general and governor of Iraq, Ibn Hubayra; see Chauvin, *Bibliographie* 3, 67, no. 50.34; ʿAbbās, *Malāmiḥ*, 86–87. When al-Manṣūr besieges Ibn Hubayra in the city of al-Wāsiṭ in the year 158/775, he ridicules his opponent for cowardly hiding himself, and Ibn Hubayra challenges al-Manṣūr to face him in battle. Al-Manṣūr, however, declines by citing the lion's response to the pig. The very same response is also given by Alexander when asked why he is reluctant to fight the army of female warriors. That tale is first attested in Ibn Durayd's (d. 321/933) *Kitāb al-Mujtanā*, 52; see Marzolph, *Arabia ridens* 2, 60–61, no. 232.

40 *The Donkey Does Not Ruminate* (SF 40)

The donkey is asked why he does not ruminate. He responds, "I detest to chew on something useless (*Akrahu maḍgh al-bāṭil*)."

1) Abū Zurʿa al-Dimashqī (d. 280/893), *al-Tārīkh*, 472, 507–508
2) Abū Bakr al-Dīnawarī (d. 333/910), *al-Mujālasa* 7, 77
3) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 273, in no. 395 (without context) = ʿAbbās, *Malāmiḥ*, 233, no. 13
4) Ibn Ḥibbān al-Bustī (d. 354/965), *al-Thiqāt* 9, 159
5) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 751 (without context) = Chauvin, *Bibliographie* 3, 51, no. 50.6
6) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ* 3, 8
7) Ibn Ḥazm (d. 456/1064), *al-Iḥkām* 6, 53
8) Ibn ʿAbd al-Barr (d. 463/1071), *Jāmiʿ bayān al-ʿilm* 2, 1073
9) al-Khaṭīb al-Baghdādī (d. 463/1071), *al-Faqīh wa-'l-mutafaqqih* 1, 459
10) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 52, 169
11) al-Dhahabī (d. 748/1348), *Siyar aʿlām al-nubalāʾ* 6, 17
12) al-Dhahabī (d. 748/1348), *Tadhhīb tahdhīb al-kamāl* 1, 436
13) al-Dhahabī (d. 748/1348), *Tadhkirat al-ḥuffāẓ* 1, 99
14) al-Dhahabī (d. 748/1348), *Tārīkh al-islām* 8, 381–382
15) Ibn Qayyim al-Jawziyya (d. 751/1350), *Iʿlām al-muwaqqiʿīn* 1, 161
16) al-Ṣafadī (d. 764/1363), *al-Wāfī bi-'l-wafayāt* 10, 35
17) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 (without context)
18) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 205 (without context)
19) al-Fulānī (d. 1218/1803), *Īqāẓ himam ūlī 'l-abṣār*, 19

Comment

The fable is presently only known from Arabic literature. It is a standard constituent in the biography of the *ḥadīth* transmitter Ayyūb al-Sakhtiyānī, who died from the plague in 131/748. When once asked why he does not give his opinion, i.e., pass judgment, concerning a case presented to him, Ayyūb rather than responding directly is said to have fallen silent for a moment, after which he responded by telling the fable.

41 *The Sheep and the Butcher* (SF 41)

When the man finds a sheep, he wants to slaughter it, but does not find a knife. Being tied (to a stake?), the sheep scratches the ground with its hooves, eventually uncovering a knife (*mudya*, *shafra*) that had been buried. The man takes the knife and slaughters the sheep.

1) al-Buḥturī (d. 284/897), *al-Ḥamāsa*, 364–366, ch. 115, nos. 969–976
2) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 193, no. 936
3) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 157, no. 3112
4) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 206–207

Comment

There are various ancient Indian and Greek models for the fable whose priority has been disputed; see Fraenkel, "Das Schaf," 738; Pischel, "Aïξ τὴν μάχαιραν." According to the present state of research, the oldest version is the one attested in the *Takkāriya-Jātaka* (Cowell, *The Jātaka* 4, no. 481, at 158–159). An ancient Greek version is given by the grammarian Zenobius who lived at the time of emperor Hadrian (r. 117–138).

The fable's Arabic versions serve to explain the proverbial expression *ka-'l-ʿanz tabḥathu ʿan al-mudya* (like the goat that searches for the [butcher's] knife), of which *ka-'l-shāt tabḥathu ʿan sikkīn al-jazzār* (like the sheep that searches for the knife of the butcher) is a variant, both of them usually introduced by the warning *lā takun ka-…* (don't be like …). The expression is first attested (without the tale) in Abū ʿUbayd al-Qāsim b. Sallām's (d. 224/838) *al-Amthāl*, 300 (Sellheim, *Sprichwörtersammlungen*, 40, no. 1); unfortunately, the author does not remember from whom he heard the expression (*wa-lā adrī mimman samiʿtuhu*). Both al-Ṭabarī (d. 310/922) and Ibn Saʿd (d. 320/945) allude to a situation at the time of the Prophet Muḥammad (see Fraenkel, "Das Schaf," 737, referring to Wellhausen, *Skizzen*). Al-Buḥturī (SF 41.1) cites allusions to the tale by a total of eight poets of the early Islamic period; al-Zamakhsharī (SF 41.4) refers to a short poem by the poet al-Kumayt b. Zayd al-Asadī (d. 126/743); and

Sellheim, *Sprichwörtersammlungen*, 40, no. 1, adds a reference to three different verses by al-Farazdaq (d. ca. 110/728). The numerous citations of the proverbial expression without the tale are not listed here.

42 *Belling the Cat* (SF 42)

Discussing how to warn one another when the cat is approaching, the rats (mice) agree that they had best fasten a bell around the cat's neck. The only question is how to achieve that.

1) al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*, 179, no. 292
2) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 100, no. 490
3) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 9, 185, in no. 13358

Comment

All of the three authors citing the tale refer to the events as having happened in ancient times (*fī 'l-zaman/'l-zamān al-awwal*). Al-Mufaḍḍal b. Salama and Muḥammad b. Aydamur qualify the tale as featuring (speaking) beasts (SF 42.1: *fīmā yuḥkā ʿan al-bahā'im*; SF 42.3: *ʿalā alsun al-bahā'im*); Muḥammad b. Aydamur additionally refers to it as fiction (*min khurāfāt al-ʿArab*).

According to Nöldeke's study of the tale of "The King of the Mice" in which the present fable is embedded, it might already have been contained in the ancient Pahlavi version of *Kalīla wa-Dimna* ("Mäusekönig," 14, 45). Likely transmitted to European tradition by Odo of Cheriton (d. 1246/47), the tale became tremendously popular in the West; see Adrados, *History* 3, 722–723, M. 308 = Van Dijk, *Aesopica posteriora* 2, 1065–1066, no. 1325; Dicke and Grubmüller, *Fabeln*, 567–569, no. 483. It has been classified as tale type ATU 110: *Belling the Cat*; see Marzolph, *101 Middle Eastern Tales*, 34–37.

In Arabic tradition, the tale is linked to the proverb *baqiya shadduhu*. As the Arabic term *shadd* denotes both, the act of fastening (*shadda*) and something difficult (*shadīd*), the phrase can mean "The act of fastening remains" as well as "The most difficult part remains." The tale's ending in al-Maydānī's collection of proverbs (SF 42.2) opts for the latter reading, as the phrase *baqiya ashadduhu* ("The most difficult part remains," for which the author gives *baqiya shadduhu* as an alternative) is explicitly explained as relating to a task whose most difficult (*aṣʿab*) or most detested (*ahwan*) aspect remains to be completed.

Brockelmann, "Fabel," 110–111, draws attention to the fact that there is also a version of the tale in which a numskull of the Banū ʿIjl suggests fastening a bell

around the neck of the lion who keeps attacking the tribe's camels at night, as told in al-Maydānī's *Majmaʿ al-amthāl* 2, 244, no. 3694.

43 *The Wolf and the Lamb* (SF 43)

The wolf accuses the lamb of having insulted him. When the wolf specifies that the purported insult happened last year, the lamb informs him that he was only born this very year. But even so, the wolf should devour him here and now.

1) Ibn al-Muʿtazz (d. 296/908), *Ṭabaqāt al-shuʿarāʾ*, 166
2) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 294–295, in no. 441 = ʿAbbās, *Malāmiḥ*, 89–90, no. 2 = Stoetzer, "Aesopus en Lokman," 165
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 1, 272
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 763
5) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 349, no. 1876 = Brockelmann, "Fabel," 105, no. 5 = Sallūm, *Qiṣaṣ*, 46
6) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 446, no. 2371
7) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 233
8) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 210
9) al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 14, 277–278
10) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 129

Comment

This is the short, versified version of an ancient Greek fable that remained popular in medieval and modern European tradition; see Adrados, *History* 3, 214–217, H. 160; 3, 691–692, M. 247 = Van Dijk, *Aesopica posteriora* 2, 999–1002, no. 1221; Dicke and Grubmüller, *Fabeln*, 724–732, no. 632. The fable has been classified as tale type ATU 111A: *The Wolf Unjustly Accuses the Lamb and Eats Him*.

Although Ḥamza al-Iṣbahānī (SF 43.2) mentions that the verses belong to "a long tale from Arabic tradition" (*ḥadīth ṭawīl min aḥādīth al-ʿArab*), no prose version of the tale in Arabic is presently known; see Chauvin, *Bibliographie* 3, 68, no. 50.35. Referring to the mention of the Aramaic loan word *ʿamrūsa* (lamb) in most of the versions, Carl Brockelmann argues that the verses supposedly do not belong to ancient Arabic poetry. However, the fable's version by Rabīʿa b. Thābit al-Raqqī (d. 198/814) as quoted by Ibn al-Muʿtazz (SF 43.1), not discussed in previous research, instead of (*qāla marra*^{tan}) *li-ʿamrūsa* has … *li-*

sakhl^{in} *ra'ā*. Al-Rāghib al-Iṣbahānī (SF 43.3) also attributes the verses to Rabīʿa al-Raqqī.

44 *The Hyena and the Farmer* 2 (SF 44)

A farmer (Bedouin) reproaches the hyena for having devoured one of his kids. When the hyena denies having done this, the man wonders why the hyena's teeth are yellow (from having eaten meat?) and why her paw is red (with blood). The hyena responds that yellow is the natural color of her teeth, and that she dyes her paw with henna.

1) al-Yazīdī (d. 310/922), *al-Amālī*, 63
2) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 554, no. 4 = Brockelmann, "Fabel," 122 = ʿAbbās, *Malāmiḥ*, 233, no. 14

Comment

The fable is presently only known from Arabic literature. In Arabic tradition, the hyena is known as being both greedy and dumb.

45 *The Foxes in the Vineyard* (SF 45)

The owner of the vineyard does not worry about the single fox eating his grapes. But when the fox invites the other foxes to join him, the farmer closes the hole in the wall through which they entered the vineyard and kills them all.

1) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 3, 526
2) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 3, 574
3) al-Muqaddasī (d. after 355/966), *al-Badʾ wa-'l-tārīkh* 5, 173
4) Ibn al-Athīr (d. 630/1233), *al-Kāmil* 2, 301
5) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 19, 201
6) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 35

Comment

The fox in the garden or vineyard is a standard topic of both ancient Greek (see, e.g., Adrados, *History* 3, 388, not-H. 18 = Van Dijk, *Aesopica posteriora* 2, 844, no. 996) and Arabic tradition; see SF 48: *The Fox in the Vineyard*, SF 66: *The Fox and the Sour Grapes*, SF 97: *The Fox and the Grapes*, and SF 108: *The Fox and the Gardener*.

The fable is cited in the written message the Persian army general Rustam delivers to his Arab opponent Saʿd b. Abī Waqqāṣ (d. 54/674), likening the Arabs

to the foxes; see Chauvin, *Bibliographie* 3, 44, no. 49.1. The fables SF 46–48 are cited in the same context.

46 *The Rats* (SF 46)

The rats find a clay vessel filled with grain that has a hole in it. Whereas most of the rats eat their fill and then return to where they came from, one rat stays inside the vessel and gets fat. When the fat rat tries to exit through the hole, he is unable to do so. The other rats advise the fat rat to reduce his weight so as to be able to get out of the vessel, but while the fat rat is about to lose weight, the owner of the vessel finds the rat and kills him.

1) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 3, 526–527
2) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 35

Comment

In Graeco-Latin tradition, this "fable against gluttony" is told about the fox; see Adrados, *History* 3, 35–37, H. 24 = Van Dijk, *Aesopica posteriora* 2, 803–804, no. 943; Dicke and Grubmüller, *Fabeln*, 256–258, no. 216. It has been classified as tale type ATU 41: *Wolf Overeats in the Cellar*. For the tale's history, see Shojaei Kawan, "Wolf im Keller."

The Arabic fable is cited in the written message the Persian army general Rustam delivers to his Arab opponent Saʿd b. Abī Waqqāṣ (d. 54/674), likening the Arabs to the rats; see Chauvin, *Bibliographie* 3, 44, no. 49.2. The fables SF 45, SF 47, and SF 48 are cited in the same context.

47 *The Flies and the Honey* (SF 47)

When the flies sense that there is honey, they offer two dirhams to anyone who will bring them close to the honey. Having reached the honey, they stick to it. As they are about to drown, they offer four dirhams to anyone who will deliver them.

1) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 3, 527
2) Ibn al-Athīr (d. 630/1233), *al-Kāmil* 2, 301
3) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 19, 201
4) Ibn Kathīr (d. 774/1373), *al-Bidāya wa-'l-nihāya* 9, 623
5) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 36

Comment

This is an adaptation of the ancient Greek fable about the flies; see Adrados, *History* 3, 109–110, H. 82 = Van Dijk, *Aesopica posteriora* 2, 785, no. 913; Dicke and Grubmüller, *Fabeln*, 163–164, no. 151. The Greek fable has been classified as Mot. N339.2: *Flies caught in honey*.

The fable is cited in the written message the Persian army general Rustam delivers to his Arab opponent Saʿd b. Abī Waqqāṣ (d. 54/674), likening the Arabs to the flies; see Chauvin, *Bibliographie* 3, 44, no. 49.3. The fables SF 45, SF 46, and SF 48 are cited in the same context.

48 *The Fox in the Vineyard* (SF 48)

The owner of the vineyard has pity on the fox and lets him live there. The fox grows fat and gradually becomes a nuisance. Eventually, the owner of the vineyard wants to expel the fox. The fox tries to flee. But he is too fat to leave through the hole in the wall by which he entered and is killed by the owner and his servants.

1) al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-'l-mulūk* 3, 527
2) Ibn Kathīr (d. 774/1373), *al-Bidāya wa-'l-nihāya* 9, 623

Comment

The fox in the garden or vineyard is a standard topic of both ancient Greek (see, e.g., Adrados, *History* 3, 388, not-H. 18 = Van Dijk, *Aesopica posteriora* 2, 844, no. 996) and Arabic tradition; see SF 45: *The Foxes in the Vineyard*, SF 66: *The Fox and the Sour Grapes*, SF 97: *The Fox and the Grapes*, and SF 108: *The Fox and the Gardener*.

Similar to SF 46: *The Rats*, this is an ancient "fable against gluttony;" see Adrados, *History* 3, 35–37, H. 24 = Van Dijk, *Aesopica posteriora* 2, 803–804, no. 943; Dicke and Grubmüller, *Fabeln*, 256–258, no. 216. It has been classified as type ATU 41: *Wolf Overeats in the Cellar*. For the tale's history, see Shojaei Kawan, "Wolf im Keller."

The fable's Arabic version is cited in a written message the Persian army general Rustam delivers to his Arab opponent Saʿd b. Abī Waqqāṣ (d. 54/674), likening the Arabs to the foxes; see Chauvin, *Bibliographie* 3, 44–45, no. 49.4. The fables SF 45–47 are cited in the same context.

49 *The Hares' Prayer* (SF 49)

The hares pray to God to make them swift and persistent runners; their hind legs should overtake their front legs as they mount the hill.

1) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 1, 609
2) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 2, 701
3) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 270
4) Abū 'l-'Alā' al-Ma'arrī (d. 449/1057), *Risālat al-ṣāhil wa-'l-shāḥij*, 279
5) al-Ṣaghānī (d. 650/1252), *al-Takmila* 6, 145

Comment

This is the fable version of a qualification without any specific action that is otherwise usually attributed to human speakers. Al-Marzūqī (SF 49.3) cites the tale in a passage (*faṣl*) about speaking beasts (*fīmā wuḍi' 'alā alsinat al-bahā'im*) right after SF 98: *The Sheep and the Goat* 1. Even so, he reintroduces it as also belonging to the tales about beasts (*mimmā ḥukiya 'an al-bahā'im*), although he feels that it is of a different nature (*wa-in lam yakun min hādhā 'l-bāb*). Citing the present tale about hares obviously inspired him to cite the following item, SF 99: *The Hare, the Sheep, and the Goat*, that also features a hare. Ibn Durayd (SF 49.1: *wa-fī ḥadīth al-A'rāb*, SF 49.2: *wa-kalām lil-A'rāb*) and, following the latter version, al-Ṣaghānī (SF 49.5), cite the fable as being told by the Bedouins.

50 *The Domestic Animals Prepare for the Winter* (SF 50)

Various domestic animals are asked how they are prepared for the cold winter.

a) the goat has a curled tail and a bare arse; see also SF 36: *The Goat in the Cold and Rainy Night*;
b) the sheep is the most productive animal; this corresponds to SF 14: *The Ewe Praises Herself*;
c) the donkey has a forefront like a stone slab and a tail like a bow string;
d) the dog is going to wag his tail, rest at his master's fire, and put his nose under his tail;
e) the camel enjoys the company of her offspring, and they protect one another;
f) the lizard curls up so that his head comes close to the end of his tail.

1) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 1, 509 (f: jerboa)
2) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 3, 1302 (a, b, c)
3) Abū ʿAlī al-Qālī (d. 356/967), *al-Maqṣūr wa-'l-mamdūd*, 130 (a, d)
4) al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ* 6, 2307 (a)
5) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 269–270 (a: three versions, e, d: two versions; f)
6) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 14, 156 (a)
7) al-Suyūṭī (d. 911/1505), *al-Muzhir* 2, 459 (a, b, c: two versions, d, a: variant)
8) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 37, 387 (a)

Comment

The texts are presently only known from Arabic literature. There is a certain overlap with the short fables that have been inventoried separately. Al-Jawharī (SF 50.4), Ibn Manẓūr (SF 50.6), and al-Zabīdī (SF 50.8) cite the tale as being attributed to talking beasts (*wa-min kalāmihim alladhī yaḍaʿūnahā ʿalā alsun al-bahā'im*).

51 *The Hare and the Rock Hyrax* (SF 51)

The Hare and the Rock Hyrax revile each other for being not of much use.

1) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 1, 591
2) Ibn Durayd (d. 321/933), *Jamharat al-lugha* 3, 253
3) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 555, no. 6 = ʿAbbās, *Malāmiḥ*, 82
4) Abū Ṭayyib al-Lughawī (d. 351/962), *al-Itbāʿ*, 96–97
5) Abū ʿAlī al-Qālī (d. 356/967), *al-Maqṣūr wa-'l-mamdūd*, 248
6) al-Azharī (d. ca. 370/980), *Tahdhīb al-lugha* 15, 190
7) Abū 'l-ʿAlā' al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-'l-shāḥij*, 279–280 = Sallūm, *Qiṣaṣ*, 71–72
8) Ibn Sīdah (d. 458/1066), *al-Mukhaṣṣaṣ* 4, 217
9) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 393, no. 4533
10) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 5, 272
11) al-Suyūṭī (d. 911/1505), *al-Muzhir* 1, 327
12) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 14, 331

Comment

The fable is presently only known from Arabic literature; see Brockelmann, "Fabel," 120. Abū Ṭayyib al-Lughawī (SF 48.4.) characterizes it as a tall tale of the (ancient) Arabs (*min akādhīb al-ʿArab*).

Before citing the fable's full text, the singular version by Abū 'l-ʿAlā' al-Maʿarrī (SF 51.7) presents part of it as being cited in historical context. A frame tale introduces ʿAmr b. al-ʿĀṣ[ī] (d. 43/664), an early companion of the Prophet Muḥammad and the Arab commander who led the Muslim conquest of Palestine and Egypt. During his travels, ʿAmr is said to have come close to the place where Musaylima al-Ḥanafī, the "false" (*kadhdhāb*) prophet, stayed. Aiming to inform himself about Musaylima, ʿAmr went to meet him. Musaylima asked ʿAmr about Muḥammad's most recent revelation, and ʿAmr cited the short Qur'ānic *sūra* 103: *The Afternoon* (*al-ʿAṣr*), that consists of only three verses. Having heard that, Musaylima claimed that he had received a similar revelation (*qad nazala ʿalayya naḥw min hādhā*) and proceeded to cite the hare's words reviling the rock hyrax. Asking ʿAmr how he liked the "revelation," Musaylima received the response that both of them knew well that he was only pretending. Al-Maʿarrī presents the end of the tale (*al-ḥikāya*) with an explicit critical distance (*in kānat ṣādiqa*).

Wagner, "Rangstreitdichtung," 453, discusses SF 51.3, together with SF 69: *The Sandgrouse and the Partridge*, as an early "animal *munāẓara*," i.e., a dispute or competition between the animals concerning their respective merits or weaknesses. The various vilifications pronounced by the two animals are interchangeable.

52 *The Serpent on the Boat of Thorns* (SF 52 = QḤ 15)

While a serpent is sleeping on a bundle of thorns, the bundle is carried away by a torrent. When the fox (wolf; a human character) sees this, he remarks that boat and passenger fit together well.

1) Ibn Durayd (d. 321/933), *al-Mujtanā*, 51 (Diogenes)
2) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 126, no. 763 (fox)
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 752 (Socrates)
4) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753 (wolf)
5) Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*, 132 (fox)
6) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 (fox) = Sallūm, *Qiṣaṣ*, 54
7) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 4, 224, no. 22 (unspecified *ḥakīm*)
8) *Al-Asad wa-'l-ghawwāṣ* (first half 6th/12th c.), 149 (fox)

Comment

The fable likely derives from Greek wisdom literature; see Chauvin, *Bibliographie* 3, 40, no. 45.5; Adrados, *History* 3, 126–127, H. 98 = Van Dijk, *Aesopica posteriora* 1, 405–406, no. 418; ʿAbbās, *Malāmiḥ*, 92, no. 11; 231, no. 10. Several of the tale's Arabic versions (SF 52.1, SF 52.3, SF 52.7) are not fables in the stricter sense of the term, since they mention human characters (Diogenes, Socrates, unspecified *ḥakīm*) making the remark.

The proverbial remark reads *Mā ashbaha al-safīna bi-'l-mallāḥ* or *Mā ashbaha al-mallāḥ bi-'l-safīna* (How similar the boat/passenger is to the passenger/boat). References only citing the proverb without the tale are not included in the above listing.

53 *The Fox and the Earth* (SF 53)

The earth requests the fox to repay his debts. Although the fox attempts to evade, there is no place where he can hide without hearing the earth's claim. Finally, the fox dies without paying his debts.

1) al-ʿUqaylī (d. 322/934), *al-Ḍuʿafāʾ* 4, 200
2) al-Rāmhurmuzī (d. ca. 360/970), *Amthāl al-ḥadīth*, 106
3) al-Ṭabarānī (d. 360/970), *al-Muʿjam al-kabīr* 7, 222
4) al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān* 13, 213
5) al-Jurjānī (d. 471/1078), *Darj al-durar* 2, 485–486
6) al-Daylamī (d. 509/1115), *al-Firdaws* 4, 140
7) Ibn al-Jawzī (d. 597/1201), *al-ʿIlal al-mutanāhiya* 2, 405–406
8) al-Dhahabī (d. 748/1349), *Mīzān al-iʿtidāl* 1, 567
9) Ibn Kathīr (d. 774/1337), *Jāmiʿ al-masānīd* 3, 674
10) Ibn Kathīr (d. 774/1337), *al-Tafsīr* 8, 118
11) al-Haythamī (d. 807/1405), *Majmaʿ al-zawāʾid* 2, 320
12) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 259 = Chauvin, *Bibliographie* 3, 79, no. 50.60 = ʿAbbās, *Malāmiḥ*, 86
13) Ibn Ḥajar al-ʿAsqalānī (d. 852/1448), *Lisān al-mīzān* 3, 237
14) al-Suyūṭī (d. 911/1505), *al-Durr al-manthūr* 7, 599
15) al-Suyūṭī (d. 911/1505), *al-Jāmiʿ al-kabīr* 8, 225
16) al-Suyūṭī (d. 911/1505), *Jāmiʿ al-aḥādīth* 19, 365
17) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 15, 552–553, no. 42145
18) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 104–105

Comment

This fable is presently only known from Arabic literature. It is a religious fable, similar in nature to SF 1: *The Cow and the Farmer* and SF 2: *The Wolf and the Shepherd*. Allegedly narrated by the Prophet Muḥammad, the fable is regarded as spurious or apocryphal and does not feature in the canonical collections of *ḥadīth*. The narrator cites the fable as a simile for humans trying to escape the inevitable fate of death; see also ʿAbbās, *Malāmiḥ*, 86.

54 *The Fox and the Lioness* (SF 54 = AL 11)

The fox (pig) reproaches the lioness for giving birth to only a single cub. The lioness responds, "That's true—but it's a lion!"

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 126, no. 760
2) Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*, 131
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 369 = Bar Hebraeus, *Laughable Stories*, 90, no. 369
4) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 221, no. 992 = ʿAbbās, *Malāmiḥ*, 230, no. 8
5) al-Qifṭī (d. 646/1248), *Ikhbār al-ʿulamāʾ*, 59 (pig in Anṭākiya; narrated by Homer)
6) *Fiqar al-ḥukamāʾ* (7th/13th c.), 247 = Marzolph, "Philosophers," no. 4 (narrated by Solon)
7) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 45

Comment

The fable is richly attested in Graeco-Latin tradition; see Adrados, *History* 3, 224–225, H. 167; 3, 783, M. 444 = Van Dijk, *Aesopica posteriora* 2, 807–808, no. 947; 2, 1180, no. 1519; Dicke and Grubmüller, *Fabeln*, 479, no. 403. A pig is first mentioned in versions dating from the European Middle Ages. In the fables attributed to the ancient sage Luqmān, the remark is made by the doe; see AL 11: *The Hare and the Lioness*. Referring to ancient Greek tradition, the tale has been classified as Mot. J281.1: "*Only one, but a lion*."

The only author supplying a genre statement is Ibn Ḥamdūn (SF 54.4) who says that the tale is attributed to speaking beasts (*mimmā wuḍiʿa ʿalā lisān al-bahāʾim*).

As in ancient Greek tradition, most of the Arabic versions refer to the fox as making the remark; see also Marzolph, *Arabia ridens* 2, 72, no. 282. The Arabic version mentioning a pig (SF 54.5) is narrated by Homer in response to the

poet Hipparchus who boasts with his own production and reproaches Homer for the comparatively small quantity of his poetic work; see ʿAbbās, *Malāmiḥ*, 69; 92, nos. 13 and 14.

55 *The Wolf (Fox) and the Crane* (SF 55)

The wolf (fox) promises a reward to the crane for removing a bone that got stuck in his throat. With his long beak, the crane removes the bone. When the crane requests the promised reward, the wolf suggests that he should be happy having removed his head safely from the wolf's throat.

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 126, no. 761
2) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 99 (fox) = Sallūm, *Qiṣaṣ*, 51
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 751
4) Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*, 131

Comment

Already documented in ancient Indian sources, the fable is richly attested in Graeco-Latin tradition; see Adrados, *History* 3, 217–218, H. 161; 3, 695, M. 254 = Van Dijk, *Aesopica posteriora* 1, 533–535, no. 597; Dicke and Grubmüller, *Fabeln*, 718–724, no. 631. It has been classified as tale type ATU 76: *The Wolf and the Crane*. For the tale's history, see Fellenberg, "Wolf und Kranich."

As the ancient Greek versions, most of the fable's Arabic versions refer to a wolf; see Chauvin, *Bibliographie* 3, 69, no. 50.38; ʿAbbās, *Malāmiḥ*, 91, no. 6; 229–230, no. 6; Marzolph, *Arabia ridens* 2, 72, no. 283.

56 *The Kid and the Wolf* (SF 56)

From above a high wall, the kid insults the wolf. The wolf responds that it is not the kid that insults him, but rather the place where the kid is.

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 126, no. 762
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 1, 467
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753
4) Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*, 131–132 = ʿAbbās, *Malāmiḥ*, 92, no. 10

5) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Bar Hebraeus, *Laughable Stories*, 91, no. 376
6) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 = Sallūm, *Qiṣaṣ*, 55
7) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 2, 333, no. 123
8) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 251, no. 1112
9) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 238
10) al-ʿĀmilī (d. 1031/1622), *al-Kashkūl* 2, 216
11) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

The fable is attested in ancient and early modern Graeco-Latin tradition; see Adrados, *History* 3, 128–130, H. 100 = Van Dijk, *Aesopica posteriora* 2, 982–983, no. 1195; Dicke and Grubmüller, *Fabeln*, 691, no. 606. It has been classified as Mot. J974: *Kid perched on house jeers at wolf*.

In Arabic tradition, the tale remained popular well into the Ottoman period; see Chauvin, *Bibliographie* 3, 56, no. 50.14; Marzolph, *Arabia ridens* 2, 73, no. 284; ʿAbbās, *Malāmiḥ*, 231, no. 9.

57 *The Fox and the Thornbush* (SF 57)

A fox (wolf) grasps a thornbush to climb up a wall. When the thorns prick him, he blames the bush. But the bush responds, "Blame yourself for grasping something that grasps everything!" (transl. Rosenthal, "Collection," 242)

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 126, no. 764
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 753
3) Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*, 132
4) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Bar Hebraeus, *Laughable Stories*, 91–92, no. 377
5) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 = Sallūm, *Qiṣaṣ*, 54
6) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 221, no. 994 (wolf)
7) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 301[a] = Rosenthal, "Collection," 242, no. VIII

Comment

Documented in ancient Greek tradition, the fable remained popular in the Latin Middle Ages and early modern times; see Adrados, *History* 3, 29–30, H. 19 = Van Dijk, *Aesopica posteriora* 1, 404, no. 417; Dicke and Grubmüller, *Fabeln*, 208–209, no. 177. The fable has been classified as Mot. J656.1: *Thornbush blamed by fox for wounding him*.

For the fable's Arabic versions, see also Chauvin, *Bibliographie* 3, 75, no. 50.47; ʿAbbās, *Malāmiḥ*, 92, no. 12; 232, no. 11; Marzolph, *Arabia ridens* 2, 73, no. 285.

58 *The Fox (Dog) and the Hare* (SF 58)

Having been caught by the fox (dog), the hare says that this is not due to the fox's strength, but rather to the hare's own weakness.

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 206, no. 1228
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 753
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 381
4) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

The fable is presently only known from Arabic literature; see Chauvin, *Bibliographie* 3, 77, no. 50.52; Marzolph, *Arabia ridens* 2, 83, no. 329; ʿAbbās, *Malāmiḥ*, 241, no. 30. Even so, al-Rāghib al-Iṣbahānī (SF 58.2) states the tale to derive from Indian tradition (*fī amthāl al-Hind*).

59 *The Two Foxes* (SF 59)

When the two foxes are caught by the hunter, one of them wonders where they will meet again. The other fox responds, "After three days, at the furrier's!"

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 216, no. 1293
2) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-ʾl-dhakhāʾir* 9, 100 = Sallūm, *Qiṣaṣ*, 51
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 752
4) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Bar Hebraeus, *Laughable Stories*, 91, no. 374
5) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 251, no. 1110
6) Ibn Qayyim al-Jawziyya (d. 751/1350), *al-Fawāʾid* 1, 64
7) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

First documented in Arabic sources, the tale's classification as Mot. J1424: *Where the foxes will meet* relies on Chauvin, *Bibliographie* 3, 77, no. 50.51, where

the tale is listed as included in al-Rāghib al-Iṣbahānī's *Muḥāḍarāt al-udabā'* (SF 59.3); see also ʿAbbās, *Malāmiḥ*, 235, no. 18; Marzolph, *Arabia ridens* 2, 86, no. 341.

The fable is cited in Persian sources several times, apparently first in al-Samʿāni's (d. 534/1140) *Rowḥ al-arwāḥ*, 96 (s.v. no. 21: *al-ʿalīm*), in Farid al-Din ʿAṭṭār's (d. 618/1221) *Elāhi-nāme* (ch. 21.4), and (embedding a tale about a quarrel between two mice) in Shams al-Din Sajjāsi's (d. 617/1220) mirror for princes, *Farā'ed al-soluk*, 129–132, 135–136; see Pārsānasab and Ẕu 'l-Faqāri, *Farhang-nāme* 4, 482–483, nos. 12133–12135; Ritter, *Ocean*, 216.

In European sources, the tale is first attested in a letter by the Florentine notary Ser Lapo Mazzei, dated December 15, 1359, where it is loosely connected to the letter's main argument; see Wesselski, *Erlesenes*, 105–107; Marzolph, *Arabia ridens* 1, 242. In sixteenth-century German literature, the tale is cited by both Burkhard Waldis (wolf and fox; see Dicke and Grubmüller, *Fabeln*, 692, no. 608) and Hans Sachs.

60 *The Dog and the Butcher* (SF 60)

When the dog barks at the butcher's stall, the butcher tells him to go away, otherwise he would hit the dog with a piece of tripe. When the butcher continues his business and fails to hit the dog, the dog impatiently asks, "Will you now hit me, or should I go away just like that?"

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 227, no. 1358
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753
3) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 = Sallūm, *Qiṣaṣ*, 54
4) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 301[a] = Rosenthal, "Collection," 243, no. IX

Comment

The fable is presently only known from Arabic literature; see Chauvin, *Bibliographie* 3, 57, no. 50.16; Marzolph, *Arabia ridens* 2, 88, no. 349; ʿAbbās, *Malāmiḥ*, 240, no. 27. It has been classified as Mot. J2066.6: *Dog waits to be hit with meat*.

Franz Rosenthal ("Collection," 243) refers to an ancient Greek fable "involving the same participants;" he states, however, that the Greek fable is "in no way identifiable" with the present one; see Adrados, *History* 3, 173, H. 134 = Van Dijk, *Aesopica posteriora* 1, 426, no. 449. The present fable's structure is, however, comparable to that of an ancient Greek fable in which an old woman admon-

ishes a child to be quiet or else she would throw him to the wolf. When nothing happens, the wolf concludes that humans say one thing and do another; see Adrados, *History* 3, 220–221, H. 163; 3, 729–730, M. 323 = Van Dijk, *Aesopica posteriora* 1, 389–391, no. 405.

61 *The Camel and the Fox* (SF 61)

The fox asks the camel why he is running away at great speed. The camel informs the fox that the ruler is drafting the mules (and donkeys). When the fox remarks that the camel is not a mule (nor a donkey), the camel responds, "I fear the ruler's injustice!"

1) Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*, 231–232, no. 1385
2) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-ʾl-dhakhāʾir* 9, 110 = Sallūm, *Qiṣaṣ*, 52

Comment

First documented in Arabic literature (ʿAbbās, *Malāmiḥ*, 94; Marzolph, *Arabia ridens* 2, 88–89, no. 353), the tale enjoyed a considerable popularity as a political joke in twentieth-century international tradition; see El-Shamy, *Types*, no. 150A§/1319N*§; Marzolph, *101 Middle Eastern Tales*, 298–301.

A peculiar version in al-Ḥuṣrī's (d. 453/1061) *Jamʿ al-jawāhir*, 30, attributes the event as having occurred to the Egyptian poet al-Ḥusayn b. ʿAbd al-Salām al-Miṣrī (d. 258/872) who was nicknamed "The Camel" (*al-jamal*). Once hurrying past the house of one of his friends, the friend asks him what he was running away from. He is told that forced labor has been imposed on the camels, so (due to his nickname) the poet is afraid to be caught by mistake.

In Persian literature, the fable is treated in Jalāl al-Din Rumi's (d. 672/1273) *Maṯnavi-ye maʿnavi*, book 5, verses 2538–2562 (Rumi, *Mathnawī*, transl. Nicholson 3, 153–154) and Saʿdi's (d. ca. 690/1291) *Golestān* (see Foruzānfar, *Maʾākheẕ*, 179–180, no. 205).

62 *The Bird and the* Snare (SF 62 = QḤ 5)

The snare convinces the bird of its harmless intentions by pretending to be a pious character. When the bird is deceived and picks at the bait, the snare catches him.

1) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 3, 7–8 (< Wahb b. Munabbih)

2) Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd* 3, 171 (< Wahb b. Munabbih)
3) Ibn Ḥibbān al-Bustī (d. 354/965), *Rawḍat al-ʿuqalāʾ*, 110
4) Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *Amthāl al-ḥadīth*, 414 (< Mālik b. Dīnār)
5) al-Khaṭṭābī (d. 388/998), *al-ʿUzla*, 88 (< Mālik b. Dīnār)
6) al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān* 9, 214–215 (< Mālik b. Dīnār)
7) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 4, 30, no. 85
8) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 242 (< Mālik b. Dīnār) = Sallūm, *Qiṣaṣ*, 62
9) Ibn al-Jawzī (d. 597/1201), *Ṣifat al-ṣafwa* 2, 163 (< Mālik b. Dīnār)
10) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 2, 420
11) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 5, 272
12) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 11, 430
13) *Fiqar al-ḥukamāʾ* (7th/13th c.), 257–259 = Marzolph, "Philosophers," no. 8 (narrated by Hippocrates)
14) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 5, 312 (< Wahb b. Munabbih)
15) Abū Bakr al-Dashtī (d. 713/1313), *Jāmiʿ al-waraʿ*, 43 (< Mālik b. Dīnār)
16) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 161–162 (< al-Bayhaqī, *Shuʿab*)
17) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 141, in no. 180 (< al-Bayhaqī, *Shuʿab*)
18) al-Itlīdī (d. after 1100/1689), *Iʿlām al-nās*, 296 (< al-Bayhaqī, *Shuʿab*)
19) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 226
20) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 79–80
21) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 194

Comment

The tale is first attested in ancient Syriac tradition in relation to the wise Ahiqar/Ḥayqār; see QḤ 5: *The Sparrow and the Snare*. It is listed in Adrados, *History* 3, 529–530, not-H. 242 = Van Dijk, *Aesopica posteriora* 2, 1006, no. 1228. As the Arabic texts at times mention references to either the *Isrāʾīliyyāt* or the character Wahb b. Munabbihh (d. ca. 112/730), the tale was likely transmitted by Jewish tradition. The tale is vaguely related to the tale of the bird-catcher and his net, see here SF 28: *The Birds and the Fowler*; it is often told in combination with SF 38: *The Bird's Advice*.

The tale's rich tradition in Arabic literature has been studied in considerable detail; see Marzolph, *Arabia ridens* 2, 92, no. 367; ʿAbbās, *Malāmiḥ*, 82–83; Lerner, "The *Mawwāl*;" id., "Bird Fables." Particularly the tale's versions

that were transmitted on the authority of the prominent *tābiʿī* Mālik b. Dīnār (d. 130/748) are intended as a warning against hypocritical ascetics or reciters of the Qurʾān; see Brockelmann, "Fabel," 107–108.

63 *The Two Owls* (SF 63)

In a conversation between two owls, the female owl (the mother of the young male owl) requests a dowry of many ruined villages. When the male owl wonders where to find that many ruined villages, the female owl is confident that there will be even more ruined villages if the present ruler stays in office. (The male owl is confident that there will be even more ruined villages if the present ruler stays in office).

1) al-Masʿūdī (d. 345/956), *Murūj al-dhahab* 1, 293, no. 596 (Bahrām) = Basset, *Contes* 2, 451, no. 158
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 1, 207 (anonymous)
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 (a man from the tribe of Banū Asad) = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 378 = Bar Hebraeus, *Laughable Stories*, 92, no. 378
4) al-Ṭurṭūshī (d. 520/1126), *Sirāj al-mulūk*, 123 (al-Maʾmūn)
5) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 2, 285, no. 156 (al-Ḥajjāj)
6) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 3, 222, no. 666 (al-Ḥajjāj)
7) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 432 (Bahrām)
8) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 15, 169, no. 171 (Bahrām)
9) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 232 (ʿAbd al-Malik b. Marwān)
10) Ibn Khaldūn (d. 808/1405), *al-Tārīkh* 1, 354–355 (Bahrām)
11) al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā* 2, 93–94 (ʿAbd al-Malik b. Marwān)
12) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 120 (al-Maʾmūn)
13) Ibn Dāwūd al-Ḥanbalī (d. 856/1452), *al-Kanz al-akbar*, 208–209 (ʿAbd al-Malik b. Marwān)
14) Ibn al-Azraq (d. 896/1491), *Badāʾiʿ al-silk* 1, 222–223 (unnamed Persian king)
15) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 161 (al-Ḥajjāj)
16) al-Itlīdī (d. after 1100/1689), *Iʿlām al-nās*, 34–35 (Bahrām)

Comment

Probably deriving from a yet unidentified pre-Islamic Persian source, the tale is mainly documented in Arabic and subsequent Persian literature; see Marzolph, *Arabia ridens* 2, 103, no. 414; Pārsānasab and Ẕu 'l-Faqāri, *Farhangnāme* 2, 282–283, nos. 4526–4529. It has been studied in detail by Würsch, "König Nōšīrwān und die Kauzentochter." A similar tale in which the hoopoe acts as intermediary is SF 90: *The Owl and the Hoopoe*.

Although the tale features speaking animals, here birds, this is one of several tales in which a human who has the capacity to understand (or pretends to understand) the animal language (*'ilm alsinat al-ṭayr*) interprets the conversation. Solomon in interaction with birds is mentioned in SF 72: *The Swallow in Love*, SF 107: *The Sparrow in Love*, SF 117: *The Dove and Her Young Ones*, and SF 124: *The Hoopoe's Invitation*.

The tale's different Arabic versions variously refer to one of the following four historical characters, respectively (in chronological order): the Sassanian ruler Bahrām b. Bahrām b. Hurmuz = Bahrām II (r. 276–293 CE); the Umayyad Caliph 'Abd al-Malik b. Marwān (r. 65/685–86/705); the Arab governor al-Ḥajjāj b. Yūsuf (d. 95/714); and the Abbasid Caliph al-Manṣūr (r. 198/813–218/833).

Told about the Ghaznavid Sultan Maḥmūd (r. 387/997–421/1030) and his faithful servant Ayāz, the tale was later included in the Turkish adaptation of the originally Persian *Sendbād-nāme*; see Chauvin, *Bibliographie* 8, 129, no. 119. It was likely introduced to the European literatures by its citation in the fourteenth-century Spanish *El Conde Lucanor* (see Chauvin, *Bibliographie* 2, 153, no. 133.21), referring to which (and other sources) it was classified as Mot. J816.1: *King brought to sense of duty by feigned conversation of birds*. A short reference to the tale "of the two owls … in some eastern tale" is made in a letter by Horace Walpole, dated February 4, 1766; see Basset, *Contes* 2, 451, no. 158; *Private Correspondence of Horace Walpole* 3, London 1820, 151.

64 *The Hyena and the Piece of Wood* (SF 64)

In a pond, the hyena finds a piece of wood (*tawdiya*) that humans use to prevent the young one of a camel from continuing to suckle its mother's udder. (Thinking that the piece of wood indicates the presence of milk,) the hyena starts to drink the water, praising the quality of the milk. She continues to drink until her belly bursts.

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 149, no. 138
2) Abū Hilāl al-'Askarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 416, no. 694 = Brockelmann, "Fabel," 121

3) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 10, no. 31
4) al-Tawḥīdī (d. ca. 400/1010), *al-Imtāʿ wa-'l-muʾānasa*, 309
5) Abū 'l-ʿAlāʾ al-Maʿarrī (d. 449/1057), *al-Fuṣūl*, 117
6) Abū 'l-ʿAlāʾ al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-'l-shāḥij*, 274 = Sallūm, *Qiṣaṣ*, 71
7) Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*, 188
8) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 225, no. 1195
9) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 75

Comment

The fable is presently only known from Arabic literature. It illustrates the proverb *Aḥmaq min al-ḍabuʿ* (Stupider than the hyena). In Arabic literature, the hyena is stereotypically portrayed as dumb and greedy. Abū Hilāl al-ʿAskarī (SF 64.2) and Abū ʿUbayd al-Bakrī (SF 64.7) refer to the tale as belonging to the allegorical tales (*rumūz*) of the ancient Arabs.

65 *The Raven and His Son* (SF 65)

The raven warns his son to turn away quickly if they (i.e., humans) shoot at him. The son responds, "I turn away even before they shoot at me!"

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 156, no. 150 = ʿAbbās, *Malāmiḥ*, 82
2) al-Ṣāḥib Ibn ʿAbbād (d. 385/995), *al-Muḥīṭ* 2, 292
3) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 1, 396, no. 618 = Brockelmann, "Fabel," 121
4) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 462
5) Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*, 491
6) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 226, no. 1203 = Chauvin, *Bibliographie* 3, 59, no. 50.21
7) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 62 = ʿAbbās, *Malāmiḥ*, 227, no. 2
8) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 241
9) Abū 'l-Baqāʾ al-ʿUkbarī (d. 616/1219), *Sharḥ Dīwān al-Mutanabbī* 2, 356
10) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 3, 408 = Sallūm, *Qiṣaṣ*, 56
11) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 553
12) al-Yūsī (d. 1102/1691), *Zahr al-akam* 1, 90

Comment

The fable is presently only known from Arabic literature. It illustrates the proverb *Aḥdhar min ghurāb* (More prudent than a raven). Several authors (SF 65.3, SF 65.4, SF 65.5) refer to the tale as belonging to the allegorical tales of Bedouin lore (*rumūz al-Aʿrāb*). Al-Maydānī, *Majmaʿ al-amthāl* 1, 206, no. 1093, lists a slightly different version of the fable explaining the proverb *al-ḥadhar qabla irsāl al-sahm* (Prudence comes before the shooting of the arrow).

66 *The Fox and the Sour Grapes* (SF 66)

When the fox realizes that he is not able to reach the grapes, he pretends that they must be sour.

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 1, 319, no. 496
2) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 76, no. 1282 (poetry)
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 751
4) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-ʾl-muḥāḍara*, 358
5) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 53, no. 2642 = Brockelmann, "Fabel," 99, no. 1
6) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 235
7) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 8, 324
8) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 204

Comment

This is one of the prototypical and internationally most widely known fables of the "Aesopic" corpus; see Adrados, *History* 3, 24–25, H. 15ab; 3, 812, M. 505 = Van Dijk, *Aesopica posteriora* 2, 804–806, no. 944; Dicke and Grubmüller, *Fabeln*, 252–254, no. 214. It has been classified as tale type ATU 59: *The Fox and the Sour Grapes*. For the tale's history and international dissemination, see Köhler, "Fuchs und saure Trauben."

The fox in the garden or vineyard is a standard topic of both ancient Greek (Adrados, *History* 3, 388, not-H. 18 = Van Dijk, *Aesopica posteriora* 2, 844, no. 996) and Arabic tradition; see SF 45: *The Foxes in the Vineyard*, SF 48: The Fox *in the Vineyard*, SF 97: *The Fox and the Grapes*, and SF 108: *The Fox and the Gardener*.

Only Muḥammad b. Aydamur (SF 66.7) specifies that the fable belongs to those tales that are attributed to speaking beasts (*mimmā waḍaʿūhu ʿalā alsinat al-bahāʾim*).

The fable's Arabic versions in prose and poetry (see Chauvin, *Bibliographie* 3, 79, no. 50.59; ʿAbbās, *Malāmiḥ*, 79–80, no. 3) illustrate the proverb *Aʿjaz ʿan al-shayʾ min al-thaʿlab ʿan al-ʿunqūd* (Something more difficult to reach than the grapes for the fox).

67 *The Hyena and the Fox* (SF 67)

Having caught the fox, the hyena offers him one of two choices—the hyena would either devour him right away or first kill him (castrate him; tear him to pieces; copulate with him). Presented with the choices, the fox provokes the hyena with the question whether she forgot the day he copulated with her in some faraway place (*Hūb/Hawb Dābir*). When the hyena opens her mouth in protest, the fox escapes.

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 368, no. 593
2) Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl* 2, 177, no. 1494
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 751 (castrate)
4) al-Thaʿālibī (d. 429/1038), *Khāṣṣ al-khāṣṣ*, 23
5) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 402, no. 640
6) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 14, no. 2426 (tear to pieces)
7) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 170, no. 3218 (tear to pieces)
8) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 1, 294, no. 1263
9) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 344 = Sallūm, *Qiṣaṣ*, 57
10) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 3, 452
11) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 245 (copulate)

Comment

Graeco-Latin tradition knows several fables with the motif of the animal captor whose prey breaks free by tricking him into talking (Adrados, *History* 3, 542, not-H. 260; 3, 654–655, M. 175; 3, 743, M. 348 = Van Dijk, *Aesopica posteriora* 1, 502–503, no. 563; 2, 834–835, no. 981). All of these fables are first attested in the European Middle Ages. Corresponding tales are mainly classified as tale type ATU 6: *Animal Captor Persuaded to Talk*; see Steinbauer, "Überreden zum Sprechen, Singen etc."

Whereas al-Thaʿālibī (SF 67.4) introduces the tale as belonging to (ancient) Arabic lore (*wa-ʾl-ʿArab taqūlu fī aḥādīthihā*), al-Yūsī (SF 67.11) cites it as an

example for the fox's cunning (*makr*) as related in (ancient) Arabic fictional tales (*fī 'l-khurāfāt ʿinda 'l-ʿArab*).

The Arabic versions (Chauvin, *Bibliographie* 3, 65, no. 50.31; Brockelmann, "Fabel," 121–122; ʿAbbās, *Malāmiḥ*, 233–234, no. 15; Marzolph, *Arabia ridens* 2, 244, no. 1120) play on a provocative sexual insinuation. The fable illustrates the proverb *Akrah min khiṣlatay al-ḍabuʿ* (More detestable than the two choices offered by the hyena). For the imaginary location *Hūb Dābir/Hawb Dābir* see Ibn Durayd (d. 321/933), *Jamharat al-lugha* 1, 383.

The fable has been adapted by the Persian poet ʿAbd al-Raḥmān Jāmi (d. 898/1493) in his *Bahārestān*, 166.

68 *The Elephant and the Donkey* (SF 68)

When the elephant wants to oust the donkey from the pasture, the donkey claims to be a close relative of the elephant: the donkey's penis is similar to the elephant's trunk.

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 552–553, no. 1 = ʿAbbās, *Malāmiḥ*, 90, no. 3; 228, no. 3
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 751 = Chauvin, *Bibliographie* 3, 50, no. 50.4
3) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 7, 338

Comment

An ancient Greek fable features the ass claiming to be a relative of the boar, since the ass's penis is similar to the boar's snout; see Adrados, *History* 3, 409–410, not-H. 52; 3, 595, M. 48 = Van Dijk, *Aesopica posteriora* 1, 183–184, no. 115. That fable is combined with the motif of the boar refusing to fight the ass; see here SF 39: *The Lion and the Pig*.

Muḥammad b. Aydamur (SF 68.3) cites the fable as belonging to (ancient) Arabic fictional tales (*hādhā mathal min khurāfāt al-ʿArab*).

The fable was probably known in Arabic considerably earlier than the first attestation of its prose version. In a poem in which the poet Yazīd b. Mufarrigh al-Ḥimyarī critiqued Caliph Muʿāwiya (r. 41/661–60/680) for not countering Ziyād's claim to be related to him, he said, "I testify to the fact that Ziyād's relationship to you equals that of the elephant and the donkey;" see Ibn Qutayba, *al-Shiʿr wa-'l-shuʿarā'* 1, 351; Brockelmann, "Fabel," 123.

69 *The Sandgrouse and the Partridge* (SF 69)

The sandgrouse makes fun of the partridge who flees to the mountains because she is afraid of humans. The partridge responds to the insinuation by vilifying the sandgrouse: her neck is hairless, and her eggs are only two in contrast to the partridge's two hundred eggs.

1) Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira* 2, 555, no. 5 = Brockelmann, "Fabel," 120; Wagner, "Rangstreitdichtung," 453; ʿAbbās, *Malāmiḥ*, 82
2) al-Azharī (d. ca. 370/981), *Tahdhīb al-lugha* 4, 87
3) Ibn Jinnī (d. 392/1002), *al-Khaṣā'iṣ* 2, 433 (only eggs)
4) al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*, 644 (variant)
5) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 181, no. 3260 = Van Gelder, "al-Fiṭaḥl," 18–19
6) Ibn al-Khabbāz (d. 639/1241), *Tawjīh al-lumaʿ*, 441 (variant)
7) Ibn ʿUṣfūr (d. 669/1271), *Ḍarā'ir al-shiʿr*, 109 (only eggs)
8) Ibn ʿUṣfūr (d. 669/1271), *al-Mumtiʿ*, 337 (only eggs)
9) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 11, 143
10) al-Baghdādī (d. 1093/1682), *Khizānat al-adab* 7, 600 (only eggs)
11) al-Baghdādī (d. 1093/1682), *Sharḥ abyāt Mughnī 'l-labīb* 7, 360 (only eggs)

Comment

The fable is presently only known from Arabic literature. Wagner, "Rangstreitdichtung," 453, discusses SF 69.1, together with SF 51: *The Hare and the Rock Hyrax*, as an early "animal *munāẓara*," i.e., a dispute or competition between the animals concerning their respective merits or weaknesses. Van Gelder, "al-Fiṭaḥl," 18, reads this as a text "about the onomatopoeic names of birds."

Authors cite the fable as being placed by the (ancient) Arabs "on the tongue" of the sandgrouse (SF 69.6: *fa-qālat al-ʿArab ʿalā lisān al-ḥajal*) or as being attributed to the language of birds (SF 69.7: … *mā nasabūhu ilā kalām al-ṭayr*). Three of the most recent references cite the fable as being attributed to the language of the beasts (SF 69.9–11: *wa-mimmā yuʿzā ilā kalām al-bahā'im*).

70 *The Sheep Is Going to Be Shorn* (SF 70)

The Sheep is asked where she goes. She responds, "I will be shorn as everybody else (literally: with the shorn ones; *ujazzu maʿa 'l-majzūzīn*)!"

1) Abū ʿAlī al-Qālī (d. 356/967), *al-Bāriʿ*, 580
2) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 347 = Sallūm, *Qiṣaṣ*, 53
3) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 415, no. 4663
4) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 406
5) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 191

Comment

The fable is presently only known from Arabic literature. All of the versions are followed by a comment that the proverbial phrase is applied to a person who uncritically joins others and follows them without knowing exactly where they are going and what they will be doing.

71 *The Waterskin as Floating Aid* (SF 71)

A man inflates a waterskin/wineskin and uses it as an aid to float across a river. As he did not seal the skin properly, the air escapes so that the man is about to drown. When he cries out for help, the waterskin tells him that he is to blame himself for his mischief, since it was he who inflated the skin and he who sealed it.

1) al-Rāmhurmuzī (d. ca. 360/970), *al-Muḥaddith al-fāṣil*, 681

Comment

The tale is presently only known from Arabic literature. Uniquely featuring a talking inanimate object, the tale's version by al-Rāmhurmuzī qualifies as a fable. All other corresponding texts serve to explain the origin of the proverbial remark *Yadāka awkatā wa-fūka nafakha* (Your hands sealed [the waterskin] and your mouth [i.e., your breath] inflated it) as stereotypically made by a human observer of the scene. The proverb and the corresponding tale are first cited in al-Mufaḍḍal al-Ḍabbī's (d. ca. 168/784) *Amthāl al-ʿArab*, 117, and are a standard constituent of most subsequent proverb collections; see the references given in the edition of Ibn Rifāʿa (d. 400/1010), *al-Amthāl* 2, 289.

Al-Rāmhurmuzī is also the only author citing the tale in context. Introduced by an *isnād*, he refers to a scene during the (Friday) sermon, when a group of people gather around Shuʿba (i.e., probably Shuʿba b. al-Ḥajjāj, d. 160/777) and ask him to tell them edifying tales. At first Shuʿba is reluctant, as he hears the sound of writing pens and refuses to talk as long as anybody is writing down his words. Then he proceeds to tell the fable on the authority of the *tābiʿī* Simāk b. Ḥarb (d. 123/740), known to be a transmitter of bad memory. Notably, his ver-

sion is also the only one in which the act of sealing is attributed to a single hand (*yaduka awkat*).

72 *The Swallow in Love* (SF 72)

As the male swallow (sparrow) courts the female one, he promises her to demonstrate his prowess by destroying the large dome Solomon has just built.

1) Abū 'l-Shaykh al-Iṣbahānī (d. 369/979), *al-ʿAẓama* 5, 1766–1767 (sparrow)
2) al-Qushayrī (d. 465/1072), *al-Risāla al-qushayriyya* 2, 495
3) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 2, 239 (< Abū 'l-Maʿālī, *Lawāmiʿ anwār al-qulūb*)
4) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 412 (< al-Qushayrī, *al-Risāla*)
5) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 358
6) al-ʿĀmilī (d. 1031/1622), *al-Kashkūl* 1, 152–153 = Sallūm, *Qiṣaṣ*, 63
7) al-Munāwī (d. 1031/1622), *Fayḍ al-qadīr* 4, 376, no. 5676
8) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 562 (< Abū 'l-Shaykh al-Iṣbahānī, *al-ʿAẓama*: sparrow)
9) al-Zurqānī (d. 1122/1710), *Sharḥ al-Zurqānī ʿalā Muwaṭṭaʿ al-imām Mālik* 4, 314

Comment

The fable is presently only known from Arabic literature. Its gist is similar to that of SF 107: *The Sparrow in Love*. The event is presented as occurring just after Solomon has finished constructing a huge dome. Overhearing the conversation of the birds, Solomon asks the male bird why he made such a preposterous claim. The bird responds that lovers should not be blamed (for the silly things they say). Solomon in interaction with birds is also mentioned in SF 117: *The Dove and Her Young Ones* and SF 124: *The Hoopoe's Invitation*.

73 *The Fox and His Tricks* (SF 73)

The Fox says that he knows more than 70 tricks (*dustān*) to escape the dog. The best of them all is that the dog does not see him, and he does not see the dog.

1) Ibn Muqriʾ (d. 381/991), *al-Muʿjam*, 66
2) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ* 7, 44

3) al-Dhahabī (d. 748/1348), *Siyar aʿlām al-nubalāʾ* 7, 262
4) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 201

Comment

As in Graeco-Latin tradition, the fox in Arabic tradition is renowned for his tricks; see also SF 85: *The Two Foxes and the Lion*. For the tale's larger context of the animal's tricks, see Fenske, "Listensack des Fuchses," referring to a fable first documented in the medieval Latin *Romulus*; see Adrados, *History* 3, 803–804, M. 489 = Van Dijk, *Aesopica posteriora* 1, 457–458, no. 497; Dicke and Grubmüller, *Fabeln*, 223–226, no. 196; tale type ATU 105: *The Cat's Only Trick*.

The tale's Arabic version is stereotypically attributed to the renowned scholar Sufyān al-Thawrī (d. 161/778) who presents it as an allegory for his (or, for that matter, anybody's) relation to the ruler. A short version of the fable simply citing the fox's final words (introduced by the sentence, "Have you not heard what the fox said?") is given in al-ʿUqaylī's (d. 322/934) *Kitāb al-Ḍuʿafāʾ* 4, 438.

The fable has been adapted by the Persian poet ʿAbd al-Raḥmān Jāmi (d. 898/1493) in his *Bahārestān*, 162.

74 *The Ungrateful Snake* (SF 74 = ALL 7)

A snake flees from somebody trying to kill her. Having received the promise that she will do him no harm, a man shelters the snake in his stomach. Once the danger is over, the snake threatens to kill her savior. The man is rescued by the personification of his good deed who advises him to eat certain leaves so as to kill the snake in his stomach.

1) al-Tanūkhī (d. 384/994) *al-Faraj baʿd al-shidda* 1, 200–201
2) Ibn Shāhīn (d. 385/995), *Juzʾ min ḥadīth*, 38, no. 26
3) al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*, 36
4) Abū Saʿīd al-Naqqāsh (d. 414/1023), *Funūn al-ʿajāʾib*, 104–106
5) Abū Nuʿaym al-Iṣbahānī (d. 430/1039), *Ḥilyat al-awliyāʾ* 7, 292
6) Abū Nuʿaym al-Iṣbahānī (d. 430/1039), *Ḥilyat al-awliyāʾ* 7, 293–294 = Weisweiler, *Märchen* 2, 228–230, no. 90
7) Ibn al-Dajājī (d. 564/1169), *Safaṭ al-mulaḥ*, 25
8) Ibn al-Jawzī (d. 597/1201), *al-Birr wa-ʾl-ṣila*, 251–252, no. 450
9) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 392–393 (< Abū Nuʿaym al-Iṣbahānī, *Ḥilyat al-awliyāʾ*)
10) al-Ṣafūrī (d. 894/1489), *Nuzhat al-majālis* 2, 7
11) Ibn al-Mibrad (d. 909/1503), *Ṣabb al-khumūl*, 120–121
12) al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl* 6, 584–587, no. 17015

13) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 153–157 (< Abū Nuʿaym)
14) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 63–64, no. 91

Comment

This is a religious tale modelled on the ancient Greek fable "The Farmer and the Snake;" see Adrados, *History* 3, 85–88, H. 62; 3, 775, M. 429 = Van Dijk, *Aesopica posteriora* 2, 742–744, no. 855. Whereas, in the Greek fable, the snake actually kills the farmer who gave her shelter, the Arabic tale refers to the basic moral model of aspiring to do something good (*al-amr bi-'l-maʿrūf*), whereby religious merit is earned. Essentially, the tale corresponds to tale type ATU 155: *The Ungrateful Snake returned to Captivity*.

In Arabic tradition, the tale is known as *ḥadīth al-ḥayya* (The Tale of the Snake). It is regularly cited on the authority of the prominent scholar Sufyān b. ʿUyayna (d. 198/814). The versions cited by Abū Saʿīd al-Naqqāsh (SF 74.4) and al-Muttaqī al-Hindī (SF 74.12) are told as originating from the *Isrāʾīliyyāt*, i.e., the tales from Jewish tradition. The tale's oldest Arabic version by al-Tanūkhī (SF 74.1) is cited as the final and most extensive version after a total of three other slightly diverging versions. Here, the snake alludes to the ancient enmity between her savior's ancestor, i.e., Adam, and herself and offers him a choice how the man wants her to kill him. The man asks for a respite until he has dug himself a grave. On the way to doing this, he meets the personification of his good deed. Most of the later versions have the snake argue that the man was silly enough to do a good deed (*al-maʿrūf*) for someone who does not know what a good deed is (*ilā man lā yaʿrifu mā huwa*). Several of the tale's Arabic versions are discussed in detail by Ghersetti, "La 'Storia dell'uomo e del serpente.'"

The "moral" that a good deed saves one from misfortune is also the gist of SF 117: *The Dove and Her Young Ones*. The tale's disillusioning aspect is similarly expressed in SF 31: *The Hyena and the Bedouin*, SF 157: *The Dog in the Well*, and ALL 7: *The Ungrateful Serpent*.

75 *The Lion's Share* (SF 75)

The lion hunts together with the wolf and the fox, and together they capture a donkey, a gazelle, and a hare. The lion requests the wolf to divide the prey between them, and the wolf suggests that the lion should have the donkey, the fox should receive the hare, and the wolf himself would have the gazelle. Thoroughly discontent with this suggestion, the lion hits the wolf so hard that his head is severed. Then he asks the fox to divide the prey. The fox suggests that

the lion should eat the donkey for lunch and the gazelle for dinner, and that he should eat the hare in between. Pleased by this suggestion, the lion asks the fox what taught him such a fine way of dividing, and the fox responds, "The wolf's head!"

1) al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*, 266–267 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj)
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 752
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Bar Hebraeus, *Laughable Stories*, 90, no. 371
4) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 221, no. 993
5) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 56, 351–352 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj; two versions)
6) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 243 = Sallūm, *Qiṣaṣ*, 60–61
7) *Fiqar al-ḥukamāʾ* (7th/13th c.), 247–248 = Marzolph, "Philosophers," no. 5 (narrated by Solon)
8) Ibn Manẓūr (711/1311), *Mukhtaṣar Tārīkh Dimashq* 24, 8–9 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj)
9) Ibn al-Dawādārī (d. 736/1335), *Kanz al-durar* 4, 177–178 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj)
10) al-Dhahabī (d. 748/1348), *Tārīkh al-islām* 7, 233 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj)
11) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 254
12) Ibn ʿĀṣim (829/1426), *Ḥadāʾiq al-azāhir*, 91 (narrated by Mālik b. Asmāʾ to al-Ḥajjāj)
13) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 354
14) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 58
15) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 60–61, no. 85
16) *Nuzhat al-udabāʾ* (early 12th/18th c.), fol. 111^{b}
17) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 301$^{a–b}$ = Rosenthal, "Collection," 244, no. XI
18) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 145^{b}
19) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fols. 128^{b}–129^{a} (< al-Shaʿbī)
20) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 54

Comment

This "most famous of fables, the leonine division" (Rosenthal, "Collection," 244) is richly attested in Graeco-Latin tradition (Adrados, *History* 3, 204–206, H. 154; see also 3, 673–674, M. 218b; 3, 683, M. 232b; 3, 792–793, M. 464 = Van Dijk,

Aesopica posteriora 1, 214–217, no. 156; 1, 289–290, no. 254; 1, 415, no. 434; Dicke and Grubmüller, *Fabeln*, 470–479, no. 402) and remained popular until modern times as a folktale. It has been classified as tale type ATU 51: *The Lion's Share*; see Pöge-Alder, "Löwenanteil."

First documented in Arabic towards the end of the tenth century, the fable is frequently attested in Arabic sources until modern times; see Chauvin, *Bibliographie* 3, 67, no. 50.33; Brockelmann, "Fabel," 99–100, no. 2; Schwarzbaum, *Fox Fables*, 287 and 289, n. 11–13; ʿAbbās, *Malāmiḥ*, 90, no. 4; 228, no. 4; Marzolph, *Arabia ridens* 2, 210, no. 932. Brockelmann, "Fabel," 100, does not consider the mechanisms of narrative adaptation when he opines that Bar Hebraeus could not have relied on an Arabic source (see SF 75.3).

The majority of the fable's citations in Arabic literature go back to its first mention by the tenth-century author al-Muʿāfā b. Zakariyyā (SF 75.1). This version is embedded in a historical frame tale that was mainly maintained in works of history (SF 75.5, SF 75.8, SF 75.9, SF 75.10, SF 75.12), whereas works of *adab*-literature tend to abandon the frame and tell the tale straightforwardly. In the frame tale, the governor al-Ḥajjāj b. Yūsuf (d. 95/714) summons his brother-in-law, Mālik b. Asmāʾ (d. ca. 100/718), the brother of al-Ḥajjāj's wife Hind (bint Asmāʾ), to his presence to interrogate him concerning the complaints of the inhabitants of Kufa about Mālik's apparent mismanagement. During the procedure, Mālik's companion Milḥān b. Qays al-Rāsibī reviles al-Ḥajjāj in strong words. This enrages al-Ḥajjāj so much that he orders Milḥān to be decapitated, and the rolling severed head stops in front of Mālik's feet. When ordered to speak himself, Mālik, instead of justifying his action, narrates the fable and concludes by saying that Milḥān's head taught him a lesson. As al-Ḥajjāj obviously wants to avoid the execution of his wife's brother, he simply tells him to get out of his sight.

Without the frame tale, the fable is cited in Persian literature in Shams al-Din Sajjāsi's (d. 617/1220) mirror for princes, *Farāʾed al-soluk*, 229–231, and Jalāl al-Din Rumi's (d. 672/1273) *Maṯnavi-ye maʿnavi*, book 1, verses 3013–3055, 3102–3123; see Rumi, *Mathnawī*, transl. Nicholson 1, 164–166, 169–170; Foruzānfar, *Maʾākheẕ*, 28–30, no. 24.

76 *The Wolf Slanders the Fox* (SF 76)

When the lion is sick, all animals come to see him except for the fox. The wolf slanders the fox because of his apparent unfaithfulness. When the fox finally shows up, the lion reproaches him for being late, but the fox justifies his prolonged absence by the fact that he had been trying hard to find a cure for the

lion's ailment. When asked whether he found a cure, the fox says that the lion should eat a piece of flesh from the wolf's hip. Immediately, the lion attacks the wolf and rips a piece of flesh from the wolf's hip. When later meeting the bleeding wolf, the fox addresses him as "You with the red pants," and advises him to consider the consequences before slandering someone in the presence of the ruler.

1) al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*, 268
2) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 117 = Stoetzer, "Aesopus en Lokman," 164–165
3) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 752
4) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyā'* 4, 317
5) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 56, 354
6) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 241 = Sallūm, *Qiṣaṣ*, 58
7) *Fiqar al-ḥukamā'* (7th/13th c.), 250–251 = Marzolph, "Philosophers," no. 6 (narrated by Anaxagoras)
8) Ibn al-Dawādārī (d. 736/1335), *Kanz al-durar* 4, 178–180
9) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 257
10) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 354 (< Ibn al-Jawzī, *al-Adhkiyā'*)
11) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 58–59
12) Shams al-Dīn al-Safīrī (d. 956/1549), *al-Majālis al-waʿẓiyya* 1, 382 (< Ibn al-Jawzī, Abū Nuʿaym al-Iṣbahānī)
13) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 200–201 (< Abū Nuʿaym al-Iṣbahānī: two versions)
14) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 61, no. 86
15) *Nuzhat al-udabā'* (early 12th/18th c.), fols. 112a–b
16) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 302a = Rosenthal, "Collection," 246, no. XIII
17) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 62–63
18) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 144b
19) al-Satīwī (12th/18th c.), *Zubad al-udabā'*, fol. 129a
20) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 59 (< al-Damīrī, *Ḥayāt al-ḥayawān*)

Comment

The fable is richly documented in Graeco-Latin tradition (Adrados, *History* 3, 335–336, H. 269; 3, 683–684, M. 233 = Van Dijk, *Aesopica posteriora* 1, 140–142, no. 59; 1, 290–291, no. 255; Dicke and Grubmüller, *Fabeln*, 680–683, no. 599) and remained popular until modern times as a folktale. It has been classified as tale type ATU 50: *The Sick Lion*; see Shojaei-Kawan, "Löwe: Der kranke L."

Al-Muʿāfā b. Zakariyyā (SF 76.1), the first Arabic author to supply the fable, and, quoting al-Muʿāfā b. Zakariyyā verbatim, Ibn ʿAsākir (SF 76.5), cite the fable as being used (as an allegorical tale featuring speaking beasts) by the (ancient) wise men (*mimmā atā bihi al-ḥukamāʾ ʿalā alsun al-bahāʾim*).

The tale might already have been known in Arabic (Chauvin, *Bibliographie* 3, 78, no. 50.56; Brockelmann, "Fabel," 100–102, no. 3; ʿAbbās, *Malāmiḥ*, 90–91, no. 5; 229, no. 5; Marzolph, *Arabia ridens* 2, 118–119, no. 472) in the eighth century or soon after, as Abū Nuʿaym al-Iṣbahānī (SF 76.4) presents it as narrated by the renowned *tābiʿī* Abū ʿAmr ʿĀmir b. Sharāḥīl al-Shaʿbī (d. 103/721; see Rosenthal, "Collection," 246).

77 *The Fox and the Hyena in the Well* (SF 77)

Placing himself in one of two buckets linked by a rope, the fox descends into the well to drink. When the hyena passes by, the fox convinces her to place herself in the other bucket. Since the hyena is heavier than the fox, the fox ascends with his vessel. When the hyena wonders how to get out of the well, the fox responds with a proverb implying that living beings differ in intelligence.

1) Ibn Rifāʿa (d. after 400/1010), *al-Amthāl* 1, 201, no. 976
2) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 145, no. 3044 = Chauvin, *Bibliographie* 3, 78, no. 50.57; Brockelmann, "Fabel," 109
3) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 217
4) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 3, 452 = Sallūm, *Qiṣaṣ*, 56–57
5) al-Yūsī (d. 1102/1691), *Zahr al-akam* 2, 245

Comment

The earliest European attestation of this fable in the work of the eleventh-century Jewish author Rashi of Troyes (d. 1105; Schwarzbaum, *Fox Fables*, 553) is more or less contemporary with both Ibn Rifāʿa (SF 77.1) and al-Maydānī (SF 77.2); other early European versions are contained in the twelfth-century *Disciplina clericalis* by Petrus Alfonsus (Chauvin, *Bibliographie* 3, 78, no. 50.57; 9, 30–31, no. 21) and in the thirteenth-century fables of Odo of Cheriton (d. 1246/47; Adrados, *History* 3, 809–810, M. 500). The fable remained popular in the European Middle Ages and early modern times; see Van Dijk, *Aesopica posteriora* 2, 778–779, no. 899; 2, 835, no. 982; 2, 846–847, no. 1002; Dicke and Grubmüller, *Fabeln*, 264–266, no. 223. It has been classified as tale type ATU 32: *The Wolf Descends into the Well in one Bucket and Rescues the Fox in the Other*. For the tale's history and dissemination, see Lieb, "Rettung aus dem Brunnen."

The wording of the proverb at the tale's end varies. The oldest Arabic texts (SF 77.1–3) render the proverb as *Kadhālika al-nujār yakhtalifu* (This is the way in which conditions/natural dispositions differ); referring to a certain Abū Muḥammad al-Daymarī, al-Maydānī (SF 77.2) cites the variant reading *Kadhālika al-tujjār/al-tijār takhtalifu* (This is the way in which tradesmen differ), explicitly explaining *al-tujjār/al-tijār* as plural of *al-tājir* (tradesman, merchant); al-Sharīshī (SF 77.4) reads *Kadhā al-tujjār, nakhtalifu* (Thus are tradesmen, we differ); and al-Yūsī (SF 77.5) has *Kadhā al-tajārib takhtalifu* (Thus, practices/experiences differ).

78 *The Fox Is Invited to the Bird's Wedding* (SF 78)

The bird intends to celebrate his wedding and sends out messengers to invite his friends. One of the messengers erroneously invites the fox who accepts with pleasure. When the bird learns about this, he worries about the party's safety, and the lark offers to keep the fox away with a trick. Visiting the fox, the lark informs him that the wedding would take place next Monday and asks him whether he prefers to be seated with the Seleucid or the Kurdish dogs. When the fox hears this, he asks the lark to convey his greetings; he regrets having made a vow to fast on Mondays and Thursdays.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 1, 234–235 = Stoetzer, "Aesopus en Lokman," 166 = Sallūm, *Qiṣaṣ*, 51
2) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 245

Comment

The fable is presently only known from Arabic tradition; see Brockelmann, "Fabel," 124; ʿAbbās, *Malāmiḥ*, 234, no. 16.

79 *The Camel* (SF 79)

The camel is asked whether he prefers to walk uphill or downhill. In response, the camel wonders whether there are no flat plains anymore.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 7, 24 = ʿAbbās, *Malāmiḥ*, 91, no. 8

Comment

In Aesopic tradition, the fable is known from the collection featuring under the name of Babrios; see Adrados, *History* 3, 397, not-H. 29 = Van Dijk, *Aesopica posteriora* 1, 178, no. 107. It has been classified as Mot. J463: *Unnecessary choice: to*

go uphill or downhill. The matter-of-fact manner in which the camel responds is similar to SF 122: *The Camel and His Neck*. Another fable with an initial offer of two choices, both of which appear to be unacceptable, is SF 67: *The Hyena and the Fox*; the choices offered there are, however, incomparably more drastic, and so the outcome is not a simple comment, but action.

80 *The Dog and the Gazelle* (SF 80)

The gazelle (wolf, fox) tells the dog that he will never reach him—because the dog runs for his master, whereas the gazelle runs for himself.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 8, 15 (gazelle)
2) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 (gazelle) = Bar Hebraeus, *Laughable Stories*, 92, no. 379
3) al-Thaʿālibī (d. 429/1038), *al-Shakwā wa-'l-ʿitāb*, 235, no. 717 (gazelle)
4) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 3, 468, no. 60 (gazelle)
5) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 251, no. 1113 (gazelle)
6) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 243 (wolf) = Sallūm, *Qiṣaṣ*, 59
7) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 253 (fox)
8) al-Fayyūmī (d. 870/1465), *Fatḥ al-qarīb* 8, 173 (fox)
9) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 201 (fox)
10) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a] (gazelle)

Comment

In Aesopic tradition, a similar fable is known from the collection featuring under the name of Babrios; see Adrados, *History* 3, 475–476, not-H. 154 = Van Dijk, *Aesopica posteriora* 1, 616–617, no. 704. In that fable, the shepherd mocks the dog for lagging behind the hare. The dog responds that you run quicker when your life depends on it. The latter fable has been classified as Mot. U242: *Hares fearing death outrun pursuing dogs*.

The fable's Arabic versions fall into two groups, and older and a more recent one. In the older version, the animal chased by the dog is the gazelle; and in the more recent ones, the fox. Chronologically placed between these two versions is a singular version cited by Ibn al-Jawzī (SF 80.6), in which the chased animal is the wolf; see Brockelmann, "Fabel," 119; ʿAbbās, *Malāmiḥ*, 91, no. 7; 230, nos. 7a–b; Marzolph, *Arabia ridens* 2, 144, no. 583; see also Rosenthal, "Collection," 236.

The fable SF 154: *The Camel and the Ant* propagates essentially the same understanding, i.e., that an individual effort for one's own profit stimulates one to invest more energy and thus results in a more effective outcome.

81 *The Fox and the Letter* (SF 81)

The fox is asked whether he would accept to deliver a letter to the dog for a hundred dinar. He responds that the pay is abundant, but the danger is great.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 99
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 752 = Chauvin, *Bibliographie* 3, 79, no. 50.58
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Bar Hebraeus, *Laughable Stories*, 91, no. 373
4) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 205
5) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 302[a] = Rosenthal, "Collection," 248, no. XIV
6) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

No Greek version of the fable has been identified to date. Even so, Rosenthal, "Collection," 248, no. XIV, opines that "Greek origin is very likely," in particular referring to the fact that al-Rāghib al-Iṣbahānī (SF 81.2) cites the fable in the middle of a small cluster of three "Aesopic fox fables."

Although not frequently attested, the text of the fable's Arabic versions has remained stable over a period of eight centuries; see ʿAbbās, *Malāmiḥ*, 235, no. 17; Marzolph, *Arabia ridens* 2, 147–148, no. 599.

The fable has been adapted by the Persian poet ʿAbd al-Raḥmān Jāmi (d. 898/1493) in his *Bahārestān*, 157.

82 *The Dog and the Monkey in the Mosque* (SF 82)

When the monkey reproaches the dog for pissing inside the mosque, the dog responds, "Do you consider yourself so beautiful as to justify your zeal?"

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 110–111 = Sallūm, *Qiṣaṣ*, 52
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 752 = Chauvin, *Bibliographie* 3, 57, no. 50.18
3) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 146 = Bar Hebraeus, *Laughable Stories*, 91, no. 375
4) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 251, no. 1111
5) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

The fable is presently only known from Arabic literature; see ʿAbbās, *Malāmiḥ*, 94; Marzolph, *Arabia ridens* 2, 48, no. 601. In premodern Arabic culture, monkeys are regarded as the acme of ugliness.

83 *The Dog and the Rolling Bread* (SF 83)

The dog asks the rolling bread where it is going to. When the bread says, "I am heading for Nahrawān," the dog responds, "If I let you pass, you might as well head for Marw (ʿUmān)!"

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-ʾl-dhakhāʾir* 9, 111 = ʿAbbās, *Malāmiḥ*, 235–236, no. 19 (ʿUmān)
2) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 139 (Marw)

Comment

The fable is presently only known from Arabic literature; see also Marzolph, *Arabia ridens* 2, 132, no. 522. Nahrawān is situated in central Irak. It is famed for a battle between Caliph ʿAlī b. Abī Ṭālib and a dissident army of Kharijites in the year 38/658. Nahrawān is here obviously considered to be close to the speakers' position, whereas Marw in present-day Turkmenistan and ʿUmān at the south-eastern tip of the Arabian Peninsula are far away.

The fable has been adapted by the Persian poet ʿAbd al-Raḥmān Jāmi (d. 898/1493) in his *Bahārestān*, 158–159.

84 *The Barking Dog* 1 (SF 84)

When the dog is asked why he barks at other animals of prey, he says, "To frighten them away!" And when asked why he farts at the same time, he responds, "Because I am frightened by them!"

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-ʾl-dhakhāʾir* 9, 111 = ʿAbbās, *Malāmiḥ*, 236, no. 20 = Sallūm, *Qiṣaṣ*, 52

Comment

The fable is presently only known from Arabic literature. In premodern Arabic literature, farting often indicates fright, such as in SF 152: *The Fox and the Rooster*.

85 *The Two Foxes and the Lion* (SF 85)

Meeting a fox from Syria, the fox from Iraq asks his companion about his tricks, and the Syrian fox assures him that he knows a hundred different tricks (*ḥīla wa-dustān*). As they continue their way together, the fox from Iraq asks his companion whether he knows a trick to save themselves from the lion, should they encounter him, and the Syrian fox once more assures him not to worry. When they meet the lion, however, the Syrian fox does not have a trick to offer, and the fox from Iraq offers to save them. He pretends to the lion that the two foxes are brothers who recently inherited a herd of sheep. Not agreeing on how to divide the animals between themselves, they have come to seek the lion's advice. The fox further pretends that the sheep are inside a certain garden to which the only entry is a narrow hole left for the waterway. He suggests going inside to bring the sheep out. Although the lion is hungry, he decides not to devour the foxes but wait for the sheep instead. Once inside the garden, the fox from Iraq feasts on the fruits and stays away so long that the Syrian fox asks the lion's permission to enter the garden and look for him. Once the two foxes are safe, they inform the lion that they have reached an agreement. As the lion beats his tail on the ground in anger, the Syrian fox makes fun of him, saying that he never saw a judge being angry about two litigants reaching a peaceful agreement.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 117
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 752 = Chauvin, *Bibliographie* 3, 77, no. 50.54
3) *Nuzhat al-udabā'* (early 12th/18th c.), fols. 115^{b}–116^{a}
4) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 145^{a}
5) al-Satīwī (12th/18th c.), *Zubad al-udabā'*, fols. 133$^{a–b}$

Comment

The Arabic tale vaguely echoes the ancient Egyptian (Demotic) tale of a lion meeting two jackals who flatter the lion so much that he refrains from harming them; see Schwarzbaum, *Fox Fables*, 199–200, n. 15, referring to J. Williams, "The Fable," 20.

The tale's general topic corresponds to tale type ATU 122: *Animal Loses His Prey because His Victim Can Escape by False Plea*; see González Sanz, "Wolf verliert seine Beute."

For the tale's Arabic versions, see also ʿAbbās, *Malāmiḥ*, 94; 236–237, no. 21; Marzolph, *Arabia ridens* 2, 148, no. 602.

A Persian version of the fable is contained in Shams al-Din Sajjāsi's (d. 617/1220) mirror for princes, *Farā'ed al-soluk*, 115–121.

86 *The Dog and the Bones* (SF 86)

When the dog is asked about his profit, since he eats bones and shits bones, he responds, "I keep recycling them!"

1) al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* 9, 126 = ʿAbbās, *Malāmiḥ*, 237, no. 22

Comment

The fable is presently only known from Arabic literature.

87 *The Bear and the Grapes* (SF 87)

The bear is criticized for damaging the man's garden by eating lots of grapes at night. He defends himself by remarking that he lived on air during the four months of his hibernation.

1) al-Tawḥīdī (d. ca. 400/1010), *al-Imtāʿ wa-'l-mu'ānasa*, 329 = ʿAbbās, *Malāmiḥ*, 238, no. 24

Comment

The fable is presently only known from Arabic literature.

88 *The Wolf and the Sheep* (SF 88)

The shepherd catches the wolf and admonishes him, since God is bound to punish him for seizing the sheep. The wolf asks the shepherd to shorten his admonition, as he sees some sheep and is afraid that they might escape him.

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 1, 165
2) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 3, 225, no. 680

Comment

Postdating the tale's earliest Arabic version by about two centuries, in European tradition the fable is first documented in the work of Odo of Cheriton (d. 1246/47); see Adrados, *History* 3, 701, M. 264 = Van Dijk, *Aesopica posteriora* 2, 1139, no. 1449; Dicke and Grubmüller, *Fabeln*, 740–741, no. 637. Tale type ATU 77*: *The Wolf Confesses his Sins to God* lumps the tale together with another one in which the wolf only confesses his sins.

Victor Chauvin, who lists the fable as incorporated into the fifteenth-century Persian version of *Kalīla wa-Dimna*, Vāʿeẓ Kāshefi's *Anvār-e Soheyli* (Chauvin, *Bibliographie* 2, 125, no. 113.123), apparently overlooked the version in al-Rāghib al-Iṣbahānī's *Muḥāḍarāt al-udabāʾ* (SF 88.1), a work that he otherwise excerpted meticulously. Carl Brockelmann, "Fabel," 124, mentions a versified version by the poet ʿAbbās ibn al-Aḥnaf (d. ca. 192/807); see also Marzolph, *Arabia ridens* 2, 231, no. 1044.

89 *The Crane Imitates the Falcon* (SF 89 = ALL 15)

A bleacher working by the side of the river watches a crane feed on worms every day. One day, the crane sees a falcon hunt a dove and thinks by himself that, being larger than the falcon, he is not satisfied to eat junk. Aiming to catch a dove, the crane falls into the water and gets stuck in the mud so that the bleacher catches him. Asked about his catch, the bleacher said, "This is a crane who wanted to act like a falcon!"

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 1, 379 = ʿAbbās, *Malāmiḥ*, 238, no. 25
2) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 310
3) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 3, 141–142, no. 417

Comment

The fable is closely similar to the fable of the rook and the eagle that is attested in Graeco-Latin tradition since antiquity; see Adrados, *History* 3, 5, H. 2 = Van Dijk, *Aesopica posteriora* 1, 487–488, no. 543; Dicke and Grubmüller, *Fabeln*, 5–6, no. 6. It has been classified as tale type ATU 215: *A Jackdaw* (*Crow*) *Tries to Carry off a Lamb as an Eagle Does*.

In Arabic literature (see Marzolph, *Arabia ridens* 2, 233, no. 1055), a similar fable is also contained in versions of *The Thousand and One Nights*; see ALL 15: *The Sparrow and the Eagle*.

90 *The Owl and the Hoopoe* (SF 90)

The hoopoe acting as marriage broker for the owl informs him that the bride's party offers a dowry of five ruined villages and five prosperous ones. When the male owl says that he has no need for the prosperous villages, the hoopoe advises him to let his future wife administer the villages: whatever a woman administers will soon be in ruins. The male owl agrees and accepts.

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 230–231

Comment

The fable is presently only known from Arabic literature; see ʿAbbās, *Malāmiḥ*, 94. The gist of the fable is similar to that of SF 63: *The Two Owls*. Instead of alluding to the ruler's mismanagement, the present fable has a misogynistic tone.

91 *The Fox, the Lion, and the Eagle* (SF 91)

The fox lives under the protection of the lion. When, however, an eagle attacks the fox, the lion argues that he can only protect the fox against creatures living on the ground (*ahl al-arḍ*), but not against those in the air (*ahl al-samā'*).

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 507 = Chauvin, *Bibliographie* 3, 77, no. 50.55
2) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 6, 278
3) Muḥammad Kibrīt (d. 1070/1660), *Riḥlat al-shitā' wa-'l-ṣayf*, 153

Comment

The fable is first attested in Arabic literature where it is embedded in the following frame tale. The Umayyad Caliph ʿAbd al-Malik b. Marwān (r. 65/685–86/705) flees from the plague (probably the one that raged in 688–689) together with a single servant as his company. As they are riding along at night, the caliph asks the servant to entertain him by telling a tale. At first reluctant, the servant proceeds to tell the fable. Following this, the caliph thanks his servant for admonishing him and returns to the palace, accepting his divinely ordained fate (*al-qaḍā'*). The caliph likely changed his mind by comparing his own position to that of the lion, now accepting the plague (as personified by the heavenly creature) as a given fact against which he cannot protect his subjects (as represented by the fox).

A Persian version of the fable is contained in Shams al-Din Sajjāsi's (d. 617/1220) mirror for princes, *Farā'ed al-soluk*, 251–254; see Pārsānasab and Ẕu 'l-Faqāri, *Farhangnāme* 4, 667, no. 12798.

92 *The Dog and the Baker* (SF 92)

The dog from Esfahan makes the dog from Rayy believe that the bakers in Esfahan throw their bread onto the streets. The Dog from Rayy travels to Esfahan

and happens to pass a bakery. When the baker puts the breads on his tray (for display), the dog starts to eat. But as soon as the baker sees that, he maltreats the dog. "So," says the dog, "it is for this price!"

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 751 = Chauvin, *Bibliographie* 3, 57, no. 50.17 = ʿAbbās, *Malāmiḥ*, 239, no. 26

Comment

The fable is presently only known from Arabic literature. The fable's gist is similar to that of SF 118: *The House Mouse and the Desert Mouse*.

93 *The Mouse and the Cat* 1 (SF 93)

When the mouse leaves the public bathhouse, he meets the cat. The cat says, "I hope the bath did you well!" And the mouse responds, "Had I not seen you, you son of a bitch!"

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753 = Chauvin, *Bibliographie* 3, 55, no. 50.11 = ʿAbbās, *Malāmiḥ*, 241, no. 29

Comment

The fable is first attested in Arabic literature; see Marzolph, *Arabia ridens* 2, 244, no. 1121. Referring to Chauvin, it has been classified as Mot. J1422: *Good bath*. For similar fables featuring other animals, see QḤ 4: *The Lion Greets the Donkey* 1 and AL 27: *The Weasel and the Chicken*.

A Persian version of the fable is contained in Shams al-Din Sajjāsi's (d. 617/1220) mirror for princes, *Farā'ed al-soluk*, 241–242.

94 *The Camel and the Donkey* (SF 94)

The Camel and the Donkey live together on a pasture. One day the donkey feels so good that he starts to sing, although the camel warns him that the people will hear him and apprehend them. The people from a passing caravan hear the donkey's braying and take the animals along. Since the donkey refuses to walk, they have the camel carry him. The camel claims that he enjoyed the donkey's singing so much that now he wants to dance. Although the donkey warns him that he will fall from the camel's back, the camel starts to dance, and the donkey falls down and breaks his neck.

1) al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabā'* 2, 753 = Chauvin, *Bibliographie* 3, 49, no. 50.1 = ʿAbbās, *Malāmiḥ*, 240, no. 28

Comment

The character of the donkey who insists on braying although he is warned that this will lead to trouble already appears in the Indian *Pañcatantra*, book 5, no. 7. In European tradition, the tale is first documented in medieval Latin sources (Adrados, *History* 3, 840, S. 40 = Van Dijk, *Aesopica posteriora* 1, 189–190, no. 122; see also Dicke and Grubmüller, *Fabeln*, 131–132, no. 121), likely adapted from Arabic literature; see also Marzolph, *Arabia ridens* 2, 244, no. 1122. It has been classified as tale type ATU 214A: *Singing Donkey and Dancing Camel*.

The fable was translated by Cherbonneau (see the annotated bibliography) from an unidentified "old" Arabic manuscript.

95 *The Hare and the Dogs* (SF 95)

The hare says that the dogs would never be able to catch him, were it not for the fact that when they chased him, he looked back and had to laugh about their earnestness and simplemindedness.

1) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Bar Hebraeus, *Laughable Stories*, 90, no. 370

Comment

The fable is presently only known from Arabic literature.

96 *The Camel, The Hare, and the Fox* (SF 96)

Finding a piece of cheese, the camel, the hare, and the fox agree that it should go to the eldest of them. The hare claims that he was born before the heavens and the earth were created. The fox confirms this and claims to have been present at the hare's birth. But the camel takes the cheese in his mouth and says, "Whoever sees me knows that I was not born yesterday!"

1) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 145 = Van Gelder, "al-Fiṭahl," 27 = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 371 (wolf, fox, hare) = ʿAbbās, *Malāmiḥ*, 242, no. 33 = Bar Hebraeus, *Laughable Stories*, 91, no. 372

Comment

Tales about animals competing to determine the eldest of them are already known from the ancient Buddhist scriptures. A competition between the elephant, the monkey, and the partridge is told in both the *Avadānas* (see Julien, *Les Avadânas*, vol. 2, 17–20, no. LXXVII) and in the *Cullavagga*-section of the *Vinaya-Piṭaka* that itself forms part of the canonical collection of Buddhist scriptures, the *Tripiṭaka* (see Horner, *The Book of Discipline*, 226). In this tale, however, the aim is to determine the eldest animal so that the others may revere it.

Although the Arabic tale (see Marzolph, *Arabia ridens* 2, 210, no. 933) predates the earliest Persian version as contained in Ẓahiri Samarqandi's twelfth-century *Sendbād-nāme* (see Clouston, *The Book of Sindibād*, 217–220; Chauvin, *Bibliographie* 8, 73, no. 40), Persian literature might have served as an intermediary transmitting the like tales westwards (see also Wesselski, "Alterssinnbilder," 9, n. 5). The tradition of the *Sendbād-nāme*/*Seven Sages*, in which the tale is known as *camelus* (The Camel), also constitutes a possible intermediary to the European literatures, where a version of the tale is attested more or less contemporarily with al-Ābī's text, in Egbert of Liège's (d. 1023) *Fecunda ratis*; see Van Dijk, *Aesopica posteriora* 1, 674, no. 776; Dicke and Grubmüller, *Fabeln*, 697, no. 614. The tale has been classified as tale type ATU 80A*: *Who Gets the Booty?*

97 *The Fox and the Grapes* (SF 97)

The fox characterizes the perfect situation: The grapes are ripe, the gardener is sleeping, the river is quiet, and the moon is shining.

1) al-Ābī (d. 421/1030), *Nathr al-durr* 7, 147 = Ibn al-ʿIbrī, *al-Ḥikāyāt al-muṭriba*, 770, no. 385 = ʿAbbās, *Malāmiḥ*, 243, no. 34 = Bar Hebraeus, *Laughable Stories*, 94, no. 384

Comment

The fox in the garden or vineyard is a standard topic of both ancient Greek (see, e.g., Adrados, *History* 3, 388, not-H. 18 = Van Dijk, *Aesopica posteriora* 2, 844, no. 996) and Arabic tradition; see SF 45: *The Foxes in the Vineyard*, SF 48: The Fox *in the Vineyard*, SF 66: *The Fox and the Sour Grapes*, and SF 108: *The Fox and the Gardener*. Although the present tale does not have any action, the fox's future action can well be imagined.

98 *The Sheep and the Goat* 1 (SF 98)

(When being created,) the sheep and the goat are given a choice. The sheep is asked whether it would prefer privacy (*al-sitāra*; literally: cover) or abundance (*al-ghazāra*). As the sheep prefers privacy over abundance, its private parts are covered, but it gives little milk. As a consequence, the goat gives plenty of milk, but its private parts are clearly visible.

1) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 270 = Van Gelder, "al-Fiṭaḥl," 16

Comment

The etiological fable is presently only known from Arabic literature. It explains the physical features alluded to in SF 121: *The Sheep and the Goat* 2.

The fable has been adapted by the Persian poet ʿAbd al-Raḥmān Jāmi (d. 898/1493) in his *Bahārestān*, 164.

99 *The Hare, the Sheep, and the Goat* (SF 99)

The Hare wonders whether the sheep can stop sneezing and sniffling. The goat remarks (ironically) that this is a clever suggestion (?).

1) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 270

Comment

This is a short fable without any specific action. The tale's citation by al-Marzūqī is obviously inspired by the previously cited tale, SF 49: *The Hares' Prayer*.

100 *Canopus and Venus* (SF 100)

When Canopus (Arabic: Suhayl) and Venus (Arabic: az-Zuhara) meet in the sky above Irak, Venus ridicules Canopus by alluding to his human past as a tax collector (*ʿashshār*). Canopus responds that not everything the people say is true (*laysa kull mā yaqūl al-nās ḥaqq*^{an}). For instance, they also say that Venus was a whore whom God transformed into a bright star. With this remark, he manages to silence Venus.

1) al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*, 507

Comment

Canopus (α Carinae) is the brightest star in the southern constellation of Carina and the second-brightest star in the night sky. Its alleged origin is related in a (weak) *ḥadīth* according to which the Prophet Muḥammad cursed Canopus referring to his previous human existence; see, e.g., al-Ṭabarānī (d. 360/970), *al-Muʿjam al-awsaṭ* 7, 146–147, no. 7116. The alleged origin of the planet Venus is told, e.g., in Ibn al-Jawzī's (d. 597/1202), *al-Mawḍūʿāt* 1, 186–187: God sent two angels (Hārūt and Mārūt) to earth to test them whether they could resist the temptations of humankind, but both of them fell in love with a beautiful woman who was subsequently transformed to Venus.

101 *The Horse, the Stag, and Man* (SF 101)

A stag molests the horse on his pasture, and the horse asks the man (*insān min al-nās*) for help. The man is willing to help but requests that the horse agrees to wear a bridle and saddle. Riding the horse, the man drives the stag away but then does not let the horse go. So now the horse's situation is worse than it was before.

1) Ibn Sīnā (d. 428/1037), *al-Khiṭāba*, 168 = ʿAbbās, *Malāmiḥ*, 70
2) Ibn Rushd (d. 595/1198), *Talkhīṣ al-Khiṭāba*, 452–453

Comment

This is an etiological fable explaining how the horse was domesticated. The fable is first told in Aristotle's *Rhetoric* and was popular in Graeco-Latin tradition until modernity; see Adrados, *History* 3, 299–302, H. 238; 3, 644–645, M. 154 = Van Dijk, *Aesopica posteriora* 2, 946–949, no. 1145; Dicke and Grubmüller, *Fabeln*, 546–549, no. 462. Ibn Sīnā's version of the tale is most probably directly indebted to Aristotle's text.

102 *The Fox and the Flies* (SF 102)

While crossing a river, the fox is attacked by dogs and is forced to take refuge in a ravine. As he is trapped there, the flies attack him. A compassionate hedgehog passing by asks the fox whether he should advise him how to get rid of the flies. But the fox prefers not to take any action, as the currently present flies have already satisfied their hunger with his blood. Were he to chase away the flies, new ones would come and molest him even more.

1) Ibn Sīnā (d. 428/1037), *al-Khiṭāba*, 168–169 = ʿAbbās, *Malāmiḥ*, 70

Comment

In ancient Greek tradition, the fable is attested in Aristotle's *Rhetoric*, where it is presented as narrated by Aesop; see Adrados, *History* 3, 389, not-H. 19. It remained popular in medieval and early modern versions; see Van Dijk, *Aesopica posteriora* 2, 808–809, no. 948; Dicke and Grubmüller, *Fabeln*, 221–222, no. 195. Ibn Sīnā's version of the fable is most probably directly indebted to Aristotle's text. There is also a closely similar tale about a wounded man being annoyed by flies as first told by Flavius Josephus, *Antiquitates Iudaicae*; see Van Dijk, *Aesopica posteriora* 2, 786, no. 914. The fable has been classified as Mot. J215.1: *Don't drive away the flies*; see Uther, "Fliegen sollen nicht vertrieben werden."

103 *The Dog and the Burnt Bread* (SF 103)

The dog chides another dog for eating burnt bread. "Yes," says the dog, "that's correct. But cursed be the one who leaves burnt bread, hoping to find a better one!"

1) al-Thaʿālibī (d. 429/1038), *al-Shakwā wa-'l-ʿitāb*, 206
2) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 3, 449, no. 59
3) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 106
4) al-ʿĀmilī (d. 1031/1622), *al-Kashkūl* 1, 152

Comment

The fable is presently only known from Arabic literature. It is told to demonstrate the anonymous narrator's destitute position. Only al-ʿĀmilī (SF 103.4) introduces the tale as belonging to the tales the (ancient) Arabs attributed to animals (*min amthāl al-ʿArab wa-ḥikāyātihim ʿan alsinat al-ḥayawānāt*).

104 *The Vulture and the Camel* (SF 104)

The vulture reproaches the camel for letting himself be led to be slaughtered. The camel responds that he does this out of his own free will.

1) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*, 368 = ʿAbbās, *Malāmiḥ*, 242, no. 32

Comment

The fable is presently only known from Arabic literature.

105 *The Scorpion* (SF 105)

When the scorpion is asked why he does not warm himself in the winter sun together with the people, he responds, "Because I do them so much good in summer?"

1) al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-ʾl-muḥāḍara*, 379 = Sallūm, *Qiṣaṣ*, 53
2) al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*, 138
3) al-Shihāb al-Khafājī (d. 1069/1658), *Rayḥānat al-alibbāʾ*, 416
4) *Nuzhat al-udabāʾ* (early 12th/18th c.), fol. 92[b] (only mss. C and Q)
5) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 301[a] = Rosenthal, "Collection," 243, no. X = ʿAbbās, *Malāmiḥ*, 223, no. 8
6) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 144[a]

Comment

The fable is presently only known from Arabic tradition. Rosenthal, "Collection," 243, comments: "The scorpion's reply seems to be in the form of a question. It may be meant to be ironic. The scorpions are not depicted as conceited and blind to the dislike human beings have for them, but the fable's moral may be a warning against exposing oneself unnecessarily to one's enemies."

106 *The Vulture, the Whale, and Adam* (SF 106)

When Adam is expulsed from paradise and settles on earth, the only living beings on earth are the vulture and the whale who are friends with one another. When the vulture sees Adam, he informs the whale, describing the strange new being's characteristics. The whale immediately understands that there will be no place to escape Adam, whether in the water or on earth.

1) Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ* 4, 278
2) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 1, 334, no. 79 (short)
3) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 7, 443
4) Ibn al-Jawzī (d. 597/1201), *al-Muntaẓam* 1, 201–211
5) Ḍiyāʾ al-Dīn al-Muqaddasī (d. 643/1245), *al-Muntaqā*, 353
6) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān* 1, 259
7) al-Qurṭubī (d. 671/1273), *al-Jāmiʿ li-aḥkām al-Qurʾān* 1, 327
8) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 13, 22 (< Wahb b. Munabbih)
9) Ibn al-Dawādārī (d. 736/1335), *Kanz al-durar* 2, 55–56
10) al-Dhahabī (d. 748/1348), *Siyar aʿlām al-nubalāʾ* 4, 334
11) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 378

12) al-Suyūṭī (d. 911/1505), *al-Durr al-manthūr* 1, 142
13) al-Suyūṭī (d. 911/1505), *al-Muḥāḍarāt*, 180
14) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 12, 88–89
15) al-ʿIṣāmī (d. 1111/1699), *Simṭ al-nujūm al-ʿawālī* 1, 100

Comment

The gist of this religious fable is similar to that of SF 4: *The Lizard as Judge*. Since the version cited by al-Nuwayrī (SF 106.8) is attributed to Wahb b. Munabbih (d. ca. 112/730), the tale was probably transmitted by Jewish tradition. Ḍiyāʾ al-Dīn al-Muqaddasī (SF 106.5) states explicitly that prior to the creation of Adam, the beasts used to speak (*kānat al-bahāʾim takallam*).

107 *The Sparrow in Love* (SF 107)

Courting a female sparrow, the male sparrow promises her all kinds of houses in Damascus to live in.

1) al-Māwardī (d. 450/1058), *Adab al-dunyā wa-ʾl-dīn*, 283
2) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 5, 246, no. 81
3) Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq* 22, 232
4) Ibn Manẓūr (d. 711/1311), *Mukhtaṣar Tārīkh Dimashq* 10, 118
5) Ibn Kathīr (d. 774/1373), *al-Bidāya wa-ʾl-nihāya* 2, 18–19
6) Ibn Kathīr (d. 774/1373), *Qiṣaṣ al-anbiyāʾ* 2, 285
7) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 161
8) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 295
9) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 11, 555–556

Comment

The fable is presently only known from Arabic literature. Its gist is similar to that of SF 72: *The Swallow in Love*. The conversation between the birds is presented as overheard by Solomon. Solomon himself comments that all males in courting are liars. In addition, he details that the houses in Damascus are built of stone and thus not fit for sparrows to live in.

For the tale's Arabic versions, see also Marzolph, *Arabia ridens* 2, 251, no. 1164.

108 *The Fox and the Gardener* (SF 108)

The gardener threatens to kill the fox living in his garden. Listening to the gardener, the fox responds that he had rather die in the garden than return to the barren land outside.

1) al-Bayhaqī (d. 458/1066), *al-Sunan al-kubrā* 19, 31–32
2) al-Dhahabī (d. 748/1348), *al-Muhadhdhab* 7, 752–753

Comment

The fable is presently only known from Arabic literature. It is cited in a conversation between the Persian king and his Arab opponent al-Mughīra b. Shuʿba (d. 50/670). Whereas the Persian king likens himself to the gardener, al-Mughīra b. Shuʿba identifies with the fox.

The fox in the garden or vineyard is a standard topic of both ancient Greek (see, e.g., Adrados, *History* 3, 388, not-H. 18 = Van Dijk, *Aesopica posteriora* 2, 844, no. 996) and Arabic tradition; see SF 45: *The Foxes in the Vineyard*, SF 48: The Fox *in the Vineyard*, SF 66: *The Fox and the Sour Grapes*, and SF 97: *The Fox and the Grapes*.

109 *The Wolf and the Shepherds* (SF 109)

The wolf is asked what he would say about a herd of sheep being guarded by a young boy. He responds, "That is like stinging flies in my armpit: I am afraid to be hit by one of his arrows." When asked what he would say about a herd being guarded by young girls, he responds, "That is an easy prey (literally: a piece of fat in my mouth)!"

1) Ibn Sīdah (d. 458/1066), *al-Muḥkam* 1, 218
2) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 364, no. 1951
3) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 127
4) al-Suhaylī (d. 581/1185), *al-Rawḍ al-unuf* 6, 32
5) Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* 8, 291
6) al-Yūsī (d. 1102/1691), *Zahr al-akam* 3, 218–219
7) al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs* 22, 61

Comment

The fable is presently only known from Arabic literature. Both al-Zamakhsharī and al-Zabīdī classify the tale as (ancient Arabic) fiction (SF 109.3: *min takādhībihim*; SF 109.7: *min mawḍūʿāt al-ʿArab wa-akādhībihim*); al-Yūsī (SF 109.6) cites the tale in his discussion of the word *shaḥma* (a piece of fat) and its diminutive *shuḥayma* as featuring a speaking wolf (*mimmā wuḍiʿa ʿalā lisān al-dhiʾb*).

110 *The Wall and the Peg* (SF 110)

The wall asks the peg, "Why do you tear me apart?" Says the peg, "Don't ask me! Ask the one who beats me!"

1) al-Ghazzālī (d. 505/1111), *Iḥyāʾ ʿulūm al-dīn* 1, 103
2) al-Ghazzālī (d. 505/1111), *Iḥyāʾ ʿulūm al-dīn* 2, 246
3) al-Ghazzālī (d. 505/1111), *Jawāhir al-Qurʾān*, 56
4) al-Zamakhsharī (d. 538/1144), *al-Kashshāf* 4, 189
5) Abū Bakr Ibn al-ʿArabī (d. 543/1148), *Aḥkām al-Qurʾān* 3, 48–49
6) al-Wahrānī (d. 575/1179), *al-Manāmāt*, 70 = ʿAbbās, *Malāmiḥ*, 95
7) Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr* 1, 34
8) Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr* 4, 27
9) Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr* 15, 400
10) Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr* 27, 650
11) al-Sakhāwī (d. 643/1245), *Tafsīr al-Qurʾān al-ʿaẓīm* 2, 270
12) al-Qurṭubī (d. 671/1273), *al-Jāmiʿ li-aḥkām al-Qurʾān* 9, 173
13) Ibn Taymiyya (d. 728/1328), *Kitāb Darʾ taʿāruḍ al-ʿaql wa-ʾl-naql* 10, 201 (short)
14) al-Ṭībī (d. 743/1342), *Futūḥ al-ghayb* 13, 679
15) al-Ṭībī (d. 743/1342), *Sharḥ al-Mishkāh* 2, 628
16) Abū Ḥayyān al-Andalusī (d. 745/1344), *al-Baḥr al-muḥīṭ* 9, 289
17) Ibn Hishām (d. 761/1360), *Takhlīṣ al-shawāhid*, 111
18) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Buḥayrī, 28
19) al-Biqāʿī (d. 885/1480), *Naẓm al-durar* 11, 424
20) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 191
21) al-Khaṭīb al-Shirbīnī (d. 977/1570), *al-Sirāj al-munīr* 3, 607
22) al-Mullā ʿAlī al-Qārī (d. 1014/1606), *Sharḥ al-Shifā* 2, 273
23) al-Maqqarī (d. 1041/1631), *Nafḥ al-ṭīb* 2, 40
24) al-Maqqarī (d. 1041/1631), *Nafḥ al-ṭīb* 5, 295
25) al-Shihāb al-Khafājī (d. 1069/1658), *ʿInāyat al-qāḍī wa-kifāyat al-rāḍī* 7, 263
26) al-Shihāb al-Khafājī (d. 1069/1658), *Sharḥ Durrat al-ghawwāṣ*, 101

Comment

The fable is attested in ancient Greek tradition; see Adrados, *History* 3, 362, H. 296 = Van Dijk, *Aesopica posteriora* 2, 1184, no. 1524. It has been classified as

Mot. J1966: *The wall accuses the crowbar*. A few of the Arabic versions introduce the fable as having been attributed by the ancient Arabs to talking inanimate objects (SF 110.5, SF 10.12, SF 110.23: *jamādāt*; SF 110.26: *ʿalā alsinat al-ḥayawān wa-'l-jamād*). Al-Mullā ʿAlī al-Qārī (SF 110.22) uniquely cites the fable as told by "people of wisdom" (*fī alsinat ahl al-ḥikma*).

111 *The Pumpkin Plant and the Pine Tree* (SF 111)

The pumpkin plant claims to be a tree just like the pine tree. The pine tree responds that the pumpkin plant should wait until the autumn winds blow to find out that it will be uprooted and destroyed.

1) al-Ghazzālī (d. 505/1111), *Iḥyāʾ ʿulūm al-dīn* 4, 8 = transl. Brockelmann, "Fabel," 127–128
2) Ibn al-Jawzī (d. 597/1201), *al-Mudʾhish*, 419
3) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 476 = Chauvin, *Bibliographie* 3, 73, no. 50.43
4) Ibn al-Wazīr (d. 840/1436), *al-ʿAwāṣim wa-'l-qawāṣim* 9, 40

Comment

The fable is presently only known from Arabic tradition. It reads like a counter-argument to the well-known Greek fable of "The Oak and the Reed," in which the small but flexible reed resists the wind while the massive oak is uprooted; see Adrados, *History* 3, 96–97, H. 71 = Van Dijk, *Aesopica posteriora* 2, 1095–1097, no. 1376. That tale has been classified as tale type ATU 298C*: *The Reeds Bend before Wind* (*Flood*). The present fable's gist is similar to that of SF 130: *The Silkworm and the Spider*.

Most of the versions cite the fable without context. Only al-Ghazzālī (SF 111.1) introduces the fable to refute the sinner's (*al-ʿāṣī*) claim that he is a believer (*muʾmin*) just like the obedient and devout person (*al-muṭīʿ*).

112 *The Hyena and the Young Camel* (SF 112)

The Hyena abducts a young camel and nurses it well until it grows up. When the hyena attempts to herd the animal, the camel runs away at high speed. As the hyena chases the animal, she says (proudly), "Now this is a veritable camel (*Innahā 'l-ibl bi-salāmatihā*)!"

1) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 56, no. 250 = Chauvin, *Bibliographie* 3, 64, no. 50.30

Comment

The fable is presently only known from Arabic literature. A carnivorous animal that for some time cares for an animal that would usually constitute his prey is also mentioned in ṢB 4: *The Lion Saves the Donkey* and ṢB 5: *The Wolf and the Gazelle*.

113 *The Donkey and the Unexperienced Lion* (SF 113)

Seeing the donkey for the first time in his life, the lion is duly impressed by the donkey's prominent hooves, his large ears and teeth, and his impressive belly. He thinks it wise to see whether the unknown animal can do him any harm and starts a conversation with the donkey. "What are those impressive hooves good for?"—"For the hills!"—"And the teeth?"—"For eating!"—"And your ears?"—"For driving away the flies!" Realizing that he need not fear the donkey, the lion finally asks, "And your belly?"—"For farting!" At this point, the lion is sure that the donkey is no match for him and devours him.

1) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 1, 420, no. 2213 = Brockelmann, "Fabel," 122–123
2) al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā* 2, 147–148, no. 496
3) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 7, 419, no. 1363
4) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 12, 252–253

Comment

The fable is presently only known from Arabic literature. Brockelmann, 122, attests it a "true Bedouin humor."

114 *The Fox and the Lion* (SF 114)

Seeing a white stone in a narrow crevice, the fox thinks of playing a trick on the lion. The fox makes the lion believe that there is a nice prey hidden in the crevice. Although the lion hardly manages to introduce his head into the crevice, the fox pushes him until the lion is stuck. As the lion cannot move backwards not forward, the fox scratches his buttocks. When asked what he is doing, the fox pretends that he wants to rescue the lion. And when the lion wonders why the fox does not do this at the front side, the fox responds, "I do not want to scratch the master's face!"

1) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 240, no. 3655 = Chauvin, *Bibliographie* 3, 77, no. 50.53 = Brockelmann, "Fabel," 109–110 = Sallūm, *Qiṣaṣ*, 69

Comment

The fable is presently only known from Arabic literature. The tale is said to exemplify the action of somebody who first advises you and then betrays you. Al-Maydānī attributes the telling of the fable to the prominent grammarian and philologist Yūnus b. Ḥabīb from Baṣra (d. 182/798).

115 *The Dog and the Cobbler* (SF 115)

In order to drive the dog away, the cobbler throws a slipper at him with a (wooden) matrix inside. As the dog whines in pain, another dog asks him how a simple slipper can cause that much pain. The dog responds, "Nobody knows what was inside, except for God and the cobbler!"

1) al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl* 2, 248, no. 3703 = Chauvin, *Bibliographie* 3, 59, no. 50.22
2) Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd* 7, 390, no. 10432

Comment

The proverbial phrase in which the tale culminates and ends, *Lā yaʿlamu mā fī 'l-khuff illā 'llāh wa-'l-iskāf*, is already attested more than a century prior to the tale's first documented version, in Abū Bakr al-Khuwārizmī's (d. 383/993), *al-Amthāl al-muwallada*, 165, and similarly in al-Ābī's (d. 421/1030), *Nathr al-durr* 6, 320; al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ* 2, 763, supplies a short versified rendering of the final phrase. Citing essentially the same phrase (now reading … *illā 'l-kalb wa-'l-iskāf*), Muḥammad b. Aydamur (SF 115.2) refers to the proverb as being known in Persian and even renders the Persian equivalent as *Sag dānad va kafshgar ke dar anbān chist* (The dog and the cobbler know what is inside the leather bag). This is, in fact, the final verse of a *robāʿi* by the Persian poet Anvari (d. second half of the sixth/twelfth century). The related Persian tale about a cobbler from whom one of the sultan's dogs used to steal leather is told with some variations in modern collections of Persian proverbs; see, e.g., Enjavi Shirāzi, *Tamṯil va maṯal*, 213–214. Although the difference in wording and action is minor, the Persian tale is not a fable anymore, as the focus of suffering shifts from the dog to the cobbler: the dog is killed without much ado, and the cobbler is summoned to the sultan to justify his action.

116 *The Bird and the Snare* 2 (SF 116 = FKH 9)

A certain prophet warns the bird about the snare. The bird tells the man that he thinks the people who set up the snare for him are really stupid, as he noticed it being set up for him. When the man later returns, he finds the bird trapped in the snare. Asking the bird how that could happen, the bird responds that once something is destined to happen, ears and eyes are of no use.

1) al-Ṭurṭūshī (d. 520/1126), *Sirāj al-mulūk*, 183–184
2) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 491
3) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 91–92; ed. Buḥayrī, 228–230, no. 34 (hoopoe)

Comment

Both al-Ṭurṭūshī (SF 116.1) and, most likely quoting from the *Sirāj al-mulūk* that he mentions soon after, al-Ibshīhī (SF 116.2), cite the tale as originating from the *Isrāʾīliyyāt*, i.e., tales from Jewish tradition. Ibn ʿArabshāh (SF 116.3 = FKH 9) cites the fable with little variation, as also contained in Varāvini's Persian *Marzbān-nāme*, 296–298 (transl. Levy, 106–107; Chauvin, *Bibliographie* 2, 197–198, no. 148.30; 2, 213, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 188–189.

The general belief in the working of fate is also expressed in ALL 17: *The Peacock and the Sparrow*.

117 *The Dove and Her Young Ones* (SF 117)

A man keeps stealing a dove's young ones. Frustrated, the dove complains to Solomon, and Solomon orders two demons to rip the man in two halves should he attempt to steal the dove's young ones again. Just as the man is about to steal the young birds again, a beggar asks him for alms, and the man gives the beggar some bread. Following this, he steals the young birds without suffering any harm. When Solomon scolds the demons for not having interfered, they explain to him that the man had been protected by two angels.

1) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 2, 287, no. 242
2) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 2, 270
3) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 15–16

Comment

The fable is presently only known from Arabic literature. Featuring a bird speaking and acting, it is a religious fable whose focus is on the thief being

protected by the angels because of the good deed he performed just before committing his offence. The "moral" that a good deed, however small it might be, saves you from misfortune is also the gist of SF 74: *The Ungrateful Snake*.

Solomon in interaction with birds is also mentioned in SF 72: *The Swallow in Love*, SF 107: *The Sparrow in Love*, and SF 124: *The Hoopoe's Invitation*.

118 *The House Mouse and the Desert Mouse* (SF 118)

The house mouse invites the desert mouse into the house where he lives, praising the abundance of all kinds of food. Meanwhile, the master of the house has prepared a trap for the mouse, a brick with a piece of fat underneath. Not realizing the trap, the desert mouse goes for the fat and is badly hurt by the falling brick. He returns to the desert, exclaiming, "There is great benefit but also serious harm! I rather prefer safety and poverty!"

1) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 3, 164, no. 33
2) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 283 = Sallūm, *Qiṣaṣ*, 62–63
3) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 144[a]

Comment

First documented by Horace (65–8 BCE), the tale of the two mice is richly attested in Graeco-Latin tradition; see Adrados, *History* 3, 509–510, not-H. 210; 3, 724, M. 311 = Van Dijk, *Aesopica posteriora* 2, 759–762, no. 876; Dicke and Grubmüller, *Fabeln*, 617–622, no. 541. It has been classified as tale type ATU 112: *Country Mouse Visits Town Mouse*. For the tale's history and dissemination, see Kühn, "Feldmaus und Stadtmaus."

The gist of the present fable (see also Marzolph, *Arabia ridens* 2, 248, no. 1144) is similar to that of SF 92: *The Dog and the Baker*.

119 *The Foal and the Pig* (SF 119)

The foal of the she-ass envies the pig for its good fodder, although the mother warns him about the "great calamity" (*al-ṭāmma al-kubrā*) to follow, eventually. When the pig is slaughtered, the foal asks his mother to check his teeth to see whether any of the fodder is still stuck there.

1) al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* 3, 164–165, no. 34
2) Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira* 3, 141, no. 416
3) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 283 = Chauvin, *Bibliographie* 3, 51, no. 50.7 = Sallūm, *Qiṣaṣ*, 63

4) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 112^{b}–113^{a}
5) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 302$^{a–b}$ = Rosenthal, "Collection," 248, no. XV = ʿAbbās, *Malāmiḥ*, 223, no. 10
6) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 144^{a}

Comment

Postdating the fable's earliest attestation in Arabic literature (see also Marzolph, *Arabia ridens* 2, 248, no. 1145), in Graeco-Latin tradition, the fable is first attested in the work of Odo of Cheriton (d. 1246/47); see Adrados, *History* 3, 600, M. 55 = Van Dijk, *Aesopica posteriora* 1, 188, no. 119; 1, 236–237, no. 178; Dicke and Grubmüller, *Fabeln*, 133–134, no. 123. The medieval European fable is probably related to an earlier text by Phaedrus in which the ass refuses to eat the barley left over after the pig has been slaughtered; see Adrados, *History* 3, 409, not-H. 51= Van Dijk, *Aesopica posteriora* 1, 222–223, no. 162. The fable has been classified as Mot. J12: *Young ass avoids food eaten by animals before being slaughtered*.

Only Ibn Ḥamdūn (SF 119.2) classifies the tale as featuring speaking animals (*ʿalā lisān al-ḥayawān*).

120 *The Nightingale and the Sparrow* (SF 120)

The nightingale in his cage admonishes the sparrow to thank God for his imperfection that saved the sparrow from being caught and caged like the nightingale. The sparrow reminds the nightingale that, had he been caught, he would soon have ended up in the frying pan.

1) *Al-Asad wa-'l-ghawwāṣ* (first half 6th/12th c.), 105 = *Löwe und Schakal*, 100

Comment

The fable is presently only known from Arabic literature. It is told by a resolute man who is finally taken captive by robbers. The fable's gist is similar to that of SF 24: *The Rooster and the Falcon*.

121 *The Sheep and the Goat* 2 (SF 121)

When the sheep faces the river to drink, her private parts show. Immediately, the goat shouts, "I can see your private parts!"

1) al-Samʿānī (d. 562/1167), *al-Ansāb* 7, 357

Comment

The fable is presently only known from Arabic literature. It is told by the *ḥadīth* transmitter al-Faḍl b. Mūsā al-Sīnānī (d. 192/807) in response to a certain Yazīd b. Saʿd who had nothing better to do than immediately point out a mistake the narrator made when passing judgment one day. The critic is himself criticized for continuously making mistakes, like the goat whose private parts show all the time; in contrast, the criticized person rarely makes a mistake, like the sheep whose private parts rarely show, and only when she bows down to drink. The tale is known from modern Arabic and Jewish-Oriental folklore; see Schwarzbaum, *Fox Fables*, 370 and 371, n. 12. A similar tale with human characters is contained in *Kalīla wa-Dimna*; see ibid., 370; Chauvin, *Bibliographie* 2, 93, no. 113.40.

The etiological fable SF 98: *The Sheep and the Goat* 1 explains the origins of the physical features alluded to here.

122 *The Camel and His Neck* (SF 122)

The camel is asked why his neck is crooked. He responds, "And what is so special about straightness that my neck should be straight?"

1) al-Wahrānī (d. 575/1179), *al-Manāmāt*, 171–172 = ʿAbbās, *Malāmiḥ*, 95

Comment

The fable is presently only known from Arabic literature. The matter-of-fact manner in which the camel responds is similar to SF 79: *The Camel*.

123 *The Mouse Ransoms Her Partner* (SF 123)

When a man captures one of two mice (weasels) in his room with a cup, the other mouse goes away and returns with a gold dinar. Since the man does not release the captured animal, the mouse fetches several dinars one after the other. In the end, the mouse brings an empty purse. Now the man knows that the animal's treasures are exhausted and sets the captured mouse free.

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 235 (Ibn al-Dalw)
2) al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī* 2, 216 (al-Ḍarrāb)
3) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 5, 357 (Ibn al-Khāḍiba)
4) al-Qazwīnī (d. 682/1283), *ʿAjāʾib al-makhlūqāt*, 483 = transl. Weisweiler, *Märchen* 2, 226, no. 88 (anonymous)
5) al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*, 70 (anonymous: weasel)

6) al-Nuwayrī (d. 733/1333), *Nihāyat al-arab* 19, 162 (anonymous: weasel)
7) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 233 (anonymous: weasel)
8) al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*, 308 (< al-Sharīshī, *Sharḥ Maqāmāt al-Ḥarīrī*)
9) Ibn ʿĀṣim (d. 829/1426), *Ḥadāʾiq al-azāhir*, 94 (al-Ḍarrāb)
10) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 367 (anonymous: weasel)
11) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 139 (anonymous: weasel)
12) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fols. 147b–148a (< al-Sharīshī, *Sharḥ Maqāmāt al-Ḥarīrī*)
13) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 6 = transl. Basset, *Contes* 2, 222, no. 10 (Ibn al-Khāḍiba)

Comment

The tale is essentially attested in two versions, with either mice or weasels as trapped animals; see Marzolph, *Arabia ridens* 2, 258, no. 1199. The three oldest texts, all of them mentioning mice, date from around 1200. In these texts, the events are attributed to well-known scholars: Ibn al-Jawzī (SF 123.1) attributes them to Abū Ṭālib ʿUmar b. Muḥammad, known as Ibn al-Dalw (d. 446/1055); al-Sharīshī (SF 123.2) mentions Abū Muḥammad al-Ḥasan b. Ismāʿīl al-Ḍarrāb (d. 392/1001); and Yāqūt al-Ḥamawī (SF 123.3) refers to Abū Bakr Muḥammad b. Aḥmad Ibn al-Khāḍiba (d. 489/1095). Al-Qazwīnī (SF 123.4) is apparently the first to cite an anonymous version (with mice), and shortly after, al-Waṭwāṭ (SF 123.5) cites the anonymous version with weasels. Except for more or less direct quotations, mainly from al-Sharīshī, the version given by al-Waṭwāṭ became dominant in subsequent tradition.

For mice or rats hoarding gold, see also SF 29: *The Rat Hoarding Gold*, KD 27: *The Lucky Rat*, FKH 19: *The Mouse and the Trap*, and ALL 13: *The Flea and the Mouse*.

124 *The Hoopoe's Invitation* (SF 124)

The hoopoe invites Solomon and his army to a meal on an island. When all have arrived, the hoopoe kills a grasshopper and throws it into the sea, saying, "Although there is little meat, there is plenty of soup!"

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 236–237
2) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Ẓirāf*, 47, no. 23 (< *Isrāʾīliyyāt*)
3) al-Qazwīnī (d. 682/1201), *ʿAjāʾib al-makhlūqāt*, 646
4) Ibn Abī Ḥajala (d. 776/1375), *Dīwān al-Ṣabāba*, 72 (< Ibn al-Jawzī, *Akhbār al-Adhkiyāʾ*)

5) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 2, 516 (< al-Qazwīnī)
6) al-Suyūṭī (d. 911/1505), *Muʿtarak al-aqrān* 3, 338–339 (< al-Qazwīnī)
7) al-Suyūṭī (d. 911/1505), *Tuḥfat al-majālis*, 346–347 (< al-Qazwīnī)
8) Dāwūd al-Anṭākī (d. 1008/1600), *Tazyīn al-aswāq*, 172
9) al-Mullā ʿAlī al-Qārī (d. 1014/1606), *Mirqāt al-mafātīḥ* 7, 2683 (< al-Qazwīnī)
10) al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh* 12, 233 (< al-Qazwīnī)
11) al-Yūsī (d. 1102/1691), *al-Muḥāḍarāt*, 125
12) al-Saffārīnī (d. 1188/1774), *Ghidhāʾ al-albāb* 2, 67 (< al-Damīrī, *Ḥayāt al-ḥayawān*)
13) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fols. 130^{b}–131^{a} (< al-Damīrī)
14) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 29

Comment

The tale is a variation of the international tale type ATU 1260A: *Hare Soup* that is mainly attested in fairly recent versions; see Lüdicke, "Mahl der Einfältigen." The Arabic texts (see also Marzolph, *Arabia ridens* 2, 258, no. 1200) contribute the oldest documented occurrence of the tale type, whose main motif Ranke, *Der Schwank*, discussed as a prototypical case for a "generatio aequivoca," i.e., the independent genesis of tales in geographically distant areas. Presented in the form of a religious legend taking place at the time of Solomon, the tale may probably be read as social critique concerning the nourishment of soldiers.

Solomon in interaction with birds is also mentioned in SF 72: *The Swallow in Love*, SF 107: *The Sparrow in Love*, and SF 117: *The Dove and Her Young Ones*.

125 *The Kite and the Fish* (SF 125 = FKH 12)

Having caught a fish, the kite wants to eat it, but the fish implores the kite that he is too small to satisfy the kite's hunger. Instead, if released, the fish promises to bring the kite a fish every day. When the kite opens his mouth to ask the fish swear an oath, the fish escapes and refuses to return.

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 243 = Brockelmann, "Fabel," 117 = Sallūm, *Qiṣaṣ*, 60
2) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 118–119; ed. Buḥayrī, 287–289 = Chauvin 2, 200, no. 148.39

Comment

The fable is a variation of the ancient motif of a small animal asking to be released in return for the hope (or promise) of eventually catching a larger one.

The fable has been classified as ATU 227*: *The Crow and the Crayfish*; see Steinbauer, "Überreden zum Sprechen, Singen etc." The sparrow caught by the falcon in SF 32: *The Falcon and the Sparrow* uses the same initial argument but does not promise anything; as does the bird caught by the man in SF 38: *The Bird's Advice* who promises to give the man three pieces of advice.

126 *The Man, the Lion, and the Bear in the Well* (SF 126)

Fleeing from a lion in the desert, the man falls into a well, as does the lion after him. Down in the well there is a bear who has already been there for a few days. Although the bear is hungry, he rejects the lion's idea to devour the man to satisfy their hunger. Instead, they promise the man safety, trusting that the man is more resourceful than they and will find a way out. The man happens to see a ray of light and digging a hole he manages to rescue both himself and the animals.

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 243–244 = Brockelmann, "Fabel," 114–115 = Sallūm, *Qiṣaṣ*, 59–60
2) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 455 (< Ibn al-Jawzī, *Akhbār al-Adhkiyā'*) = Chauvin, *Bibliographie* 3, 64, no. 50.29
3) al-Qalyūbī (d. 1069/1658), *al-Nawādir*, 66, no. 96

Comment

The fable is first attested in Arabic literature; see Marzolph, *Arabia ridens* 2, 258, no. 1201; ʿAbbās, *Malāmiḥ*, 238, no. 23. Referring to Chauvin, the fable has been classified as Mot. J685.1: *Man, lion, and bear in pit*. Brockelmann, "Fabel," 115, is inclined to think that the prominent role of the bear betrays the fable's ultimate origin in northern Europe. Shortly after Ibn al-Jawzī (SF 126.1), the fable is also told in Persian author Moḥammad b. Ghāzi's *Rowżat al-ʿoqul* (compiled in 598/1202), 92.

127 *The Goat and the Waterskin* (SF 127)

Seeing a waterskin/wineskin made from a goat skin, the goat runs away. The waterskin comments, "I was once what you are, and you will sometime be what I am now!"

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 245 = Brockelmann, "Fabel," 126 = Sallūm, *Qiṣaṣ*, 59

Comment

The fable is presently only known from Arabic literature. It can be read as a comment on the futility of trying to escape one's fate. The gist of the fable is similar to QḤ 11: *The Goat*.

128 *The Mouse and the Cat* 2 (SF 128)

The mouse falls from the roof and is caught by the cat. Hearing the cat invoke the name of God (as a blessing), the mouse protests that there is no point in doing that, saying, "(As long as you) take your hand off me, I'll be fine (*Yaduka ʿannī wa-anā fī ʿāfiya*)!"

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 245 = Brockelmann, "Fabel," 124–125 = Sallūm, *Qiṣaṣ*, 59
2) *Fiqar al-ḥukamā'* (7th/13th c.), 277 = Marzolph, "Philosophers," no. 11 (narrated by Thales)

Comment

The fable is presently only known from Arabic literature. It serves to illustrate the origin of the proverbial statement as given in Ibn al-Jawzī's version (SF 128.1). Ibn al-Jawzī tells the fable on the authority of the scholar Abū Sulaymān al-Muʿāfā b. Zakariyyā (d. 338/998). In the fable's second version, whose telling is fancifully attributed to the Greek sage Thales of Miletus (d. ca. 545 BCE), the protest of the mouse is rather lengthy, albeit with the same intention.

129 *The Snake and the Snake Charmer* (SF 129)

When a snake charmer intends to catch a poisonous snake, the snake asks a person passing by to warn the snake charmer lest the snake bites and kills him. When the same person later returns, the snake has been caught. The snake informs the passerby that the snake charmer promised to do him no harm. In the end, the false promise was more poisonous than the snake's poison.

1) Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyā'*, 245
2) *Fiqar al-ḥukamā'* (7th/13th c.), 296 = Marzolph, "Philosophers," no. 13 (narrated by Zīmūs)
3) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 392 (< Ibn al-Jawzī, *Akhbār al-Adhkiyā'*)

Comment

The fable is presently only known from Arabic literature. It is presented as an apocryphal legend about Jesus to whom the snake talks; see Khalidi, *The Muslim Jesus*, 209–210, no. 286.

130 *The Silkworm and the Spider* (SF 130)

The spider claims that her produce is similar to that of the silkworm. The silkworm responds that her own thread is used to produce royal attire, whereas the spider's thread results in a web to catch flies: "You only have to touch it to know the difference!"

1) Ibn al-Jawzī (d. 597/1201), *al-Mud'hish*, 418–419
2) Ibn Qayyim al-Jawziyya (d. 751/1350), *Badā'iʿ al-fawā'id* 1, 1221
3) al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān* 1, 476 = Chauvin, *Bibliographie* 3, 52, no. 50.8

Comment

There is a similar conversation between the silkworm and the spider in one of the oldest medieval Latin collections of fables, the *Speculum sapientiae* by Cyrillus that was compiled in the first half of the fourteenth century; see Adrados, *History* 3, 991, S. 330 = Van Dijk, *Aesopica posteriora* 2, 1171–1172, no. 1504; Dicke and Grubmüller, *Fabeln*, 617, no. 540. The present fable's gist is similar to that of SF 111: *The Pumpkin Plant and the Pine Tree*. The fable has been classified as tale type ATU 283D*: *The Spider Laughs at the Silkworm*.

131 *The Bear and the Man* (SF 131)

The bear brags to the man that he can also walk on two feet. "That's correct," says the man, "but if I beat you, you'll get back to your four feet immediately!"

1) Ibn al-Jawzī (d. 597/1201), *al-Mud'hish*, 419

Comment

The fable is presently only known from Arabic literature.

132 *The Frog and the Nightingale* (SF 132)

The Frog is asked why it does not speak. She says that in comparison to the voice of the nightingale, her voice is ugly.

1) Ibn al-Jawzī (d. 597/1201), *al-Mud'hish*, 450
2) Ibn Qayyim al-Jawziyya (d. 751/1350), *Badā'iʿ al-fawā'id* 3, 218

Comment

The fable is presently only known from Arabic literature. The edition of Ibn Qayyim al-Jawziyya's *Badā'iʿ al-fawā'id* published by al-Kitāb al-ʿarabī 3, 324, reads *al-mizmār* (flute) instead of *al-hazār* (nightingale).

133 *The Resuscitated Lion* (SF 133)

Three men find a pile of bones. The first man knows how to assemble the bones in the correct order, the second one has the power of adding the original flesh to the bones, and the third one has the power to resuscitate the reconstructed being. Having applied their powers, the being they resuscitate proves to be a lion. The lion thinks by himself that if the men had the power to resuscitate him, they would also have the power to kill him again. Consequently, he attacks and devours the three men.

1) Ibn al-Jawzī (d. 597/1201), *al-Muntaẓam* 8, 7
2) Sibṭ Ibn al-Jawzī (d. 654/1256), *Mir'āt al-zamān* 12, 78

Comment

The tale is adapted from the *Pañcatantra*, book 5, no. 3; see Marshak, "The Tiger, Raised from the Dead." A similar tale about a man healing a lion who subsequently devours him is known from the Midrash; see *Leviticus*, transl. Israelstam and Slotki, 282 (*Leviticus Rabbah* XXII: *Achare Moth*, no. 4); and *Der Midrasch Kohelet*, transl. Wünsche, 74 (*Kohelet Rabbah* V, no. 9).

Both Arabic versions attribute the telling of the tale to Abū Muslim (d. 137/755), the prominent leader in the ʿAbbasid cause. When arriving in al-Madā'in, Abū Muslim had fallen out of the caliph's favor but was deceived to believe the opposite. Being welcomed by the city's nobles, in a conversation with his close companion ʿĪsā b. Mūsā, the long-time heir-apparent to the caliphate, Abū Muslim is said to have compared himself together with the said ʿĪsā b. Mūsā and the caliph's uncle, ʿAbdallāh b. ʿAlī, to the three men who resuscitated the lion that devoured them, hereby referring to the Caliph al-Manṣūr (r. 136/754–158/775). All of the three men had leading roles in the ʿAbbāsid revolution, but Abū Muslim was about to be assassinated by the caliph's men, ʿĪsā b. Mūsā never became caliph, and ʿAbdallāh b. ʿAlī was killed by order of the caliph in 147/764.

134 *The Dog Wants to Have His Name Changed* (SF 134)

The dog asks the lion as king of the animals to change his name, since the dog considers his name to be ugly (*qabīḥ*). Although the lion disagrees, he gives the dog a chance to have his name changed. The lion puts a piece of meat in front of the dog and requests him not to touch the meat until the next morning. Should the dog succeed, he will have his name changed. The dog spends the night trying to resist temptation. In the end he says, "So what! My name is beautiful, after all!" and eats the meat.

1) Ibn al-Jawzī (d. 597/1201), *Ṣayd al-khāṭir*, 201, in no. 126
2) al-Ḥanbalī (d. 795/1393), *Sharḥ ḥadīth mathal al-Islām*, 204
3) al-Ḥanbalī (d. 795/1393), *Tafsīr Ibn Rajab* 1, 87–88

Comment

The tale is presently only known from Arabic literature. Etymologically, the word for dog (*kalb*) is linked to both stupidity and greed (*kaliba*: to be stupid; to covet greedily).

135 *The Drunk Mouse and the Cat* (SF 135)

The mouse falls into a barrel of wine. Getting drunk, the mouse brags that he is ready to fight the cats. When a cat appears, the mouse says that he should not accept the words of a drunkard at face value.

1) Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb* 2, 859 = Brockelmann, "Fabel," 125
2) al-Ṣafadī (d. 764/1363), *al-Wāfī bi-'l-wafayāt* 11, 327–328
3) al-Suyūṭī (d. 911/1505), *Bughyat al-wuʿāt* 1, 503
4) al-Dāwūdī (d. 945/1538), *Ṭabaqāt al-mufassirīn* 1, 136
5) al-Tamīmī (d. 1010/1601), *al-Ṭabaqāt al-saniyya* 3, 55

Comment

In European tradition, the fable is first attested in the work of Odo of Cheriton (d. 1246/47); see Adrados, *History* 3, 721–722, M. 307 = Van Dijk, *Aesopica posteriora* 1, 458–459, no. 498; 1, 468, no. 514; 1, 469, no. 515; Dicke and Grubmüller, *Fabeln*, 393–394, no. 341. Another early medieval version is contained in Berechiah ha-Nakdan's *Mishle Shuʿalim*; see Schwarzbaum, *Fox Fables*, 261–264, no. XLVI. The fable probably gave rise to the Chaucerian proverb "Drunk as a Mouse;" see, e.g., Wilson, *The Oxford Dictionary of English Proverbs*, 206. The drunkard's excuse appears similarly in the animal tales classified as tale

types ATU 111A*: *A Drunkard's Promise* (cat and mouse) and ATU 132: *The Goat Admires His Horns in the Water* (goat and wolf).

The fable's Arabic version is embedded in the biography of the linguist and traditionist Ẓahīr al-Dīn al-Ḥasan b. al-Khaṭīr al-Nuʿmānī (d. 598/1201), usually known as al-Ẓahīr. Al-Ẓahīr is said to have enjoyed the favors of Saladin's son al-Malik al-ʿAzīz until the latter shifted his attention to the scholar Shihāb al-Dīn Abū 'l-Fatḥ al-Ṭūsī (d. 595/1201). When all three of them are on an outing one day, al-Ẓahīr flatters the ruler by assuring him that he will surely belong to the people in paradise. Seeing an opportunity to get the better of his opponent, al-Ṭūsī scolds him for saying so, since he cannot possibly be sure about his assertion. In order to ridicule al-Ẓahīr, al-Ṭūsī further compares him to the mouse who fell into the barrel of wine.

136 *The Dog and the Monkey at the Cemetery* (SF 136)

Passing the cemetery of the wild beasts, the monkey claims that they (many of them?) were his slaves. The dog has his doubts and wishes that somebody was there to support the monkey's claim.

1) al-Qifṭī (d. 646/1248), *Ikhbār al-ʿulamāʾ*, 88

Comment

The fable is attested in ancient Greek tradition as occurring between the fox and the monkey; see Adrados, *History* 3, 23, H. 14 = Van Dijk, *Aesopica posteriora* 2, 824–825, no. 967. It has been classified as Mot. J954.2: *Fox claims that certain statues are of his ancestors*.

Al-Qifṭī cites the fable from the epistles of Ibn Buṭlān (d. 458/1066); see ʿAbbās, *Malāmiḥ*, 92–93, no. 15. Ibn Buṭlān presents it as told by the poet Persius (d. 62 CE) when he heard that an enemy of his had been speaking evil about him. Al-Qifṭī renders the name of the narrator as *Thwsyws*.

137 *The Swallow and the Snake* (SF 137)

The swallow has her nest in the courthouse. The snake abducts her young ones but denies having done so. The swallow laments heavily, not so much because her young ones are gone, but rather because of the unjust treatment she receives.

1) al-Qifṭī (d. 646/1248), *Ikhbār al-ʿulamāʾ*, 232–233

Comment

The fable is attested in ancient Greek tradition; see Adrados, *History* 3, 321–322, H. 255 = Van Dijk, *Aesopica posteriora* 1, 486–487, no. 542. It has been classified as Mot. U27: *Swallow killed in court house by snake laments injustice in house of justice*.

Al-Qifṭī apparently cites the fable from the epistles of Ibn Buṭlān (d. 458/1066); see ʿAbbās, *Malāmiḥ*, 93, no. 16. The tale is narrated by an unnamed philosopher after the valuable coat he had left with an official in Athens was stolen.

138 *The Donkey and the Wolf* (SF 138)

When the wolf approaches the grazing donkey, the donkey designs a ruse to escape. Offering himself to the wolf as his natural prey, the donkey begs the wolf to remove a thorn from his hove before devouring him, lest the thorn would later harm the wolf. The wolf accepts, inspects the hoof, and receives a kick in the face that leaves him unconscious. Waking up later, the wolf acknowledges that the treatment served him right, saying, "This is the reward for someone who was a butcher and turned veterinarian!"

1) al-Tīfāshī (d. 651/1253), *Nuzhat al-albāb* = Khawwam, *Les délices des cœurs*, 300
2) *Fiqar al-ḥukamāʾ* (7th/13th c.), 263–266 = Marzolph, "Philosophers," no. 10 (narrated by Homer)
3) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 110$^{a–b}$
4) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 300^{a} = Rosenthal, "Collection," 240, no. V = ʿAbbās, *Malāmiḥ*, 221, no. 5
5) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fols. 144^{b}–145^{a}
6) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fols. 132^{b}–133^{a} (< *Nuzhat al-udabāʾ*)

Comment

The motif of a horse or donkey pretending to have a thorn in his hoof is richly documented in Graeco-Latin tradition; see Adrados, *History* 3, 258–259, H. 198; see also 3, 600–601, M. 56 = Van Dijk, *Aesopica posteriora* 1, 212–213, no. 153; 1, 247–249, no. 196; Dicke and Grubmüller, *Fabeln*, 459–463, no. 393. Corresponding tales have been classified as tale type ATU 47B: *The Horse Kicks the Wolf in the Teeth*; see Maul, "Wolf und Pferd."

A seventeenth-century Arabic collection of fables prepared for teaching Arabic that is currently preserved in Bonn (cf. Chauvin, *Bibliographie* 3, 56,

no. 50.13) relates a similar tale in which the old and feeble lion follows the eagle's advice to pose as a physician.

139 *The Sheep Is Shorn and Slaughtered* (SF 139)

When the sheep is bound, it is nervous because it thinks that it is going to be slaughtered. But it is only brought to be shorn, and when released after the shearing, it is happy. Then, when being bound another time, the sheep imagines that it will be shorn again and stays quiet. But this time it is being slaughtered.

1) Ibn Khallikān (d. 681/1282), *Wafayāt al-aʿyān* 5, 67
2) al-Ṣafadī (d. 764/1363), *al-Wāfī bi-'l-wafayāt* 5, 71
3) al-Yāfiʿī (d. 768/1367), *Mir'āt al-jinān* 3, 59
4) al-Ṭayyib Bāmakhrama (d. 947/1540), *Qilādat al-naḥr* 3, 416

Comment

The fable is presently only known from Arabic literature. It is told by Tughrul-Beg Muḥammad b. Mīkāʾīl b. Saljūq (d. 455/1063), the first sultan of the Seljuq dynasty, on his deathbed.

140 *The Fox and the Gooseberries* (SF 140)

The fox says, "If the gooseberries (*ʿinab al-thaʿlab*) were sweet, the people would not leave it out in the wilderness without a gardener."

1) Ibn al-ʿIbrī (d. 685/1286), *al-Ḥikāyāt al-muṭriba*, 770, no. 384 = ʿAbbās, *Malāmiḥ*, 243, no. 34 = Bar Hebraeus, *Laughable Stories*, 94, no. 385

Comment

The fable is presently only known from Arabic literature. This is a fable *in statu nascendi*. Ibn al-ʿIbrī (= Bar Hebraeus) relies on the earlier version in al-Ābī's (d. 421/1030) *Nathr al-durr* 7, 147, where the text is cited at the very end of the chapter with tales about speaking animals as a statement by an anonymous (and likely human) speaker: "If the gooseberries were sweet, the foxes would not leave it out in the wilderness." Ibn al-ʿIbrī has turned this into an oral statement by the fox himself, and thus into a fable.

141 *The Gazelle, the Wolf, and the Fox* (SF 141)

The gazelle and the fox are friends. The gazelle complains to the fox about the wolf who devoured many members of the gazelle's family and who is the cause of the gazelle being exiled in a foreign region. The fox assures the gazelle of his help. Meanwhile, the fox goes to the wolf, informs him about the gazelle, and is promised both safety and his share of the prey. In the meantime, the gazelle reminds himself of the fact that the fox is not only a carnivore but is also renowned for his slyness and treachery. Consequently, the gazelle leaves and goes somewhere else. When they do not find the gazelle, the wolf thinks he is being cheated and devours the fox instead.

1) *Fiqar al-ḥukamā'* (7th/13th c.), 244–245 = Marzolph, "Philosophers," no. 3 (narrated by Diogenes)

Comment

The fable is presently only known from Arabic literature. In the ancient Greek fable "The Ass, the Fox, and the Lion," the fox is similarly punished as a traitor; see Adrados, *History* 3, 264, H. 203 = Van Dijk, *Aesopica posteriora* 1, 209–210, no. 150; Dicke and Grubmüller, *Fabeln*, 210, no. 180. That fable has been classified as tale type ATU 50B: *The Fox Leads the Donkey to the Lion's Den but Is Himself Eaten*.

142 *The Sandgrouse and the Magpie Quarrel about the Waterplace* (SF 142)

A sandgrouse and a magpie quarrel to whom a puddle belongs. They appeal to the judge of the birds (*qāḍī al-ṭayr*) without presenting any supporting witnesses, and the judge decides in favor of the sandgrouse. The sandgrouse, knowing well that the puddle actually belongs to the magpie, wonders about the judge's rationale and is informed that the judge based his decision on the sandgrouse's reputation of speaking the truth. Hearing this, the sandgrouse admits to its claim being unfounded rather than risk losing its reputation.

1) *Fiqar al-ḥukamā'* (7th/13th c.), 253–254 = Marzolph, "Philosophers," no. 7 (narrated by Democritus)
2) al-Shabrāwī (d. 1171/1758), *'Unwān al-bayān*, 46
3) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 195 = Chauvin, *Bibliographie* 3, 74, no. 50.46 (sandgrouse and raven)

Comment

The fable is presently only known from Arabic literature. The sandgrouse's popular image in Arabic tradition is aptly expressed in the proverb "More truthful than a sandgrouse" (*Aṣdaq min qaṭāh*); see, e.g., al-Maydānī, *Majmaʿ al-amthāl* 1, 412, no. 2173; Van Gelder, "al-Fiṭahl," 19. For general information on the sandgrouse see Dévényi, "Life in the Desert."

143 *The Mosquito and the Flea* (SF 143)

Meeting a flea, the mosquito is amazed how different their access to livelihood is. Although the mosquito regards himself as being more eloquent, better in judgment and busier than the flea, she is hungry all the time and gets no sleep. At the same time, the flea has easy access to food. The flea responds: "Well, you go around people, humming and droning, and buzzing over their heads. I obtain my food by keeping silent." (Adapted from Khalidi, *Anthology*, 32–33, no. 28)

1) al-Waṭwāṭ (d. 718/1318), *Ghurar al-khaṣāʾiṣ*, 234
2) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 56 = Sallūm, *Qiṣaṣ*, 75 (< Cheikho, *Majānī al-adab* 3, 68–69, no. 80)

Comment

The fable is presently only known from Arabic literature. Al-Waṭwāṭ (SF 143.1) cites it as a fictional tale attributed to speaking animals (*min al-khurāfāt al-mawḍūʿa ʿalā alsinat al-ḥayawān*) and further specifies it as relating to the praise of silence and dispraise of speaking (*madḥ al-ṣamt wa-dhamm al-kalām*). Concerning that trope see, e.g., Wasserstein, "A West-East Puzzle."

Khalidi, *Anthology*, 32–33, no. 28, translates the fable from Cheikho, *Majānī al-adab* 3, 68–69, no. 80. As Cheikho does not supply a reference for this particular fable, Khalidi presumes the text to be cited from the work Cheikho references for the previous item in his anthology which is Bahāʾ al-Dīn al-ʿĀmilī's *al-Kashkūl*. That work does not, however, contain the fable. Cheikho apparently cited it from the work he references for the following item, which is al-Shabrāwī's *Bustān al-adhhān* (= *ʿUnwān al-bayān wa-bustān al-adhhān*).

144 *The Elephant* (SF 144)

The elephant is asked to prance. He says that his hands (i.e., his feet) (are too delicate and) will take the roots (?).

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 208, no. 171R

Comment

The fable is presently only known from Arabic literature. No other version of this fable is known.

145 *The Monkey and His Master* (SF 145)

The monkey is suggested to ask (a favor) from his master. He wonders whether the master regards him as so beautiful as to grant his request.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 209, no. 172R

Comment

The fable is presently only known from Arabic literature. No other version of this fable is known. In premodern Arabic tradition, monkeys are stereotypically regarded as the acme of ugliness; see SF 82: *The Dog and the Monkey in the Mosque*.

146 *The Camel Is Asked to Play the Flute* (SF 146)

When the camel is asked the play the flute, he responds by saying that his lips are not tight enough and his hands are not divided enough (i.e., they have no fingers?).

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47

Comment

The fable is presently only known from Arabic literature. No other versions of the fable are known.

147 *The Female Bear* (SF 147)

The female bear is asked to embroider (a piece of cloth). She responds that her hands are not delicate enough for this work.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47

Comment

The fable is presently only known from Arabic literature. No other versions of this fable are known.

148 *The Dogs Are Asked to Plough* (SF 148)

Being asked to plough, the dogs respond that this is not their usual habit.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 209, no. 173R

Comment

The fable is presently only known from Arabic literature. No other versions of this fable are known.

149 *The Raven* (SF 149)

The raven is asked why he steals the soap. He responds by saying that stealing is his habit.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 209, no. 174R

Comment

The fable is presently only known from Arabic literature. In modern international folklore there are numerous tales about the raven/crow stealing soap.

150 *The Cows* (SF 150)

The cows of the Dīwān are told that (once they are slaughtered) they will be coated in silk. They say that they would rather keep their own hide.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 209, no. 175R

Comment

The fable is presently only known from Arabic literature. No other versions of this fable are known.

151 *The Gazelle* (SF 151)

The gazelle is asked to go away. She only moves her tail.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 47 = Paajanen, *Scribal Treatment*, 209, no. 176R

Comment

The fable is presently only known from Arabic literature. No other versions of this fable are known.

152 *The Fox and the Rooster* (SF 152)

The fox happens to pass by a tree in whose branches there is a rooster. Inviting the rooster to perform the prayer together, the rooster suggests to first awaken the prayer leader who sleeps behind the tree. When the fox goes there, he sees the sleeping dog, farts (in fright) and runs away. When the rooster asks what is going to happen to the common prayer, the fox responds that his ritual ablution is not valid anymore; he promises to renew the ablution and return later.

1) al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*, 354 = Brockelmann, "Fabel," 102–103, no. 4 = Stoetzer, "Aesopus en Lokman," 165 = Sallūm, *Qiṣaṣ*, 62
2) *Nuzhat al-udabāʾ* (early 12th/18th c.), fol. 109^{b}
3) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 299$^{a–b}$ = Rosenthal, "Collection," 237–238, no. III = ʿAbbās, *Malāmiḥ*, 220, no. 3
4) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 145^{b}

Comment

This is the adapted version of a fable that is widely attested in Graeco-Latin tradition; see Adrados, *History* 3, 334–335, H. 268 = Van Dijk, *Aesopica posteriora* 1, 500, no. 560; Dicke and Grubmüller, *Fabeln*, 349–350, no. 299. It remained popular as a folktale and has been classified as tale type ATU 62: *Peace among the Animals—the Fox and the Rooster*; see Schwarzbaum, "Friedensfabel." In premodern Arabic literature, farting often indicates fright, such as in SF 84: *The Barking Dog* 1.

The ancient version, in which the fox attempts to fool the rooster by claiming that the sultan had announced peace between all animals, is told in the Arabic adaptation of the Persian *Marzbān-nāme* (Brockelmann, "Fabel," 103–104, no. 4), the *Fākihat al-khulafāʾ* by Ibn ʿArabshāh; see FKH 16: *Peace among the Animals*. Another, fairly recent, Arabic version is contained in the Chavis

manuscript of *The Thousand and One Nights*, see Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 150–151, no. 413.

The fable was translated by Cherbonneau (see the annotated bibliography) from an unidentified "old" Arabic manuscript.

153 *The Frog and the Ant* (SF 153)

In the winter, the frog asks the ant for provisions. The ant wonders why the frog sang all summer, neglecting to collect provisions for the winter.

1) al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*, 146

Comment

This is a version of the famous ancient Greek fable "The Ant and the Cicada;" see Adrados, *History* 3, 146–149, H. 114; 3, 649–650, M. 163 = Van Dijk, *Aesopica posteriora* 1, 155–156, no. 80; 1, 158–161, no. 83; Dicke and Grubmüller, *Fabeln*, 42–47, no. 35. The fable has been classified as tale type ATU 280A: *The Ant and the Cricket*; see Vida, "Grille und Ameise."

There is a short allusion to the fable in al-Tawḥīdī's (d. ca. 400/1010) *al-Imtāʿ wa-'l-muʾānasa*, 187, in which Plato compares the wise man to the ant: the ant collects provision in summer time so as to be prepared for the winter, whereas the wise man collects provisions in this world to be prepared for the hereafter.

154 *The Camel and the Ant* (SF 154)

The camel is amazed about the heavy weight the ant manages to carry despite the ant being so small and the camel being so tall. The ant responds that she carries the weight for herself, whereas the camel carries it for someone else.

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fol. 109[a]
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 299[a] = Rosenthal, "Collection," 235–236, no. I = ʿAbbās, *Malāmiḥ*, 219, no. 1
3) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 143[b]

Comment

The fable is presently only known from Arabic literature. It was translated by Cherbonneau (see the annotated bibliography) from an unidentified "old" Arabic manuscript; see Chauvin, *Bibliographie* 3, 61, no. 50.26. A similar fable is already contained in the *Bahārestān* by the Persian poet ʿAbd al-Raḥmān Jāmi

(d. 898/1493); here, the ant is asked how she manages to carry a grasshopper several times her own weight.

The fable SF 80: *The Dog and the Gazelle* propagates essentially the same understanding, i.e., that an individual effort for one's own profit stimulates one to invest more energy and thus results in a more effective outcome. For a discussion of the texts listed above, see Marzolph, "Fluid Fables."

155 *The Barking Dog* 2 (SF 155)

The dog does not bark at rich people, but only at the poor, because they are after the same things as he is.

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fol. 109[a]
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fol. 299[a] = Rosenthal, "Collection," 236–237, no. II = ʿAbbās, *Malāmiḥ*, 219, no. 2
3) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 143[b]

Comment

The fable is presently only known from Arabic literature. Rosenthal, "Collection," 237, mentions the fact that "the punch line has its close counterpart in Genesis Rabba, ed. J. Theodor and Ch. Albeck, p. 173, ch. 3 (Berlin 1912–1936): 'Every man hates his fellow craftsman.'" Similarly, in a fable contained in the Persian poet ʿAbd al-Raḥmān Jāmi's (d. 898/1493) *Bahārestān*, 161–162, the dog explains why he detests beggars.

156 *The Raven and the Fox* 1 (SF 156)

Seeing that the raven, who is perched upon a wall, has a piece of meat in his beak, the fox flatters him for his beauty and impressive appearance. The only flaw the fox sees is the raven's ugly voice. When the raven croaks aloud, he opens his mouth, and the piece of meat falls down. The raven informs the fox that there would have been no need to apply this ruse, since he would have given the meat away freely. But the fox responds that only a foolish character would beg for something he wants to have.

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 109[b]–110[a]
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 299[b]–300[a] = Rosenthal, "Collection," 238–239, no. IV = ʿAbbās, *Malāmiḥ*, 220, no. 4
3) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 144[a] = Chauvin, *Bibliographie* 3, 76, no. 50.49

Comment

The fable was popular in Graeco-Latin tradition until modernity; see Adrados, *History* 3, 160–165, H. 126; 3, 636–637, M. 138 = Van Dijk, *Aesopica posteriora* 1, 552–556, no. 616; Dicke and Grubmüller, *Fabeln*, 236–243, no. 205. It has been classified as tale type ATU 57: *Raven with Cheese in His Mouth*. For the tale's history and dissemination, see Lieb, "Rabe und Käse."

157 *The Dog in the Well* (SF 157)

Passing by a well, a man notices a dog that has fallen into the well. The man undresses and climbs down into the well to rescue the dog. The dog, however, thinks that the man comes to beat him up, and bites the man. Severely injured, the man climbs out of the well. When he is asked what happened, he says, "This is the reward for the one who treated someone well that does not deserve it (*Hādhā jazāʾ man yafʿalu ʾl-maʿrūf maʿa ghayr ahlihi*)."

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 110^{b}–111^{a}
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 300$^{a–b}$ = Rosenthal, "Collection," 240–241, no. VI = ʿAbbās, *Malāmiḥ*, 221, no. 6

Comment

This is a close rendering of an ancient Greek fable; see Adrados, *History* 3, 157–158, H. 122 = Van Dijk, *Aesopica posteriora* 1, 615–616, no. 703. The fable has been classified as Mot. W154.5: *Dog tries to bite man rescuing him from well.*

The tale's disillusioning "moral" is similarly expressed in SF 31: *The Hyena and the Bedouin*, SF 74: *The Ungrateful Snake*, and ALL 7: *The Ungrateful Serpent*.

158 *The Lion, the Fox, and the Mule* (SF 158)

The mule decides to live under the lion's protection, and the lion accepts. Not having found prey for some days, the lion wonders what to eat. The fox suggests devouring the mule, but the lion rejects the idea as being shameful. The fox suggests a trick by which the lion would be able to devour the mule. Announcing that characters of mixed pedigree ("bastards") are not allowed to live in the lion's vicinity, the lion and the fox claim their pure pedigree. When the mule is asked about his pedigree, he claims that it is written in his hoof. As the lion requests the fox to read what is written in the hoof, the fox realizes that coming close to the hoof would put him in danger and decides to run away, claiming

that the document is written in a script he cannot read. The lion admires the mule's cleverness and keeps him in his service.

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 111[a–b]
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 300[b]–301[a] = Rosenthal, "Collection," 241–242, no. VII = ʿAbbās, *Malāmiḥ*, 222, no. 7
3) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 145[a]
4) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fols. 129[a–b]

Comment

This fable corresponds to tale type AT 47E: *Ass's Charter in His Hoof*, now subsumed into tale type ATU 47B: *The Horse Kicks the Wolf in the Teeth*; see Moser-Rath, "Esels Urkunde."

A domestic pack animal (a donkey, a mule, or a camel) that (initially) lives peacefully together with the lion also features in KD 18: *The Lion and the Camel*, KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*, ṢB 4: *The Lion Saves the Donkey*, and QḤ 18: *The Donkey and the Lion*.

159 *The Fox and the Roasted Camel* (SF 159)

Seeing a roasted camel in a meat roaster's shop, the fox decides that the roast is too good to be had without side dishes. Not being successful in finding the requested side dishes, the fox returns only to find that the roasted camel is not there anymore. He sits down on a bridge lamenting his stupidity for having given up the roast and wishes that someone would give him a heavy beating. No sooner has he said that than a man appears with a stick. Running away, the fox meets another fox who is on his way to the pilgrimage to Mecca. When the pilgrim informs the other fox that in Mecca he intends to address his prayers to God, the fox says that he need not travel that far, since there is a place nearby where wishes are immediately fulfilled: the bridge!

1) *Nuzhat al-udabāʾ* (early 12th/18th c.), fols. 111[b]–112[a]
2) *Majmūʿ* (likely 12th/18th c.), ms. Istanbul Aya Sofya 2938, fols. 301[b]–302[a] = Rosenthal, "Collection," 245, no. XII = ʿAbbās, *Malāmiḥ*, 223, no. 9
3) al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*, fols. 132[a–b] (< *Nuzhat al-udabāʾ*)

Comment

The fable is presently only known from Arabic literature.

160 *The Mouse and the Cat* 3 (SF 160)

The cat owes a debt to the mouse. When the cat has eaten the pet dove of his mistress, he is for some time tied to a stake. This gives the mouse the chance to demand payment of the debt. When the cat is finally free again, he chases the mouse who hides in his hole. As the cat introduces his whiskers into the mouse's hole, the mouse complains that even in his own home he is not left in peace.

1) al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*, fol. 148[a]

Comment

The fable is presently only known from Arabic literature. Told in the Ottoman period, it can be read as a satirical comment on the unwanted intrusion of the state in personal affairs.

II. Fables in Literature

A Ibn al-Muqaffaʿ, *Kalīla wa-Dimna* (KD)

161 *The Lark and the Elephant* (KD 1)

On the way to his watering place, the elephant tramples on the lark's net, destroying her eggs and killing her young ones. When the lark complains to the assembly of birds, she at first receives no help. But then the magpies and crows blind the elephant by picking out his eyes. Following this, the frogs through their croaking lure the elephant to a place where he falls down into a pit. As the elephant is about to die in agony, the lark mocks him by pointing out that, although she is small compared to the elephant, her cleverness succeeded in destroying him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 10–11; ed. Cheikho, 8–9 = transl. Knatchbull, 9–11 (preface by ʿAlī b. Shāh) = Sallūm, *Qiṣaṣ*, 251–252
2) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 165–166
3) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 192–193

Comment

The tale corresponds to the fifteenth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 95–97; 2, 244–246, § 86; Ryder, *Panchatantra*, 153–156. A similar tale is also attested in the Jātakas (Cowell, *The Jātaka* 3, 115–117, no. 357). The tale's Arabic version is told in the preface by ʿAlī b. Shāh (Chauvin, *Bibliographie* 2, 81–82, no. 113.1). The tale's versions by al-Shabrāwī and al-Shirwānī (KD 1.2, KD 1.3) are embedded in another tale from *Kalīla wa-Dimna*, KD 41: *The Lioness Forsakes Eating Meat*, as narrated by the monkey; al-Shirwānī does not refer to *Kalīla wa-Dimna* but to anonymous tradition (*ḥukiya*).

Twentieth-century versions of the tale originating from Middle Asia, South Asia, and South-East Asia have been classified as tale type ATU 248A: *The Lark and the Elephant*.

162 *The Dove and Her Nest* (KD 2)

The dove loses her young ones since she built her nest in an inappropriate place. Nevertheless, she again builds her new nest in the same place, only to lose her brood again.

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1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 52; ed. Cheikho, 49; ed. Fishbein, 32 = transl. Knatchbull, 56; transl. Fishbein and Montgomery, 33, § 2.14 (Arabic preface)

Comment

The few words outlining the tale in the book's exposition by Ibn al-Muqaffaʿ (Chauvin, *Bibliographie* 2, 83, no. 113.6) barely serve as more than a "point of comparison" (Benfey, *Pantschatantra* 1, 71). The tale has been classified as Mot. J16: *Dove disregards experience and loses brood*. The fully fledged fable Benfey refers to in the work of the fifteenth-century humanist author Laurentius Abstemius (see Nevelet, *Mythologia Aesopica*, Frankfurt 1610, no. 6) cannot be verified. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 629, no. 552.

163 *The Dog Loses His Bone to His Own Shadow* (KD 3)

A dog carrying a bone sees his own shadow in the water. Imagining the shadow to be another dog, he jumps into the water. He not only does not gain anything but also loses the bone he had.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 69–70; ed. Cheikho, 38; ed. Fishbein, 50 = transl. Knatchbull, 76; transl. Fishbein and Montgomery, 51, § 3.17 (Life of Burzoy) = Sallūm, *Qiṣaṣ*, 252

Comment

The fable is richly documented in Graeco-Latin tradition; see Adrados, *History* 3, 174–178, H. 136 = Van Dijk, *Aesopica posteriora* 1, 631–634, no. 723; Dicke and Grubmüller, *Fabeln*, 359–367, no. 307. Benfey suggests a chronological priority for the Greek version to which the Indian versions are related by way of oral tradition (*Pantschatantra* 1, 468–469, § 191; see also 1, 79). The Arabic version in the *Amthāl Luqmān*, AL 35: *The Dog and the Kite*, in which the kite carries off the dog's piece of meat is related to the same strand of tradition. The Arabic version in *Kalīla wa-Dimna* is narrated in Burzoy's first-person narrative of his life; see Chauvin, *Bibliographie* 2, 85, no. 113.14. Modern versions of the tale, recorded from European and Asian oral tradition, have been classified as tale type ATU 34A: *The Dog Drops His Meat for the Reflection*. For the tale's larger context, see Gier, "Hund verliert das Fleisch."

Several tales of *Kalīla wa-Dimna* treat the theme of an animal being duped by their own reflection (or shadow) in the water; see KD 4: *The Dog and the*

Bone, KD 12: *The Lion and the Hare*, KD 15: *The Goose and the Reflection of the Star in the Water*, and KD 30: *The Hares and the Elephants*.

164 *The Dog and the Bone* (KD 4)

The dog finds a bone and, smelling the fat, wants to get at it. Breaking the bone, the dog's mouth gets bloody. The more the dog chews on the bone, the more it bleeds.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 70; ed. Cheikho 30; ed. Fishbein, 52 = transl. Knatchbull, 77; transl. Fishbein and Montgomery, 53, § 3.18 (Life of Burzoy)

Comment

The tale, narrated in Burzoy's first-person narrative of his life (Chauvin, *Bibliographie* 2, 85, no. 113.15) apparently has no previous parallel (Benfey, *Pantschatantra* 1, 79). It might be vaguely related to AL 22: *The Cat and the File*.

165 *The Kite and the Meat* (KD 5)

A kite having found a piece of meat is molested by the other birds until he drops the meat.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 70; ed. Cheikho, 39; ed. Fishbein, 52 = transl. Knatchbull, 77; transl. Fishbein and Montgomery, 53, § 3.18 (Life of Burzoy)

Comment

The tale, narrated in Burzoy's first-person narrative of his life (Chauvin, *Bibliographie* 2, 85, no. 113.16), apparently has no parallel (Benfey, *Pantschatantra* 1, 79–80).

166 *The Lion and the Bull* (KD 6)

The lion befriends the bull Shanzaba. The jackal Dimna schemes against the bull so that, eventually, the lion kills him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 78–134; ed. Cheikho, 53–101; ed. Fishbein, 62–144 = transl. Knatchbull, 87–159; transl. Fishbein and Montgomery, 63–145, §§ 4.1–115 (The Lion and the Ox)

Comment

This is the frame tale of *Kalīla wa-Dimna* proper (Chauvin, *Bibliographie* 2, 86, no. 113.18). It corresponds to the first book of the *Pañcatantra* (Benfey, *Pantschatantra* 1, 89–297; Ryder, *Panchatantra*, 22–215). The tale has been classified as tale type ATU 59*: *The Jackal as Trouble Maker*. Contrary to the statement in ATU, this is not an "Aesopic fable," and the reference to Perry, *Babrius and Phaedrus*, 521, no. 488 (Adrados, *History* 3, 405, not-H. 46 = Van Dijk, *Aesopica posteriora* 1, 370–371, no. 379), is misleading, as in that tale a cat sets the eagle and the boar against each other. The fable of the lion sowing discord between the bulls shares some of the characters as well as the general theme; see SF 15 = SM 1: *The Lion and the Three Bulls*; AL 1: *The Lion and the Two Bulls*. Even so, it is not necessarily related; but see Adrados, *History* 3, 493, in not-H. 183.

167 *The Monkey Imitates the Carpenter* (KD 7)

When the monkey imitates the absent carpenter splitting a log of wood, his testicles get caught as he removes the wedge. The returning carpenter gives the monkey a heavy beating.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 82; ed. Cheikho, 55; ed. Fishbein, 66 = transl. Knatchbull, 88; transl. Fishbein and Montgomery, 67, § 4.6 (The Lion and the Ox)

Comment

Corresponding to the first tale in the first book of the *Pañcatantra* (Benfey, *Pantschatantra* 1, 105–106, § 30; 2, 9; Ryder, *Panchatantra*, 25), the tale's Arabic version is embedded in KD 6: *The Lion and the Bull* (Chauvin, *Bibliographie* 2, 86, no. 113.20). The present tale is vaguely related to tale type ATU 38: *Claw in Split Tree*. In that tale, the man traps a carnivorous animal by removing a wedge so that the animal's paw is caught in the piece of wood. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 452, no. 490; Dicke and Grubmüller, *Fabeln*, 37–39, no. 29. For the tale's larger context, see Breitkreuz, "Einklemmen unholder Wesen."

168 *The Fox and the Drum* (KD 8)

The fox is impressed by the sound made by a large drum hanging in a tree and imagines it to be a good meal. Taking the drum down, he discovers that it is hollow inside and useless for him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 90; ed. Cheikho, 62; ed. Fishbein, 76–78 = transl. Knatchbull, 100; transl. Fishbein and Montgomery, 77–79, § 4.23 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 252

Comment

The tale corresponds to the second tale in the first book of the *Pañcatantra*; see Benfey, *Pantschatantra* 1, 132–134, § 41; 2, 21; Ryder, *Panchatantra*, 41–42; Chauvin, *Bibliographie* 2, 86, no. 113.21. It has been classified as Mot. J262.1: *Fox and noisy but empty drum*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 568, no. 635; Dicke and Grubmüller, *Fabeln*, 246, no. 209. The medieval German tale "The Wolf and the Violin" also appears to be inspired by the tale; see Dicke and Grubmüller, *Fabeln*, 700, no. 617.

169 *The Fox and the Goats* (KD 9)

While the fox licks up the blood two goats spill during the fight, the goats attack and kill him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 94; ed. Cheikho, 65; ed. Fishbein, 82 = transl. Knatchbull, 104–105; transl. Fishbein and Montgomery, 83, § 4.30 (The Lion and the Ox)

Comment

The tale corresponds to the first embedded tale in the fourth tale of the *Pañcatantra*'s first book in which a monk's valuables are stolen; see Benfey, *Pantschatantra* 1, 139–140, § 50.2; 2, 37; Ryder, *Panchatantra*, 61; Chauvin, *Bibliographie* 2, 87, no. 113.22B. The tale has been classified as tale type ATU 129: *Two Sheep Kill a Fox*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 843, no. 995; Dicke and Grubmüller, *Fabeln*, 221, no. 194.

170 *The Crow and the Serpent* 1 (KD 10)

The serpent eats the young ones of the crow. The crow intends to take revenge by picking out the serpent's eyes, but first asks the jackal for advice. The jackal warns the crow by telling the tale KD 11: *The Heron and the Crab* and then advises the crow. Following the jackal's advice, the crow steals a woman's necklace and carries it away in full sight so that the people follow her. When the crow drops the necklace where the serpent is, the people find and kill the serpent.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 100–103; ed. Cheikho, 69–72; ed. Fishbein, 90, 94 = transl. Knatchbull, 113–116; transl. Fishbein and Montgomery, 91, 95, §§ 4.39, 4.43–44 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 252–253

Comment

The tale corresponds to the sixth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 167–174, § 58; 2, 57, 61–62; Ryder, *Panchatantra*, 74–76, 80–81; Chauvin, *Bibliographie* 2, 87–88, no. 113.23. It has been classified as Mot. K401.2.2: *Necklace dropped by crow into snake's hole leads men to kill snake which had eaten the crow's fledglings*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1147, no. 1462; Dicke and Grubmüller, *Fabeln*, 564, no. 478.

The crow's stratagem to involve a third party to get rid of the serpent corresponds to that of the mouse in FKH 6: *The Mouse and the Serpent* and that of the crow in ALL 11: *The Crow and the Cat*. It is also applied in KD 22: *The Duck and the Snake*, albeit with an eventually negative outcome for the schemer.

171 *The Heron and the Crab* (KD 11)

An old heron is so weak that he is not able to catch fish anymore. The crab warns the fishes that the fishers are scheming to catch all of them and tells them to ask the heron for advice. The heron suggests transporting the fishes to another pond. The fishes agree, and the heron transports two of them on his back every day. But instead of depositing them in a new pond, the heron eats the fishes. When the crab becomes aware of this, he also asks the heron to be carried on his back and strangles him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 100–102; ed. Cheikho, 69–71; ed. Fishbein, 90–92 = transl. Knatchbull, 113–115; transl. Fishbein and Montgomery, 91–93, §§ 4.40–4.42 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 253–255

Comment

The tale corresponds to the embedded tale in the sixth tale of the *Pañcatantra*'s first book (Benfey, *Pantschatantra* 1, 174–179, § 60; 2, 58–61; Ryder, *Panchatantra*, 76–80; Chauvin, *Bibliographie* 2, 88, no. 113.24), here KD 10: *The Crow and the Serpent* 1. There is a corresponding version in the Jātakas (Cowell, *The Jātaka* 1, 95–98, no. 38). The tale has been classified as tale type ATU 231: *The Heron and the Fish*. For the tale's impact on European tradition, see Van Dijk, *Aesopica pos-*

teriora 1, 329, no. 312; Dicke and Grubmüller, *Fabeln*, 658–659, no. 572. For the tale's larger context, see Steinbauer, "Kranich und Fische."

172 *The Lion and the Hare* (KD 12)

The beasts agree to send a piece of game to the lion every morning in exchange for remaining safe the rest of the day. When one day a certain hare is to be the lion's meal, the hare contrives a ruse. Arriving late at the lion's place, the hare excuses his delay by the fact that another, stronger lion had kept him from arriving on time. Subsequently, the hare leads the lion to a deep well. Seeing his reflection together with the hare in the water, the lion attacks his presumed enemy and drowns.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 103–105; ed. Cheikho, 72–73; ed. Fishbein, 94–96 = transl. Knatchbull, 117–118; transl. Fishbein and Montgomery, 95–97, §§ 4.46–4.49 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 255–256

Comment

The tale corresponds to the eighth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 179–184, § 61; 2, 62–67; Ryder, *Panchatantra*, 81–88; Chauvin, *Bibliographie* 2, 88, no. 113.25. It has been classified as tale type ATU 92: *The Lion Dives for His Own Reflection* and is richly documented from modern (oral) tradition in Europe, Asia, and Africa. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 144–145, no. 63; Dicke and Grubmüller, *Fabeln*, 441–442, no. 385. For the tale's larger context, see Lieb, "Spiegelbild im Wasser."

Several tales of *Kalīla wa-Dimna* treat the theme of an animal being duped by his own reflection (or shadow) in the water; see KD 3: *The Dog Loses His Bone to His Own Shadow*, KD 4: *The Dog and the Bone*, KD 15: *The Goose and the Reflection of the Star in the Water*, and KD 30: *The Hares and the Elephants*.

173 *The Three Fishes* (KD 13)

Three fishes of varying intelligence live together in a pond; one is known for his intelligence, one for his foolishness, and one is of minor cleverness. One day, the fishes overhear a conversation of the fishers who want to catch them. The clever fish flees immediately by way of the stream whose water flows into

the pond. The second fish waits for a while, and when he intends to flee, the way is already blocked. When he is caught, he pretends to be dead, is put on the ground, and jumps from there into the stream. The third fish is caught and killed.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 107–108; ed. Cheikho, 75–76; ed. Fishbein, 100–102 = transl. Knatchbull, 121–122; transl. Fishbein and Montgomery, 101–103, § 4.55 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 256

Comment

The tale corresponds to the fourteenth tale of the *Pañcatantra*'s first book (Benfey, *Pantschatantra* 1, 241–244, § 85; 2, 91–93; Ryder, *Panchatantra*, 149–151; Chauvin, *Bibliographie* 2, 88, no. 113.26) that is originally embedded into the twelfth tale, here KD 19: *The Seafowl and the Water Genius*. The Arabic version presents it as a separate tale as narrated to the lion by Dimna. The tale has been classified as tale type ATU 246: *Two Birds*, together with the tale in which the bird that does not fly away is shot. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1201, no. 1547; Dicke and Grubmüller, *Fabeln*, 148–149, no. 140.

174 *The Louse and the Flea* (KD 14)

The louse invites the flea to share the rich man's bed. But while the man does not notice the louse's bite, the flea's bite hurts. When the servants search the bed, they only find the louse whom they kill.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 110–111; ed. Cheikho, 77–78; ed. Fishbein, 104 = transl. Knatchbull, 126–127; transl. Fishbein and Montgomery, 105, § 4.59 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 257

Comment

The tale corresponds to the ninth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 222–223, § 72; 2, 71–73; Ryder, *Panchatantra*, 119–122; Chauvin, *Bibliographie* 2, 89, no. 113.27; Wagner, "Sprechende Tiere," 949–950. The tale has been classified as tale type ATU 282C*: *The Louse Invites the Flea*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 783, no. 909; Dicke and Grubmüller, *Fabeln*, 428–429, no. 371. For the tale's larger context, see Uther, "Laus und Floh."

175 *The Goose and the Reflection of the Star in the Water* (KD 15)

A goose takes the reflection of a star in the water to be a fish and tries several times to catch it, until she finally discovers the error. When seeing a fish the next day, the goose again takes it to be only a reflection and does not even try to catch it.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 115; ed. Cheikho, 81; ed. Fishbein, 110 = transl. Knatchbull, 133; transl. Fishbein and Montgomery, 111, § 4.67 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 257

Comment

The tale apparently is the narrative elaboration of a short verse that is known from a variety of Indian texts; see Benfey, *Pantschatantra* 1, 227, § 76; 2, 71–73; Chauvin, *Bibliographie* 2, 89, no. 113.28. The tale has been classified as Mot. J1791.8: *Goose dives for star, thinking it a fish*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 781, no. 905; Dicke and Grubmüller, *Fabeln*, 663, no. 580.

Several tales of *Kalīla wa-Dimna* treat the theme of an animal being duped by his own reflection (or shadow) in the water; see KD 3: *The Dog Loses His Bone to His Own Shadow*, KD 4: *The Dog and the Bone*, KD 12: *The Lion and the Hare*, and KD 30: *The Hares and the Elephants*.

176 *The Bee and the Lotus Flower* (KD 16)

Delighted by the scent, the bee on the lotus flower forgets to fly away in time and is caught and killed when the petals close.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 118; ed. Cheikho, 83; ed. Fishbein, 114 = transl. Knatchbull, 137; transl. Fishbein and Montgomery, 115, § 4.74 (The Lion and the Ox)

Comment

There are no known parallel versions for this short tale. It is told in a series of similes by the bull Shanzaba lamenting his fate.

177 *The Fly and the Elephant* (KD 17)

The fly is not content with whatever food there is but wants to taste the water that flows from the elephant's ear. The fly is killed.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 118; ed. Cheikho, 84; ed. Fishbein, 114 = transl. Knatchbull, 137; transl. Fishbein and Montgomery, 115, § 4.74 (The Lion and the Ox)

Comment

There are no known parallel versions for this short tale. It is told in a series of similes by the bull Shanzaba lamenting his fate.

178 *The Lion and the Camel* (KD 18)

The lion promises to protect the stray camel. One day having attacked an elephant, the lion is severely injured and cannot catch prey anymore. As the lion's companions, the wolf, the crow, and the jackal, worry about their own sustenance, the crow suggests that the lion kills the camel, but the lion refuses to break his own promise. Next, the lion's companions devise a scheme. One after the other, they offer themselves as food for the lion, having previously stipulated that when one of the companions would offer himself, the other two would object. Trusting that they would also interfere on his behalf, the camel offers himself as food to the lion. But contrary to his expectations, the companions agree with the camel that he constitutes a good meal for all of them, and the lion kills the camel.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 119–123; ed. Cheikho, 84–87; ed. Fishbein, 116–120 = transl. Knatchbull, 138–144; transl. Fishbein and Montgomery, 117–121, §§ 4.76–83 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 257–260

Comment

The tale corresponds to the eleventh tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 230–231, § 78; 2, 80–85; Ryder, *Panchatantra*, 134–141; Chauvin, *Bibliographie* 2, 89–90, no. 113.29. It has been classified as Mot. K962: *Camel induced to offer himself as sacrifice*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 440, no. 471; Dicke and Grubmüller, *Fabeln*, 449–450, no. 389.

A domestic pack animal (a donkey, a mule, or a camel) that (initially) lives peacefully together with the lion also features in SF 158: *The Lion, the Fox, and*

the Mule, KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*, ṢB 4: *The Lion Saves the Donkey*, and QḤ 18: *The Donkey and the Lion*.

179 *The Seafowl and the Water Genius* (KD 19)

The hen of the seafowl urges her mate to find a secure place to hatch their young ones, lest the water genius might take them away. Warning her mate, she tells the tale KD 20: *The Two Ducks and the Tortoise*. Soon after, the water genius takes their brood. But when the cock threatens to bring the matter before the king of the birds, the water genius returns the young ones.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 124–126; ed. Cheikho, 88–91; ed. Fishbein, 122–126 = transl. Knatchbull, 145–148; transl. Fishbein and Montgomery, 123–127, § 4.86–91 (The Lion and the Ox)

Comment

The tale corresponds to the twelfth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 235–239, § 82; 2, 87–89, 93–95, 98–101; Ryder, *Panchatantra*, 145–147, 149, 151–153, 156–157, 158–159, 160–162; Chauvin, *Bibliographie* 2, 90, no. 113.30. It has been classified as Mot. J1968: *Foolish fight with the sea*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1213, no. 1562; Dicke and Grubmüller, *Fabeln*, 507, no. 428.

180 *The Two Ducks and the Tortoise* (KD 20)

When their pond is about to fall dry, the two ducks want to leave, and the tortoise implores them to be taken along. Taking a stick in their beaks, the ducks ask the tortoise to hold on to the middle of the stick with his mouth and warn him not to utter a word while airborne. When some people on the ground shout in astonishment, the tortoise curses them, opening his mouth. He falls to the ground and is killed.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 125–126; ed. Cheikho, 89; ed. Fishbein, 124 = transl. Knatchbull, 146–147; transl. Fishbein and Montgomery, 125, § 4.87 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 260–261

Comment

As in the *Pañcatantra*, the fable is embedded in the twelfth tale of the *Pañcatantra's* first book; see Benfey, *Pantschatantra* 1, 239–241, § 84; 2, 90–91; Ryder, *Panchatantra*, 147–149; Chauvin, *Bibliographie* 2, 90, no. 113.31. The tale has been classified as tale type ATU 225A: *The Tortoise Lets Itself be Carried by Birds*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1057, no. 1308; Dicke and Grubmüller, *Fabeln*, 648, no. 567. For the tale's larger context, see Kühn, "Fliegen lernen."

181 *The Monkeys and the Glowworm* (KD 21)

In a cold night, the monkeys take a glowworm to be a spark of fire and intend to use it to light a fire to warm themselves. Although warned by a person passing by, the bird tries to convince the monkeys of their error and is killed by them.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 128–129; ed. Cheikho, 94–95; ed. Fishbein, 132–134 = transl. Knatchbull, 150; transl. Fishbein and Montgomery, 133–135, § 4.100 (The Lion and the Ox) = Sallūm, *Qiṣaṣ*, 261–262

Comment

The fable corresponds to the seventeenth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 269–270, § 93; 2, 111–112; Ryder, *Panchatantra*, 183; Chauvin, *Bibliographie* 2, 90, no. 113.32. It has been classified as Mot. J1761.3: *Glowworm thought to be a fire*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 331, no. 316; Dicke and Grubmüller, *Fabeln*, 40–41, no. 32.

182 *The Duck and the Snake* (KD 22)

The duck complains to the crab about the snake that always comes to eat her young ones. The crab advises her to deposit a trail of fishes between the den of a weasel and that of the snake. The weasel follows the trail of fishes and kills the snake. Then it proceeds to kill the duck and its young ones.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Cheikho, 97; ed. Fishbein, 136–138 = transl. Fishbein and Montgomery, 137–139, § 4.106 (The Lion and the Ox)

Comment

The fable corresponds to the twentieth tale of the *Pañcatantra*'s first book; see Benfey, *Pantschatantra* 1, 279–280, § 97; 2, 118–119; Ryder, *Panchatantra*, 188–189. Although the fable is not in Silvestre de Sacy's edition, Benfey (*Pantschatantra* 1, 276) already suggested that it must also have been present in Ibn al-Muqaffaʿ's version, since it is contained in a number of ancient versions of *Kalīla wa-Dimna*, including the old Greek version, the Latin version by John of Capua, and the old Spanish version. Chauvin (*Bibliographie* 2, 91, no. 113.35) summarizes the tale from the Arabic text published in Guidi's *Studii sul testo arabo del libro di Calila e Dimna*, XVIII. The tale has been classified as Mot. K401.1.1: *Trail of stolen goods made to lead to dupe*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 329–330, no. 313; Dicke and Grubmüller, *Fabeln*, 659, no. 573.

The duck's stratagem to involve a third party to get rid of the weasel essentially corresponds to that of the mouse in KD 10: *The Crow and the Serpent* 1 and FKH 6: *The Mouse and the Serpent*, and that of the crow in ALL 11: *The Crow and the Cat*.

183 *The Ring-Dove and the Rat* (KD 23)

The Crow watches a ring-dove and her companions being caught in a fowler's net. Instead of aiming to liberate themselves alone, the birds coordinate their efforts and fly away with the net. They reach the place where a rat who is friends with the ring-dove lives, and the rat gnaws the net apart and liberates them.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 160–163; ed. Cheikho, 125–142; ed. Fishbein, 182–212 = transl. Knatchbull, 192–196; transl. Fishbein and Montgomery, 183–213, §§ 6.1–36 (The Ring-Dove)

Comment

The tale is contained in a variety of ancient Indian works, including the Jātakas, the *Mahābhārata*, and the *Tripiṭaka*; see Arkhipova and Koz'min, "Vögel und Netz." It constitutes the frame tale of the *Pañcatantra*'s second book (Benfey, *Pantschatantra* 1, 305–306, in § 113; Ryder, *Panchatantra*, 213 ff.) that corresponds to the chapter "The Ring-Dove" in Ibn al-Muqaffaʿ's *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 93, no. 113.42A). The tale has been classified as tale type ATU 233B: *The Birds Fly Off with the Net* and serves as introduction for the following KD 24: *The Crow and Her Friends*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 635–636, no. 556.

184 *The Crow and Her Friends* (KD 24)

The crow befriends the rat, and together they come to the crow's old friend, the tortoise. The rat tells the tale of his previous adventures, in which the tale KD 28: *The Wolf and the Rebounding Bow* is embedded. Later, the three animals befriend a gazelle. When the gazelle is caught in the hunter's net, the rat frees her. But the hunter catches the tortoise. Together, the friends free the tortoise.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 163–179; ed. Cheikho, 128–142; ed. Fishbein, 186–212 = transl. Knatchbull, 196; transl. Fishbein and Montgomery, 187–213, §§6.7–36 (The Ring-Dove)

Comment

The tale is the continuation of KD 22: *The Ring-Dove and the Rat*; see Benfey, *Pantschatantra* 1, 316–334; Chauvin, *Bibliographie* 2, 93, no. 113.42B. It has been classified as tale type ATU 239: *The Crow Helps the Deer Escape from the Snare*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 957–958, nos. 1161–1162; Dicke and Grubmüller, *Fabeln*, 504–505, no. 424.

The Serpent Refuses Reconciliation (KD 25 = SF 3)

One day, a serpent whose presence is presumed to be auspicious, poisons the meal. The man wants to kill her. When he later suggests a reconciliation, the serpent refuses, saying that she does not trust him anymore.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Riyadh 2536 (dated 747/1346), fol. 72^{b}; Istanbul, ms. Ayasofya 4095 (dated 1192/1778), fols. 184^{a}–184^{b} (The Ring-Dove)

Comment

According to Benfey (*Pantschatantra* 1, 309–310, 359–365, particularly 362), this tale must have figured in the Arabic text from which John of Capua's *Directorium humanae vitae* derives. Chauvin (*Bibliographie* 2, 94, no. 113.43) refers to the Arabic version in the Munich manuscript presented by Derenbourg. It has now been identified in at least two manuscripts of *Kalīla wa-Dimna*, the oldest of which dates to the fourteenth century. Beatrice Gruendler (personal communication) refers to the fact that "all Arabic versions contain a one-sentence-long version in which the snake is ungrateful and bites the man who warms her up in his sleeve having found her frozen. Poison plays no role. John of Capua here

uniquely expands, or rather replaces the short analogy with the long tale about an ungrateful snake including the element of poison."

The tale has been classified as tale type ATU 285A: *The Man and the Wounded Snake*. The tale's versions in premodern Arabic literature are discussed for SF 3: *The Snake Refuses Reconciliation*. For its impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 489–492, no. 410. For the tale's larger context, see Lindahl, "Feindschaft."

185 *The Raven and the Fox* 2 (KD 26)

Flattering the raven, the fox persuades him to descend from the tree so that he can embrace him. The fox kills the raven.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna* (?) (The Ring-Dove)

Comment

According to Benfey (*Pantschatantra* 1, 310), this tale must have figured in the Arabic text from which John of Capua's *Directorium humanae vitae* derives (Chauvin, *Bibliographie* 2, 94, no. 113.44). So far, the tale has not been documented in an Arabic manuscript of *Kalīla wa-Dimna*. In addition to KD 25, "this is a second case of the Latin elaborating/creating a fable" (Gruendler, personal communication). The fable reads like a truncated version of SF 156: *The Raven and the Fox*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 215–218, no. 187.

186 *The Lucky Rat* (KD 27)

The rat is successful only as long as she has a purse full of gold in her possession.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 167–173; ed. Cheikho, 134–137; ed. Fishbein, 192–202 = transl. Knatchbull, 204–205; transl. Fishbein and Montgomery, 193–203, §§ 6.15–26 (The Ring-Dove)

Comment

The motif of the rat hording riches that are the source of her success is here not developed into a fully-fledged tale (Benfey, *Pantschatantra* 1, 320; 2, 172, 176–180; Chauvin, *Bibliographie* 2, 94, no. 113.45). It is told as part of the rat's narrative about her previous adventures, beginning just before and embedding the tale about the woman who exchanged unpeeled sesame for the peeled one that a

dog has spoiled (Chauvin, *Bibliographie* 2, 95, no. 113.46). The tale has been classified as Mot. N135.2: *Possession of money brings luck*. For mice or rats hoarding treasures, see also SF 29: *The Rat Hoarding Gold*, SF 123: *The Mouse Ransoms Her Partner*, FKH 19: *The Mouse and the Trap*, and ALL 13: *The Flea and the Mouse*. For adaptations of relevant tales from *Kalīla wa-Dimna* in medieval European tradition, see Van Dijk, *Aesopica posteriora* 2, 797, no. 935; 2, 798, no. 937.

187 *The Wolf and the Rebounding Bow* (KD 28)

A wolf finds a hunter who has been killed by a wild boar. Chewing at the string of the hunter's bow, the wolf is struck dead by the rebounding bow.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 168–169; ed. Cheikho, 133; ed. Fishbein, 194–196 = transl. Knatchbull, 203; transl. Fishbein and Montgomery, 195–197, § 6.18 (The Ring-Dove) = Sallūm, *Qiṣaṣ*, 262

Comment

The tale is told by the husband of the woman who will exchange unpeeled sesame for the peeled one that a dog is to spoil (Benfey, *Pantschatantra* 1, 319–320, § 125; 2, 174–175; Ryder, *Panchatantra*, 235–237; Chauvin, *Bibliographie* 2, 95, no. 113.47). It has been classified as tale type ATU 180: *The Rebounding Bow*. A similar tale is told in *Jalīʿād wa-Shimās*, here JSH 4: *The Fox and the Dead Donkey*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 375–376, no. 386; Dicke and Grubmüller, *Fabeln*, 687–688, no. 602.

188 *The Strife between the Crows and the Owls* (KD 29)

When the owls attack the crows, the crows hold council as for what to do. Referring to the origin of the strife between the owls and the crows, one of the king's counselors informs the king how he once witnessed the cranes being about to choose their sovereign. Warning them not to make the treacherous, ugly, and stupid owl their sovereign, the crow told them the tales KD 30: *The Hare and the Elephants*, and KD 31: *The Partridge, the Hare, and the Cat*. Eventually, the cranes were convinced that the owl was not a good choice and desisted from their purpose. An owl who had been listening was enraged by the crow's speech and announced that it would inform their king. This event was the origin of the enmity between the crows and the owls. The king's counselor then advises that the king should pluck all of his feathers and leave him to the mercy of the

owls. When the owls find the destitute crow, they discuss at length what to do with him. During the dispute, one of the owls draws the crow's motivations into doubt, telling the tale KD 32: *The Mouse Who Looked for a Husband*. Eventually, the feathers of the mutilated crow grow again, and he returns to his flock. He informs the king how the crows can destroy the owls by setting fire to the trees they live in, which is subsequently done. When the king asks the crow how he managed to endure the hardships of being the owls' prisoner, the crow tells the tale KD 33: *The Aged Serpent and the King of the Frogs*. The king praises his counselor's wisdom.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 180–208; ed. Cheikho, 143–166; ed. Fishbein, 214–254 = transl. Knatchbull, 216–232; transl. Fishbein and Montgomery, 215–255, § 7.1–53 (The Owls and the Crows)

Comment

The tale is the frame tale of the *Pañcatantra's* third book that corresponds to the chapter "The Owls and the Crows" in Ibn al-Muqaffaʿ's *Kalīla wa-Dimna*; see Benfey, *Pantschatantra* 1, 334–420; 2, 213–284; Ryder, *Panchatantra*, 291ff.; Chauvin, *Bibliographie* 2, 95–96, no. 113.48. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1109, no. 1396; Dicke and Grubmüller, *Fabeln*, 400–402, no. 349.

189 *The Hares and the Elephants* (KD 30)

During a drought, the elephants look for water. Having identified the "fountain of the moon" in the land of the hares, the elephants move there, and many hares are killed under their feet. Eventually, the hares sent an ambassador to the elephants who arrives in a moonlit night. From a hilltop, the hare addresses the elephants, warning them that their action will lead to their own destruction, as the moon is angry at them. To prove his claim, the hare asks the elephant to put his trunk into the water. When the reflection of the moon on the water's surface gets troubled, the elephant believes that the moon is angry and promises not to continue their faulty action.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 185–187; ed. Cheikho, 148–149; ed. Fishbein, 222–224 = transl. Knatchbull, 223–226; transl. Fishbein and Montgomery, 225–227, § 7.12–13 (The Owls and the Crows) = Sallūm, *Qiṣaṣ*, 262–263

Comment

This is the first tale embedded in KD 29: *The Strife Between the Crows and the Owls*; see Benfey, *Pantschatantra* 1, 348–349; 2, 226–231; Ryder, *Panchatantra*, 308–315; Chauvin, *Bibliographie* 2, 96, no. 113.49. It is narrated by the crow. The tale has been classified as tale type AT 92A: *Hare as Ambassador of the Moon* that has now been integrated into tale type ATU 92: *The Lion Dives for His Own Reflection*, without proper distinction. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 91–92, no. 84.

Several tales of *Kalīla wa-Dimna* treat the theme of an animal being duped by his own reflection (or shadow) in the water; see KD 3: *The Dog Loses His Bone to His Own Shadow*, KD 4: *The Dog and the Bone*, KD 12: *The Lion and the Hare*, and KD 15: *The Goose and the Reflection of the Star in the Water*.

190 *The Partridge, the Hare, and the Cat* (KD 31)

The hare occupies the nest of the partridge, and the partridge suggests referring their quarrel to the cat. Pretending to be a just arbiter, the cat disperses the suspicions of the opponents until they come close to her. Then she jumps upon them and kills both of them.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 187–189; ed. Cheikho, 149–151; ed. Fishbein, 224–226 = transl. Knatchbull, 226–229; transl. Fishbein, 225–227, § 7.15–17 (The Owls and the Crows) = Sallūm, *Qiṣaṣ*, 264–265

Comment

This is the first tale embedded in KD 29: *The Strife Between the Crows and the Owls*; see Benfey, *Pantschatantra* 1, 350–354; 2, 231–236; Ryder, *Panchatantra*, 315–321; Chauvin, *Bibliographie* 2, 96, no. 113.50. It is narrated by the crow. The tale has been classified as Mot. K815.7: *Cat acts as judge between sparrow and hare; eats them both*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 335, no. 323; Dicke and Grubmüller, *Fabeln*, 397, no. 344.

191 *The Mouse Who Looked for a Husband* (KD 32)

Having saved a young mouse from a kite, a devout man asks her to be transformed into a girl, and his prayer is accepted. When the girl comes of age, the girl requests the strongest being as her future husband. One after the other, the devout man asks the sun, the cloud, the wind, and the mountain, all of whom

declare that they are not as strong as the next instance they refer to. In the end, the mouse agrees to marry the girl who, following the devout man's prayer, is transformed back into a mouse.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 199–201; ed. Cheikho, 159–160; ed. Fishbein, 242–244 = transl. Knatchbull, 244–246; transl. Fishbein and Montgomery, 243–245, §7.37–40 (The Owls and the Crows) = Sallūm, *Qiṣaṣ*, 265–266

Comment

In the *Pañcatantra*, the tale is variously placed in the third or fourth chapter; see Benfey, *Pantschatantra* 1, 373–378, §158; 1, 464, §189; 2, 262–266; Ryder, *Panchatantra*, 353–357. In *Kalīla wa-Dimna*, it is contained towards the end of the chapter, "The Owls and the Crows;" see Chauvin, *Bibliographie* 2, 97–98, no. 113.55. The tale has been classified as tale type ATU 2031C: *The Mightiest Being as Husband for the Daughter*; see Marzolph, *101 Middle Eastern Tales*, 585–588, no. 100. In European tradition, the tale is first documented in the Middle Ages; see Adrados, *History* 3, 720–721, M. 304, 305 = Van Dijk, *Aesopica posteriora* 1, 453–454, no. 492; 2, 882, no. 1049; Dicke and Grubmüller, *Fabeln*, 388–389, no. 334.

192 *The Aged Serpent and the King of the Frogs* (KD 33)

When the serpent grows old and cannot hunt frogs anymore, she pretends to the king of frogs that her present state results from the curse of a devout man whose son the serpent had killed by accident so that the devout man had cursed her henceforth to be the mount of the king of frogs. When the king of frogs rides the serpent, he is very pleased. In order to continue enjoying the luxury and at the same time supply the serpent's livelihood, he grants the serpent to be given two frogs every day as food.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 203–205; ed. Cheikho, 162–163; ed. Fishbein, 248–250 = transl. Knatchbull, 250–252; transl. Fishbein and Montgomery, 249–251, §7.47–48 (The Owls and the Crows) = Sallūm, *Qiṣaṣ*, 267–268

Comment

The tale corresponds to the fifteenth tale of the *Pañcatantra*'s third book; see Benfey, *Pantschatantra* 1, 384–385, §164; 2, 273–275; Ryder, *Panchatantra*, 368–370, 372; Chauvin, *Bibliographie* 2, 98, no. 113.56. In *Kalīla wa-Dimna*, it is embedded towards the end of KD 29: *The Strife Between the Crows and the Owls*.

The tale has been classified as Mot. J352.2: *Snake is willing to suffer the indignity of serving frog king as mount because frog king gives him frogs to eat*. For the tale's impact on European tradition, see Van Dijk, *Aesopica* posteriora 2, 861, no. 1025; Dicke and Grubmüller, *Fabeln*, 592–593, no. 508.

193 *The Monkey and the Tortoise* (KD 34)

Being jealous of her husband's new friend, the monkey, the tortoise's wife pretends to be so sick that only the heart of a monkey can cure her. Although reluctant, the tortoise is willing to have his friend sacrificed and invites him to his home on an island where he will bring him on his back. On the way, the tortoise is overcome with remorse and informs the monkey about his true intentions. The monkey pretends to be willing to surrender his heart but says that, customarily, he left his heart at home. Now that he knows about his friend's need, he promises to fetch it from the tree. When safely on his tree, however, the monkey tells the tortoise the tale KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*, arguing that he is not going to be as foolish as the donkey.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 209–215; ed. Cheikho, 167–174; ed. Fishbein, 256–274 = transl. Knatchbull, 258–268; transl. Fishbein and Montgomery, 257–275, §§ 8.1–22 (The Ape and the Tortoise) = Sallūm, *Qiṣaṣ*, 268–271

Comment

The tale corresponds to the frame tale of the *Pañcatantra*'s fourth book; see Benfey, *Pantschatantra* 1, 420–473, § 171–197; 2, 285–320; Ryder, *Panchatantra*, 381–423; Chauvin, *Bibliographie* 2, 99, no. 113.57. It has been classified as tale type ATU 91: *Heart of Monkey as Medicine*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1078, no. 1346; Dicke and Grubmüller, *Fabeln*, 30–31, no. 24. For the tale's larger context, see Eberhard, "Affenherz als Heilmittel."

194 *The Lion, the Fox, and the Donkey without Heart and Ears* (KD 35)

When the lion is sick, the fox suggests that they go to a certain lake in the hope of finding someone to cure him. They encounter a donkey who ran away from his cruel master and who now decides to serve the lion. Witnessing the lion's affliction, the donkey cures him with some of his former master's medicine. From now on, the donkey arranges for the lion to have plenty of prey. When the

lion later falls mortally ill, he intends to devour the donkey, but the fox admonishes him for wanting to harm someone who lives under his protection. The lion excuses himself with having no other choice but to eat the donkey's heart and ears so as to be cured, and the fox gives in. When the lion attacks the donkey, he is so feeble that he is unable to kill the donkey, and the donkey runs away. The lion demands the fox to bring the donkey back to him, and the fox convinces the donkey to return. As soon as the donkey returns, the lion accuses him of all kinds of misconduct and kills him. Before devouring the donkey, the lion goes to perform his ablutions. In the meantime, the fox eats the donkey's heart and ears. When the lion returns, he finds the donkey lacking heart and ears. When he asks the fox how that could be, the fox responds that had the donkey originally had a heart and ears, he would certainly not have returned after the first attack.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 213–215; ed. Cheikho, 172–174; ed. Fishbein, 268–272 = transl. Knatchbull, 264–267; transl. Fishbein and Montgomery, 269–273, § 8.14–20 (The Ape and the Tortoise) = Sallūm, *Qiṣaṣ*, 271–272
2) *Fiqar al-ḥukamāʾ* (7th/13th c.), 234–236 = Marzolph, "Philosophers," no. 1 (narrated by Aristotle)

Comment

The fable is attested from both Graeco-Latin and "Oriental" tradition; see Adrados, *History* 3, 438–439, not-H. 95; 3, 674–675, M. 220 = Van Dijk, *Aesopica posteriora* 1, 131–132, no. 51; cf. Adrados, *History* 3, 559, not-H. 289; 3, 783, M. 443; Dicke and Grubmüller, *Fabeln*, 323–327, no. 281. It has been classified as tale type ATU 52: *The Donkey without a Heart*; see Barag, "Eselherzfabel."

Corresponding to the second embedded tale of the *Pañcatantra*'s fourth book (Benfey, *Pantschatantra* 1, 430–433, § 181; 2, 295–299; Ryder, *Panchatantra*, 395–399), the fable is placed in the ninth chapter of *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 99, no. 113.58). This is one of the rare instances for which there is another comparatively early version in premodern Arabic literature outside of *Kalīla wa-Dimna* as included in the fancifully told tales of the anonymous thirteenth-century *Fiqar al-ḥukamāʾ*.

A domestic pack animal (a donkey, a mule, or a camel) that (initially) lives peacefully together with the lion also features in SF 158: *The Lion, the Fox, and the Mule*, KD 18: *The Lion and the Camel*, ṢB 4: *The Lion Saves the Donkey*, and QḤ 18: *The Donkey and the Lion*.

195 *The Rat and the Cat* (KD 36)

The Rat gnaws the net in which the cat has been caught so that the presence of the cat shall protect him against the weasel and the owl who threaten to catch him. Once the cat is released, however, the rat prefers to keep at a safe distance from him.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 220–227; ed. Cheikho, 205–210; ed. Fishbein, 282–292 = transl. Knatchbull, 275–285; transl. Fishbein and Montgomery, 283–293, §§10.3–13 (The Mouse and the Cat)

Comment

The tale, narrated by Baydabā to King Dabshalīm in the chapter "The Mouse and the Cat" of *Kalīla wa-Dimna*, corresponds to a tale in the Indian *Mahābhārata*; see Benfey, *Pantschatantra* 1, 543–560, § 219; Chauvin, *Bibliographie* 2, 101, no. 113.61; Gruendler, "A Rat." The tale has been classified as tale type ATU 75: *The Help of the Weak*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 392–393, no. 340. For the tale's larger context, see Van der Kooi, "Hilfe des Schwachen."

196 *The Bird and the Prince* (KD 37)

A female bird and her young one live together peacefully with the prince. One day, when the mother is gone, the young one dirties the floor, and the prince kills it in rage. When the bird's mother returns, she is so furious about the prince's rash action that she picks out one of his eyes. Although the king promises not to harm the bird, the bird does not return.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 228–235; ed. Cheikho, 211–216; ed. Fishbein, 294–302 = transl. Knatchbull, 286–297; transl. Fishbein and Montgomery, 295–303, § 11.1–12 (The King and the Bird)

Comment

The fable, narrated in the chapter "The King and the Bird" of *Kalīla wa-Dimna*, corresponds to the tale immediately following the previous one, KD 36: *The Rat and the Cat*, in the Indian *Mahābhārata*; there exists also another Sanskrit version; see Benfey, *Pantschatantra* 1, 560–573, § 221; Chauvin, *Bibliographie* 2, 102, no. 113.62. The tale's classification as Mot. J15: *Serpent* (*bird*) *having injured man refuses reconciliation* links it closely to SF 3: *The Serpent Refuses Reconciliation*

in terms of structure. For the tale's impact in European tradition, see Van Dijk, *Aesopica posteriora* 1, 333, no. 320.

A pet bird also features in SM 10: *The King's Daughter and the Little Bird*.

197 *The Lion and the Jackal* (KD 38)

Against his explicit will, the sincere jackal is employed as the lion's principal advisor, hereby arousing the jealousy of the lion's attendants. The jealous attendants secretly hide the lion's favorite meat in the jackal's quarters and pretend that the jackal had put it aside for himself. The lion is so enraged about this apparent breach of faith that he orders the jackal to be killed. The lion's mother, however, convinces the lion of the jackal's innocence, and the jackal is restored to his former position.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 236–246; ed. Cheikho, 217–227; ed. Fishbein, 304–322 = transl. Knatchbull, 299–313; transl. Fishbein and Montgomery, 305–323, §§12.4–24 (The Lion and the Jackal)

Comment

Narrated in the chapter "The Lion and the Jackal" of *Kalīla wa-Dimna*, the tale corresponds to a tale in the Indian *Mahābhārata*; see Benfey, *Pantschatantra* 1, 574–585; §223; Chauvin, *Bibliographie* 2, 102, no. 113.64. The tale has been classified as Mot. K2141: *Jealous courtiers shake king lion's confidence in his councillor, the virtuous jackal, by accusing the jackal of stealing the lion's food*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 245, no. 208.

The anonymous *al-Asad wa-'l-ghawwāṣ* (The Lion and the Diver [Fox]; see Marzolph, "Review;" Wagner, "Die Quellen"), compiled in the first half of the twelfth century, employs this tale as a frame tale.

198 *The Two Doves* (KD 39)

Two doves, a cock and a hen, fill their net with wheat and barley as provisions for the winter. When the corn shrinks in the summer, due to the heat, the cock accuses the hen of having eaten some of the corn. Although she assures him of her innocence, the cock beats the hen to death. When the corn swells again in winter due to the moisture, the cock realizes his unjust accusation, refrains from eating and expires at the side of his dead wife.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 259–260; ed. Cheikho, 188; ed. Fishbein, 342–344 = transl. Knatchbull, 331–332; transl. Fishbein and Montgomery, 343–345, §§13.28–29 (The King and His Dreams) = Sallūm, *Qiṣaṣ*, 273–274

Comment

The tale is embedded into the frame tale of the chapter "The King and His Dreams" of *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 104, no. 113.66) where it is told by Īlādh to the king. It is also encountered in the Oriental branch of the *Sendbād-nāme/The Seven Viziers* (Benfey, *Pantschatantra* 1, 596–597, §227.1; Chauvin, *Bibliographie* 8, 53–54, no. 21) whose Arabic version was integrated into *The Thousand and One Nights* (Marzolph and Van Leeuwen, *The Arabian Nights Encyclopedia* 1, 424, no. 201). Benfey (*Pantschatantra* 1, 597) suggests a chronological priority of the version in *Kalīla wa-Dimna*. The tale has been classified as Mot. N346: *Pigeon hastily kills his mate for stealing wheat*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1199, no. 1545; Dicke and Grubmüller, *Fabeln*, 636, no. 557.

199 *The Monkey and the Lentils* (KD 40)

The monkey steals the man's lentils and climbs up into the tree. As one of the lentils falls down, he lets all the other lentils go to search for that particular one.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 260–261; ed. Cheikho, 188–189; ed. Fishbein, 344 = transl. Knatchbull, 331–333; transl. Fishbein and Montgomery, 345, §13.30 (The King and His Dreams)

Comment

The tale is embedded into the frame tale of the chapter "The King and His Dreams" of *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 104–105, no. 113.67) where it is told by Īlādh to the king. Not mentioned by Benfey (*Pantschatantra* 1, 597, §227.2), there is a version of the tale in the Jātakas (Cowell, *The Jātaka* 2, 51–52, no. 176). The tale has been classified as tale type ATU 34C: *The Monkey with the Lentils*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1078, no. 1345; Dicke and Grubmüller, *Fabeln*, 25–26, no. 20.

200 *The Lioness Forsakes Eating Meat* (KD 41)

The jackal convinces the lioness whose cubs were killed by hunters henceforth to live solely on fruits. When a wood-pigeon reproaches the lioness for eating the sustenance of other animals, she also gives up eating fruits.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 266–269; ed. Cheikho, 239–242; ed. Fishbein, 390–394 = transl. Knatchbull, 340–343; transl. Fishbein and Montgomery, 391–395, §§ 16.1–8 (The Lioness and the Horseman) = Sallūm, *Qiṣaṣ*, 273
2) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 164–167
3) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 191–193 (monkey and lioness)

Comment

The tale is told by the philosopher to King Dabshalīm in the chapter "The Lioness and the Horseman" of *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 105, no. 113.68).

The tale's versions by al-Shabrāwī and al-Shirwānī (KD 41.2, KD 41.3) embed the tale from *Kalīla wa-Dimna*, here KD 1: *The Lark and the Elephant*, as narrated by the monkey who admonishes the lioness. A lion who forsakes eating meat features in KI 3: *The Blind Lion*, and FKH 21: *The Lion, the Camel, and the Bear*.

Considering the tale's particular traits, Benfey (*Pantschatantra* 1, 599–601, § 229) is convinced of the tale's Indian, and more specifically Buddhist, origin. The tale has been classified as Mot. Q535.2: *Penance: lioness foregoes meat*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1010, no. 1234; Dicke and Grubmüller, *Fabeln*, 480, no. 404.

201 *The Crow and the Partridge* (KD 42)

The crow imitates the graceful walk of the partridge. As he does not achieve a satisfactory result, he wants to return to his former way of walking but is now so puzzled that he does not manage.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 271; ed. Cheikho, 243–244; ed. Fishbein, 396–398 = transl. Knatchbull, 345; transl. Fishbein and Montgomery, 397–399, § 17.5 (The Ascetic and His Guest)
2) al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* 4, 418, no. 1170 (crow and sparrow)
3) Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr* 1, 337 (crow and rooster) = Sallūm, *Qiṣaṣ*, 47

Comment

The tale is embedded into the tale of "The Ascetic and His Guest" in *Kalīla wa-Dimna* (Chauvin, *Bibliographie* 2, 106, no. 113.70). Benfey (*Pantschatantra* 1, 601–602, § 230) lists a number of similar tales in Western tradition in which a certain animal tries to make kin with those of another species. The tale has been classified as Mot. J512.6: *Crow tries to imitate partridge's walk*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 676–677, no. 781; 2, 1117, no. 1411; Dicke and Grubmüller, *Fabeln*, 95–96, no. 91.

The tale's short versions by al-Jāḥiẓ (KD 42.2) and Ibn Qutayba (KD 42.3), although mentioning different birds, appear to derive directly from *Kalīla wa-Dimna*.

202 *The Grateful Animals and the Ungrateful Man* (KD 43)

A traveler saves a monkey, a serpent, and a tiger from a pit. Although the animals warn him, he also saves the goldsmith from the pit. Later, the monkey shows his gratitude by bringing the traveler some fruits. The tiger kills the king's daughter and brings him her trinkets. When the man visits the goldsmith and asks him to sell the trinkets, the goldsmith instead informs the king who has the traveler arrested and tortured. When the serpent becomes aware of this, she bites the king's son. The serpent's sister informs the prince that he should request to be cured by the traveler. Then she brings the traveler some leaves with which to cure the prince. When the prince is cured, the traveler tells the king about his adventure, and the deceitful goldsmith is put to death.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy, 272–277; ed. Cheikho, 228–232; ed. Fishbein, 372–378 = transl. Knatchbull, 348–354; transl. Fishbein and Montgomery, 373–379, §§ 14.1–7 (The Traveler and the Goldsmith)

Comment

The tale corresponds to a tale in the first book of the *Pañcatantra*; see Benfey, *Pantschatantra* 1, 191–193, § 69; 2, 128–132; Ryder, *Panchatantra*, 112–117. In the chapter "The Traveler and the Goldsmith" of *Kalīla wa-Dimna*, it is told by Baydabā to King Dabshalīm (Chauvin, *Bibliographie* 2, 106–108, no. 113.71). The tale has been classified as tale type ATU 160: *Grateful Animals, Ungrateful Man*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 934, no. 1123; Dicke and Grubmüller, *Fabeln*, 26–27, no. 21. For the tale's larger context, see Chesnutt, "Dankbare Tiere, undankbarer Mensch."

203 *The King of the Rats* (KD 44)

The king of the rats holds counsel with his ministers as for how to get rid of the cats. The first suggestion to attach a bell around the cat's neck so as to warn the rats whenever the cat approaches is dismissed, as is the second one to leave the city for a year so that the people would abandon keeping cats for good. Eventually, the rats follow the third suggestion to make it appear as if the damage they cause is done by the cats so that the cats are punished.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Istanbul, Ayasofya 4095 (dated 618/1221), fols. 219^{b}–223^{a} (The King of the Mice)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*, as it is contained in an unstable chapter that is only present in some versions. Nöldeke ("Mäusekönig") discusses the tale at length; see Benfey, *Pantschatantra* 1, 605–606, § 234; Chauvin, *Bibliographie* 2, 109–110, no. 113.74 *apud* Nöldeke; see also Derenbourg, *Johannis de Capua: Directorium vitae humanae*, 350–362. The tale's most prominent element of attaching a bell to the cat's neck has been classified as tale type ATU 110: *Belling the Cat*. Outside of the corpus of *Kalīla wa-Dimna*, this tale is documented in Arabic literature since the ninth century; see SF 42: *Belling the Cat*. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1065–1066, no. 1325; Dicke and Grubmüller, *Fabeln*, 567–569, no. 483. For the tale's general history, see Marzolph, "Katze mit der Schelle;" Marzolph, *101 Middle Eastern Tales*, 34–37, no. 2.

The Donkey Wants to Have Horns (KD 45 = SF 16)

The donkey wants to have horns but loses his ears instead.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Istanbul Ayasofya 4095 (dated 618/1221), fols. 220^{b}–221^{b} (The King of the Mice)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*, as it is contained in an unstable chapter that is only present in some versions as embedded into the tale of the third minister that is itself embedded in the tale of "The King of the Rats" (KD 44); see Benfey, *Pantschatantra* 1, 302, § 112.2 referring to the Persian version *Anvār-e Soheyli*; Chauvin, *Bibliographie* 2, 110, no. 113.76 *apud* Nöldeke, "Mäusekönig," 4, 10–11, 28–35. Ultimately deriving from an ancient Mesopotamian (and Greek) tale, the reference to the donkey (or

ostrich) who wanted to have horns features prominently in Arabic literature since the ninth century; for details see the references and historical discussion to SF 16: *The Ostrich* (*Donkey*) *Loses His Ears*.

204 *The Two Cranes and the Wild Duck* (KD 46)

A crane wants to move from the seaside to a certain lake with abundant fish. His wife, who is friends with a duck, wants to inform the duck without her husband knowing and pretends having to fetch a medicine for her young ones from a certain island. Her husband warns her not to listen to each and every advice given by doctors and narrates the tale KD 47: *The Monkey and the Serpent*. As the wife insists on fetching the medicine, her husband warns her not to inform anyone about their plans to change their abode. The wife immediately informs the duck and contrives a plan so that her husband will be happy for the duck to live at the lake together with them. In fact, the crane is pleased about the idea to join forces with the duck and narrates to his wife the tale KD 48: *The Cats and the Wolf*.

When sometimes later, the number of fish in the lake diminishes, the duck schemes to get rid of the two cranes so as to have sufficient food for himself. First, the duck suggests to the female crane to kill her husband and promises to find her a better husband later. Imploring her to follow his advice, he tells her the tale KD 49: *The Weasel and the Mice*. When the female crane has killed her husband in his sleep, the following night the duck kills the female crane and continues to live at the lake all by himself.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Riyadh 2536 (dated 747/1346), fols. 144[a]–154[b]; Derenbourg, *Johannis de Capua*: *Directorium vitae humanae*, 324–345 (The Two Kingfishers and the Whimbrel)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*. Told by the philosopher to King Dabshalīm, it constitutes the main tale of the work's alleged sixteenth chapter as edited and translated by Derenbourg; see Benfey, *Pantschatantra* 1, 606–609, § 235–236; Chauvin, *Bibliographie* 2, 111, no. 113.77. Benfey regards the whole chapter as "both badly invented and executed" (*Pantschatantra* 1, 609). According to Beatrice Gruendler (personal communication), the chapters "The Two Kingfishers and the Whimbrel" (and its subtales) and "The Dove, the Fox, and the Heron" "characterize the Iberian continuum, consisting of four Arabic manuscripts, Castilian, Hebrew, Latin,

German etc., i.e., the continuum that is first spread in Europe, also called the 'Iberian recension'". For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 1, 780, no. 902; Dicke and Grubmüller, *Fabeln*, 647, no. 565.

205 *The Monkey and the Serpent* (KD 47)

To a monkey who is seriously ill, another monkey suggests that the brain of a serpent (a black dragon) will cure him. The monkey's friend goes to a place where he believes a serpent to have been recently killed by a hunter. But the serpent is still alive and kills the monkey.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Riyadh 2536 (dated 747/1346), fols. 145^{b}–146^{b}; Derenbourg, *Johannis de Capua*: *Directorium vitae humanae*, 328–330 (The Two Kingfishers and the Whimbrel)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*. It is told by the crane to his wife in the main tale of the work's alleged sixteenth chapter, here KD 46: *The Two Cranes and the Wild Duck*, as edited and translated by Derenbourg; see Benfey, *Pantschatantra* 1, 608; Chauvin, *Bibliographie* 2, 111, no. 113.78. The tale has been classified as Mot. K961.2.1: *Brain of snake said to be only cure for monkey's disease*. For the tale's impact on European tradition, see Van Dijk, *aesopica posteriora* 2, 1052, no. 1301; Dicke and Grubmüller, *Fabeln*, 39, no. 31.

206 *The Cats and the Wolf* (KD 48)

The wolves plan to move to a certain place where there is abundant game. The place, however, is already inhabited by the cats who are not happy about the wolves' plans. The king of the cats asks his ministers for advice. The first minister suggests that they arrange themselves with the new situation, the second advises them to go and live somewhere else, and the third one proposes to attack and kill the first wolf coming there. The plan of the third minister is put to practice.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Riyadh 2536 (dated 747/1346), fols. 148^{a}–150^{a}; Derenbourg, *Johannis de Capua*: *Directorium vitae humanae*, 334–338 (The Two Kingfishers and the Whimbrel)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*. It is told by the crane to his wife in the main tale of the work's alleged sixteenth chapter, here KD 46: *The Two Cranes and the Wild Duck*, as edited and translated by Derenbourg; Benfey, *Pantschatantra* 1, 608; 1, 357–358; Chauvin, *Bibliographie* 2, 111, no. 113.79. The tale has been classified as Mot. J1025.2: *Cats unite in battle against a wolf*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 398, no. 346.

207 *The Weasel and the Mice* (KD 49)

A devout man acquires a weasel to get rid of the mice in his home. The most valiant of the mice approaches the weasel requesting his friendship and protection. The weasel is happy to be friends with the mouse, but only on condition that the mouse leaves his master's home to live somewhere else. To that effect, the weasel grants the mouse three days respite. When, after the three days, the mouse has still not left, the weasel kills the mouse.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*; ms. Riyadh 2536 (dated 747/1346), fols. 152ª–153ª; Derenbourg, *Johannis de Capua: Directorium vitae humanae*, 342–345 (The Two Kingfishers and the Whimbrel)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*. It is told by the duck to the female crane in the main tale of the work's alleged sixteenth chapter, here KD 46: *The Two Cranes and the Wild Duck*, as edited and translated by Derenbourg; see Benfey, *Pantschatantra* 1, 608, in § 236; Chauvin, *Bibliographie* 2, 111–112, no. 113.80. For the tale's impact on European tradition, see Van Dijk, *Aesopica posteriora* 2, 1045, no. 1291; Dicke and Grubmüller, *Fabeln*, 394, no. 342.

208 *The Dove, the Fox, and the Heron* (KD 50)

The fox blackmails the dove who has her nest high up in a palm tree to give him her young ones; if not, he would climb up the tree and kill the dove herself. One day, the heron advises the dove to challenge the fox to actually climb up to her nest where she would kill him. The fox asks the dove who gave her that advice and, being informed, goes to the heron. The fox asks the heron where he would

put his head should the wind blow from all sides, and the heron demonstrates how he would hide his head under his wings. Immediately, the fox jumps on the heron and ridicules him for giving good advice to others while not being able to properly advise himself.

1) Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ms. Paris 3478 (attributed to the eighteenth century), fols. 208^{b}–210^{a}; ms. Mosul 283 (attributed to the nineteenth century), pp. 249–250 = Sallūm, *Qiṣaṣ*, 274–276; Derenbourg, *Johannis de Capua*: *Directorium vitae humanae*, 346–349 (The Dove, the Fox, and the Heron)

Comment

The fable does not belong to the standard repertoire of *Kalīla wa-Dimna*. It is told in the work's alleged seventeenth chapter as edited and translated by Derenbourg (Benfey, *Pantschatantra* 1, 606–607, § 235; 1, 609–610, § 237; Chauvin, *Bibliographie* 2, 112, no. 113.81). The tale has been classified as tale type ATU 56D: *Fox Asks Bird what She Does when Wind Blows*. For the tale's impact on European tradition, see Dicke and Grubmüller, *Fabeln*, 614–615, no. 536.

B *Qiṣṣat Jalīʿād and Shīmās* (JSH)

209 *The Cat Seeks Shelter with the Mouse* (JSH 1)

The cat is so weak and exhausted that he seeks shelter with the mouse. At first, the mouse refuses, since she considers it wrong to trust a natural foe. Eventually, the mouse lets the cat in. Immediately, the cat wants to eat the mouse. At that instant, a hunter passes by with his dogs, and one of the dogs kills the cat.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 462–463, nights 900–901; ed. Calcutta II 4, 368–371, nights 900–901 = transl. Lyons 3, 441–443 = Sallūm, *Qiṣaṣ*, 239–241

Comment

The tale is told by the king's interpreter of dreams to make him understand the fate of his future son whose destiny it is not to be a just ruler like himself; see Chauvin, *Bibliographie* 2, 218, no. 152.2; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 305–306, no. 237. Ghazoul, *Nocturnal Poetics*, 63–65, analyzed the fable as "a special kind of simile" (65) in which the relationship between the cat and the mouse serves as a parallel or analogy to the relationship between the future king and his subjects.

210 *The Fishes and the Crab* (JSH 2)

When the water level falls, the fishes are threatened with certain death. They ask the crab for advice, and the crab counsels them to wait until God brings salvation. Soon a heavy rain starts falling, and the water level rises.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 465–466, night 903; ed. Calcutta II 4, 376–377, night 903 = transl. Lyons 3, 447–448 = Sallūm, *Qiṣaṣ*, 241–242

Comment

The tale is told by Shimās to support his claim that God will answer the prayers directed at Him; see Chauvin, *Bibliographie* 2, 219, no. 152.4; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 185–186, no. 239.

211 *The Crow and the Serpent* 2 (JSH 3)

A crow lives in a tree. One day a serpent crawls up and stays beside the crow's nest. Since the serpent remains in the tree during the summer, the crow is banned from her nest and can only come back in winter. However, the crow maintains her trust in God, and when the next year the serpent crawls into the tree again, a kite catches her. Now the crow can safely lay and hatch her eggs.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 466, night 903; ed. Calcutta II 4, 378–379, night 903 = transl. Lyons 3, 449 = Sallūm, *Qiṣaṣ*, 242–243

Comment

The tale is told by the second vizier to support his claim that God will eventually fulfill the wishes of the devout believers; see Chauvin, *Bibliographie* 2, 219, no. 152.5; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 162, no. 240.

212 *The Fox and the Dead Donkey* (JSH 4)

Searching for food, a fox meets another fox, who tells him that he once found the carcass of a donkey, whose heart provided him with food for three days. The fox now wants to find a dead donkey for himself. By coincidence, some hunters kill a wild donkey near his lair, leaving the forked head of an arrow sticking into the corpse. The fox is eager to devour the carcass, but the arrow gets stuck in his throat. He now repents: had he been satisfied with whatever was foreordained for him, he would not have to die.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 467, night 904; ed. Calcutta II 4, 380–381, night 904 = transl. Lyons 3, 450–451 = Sallūm, *Qiṣaṣ*, 243–244

Comment

The tale is told by the third vizier to illustrate the fact that transgression and greed will eventually be punished; see Chauvin, *Bibliographie* 2, 210, no. 152.6; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 449, no. 241. The tale's action and moral are similar to that of KD 28: *The Wolf and the Rebounding Bow*.

213 *The Crows and the Hawk* (JSH 5)

A flock of crows live happily close to a river in the desert. When their chief dies, they cannot agree on their future leader, and so they decide to grant power to whoever can fly the highest. As they are holding their competition, a hawk passes by. According to their agreement, the hawk is chosen as chief. The hawk secretly kills them one after the other, and when they discover his treachery, the crows disperse.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 469–470, night 906; ed. Calcutta II 4, 385–386, night 906 = transl. Lyons 3, 454–455 = Sallūm, *Qiṣaṣ*, 244–245

Comment

The tale is told by the fifth vizier to illustrate his claim that discord leads to serious trouble; see Chauvin, *Bibliographie* 2, 220, no. 152.8; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 162, no. 243. The tale's action and outcome are similar to tale type ATU 277: *The King of Frogs* that is attested in the corpus of Graeco-Latin fables; see Adrados, *History* 3, 61–63, H. 44 = Van Dijk, *Aesopica posteriora* 2, 717–720, no. 821.

214 *The Spider and the Wind* (JSH 6)

A spider has attached his web to a high gate. God wants to put the spider to the test and lets a strong wind blow that carries the spider's web to the sea. When the spider climbs ashore, he is grateful for his survival but upbraids the wind. The wind, however, says that the world is full of calamities and that God wants His creatures to be patient. Then another wind carries the spider's web back to its former place.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 471, night 908; ed. Calcutta II 4, 390, night 908 = transl. Lyons 3, 458–459 = Sallūm, *Qiṣaṣ*, 245

Comment

The tale is told by the seventh vizier to illustrate his claim that patience will eventually be rewarded; see Chauvin, *Bibliographie* 2, 220, no. 152.10; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 398, no. 245.

In a medieval Latin fable, the spider's net blown away by the wind serves as a simile for vanity: wealth is like the spider's net; see Adrados, *History* 3, 589, M. 34 = Van Dijk, *Aesopica posteriora* 2, 787, no. 916.

215 *The Eagle* (JSH 7)

Much to the hunter's surprise, the eagle goes after the bait of meat and is caught in the hunter's trap.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 475–476, night 911; ed. Calcutta II 4, 399–400, night 911 = transl. Lyons 3, 467

Comment

The tale is told by the prince in response to Shimās's question to which extent desire and lust can influence an intelligent person's action; see Chauvin, *Bibliographie* 2, 222, no. 152.14.

216 *The Foxes and the Wolf* (JSH 8)

Having found a dead camel, the foxes look for someone to supervise the distribution of the portions. The passing wolf fulfills this task to everyone's satisfaction. The following day, however, the wolf refuses to give up any of the food. The lion, whom the foxes ask for help, grabs the wolf and kills him.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 489–490, night 921; ed. Calcutta II 4, 430–432, night 921 = transl. Lyons 3, 493–494 = Sallūm, *Qiṣaṣ*, 246–247

Comment

The tale is told by Shimās to make the king understand that he should reform his ways; see Chauvin, *Bibliographie* 2, 223, no. 152.21; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 235, no. 252.

217 *The Francolin and the Tortoises* (JSH 9)

A francolin befriends the tortoises living on an island with lush vegetation, so that they want him to stay. The francolin agrees but explains that he is a bird and must inevitably fly. Following the advice of the tortoises, the francolin plucks out his wing feathers and stays with them. When a weasel appears, the francolin is unable to flee, and the tortoises cannot rescue him.

1) *Qiṣṣat Jalīʿād wa-Shimās* in *Alf layla wa-layla*, ed. Būlāq 2, 493–494, night 924; ed. Calcutta II 4, 440–443, night 924 = transl. Lyons 3, 500–502 = Sallūm, *Qiṣaṣ*, 248–250

Comment

The tale is told by the king who regrets his previous rash action; see Chauvin, *Bibliographie* 2, 224, no. 152.23; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 188–189, no. 254. In terms of classification see Mot. J689: *Forethought in alliances—miscellaneous.*

C *Qiṣṣat Malik Balāsh* (MB)

218 *The Lion and the Hyena* (MB 1)

A ferocious lion befriends a female hyena and accepts her as his companion. When a young lioness meets the hyena, she wonders about the strange and unfitting company for the lion. As soon as the lioness approaches the lion, he abandons the hyena and accepts the lioness as his new companion.

1) *Nihāyat al-arab*, 287–288

Comment

The tale is told to Balāsh by the Indian princess, making him understand that the daughter of the groom is an unfitting companion for him. Hämeen-Anttila, "When Scheherazade Fails," 309, reads the tale as "a vicious attack on the sympathetic and innocent Daughter, who had just given [the princess] the keys to success, and draws attention to an unsurmountable class distinction between her and the two who have royal blood in their veins. There are no redeeming features in the Daughter, depicted as an ugly Hyena in this story."

219 *The Fox and the Bird* (MB 2)

The sudden inundation in a dry river bed carries the fox away to a distant mountainous region where numerous birds live. Meeting the chief of the birds, the fox boasts about his skill to know when the fruits on the trees are best for consumption. The chief agrees to let the fox live with the birds. At night, the fox secretly devours the birds' young ones one after the other. When the birds complain about this to their chief, the chief reproaches them for being jealous, and promises to see for himself what is actually going on. The fox catches and devours the chief himself, following which the birds kill the fox.

1) *Nihāyat al-arab*, 290–291
2) (Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-'l-aḍdād*, 226–227 = transl. Weisweiler, *Arabesken*, 17–18 = Sallūm, *Qiṣaṣ*, 49–50

Comment

The tale is told by the daughter of the groom to warn the king against the dangers posed by treacherous friends.

220 *The Raven and the Dove* (MB 3)

The raven lives in the king's kitchen, and the cooks tolerate that he eats the leftovers. When one day a choice piece of meat is missing, the cooks suspect the raven to have eaten it and drive him out of the kitchen. The raven complains about this to his friend, the dove. He informs the dove about the abundance of food in the kitchen so that the dove wants to see it herself. Upon the dove's request, the raven makes a hole in the roof of the kitchen so that the dove can enter and exit at will, and the dove promises to bring the raven some of the food. Once inside the kitchen, the dove is welcomed by the cooks and refuses to keep his promise, as the raven might spoil his comfortable position.

1) *Nihāyat al-arab*, 292–292
2) (Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-'l-aḍdād*, 228 = transl. Weisweiler, *Arabesken*, 19 = Sallūm, *Qiṣaṣ*, 48

Comment

The tale is told to the king by the Indian princess in response the previous story, MD 2: *Fox and Bird*, told by daughter of the groom. According to Hämeen-Anttila, "When Scheherazade Fails," 309, the "Princess' final story … is in a way the most merciless of all, a heartless story of how a former kind-hearted sympathizer and benefactor is pushed aside for one's own success. The Princess makes not the slightest effort to hide this, but, on the contrary, makes it the point of the story: altruism is for fools only."

221 *The Rat and the Kite* (MB 4)

The rat abandons his former friendship to the lark and befriends the kite instead, who promises to feed the rat eat with the leftovers of her prey. When one day, the kite has no luck in hunting, she reminds herself that her friendship with the rat is against the rules of nature and eats him.

1) *Nihāyat al-arab*, 293–294

Comment

The tale is told by daughter of the groom to warn the king against the dangers of leaving her in favor of the princess.

D *Bilawhar wa-Būdhāsaf* (BB)

The Bird's Advice (BB 1 = SF 38)

1) *Bilawhar wa-Būdhāsf*, 66–68

Comment

The tale belongs to the oldest repertoire of tales in *Bilawhar wa-Būdhāsaf*; see Chauvin, *Bibliographie* 3, 103–104, no. 76.14. For the tale's content and its numerous versions, see SF 38: *The Bird's Advice*.

222 *The Tame Gazelle and the Wild Ones* (BB 2)

The son of a rich merchant has a young pet gazelle that he loves dearly. Longing for the wilderness, the tame gazelle joins her wild companions whenever possible, but always returns home. When the guardians become aware of the gazelle's repeated absence, they fear that she might depart with her wild companions for good. They follow the gazelle to the herd, kill all the wild gazelles, and make sure that the tame gazelle does not run away again.

1) *Bilawhar wa-Būdhāsf*, 97–98

Comment

The tale belongs to the oldest repertoire of tales in *Bilawhar wa-Būdhāsaf*; see Chauvin, *Bibliographie* 3, 104, no. 76.15; Van Dijk, *Aesopica posteriora* 2, 757, no. 873. The tale's beginning is similar to that of a tale in Ibn Ẓafar's *Sulwān al-muṭāʿ*; see SM 7: *The Gazelle and the Antelope*.

E Ibn al-Habbāriyya, *al-Ṣādiḥ wa-'l-bāghim* (ṢB)

223 *The Ostrich and the Hunter* (ṢB 1)

When caught by the hunter, the ostrich cries and laughs at the same time. The ostrich explains that he cries for his own young ones who will miss him; and he laughs because there is a hidden treasure in the hunter's own house. Since the hunter is reluctant to believe him, the ostrich tells the tale ṢB 2: *The Camel and the Cameleer*. Having told the tale, the ostrich announces the imminent arrival of a caravan. When the caravan actually arrives, the hunter realizes that, in this case, the ostrich has been speaking the truth. Imagining that the information about the hidden treasure might also be true, he sets the ostrich free. But even though the hunter digs frantically everywhere in his house, he does not find anything.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 25–28 = transl. Hammer-Purgstall, 76–77, 78–79, no. 2 = Chauvin, *Bibliographie* 2, 172, no. 139.2

Comment

Tales about hidden treasures are legion in premodern Arabic literature. Ibn al-Habbāriyya's audience might have felt reminded, e.g., of the popular tale about "The Dream of Finding One's Fortune Somewhere else," whose earliest version is attested in al-Muḥassin al-Tanūkhī's (d. 384/994) *al-Faraj baʿd al-shidda*; see Marzolph, *101 Middle Eastern Tales*, 500–506, no. 82. Chauvin, *Bibliographie* 2, 172, supplies comparative data for Mot. F1041.11: *Laughing and crying at the same time*.

224 *The Camel and the Cameleer* (ṢB 2)

The camel warns the cameleer about the approaching riders, suggesting that he take off the camel's load and save himself by swiftly riding away. The cameleer does not heed the advice and is apprehended by the riders.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 27 = transl. Hammer-Purgstall, 78, no. 3 = Chauvin, *Bibliographie* 2, 172, no. 139.3

Comment

The tale is embedded in ṢB 1: *The Ostrich and the Hunter*. The ostrich tells it to the hunter to make him understand that even unlikely facts might be true.

225 *The Old Lion and the Young Lion* (ṢB 3)

The old lion is unjust and little loved by his subjects. Feeling that the young lion poses a threat to his claim to power, he summons his fighters and attacks the young lion. But even though the young lion's fighters are outnumbered by the enemy forces, they win the battle, because the young lion treats his subjects well and so they are dedicated to serving him well.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 38–39 = transl. Hammer-Purgstall, 87–88, no. 8 = Chauvin, *Bibliographie* 2, 173, no. 139.8

Comment

The tale teaches that devotion and trust are stronger than sheer obedience to a strong and tyrannical ruler.

226 *The Lion Saves the Donkey* (ṢB 4)

The lion saves the donkey who is stuck in the mud. For a while, the donkey lives under the lion's protection and trusts the lion to be his friend, until the lion finally devours him.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 46–47 = transl. Hammer-Purgstall, 93–95, no. 11 = Chauvin, *Bibliographie* 2, 173, no. 139.11

Comment

A domestic pack animal (a donkey, a mule, or a camel) that (initially) lives peacefully together with the lion also features in SF 158: *The Lion, the Fox, and the Mule*, KD 18: *The Lion and the Camel*, KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*, and QḤ 18: *The Donkey and the Lion*.

The fable's structure is closely similar to that of the following one, ṢB 5: *The Wolf and the Gazelle*. A carnivorous animal that for some time cares for an animal that would usually constitute his prey is also mentioned in SF 112: *The Hyena and the Young Camel*.

227 *The Wolf and the Gazelle* (ṢB 5)

Seeing a gazelle's destitute state, the wolf resolves to take care of her for a while before devouring her. Pretending to have reformed his ways, he feeds the

unsuspecting gazelle for some time. When the gazelle has grown fat, the wolf kills and devours her.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 48–49 = transl. Hammer-Purgstall, 95–96, no. 12 = Chauvin, *Bibliographie* 2, 173, no. 139.12

Comment

The fable's structure is closely similar to that of the preceding one, ṢB 4: *The Lion Saves the Donkey*. Whereas Hammer-Purgstall's translation features a fox, the Arabic text mentions a wolf. A carnivorous animal that for some time cares for an animal that would usually constitute his prey is also mentioned in SF 112: *The Hyena and the Young Camel*.

228 *The Raven and the Eagle* (ṢB 6)

The raven is friends with the eagle. When the raven's son is slandered for having transgressed the limits of proper behavior towards the eagle's female companions, the raven kills his own son so as to demonstrate his loyalty to the eagle.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 54–55 = transl. Hammer-Purgstall, 101–102, no. 14 = Chauvin, *Bibliographie* 2, 173, no. 139.14

Comment

This is the only Arabic fable in which an animal consciously kills one of his own kind.

229 *The Peacock, the Owl, and the Fox* (ṢB 7)

When the peacock is caught in the snare, the owl offers his help. Having previously had a bad experience with another peacock, the owl advises the peacock to pull out his beautiful feathers so that the hunter will set him free, because he would now be worthless for him. When the peacock is free again, the owl intends to continue maltreating him. But the fox grabs the peacock and presents him to his family. The peacock talks the female fox into feeding him so that he may grow fat before being eaten. As soon as the peacock has recovered and his feathers have grown again, he escapes by flying into a tree. Although the female fox promises to do him no harm, he flies back to the other birds.

Returning home, the peacock is praised for having duped the clever fox after having been duped himself by the stupid owl.

1) Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-'l-bāghim*, 55–73 = transl. Hammer-Purgstall, 102–118, no. 15 = Chauvin, *Bibliographie* 2, 172, no. 139.15

Comment

The relatively complex and winding tale serves as a frame tale embedding a number of additional tales, none of which are fables.

F AL-KALĀʿĪ, *IḤKĀM ṢANʿAT AL-KALĀM* (KI)

230 *The Dying Ant* (KI 1)

The dying ant tells her companions not to worry about her. Since she never shed blood, she is sure to profit from God's mercy.

1) al-Kalāʿī (6th/12th c.), *Iḥkām ṣanʿat al-kalām*, 209 (< al-Maʿarrī) = Sallūm, *Qiṣaṣ*, 70

Comment

Van Gelder, "al-Fiṭahl," 25, wonders "if al-Maʿarrī was wholly serious about this dying ant: why should it be rewarded for not having done what it could not have done, and since when can ants enter Heaven?"

231 *The Little Bird and the Serpent* (KI 2)

Year after year, the young ones of the little bird (*al-waṣʿ*/*al-waṣaʿ*) are eaten by the serpent. Nevertheless, the bird "refrains from gloating when the snake has turned blind" (Van Gelder, "al-Fiṭahl," 25).

1) al-Kalāʿī (6th/12th c.), *Iḥkām ṣanʿat al-kalām*, 209 (< al-Maʿarrī) = Sallūm, *Qiṣaṣ*, 70

Comment

According to Van Gelder, "al-Fiṭahl," 25, the fable "reads as a counter to the tale of the crow and the snake … in *Kalīla and Dimna*, in which the crow, helped by a cunning jackal, has his revenge on the snake who has eaten its chicks;" see KD 10: *The Crow and the Serpent* 1.

232 *The Blind Lion* (KI 3)

When the lion turns blind and is not able to hunt anymore, he is advised to ask the king of the lions to provide his livelihood. Instead of depending on the king's generosity, the lion rather prefers to become an herbivore.

1) al-Kalāʿī (6th/12th c.), *Iḥkām ṣanʿat al-kalām*, 209–210 (< al-Maʿarrī) = Sallūm, *Qiṣaṣ*, 70–71

Comment

According to Van Gelder, "al-Fiṭahl," 25, the "blind lion who becomes an herbivore … would sound ridiculous coming from most writers; Abū l-ʿAlāʾ, a confirmed vegan from conviction, rather than forced by his blindness, might actually have been semi-serious about such an animal." A lion or lioness who forsakes eating meat also features in KD 41: *The Lioness Forsakes Eating Meat*, and FKH 21: *The Lion, the Camel, and the Bear*.

G Ibn Ẓafar al-Ṣiqillī, *Sulwān al-muṭāʿ fī ʿudwān al-atbāʿ* (SM)

The Lion and the Three Bulls (SM 1 = SF 15)

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 5^{b}–6^{a} = transl. Amari 1, 127–129 = transl. Kechichian and Dekmejian, 131–132 = Chauvin, *Bibliographie* 2, 186, no. 144.35

Comment

The tale is cited in the author's preface. For the tale's content and its numerous versions pre- and postdating the *Sulwān al-muṭāʿ*, see SF 15: *The Lion and the Three Bulls*.

The Hyena and the Fox Appeal to the Lizard (SM 2 = SF 11)

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 6$^{a–b}$ = transl. Amari 1, 130 = transl. Kechichian and Dekmejian, 132–133 = Chauvin, *Bibliographie* 2, 186, no. 144.36

Comment

The tale is cited in the author's preface. For the tale's content and its numerous versions pre- and postdating the *Sulwān al-muṭāʿ*, see SF 11: *The Hyena and the Fox Appeal to the Lizard*.

233 *The Evil Fox and the Good Fox* (SM 3)

When the fox Ẓālim (whose name means "Wicked") returns home, he finds his burrow occupied by a serpent who has no intention to leave. Looking for another shelter, Ẓālim comes to the burrow of the fox Mufawwiḍ (whose name means "Trusting") who invites him in and suggests thinking about a stratagem to drive the serpent out of Ẓālim's home. Mufawwiḍ ponders about Ẓālim's name and ultimately advises him to trust in God. To that end, Mufawwiḍ tells the tale SM 4: *The Peacock and the Cock*. Together, Mufawwiḍ and Ẓālim decide to light a fire at the entrance of Ẓālim's burrow. But Ẓālim treacherously occupies Mufawwiḍ's burrow and is accidentally burned to death.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 17ª–25ª, 23ª–23ᵇ = transl. Amari 1, 170–191 = transl. Kechichian and Dekmejian, 160–172 = Chauvin, *Bibliographie* 2, 178, no. 144.3
2) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 1, 177–180 (< Ibn Ẓafar, *Sulwān al-muṭāʿ*) = Sallūm, *Qiṣaṣ*, 64–65
3) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 138–140
4) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 187–189

Comment

The tale is cited in the book's first chapter whose theme is Trust in God (*al-tafwīḍ*). It is told by the old man to the caliph in order to illustrate the claim that treachery always leads to fatal consequences. The tale's dominant religious and moralistic message is evident from the names of the two foxes. The tale is one of the relatively few tales in *Sulwān al-muṭāʿ* that are cited by later sources.

234 *The Peacock and the Cock* (SM 4)

In order to cure the illness of his peacock Zibrij (whose name means "Multicolored"), his master plucks the bird's principal feathers and feeds him a distasteful medicine. When Zibrij complains to the cock Hinzab, the latter advises him to trust his master. To that end, Hinzab tells him the tale "The Two Ministers," about a king who designs a stratagem to ascertain which one of his two ministers is devout and faithful. Having listened to the tale, Zibrij accepts his master's treatment.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 20ª–21ᵇ, 23ª = transl. Amari 1, 178–188 = transl. Kechichian and Dekmejian, 165–167, 171 = Chauvin, *Bibliographie* 2, 178, no. 144.4

Comment

The tale is cited in the book's first chapter whose theme is Trust in God (*al-tafwīḍ*). It is told by the fox Mufawwiḍ to illustrate his claim that one should trust in the decisions of one's master and be content with one's lot.

235 *The Horse and the Boar* (SM 5)

One day, a horse who is well groomed by its owner runs away. As the horse is saddled and bridled, the equipment keeps the horse from grazing and getting rest, so the horse grows weaker every day. When a boar meets the horse, he

notices the horse's weakness and inquires what misdeed the horse might have performed to deserve such a fate. Although at first reluctant, the horse eventually informs the boar about his previous experience and how he ran away from his owner. Once the horse has admitted its fault, the boar frees it from its attire.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 46[a]–49[b] = transl. Amari 2, 5–12 = transl. Kechichian and Dekmejian, 209–213 = Chauvin, *Bibliographie* 2, 180, no. 144.10
2) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 1, 187 (< Ibn Ẓafar, *Sulwān al-muṭāʿ*) = Sallūm, *Qiṣaṣ*, 65–66
3) al-Shabrāwī (d. 1171/1758), *ʿUnwān al-bayān*, 123–125
4) al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*, 185–187 (*ḥukiya*)

Comment

The tale is cited in the book's second chapter whose theme is Solace (*al-taʾassī*). Embedded in the long tale of King ʿAyn Ahlih, the tale is told by an old woman to ʿAyn Ahlih in order to make him understand his misdeed. The tale is one of the relatively few tales in *Sulwān al-muṭāʿ* that are cited by later sources.

236 *The Donkey and the Crow* (SM 6)

Being tied to a stake, a meagre donkey gradually grows fat. One day, the donkey breaks loose, tearing up the stake. When making a leap to pass over the trunk of a fallen tree, the donkey falls short, and the wooden stake pierces his bowels. A crow takes his post beside him, reminding the donkey of all the faults he committed. When the donkey dies, the crow falls upon him.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 47[b]–48[a] = transl. Amari 2, 228–229 (relying on ms. Paris, Bibliothèque nationale de France, Suppl. arabe 536 = arabe 3503, fol. 37[b]) = Chauvin, *Bibliographie* 2, 186, no. 144.37

Comment

The tale is cited in the book's second chapter whose theme is Solace (*al-taʾassī*). It can be read as warning about the consequences of hubris.

237 *The Gazelle and the Antelope* (SM 7)

A young gazelle is brought up in the house of a merchant and befriends a fully grown antelope that has been caught and tamed. Learning from the antelope

about life in the wilderness, the gazelle wants to have the experience. Although the antelope disapproves of the plan, both of them elude together. In the open space, the gazelle runs at full speed until it happens to fall into a narrow ravine. Not being able to free itself on its own, the gazelle is confident that the antelope would come to its rescue. Meanwhile, however, the antelope is trapped in a hunter's net. The antelope is found by her owner just as the hunter is about to slaughter her, and with the hunter's assistance they also find the young gazelle. Back home, the gazelle refuses to resume its friendship with the antelope until the antelope informs the gazelle that she had been unable to come to its rescue because she himself had been trapped.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 49^{b}–53^{b} = transl. Amari 2, 16–23 = transl. Kechichian and Dekmejian, 215–220 = Chauvin, *Bibliographie* 2, 180, no. 144.11
2) Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq* 1, 190–192 (< Ibn Ẓafar, *Sulwān al-muṭāʿ*) = Sallūm, *Qiṣaṣ*, 67–68

Comment

The tale is cited in the book's third chapter whose theme is Patience (*al-ṣabr*). It is told by an old woman to ʿAyn Ahlih in order to console him in his captivity. The motif of the animal that is unable to rescue its trapped friend or mate because it has been trapped itself features prominently in the dream of the princess who distrusts men (Mot. T311.0.1: *Woman's aversion to marriage motivated through a dream*) that plays a crucial role in two tales of *The Thousand and One Nights*, "Ardashīr and Ḥayāt al-nufūs" (Chauvin, *Bibliographie* 5, 124–126, no. 59; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 106–107, no. 226;) and "Tāj al-Mulūk and the Princess Dunyā" (Chauvin, *Bibliographie* 5, 126–128, no. 60; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 406–408, no. 40). François Pétis de la Croix adapted this tale from the Ottoman Turkish *Ferec baʿd eş-şidde* as the frame tale of his *Thousand and One Days*; see Pétis de la Croix, *Les mille et un jours*, 493–496; Chauvin, *Bibliographie* 5, 130–132, no. 112; Marzolph, *Relief after Hardship*, 57–58, no. 5.

The tale's beginning is similar to the beginning of the tale BB 2: *The Tame Gazelle and the Wild Ones*, as narrated in the frame tale of *Bilawhar wa-Būdhāsf*.

238 *The Rat and the Jerboa* (SM 8)

Fleeing their former home, whose owner had killed most of the rats, two rats find a new home in a valley where they burrow a hole at the foot of a knoll

flanked by water beds. A jerboa living in the vicinity warns the rats that their new home is not safe. One day, the valley is inundated, and the female rat and their offspring drown. Lamenting his misfortune, the male rat burrows a new hole close to the jerboa's home.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, ms. Paris, Bibliothèque nationale de France, Suppl. arabe 535 = arabe 3509, fols. 60ᵃ–63ᵃ = transl. Amari 2, 69–77 = transl. Kechichian and Dekmejian, 248–252 = Chauvin, *Bibliographie* 2, 181, no. 144.15

Comment

The tale is cited in the book's third chapter whose theme is Patience (*al-ṣabr*). It is told by the minister to console the king.

Both the manuscript Paris, Bibliothèque nationale de France, Suppl. arabe 536 = arabe 3503, fols. 54ᵇ ff., which Amari occasionally refers to, and the Leiden manuscript of *Sulwān al-muṭāʿ*, fols. 67ᵇ ff., at this place have an essentially identical tale (told by the author himself) featuring a couple of ants and a lizard; see note 29 in the transl. Amari 2, 250.

239 *The Bear and the Monkey* (SM 9)

Aiming to catch one of the monkeys, whose agility he admires, the bear pretends to be dead. A shrewd monkey warns the other monkeys and tells the tale "The Hermit and the Thief," about a hermit who traps a thief by way of a pitfall. Not having listened to the shrewd monkey's advice, one of the monkeys is caught by the bear who binds him and forces him to gather fruits for the bear. Hoping to be set free, the monkey pretends that his sight is impaired and throws the bear only rotten fruit. Eventually, the bear gets impatient with the monkey and threatens to kill him. The monkey warns the bear that he might repent his action as did the miller in the tale of "The Miller and His Donkey." Having listened to the tale, the bear wonders how the monkey may be cured, and the monkey asks to be taken to a monkey physician. The physician advises the monkey not to let the bear sleep at night and informs the bear that he had failed to keep his captive in a manner corresponding to the monkey's natural way of life. Explaining this, the monkey physician tells the tale SM 10: *The King's Daughter and the Little Bird*. From now on, the monkey pretends that his eyesight improves at night, hoping that one night the bear would fall asleep so that he could escape. When one night, the monkey attempts to escape, the bear notices this and pulls the cord around the monkey's neck so heavily that the monkey dies.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 92ᵇ–100ᵇ = transl. Amari 2, 116–140 = transl. Kechichian and Dekmejian, 275–288 = Chauvin, *Bibliographie* 2, 182, no. 144.19

Comment

The tale is cited in the book's fourth chapter whose theme is Contentment (*al-riḍā*). It is told by the wise man Jalīs to Bahrām Gūr, son of the Persian ruler Yazdijird. The tale illustrates the fact that disregarding good advice leads to fatal consequences. Moreover, the tale's point is that dissimulation can deceive "sight and hearing, the two senses that are satisfied with outward impressions" (transl. Kechichian and Dekmejian, 275), but even a stupid animal such as the bear is able to discern that he is being deceived.

240 *The King's Daughter and the Little Bird* (SM 10)

Aiming to cure his ailing daughter, the king brings her to a delightful garden. When the princess listen's to a bird's singing, she feels much better. In order to cure his daughter completely, the king has the bird caught, but in his cage the bird is unhappy and falls silent. Understanding the situation, the king's physician has the whole garden covered with a net, so that the bird cannot escape. Once set free in his familiar environment, the bird starts to sing again, and the princess is cured.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 99ᵃ–100ᵃ = transl. Amari 2, 134–138 = transl. Kechichian and Dekmejian, 285–287 = Chauvin, *Bibliographie* 2, 183, no. 144.22

Comment

The tale is cited in the book's fourth chapter whose theme is Contentment (*al-riḍā*). It is told by the monkey physician to the bear to make him understand that animals need to live under their natural conditions. The tale's main motif of a bird's singing curing an ailing human plays a pivotal role in Hans Christian Andersen's (d. 1875) literary fairy tale "Nattergalen" (The Nightingale). In that tale, however, the contrast is between a living bird and an artificial automaton. A pet bird also features in KD 37: *The Bird and the Prince*.

241 *The Domesticated Elephant and the Wild Elephant* (SM 11)

A king in India possesses a domesticated elephant who is extremely well trained. When another wild elephant is caught, the mahouts are unable to train him until the domesticated elephant advises him to obey the orders he is given. When the wild elephant does so, he is harnessed, adorned, and enjoys the same status as his companion. Wondering, however, why both of them are kept in chains, the domesticated companion informs him that elephants are also expected to fight in war. Since the wild elephant does not like that idea, he convinces the domesticated one to feign being ill. When both of them are brought to an open plain to recover, they flee and henceforth enjoy their life in freedom.

1) Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, fols. 127^{b}–130^{a} = transl. Amari 2, 204–210 = transl. Kechichian and Dekmejian, 325–329 = Chauvin, *Bibliographie* 2, 185, no. 144.32
2) *Fiqar al-ḥukamāʾ* (7th/13th c.), 239–242 = Marzolph, no. 2 (narrated by Alexander)

Comment

The tale is cited in the book's fifth and final chapter whose theme is Renunciation (*al-zuhd*). The tale is told by Bābak, the son of the Persian ruler Ardashīr, to his father to make him understand "who is the lord and the conqueror, and who is the subjugated and the slave" (transl. Kechichian and Dekmejian, 325). The telling of the tale's version in the anonymous *Fiqar al-ḥukamāʾ* (SM 11.2) is fancifully attributed to Alexander who narrates the tale without any additional context.

H *Qiṣṣat Ḥayqār* (QḤ)

242 *The Palm Tree and Its Fruit* (QḤ 1)

The palm tree grows so close to the river that its fruits fall into the water. When the farmer wants to chop the palm tree down, the palm tree promises to make sure that next year the fruits will be available to the farmer. The farmer does not believe the palm tree, since it obviously cannot even take care of itself.

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fols. 41^{b}–42^{a}
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fol. 326^{a}
3) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.), 19 = Ṣāliḥānī, *Akhbār Ḥayqār*, 20 = Chauvin, *Bibliographie* 3, 40, no. 45.6

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. The fable's beginning is similar to QḤ 16: *The Tree That Does Not Bear Fruit*. In that fable, the tree is to be chopped down because it bears no fruit at all, although it stands close to the water.

243 *The Wolf Is Not Troubled by the Dust* (QḤ 2)

The wolf following the herd of sheep is asked whether the dust they raise does not trouble his eyes (or he is warned that the dust may trouble his eyes). The wolf responds that the dust is actually like antimony (*kuḥl*) for his eyes.

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fols. 42$^{a–b}$
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fol. 326^{b}
3) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 4
4) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 46^{a}
5) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 180 = transl. Leroy, 146, no. 22
6) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 20 = Chauvin, *Bibliographie* 3, 41, no. 45.7

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. It has been classified as Mot. J352.1: *Wolf does not mind the dust*.

244 *The Wolf at School* (QḤ 3)

The wolf is sent to a teacher to learn how to read. When the teacher asks him to say, "a, b, c," the wolf responds, "A sheep and a goat are better than that!" (or "A sheep and a goat as they are in my belly!")

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fol. 42^{b}
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fol. 326^{b}
3) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fols. 40^{b}–41^{a}
4) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fols. 46$^{a–b}$
5) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 180–181 = transl. Leroy, 146, no. 23
6) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 20 = Chauvin, *Bibliographie* 3, 41, no. 45.8
7) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 160, no. 32

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. The source text of the Arabic version probably had the wolf pronounce the names of animals whose initial letters corresponded to the first letters of the alphabet; this is emulated in the French translation by Chauvin, *Bibliographie* 3, 41, who has the wolf spell "agneau, brébis, chèvre." The fable is known in European tradition since the Middle Ages; an early version is recorded in Odo of Cheriton's (d. 1246/47) *Liber parabolarum*; see Adrados, *History* 3, 690–691, M. 246; 3, 814, M. 509 = Van Dijk, *aesopica posteriora* 2, 1140, no. 1451; see also 2, 1215–1216, no. 1567; Dicke and Grubmüller, *Fabeln*, 751–755, no. 644. The fable has been classified as ATU 77**: *Wolf at School*.

245 *The Lion Greets the Donkey* 1 (QḤ 4)

Meeting the donkey, the lion (wolf) greets him friendly. The donkey would rather prefer not to meet the lion at all.

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fol. 43[b]
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fol. 41[b]
3) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 38[a]

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. For similar fables featuring other animals, see SF 93: *The Mouse and the Cat* 1 and AL 27: *The Weasel and the Chicken*. The gist of the fable is similar to SF 73: *The Fox and His Tricks*.

The Sparrow and the Snare (QḤ 5 = SF 62)

Encountering the snare, the sparrow asks about the snare's occupation, and the snare pretends to be praying. When the sparrow comes close so as to pick up some of the bait, the snare catches him. Says the sparrow, "If this was the intention of your prayer, I hope that it will not be accepted!"

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fols. 43[a–b]
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fols. 41[b]–42[a]
3) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fols. 38[a–b]
4) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fols. 77[b]–78[a] = 160–161
5) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 157–158, no. 11

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature; see Brockelmann, "Fabel," 107–108; Conybeare et al., *Ahikar*, 53, no. 15; Adrados, *History* 3, 529–539, not-H. 242 = Van Dijk, *Aesopica posteriora* 2, 1006, no. 1228.

For the fable's history and additional references in premodern Arabic literature, see SF 62: *The Bird and the Snare* 1.

246 *The Dog in the Potter's House* (QḤ 6)

On a cold day, the dog warms up in the potter's workshop. When he barks at the people, they throw him out for fear of being bitten.

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fols. 43^{b}–44^{a}
2) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (dated 1417), fol. 42^{a}
3) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fols. 38^{b}–39^{a}
4) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 45^{b}
5) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 178 = transl. Leroy, 145, no. 7
6) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 78^{a} = 161
7) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 158, no. 14
8) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 39, no. 45.1

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature.

247 *The Cat Does Not Want to Mend Her Ways* (QḤ 7)

The cat is requested to mend her ways. Although they promise her a golden collar and all kinds of sweetmeats, the cat responds that she would never reform, since it is her nature to act the way she does.

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fol. 44^{a}
2) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 39^{b}
3) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 179 = transl. Leroy, 145, no. 13
4) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 78^{b} = 162
5) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 159, no. 21
6) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 40, no. 45.4

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. As in QḤ 8: *The Pig* and QḤ 17: *The Donkey's Nature*, the fable's general theme is the understanding that an animal's nature cannot be changed.

248 *The Pig* (QḤ 8)

The pig goes to the public bath and washes himself clean. As soon as he is outside again, he sees a pool of mud and immediately wallows in it. When critiqued for his action, the pig responds that this corresponds to his nature: "You do what is good for you; and I do what is good for me!"

1) *Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.), fols. $44^{a–b}$
2) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 39^{a}
3) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 45^{b}
4) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 178 = transl. Leroy, 145, no. 8
5) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fols. $78^{a–b}$ = 161–162
6) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 158, no. 15
7) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 39–40, no. 45.2

Comment

The fable belongs to the oldest documented layer of fables attributed to Ḥayqār in Arabic literature. As in QḤ 7: *The Cat Does Not Want to Mend Her Ways* and QḤ 17: *The Donkey's Nature*, the fable's general theme is the understanding that an animal's nature cannot be changed.

249 *The Scorpion Stings a Piece of Metal* (QḤ 9)

The Scorpion stings a piece of metal and pierces it. (When the scorpion stings a stone, his spike hurts, but the stone does not feel anything.)

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 37^{a}

2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 45[a]
3) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 178 = transl. Leroy 145, no. 5
4) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19

Comment

See also QḤ 10: *The Scorpion Stings a Needle*.

250 *The Scorpion Stings a Needle* (QḤ 10)

The scorpion stings a needle. The needle responds that it is more powerful than the scorpion.

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 37[a]

Comment

See also QḤ 9: *The Scorpion Stings a Piece of Metal*.

251 *The Goat* (QḤ 11)

While the goat eats the roots of the madder, the plant says, "You eat of me today, and tomorrow they will tan your hide in my roots." Even so, the goat is happy to eat today and not to worry about tomorrow.

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fols. 37[a–b]
2) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 156, no. 4

Comment

The fable's theme is similar to that of the ancient Greek fable of "The He-Goat and the Vine." In that fable, the vine tells the goat that he would be punished for eating the vine's leaves: the goat would be sacrificed, and the vine would produce the wine; see Adrados, *History* 3, 562–563, not-H. 295 = Van Dijk, *Aesopica posteriora* 2, 920, no. 1109. The gist of the present fable is similar to SF 127: *The Goat and the Waterskin*.

252 *The Partridge in the Snare* (QḤ 12)

When caught in the snare, the partridge attracts the other partridges so that they are also caught, but the partridge cannot free himself.

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 38[b]
2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fols. 45[a–b]
3) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 178 = transl. Leroy, 145, no. 6
4) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 78[a] = 161
5) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 158, no. 13
6) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 73, no. 50.42

Comment

See a similar theme in QḤ 13: *The Goat is Unable to Rescue Himself*.

253 *The Goat Is Unable to Rescue Himself* (QḤ 13)

The goat leads the other goats to be slaughtered but is unable to rescue himself.

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 39[a]
2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 45[b]
3) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 178 = transl. Leroy, 145, no. 9
4) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 158, no. 16
5) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19

Comment

See a similar theme in QḤ 12: *The Partridge in the Snare*.

254 *The Tree and the Axe* (QḤ 14)

Being cut down, the tree laments the fact that its branches supplied the shafts for the axes.

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 39[b]
2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 179 = transl. Leroy, 145, no. 12
3) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 78[b] = 162
4) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 159, no. 20
5) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 40, no. 45.3

Comment

The fable is well documented in Graeco-Latin tradition; see Adrados, *History* 3, 328–329, H. 262; see also 3, 406, not-H. 47; 3, 663, M. 195 = Van Dijk, *Aesopica posteriora* 1, 181–182, no. 113; Dicke and Grubmüller, *Fabeln*, 55–58, no. 48. It has been classified as Mot. U162: *Tree cut down with axe for which it has furnished a handle*. Similarly, in SF 20: *The Axe without a Handle*, the trees are aware of the fact that the handles they supply for the axes cause their own misfortune.

The Serpent on the Boat of Thorns (QḤ 15 = SF 52)

1) *Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (dated 1670), fol. 40[a]
2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 179 = transl. Leroy, 145, no. 14
3) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 159, no. 22
4) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 19 = Chauvin, *Bibliographie* 3, 40, no. 45.5

Comment

For the fable's history and its numerous versions, see SF 52: *The Serpent on the Boat of Thorns*.

255 *The Tree That Does Not Bear Fruit* (QḤ 16)

Although the tree stands close to the water, it does not bear any fruit, and so the farmer wants to chop it down. The tree protests and requests to be planted in another location where it would certainly bear fruit. The farmer does not believe the tree.

1) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (dated 1689), fol. 46[a]
2) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 180 = transl. Leroy, 146, no. 20
3) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 78[b] = 162
4) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 160, no. 29

Comment

The fable's beginning is similar to QḤ 1: *The Tree and Its Fruit*; in that fable, the tree is to be chopped down because it stands so close to the water that its fruits fall into the water.

256 *The Donkey's Nature* (QḤ 17)

When they seat the donkey at the table, the animal falls down and rolls in the dust, as is the donkey's nature.

1) *Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (dated 1772), 181 = transl. Leroy, 146, no. 24
2) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 160, no. 33
3) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) = Ṣāliḥānī, *Akhbār Ḥayqār*, 20 = Chauvin, *Bibliographie* 3, 41, no. 45.9

Comment

As in QḤ 7: *The Cat Does Not Want to Mend Her Ways* and QḤ 8: *The Pig*, the fable's general theme is the understanding that an animal's nature cannot be changed.

257 *The Donkey and the Lion* (QḤ 18)

The donkey lives peacefully together with the lion. When the donkey grows fat, the lion devours him.

1) *Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1149/621 (17th c.), fol. 77^b = 160
2) *Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (dated 1783; Karshuni) = transl. Conybeare et al., *Ahikar*, 157, no. 10

Comment

A domestic pack animal (a donkey, a mule, or a camel) that (initially) lives peacefully together with the lion also features in SF 158: *The Lion, the Fox, and the Mule*, KD 18: *The Lion and the Camel*, KD 35: *The Lion, the Fox, and the Donkey without Heart and Ears*, and ṢB 4: *The Lion Saves the Donkey*.

I *Amthāl Luqmān al-ḥakīm* (AL)

The Lion and the Two Bulls (AL 1 = SF 15)

The Lion is not able to vanquish the two bulls as long as they stand united together. So, the lion promises to one of them not to attack them and is able to vanquish them one after the other.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 42, no. 1 = transl., 18, no. 1 = Chauvin, *Bibliographie* 3, 26, no. 43.1

Comment

The fable corresponds to Adrados, *History* 3, 493–494, not-H. 183 = Van Dijk, *Aesopica posteriora* 2, 1207–1208, no. 1554. It has been classified as Mot. J1022: *Fight of lion and bulls*. For a detailed discussion, see the Arabic "popular" version, SF 15: *The Lion and the Three Bulls*.

258 *The Gazelle Admires His Own Features* (AL 2)

Contemplating his image in the water, the gazelle is ashamed by his thin legs and proud of his magnificent horns. His legs, however, help him escape from the hunters, whereas his horns get entangled in the branches of the trees so that he is caught and killed.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 43, no. 2 = transl., 18–19, no. 2 = Chauvin, *Bibliographie* 3, 26–27, no. 43.2

Comment

The fable corresponds to Adrados, *History* 3, 101–104, H. 76; 3, 582, M. 19 = Van Dijk, *Aesopica posteriora* 1, 583–585, no. 658; see also 1, 162, no. 84. It has been classified as tale type ATU 77: *The Stag Admires Himself in the Spring*. For the tale's larger context, see Pöge-Alder, "Tiere: Die eitlen T."

259 *The Gazelle Dies of Hunger* (AL 3)

When the gazelle is sick, the other animals come to see him and eat all the grass around his abode. When the gazelle is well again, he does not find anything to eat and dies of hunger.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 43, no. 3 = transl., 19, no. 3 = Chauvin, *Bibliographie* 3, 27, no. 43.3

Comment

The fable corresponds to Adrados, *History* 3, 439–440, not-H. 96 = Van Dijk, *Aesopica posteriora* 1, 131, no. 50. It has been classified as Mot. W151.2.1: *Visitors of sick stag eat up all his provisions so that he starves*.

260 *The Lion Is Afraid of the Mouse* (AL 4)

Seeking relief from the heat, the lion hides in a cave. Inside the cave, he panics because a mouse crawls on his back. To the fox who makes fun of him, the lion says that he is not frightened by the mouse but rather irritated by the mouse's lacking respect.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 44, no. 4 = transl., 20, no. 4 = Chauvin, *Bibliographie* 3, 27, no. 43.4

Comment

The fable corresponds to Adrados, *History* 3, 200–202, H. 151 = Van Dijk, *Aesopica posteriora* 2, 822–823, no. 963. It has been classified as Mot. J411.8: *Mouse on lion's mane*.

261 *The Lion Invites the Bull* (AL 5)

The Lion does not dare to attack the bull, so he invites him to share a meal, pretending that he wants to cook a lamb. When the bull sees the large kettle the lion prepared, he runs away, realizing that the kettle was prepared for a larger animal than a lamb.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 44–45, no. 5 = transl., 20–21, no. 5 = Chauvin, *Bibliographie* 3, 27, no. 43.5 = Sallūm, *Qiṣaṣ*, 74 (< Cheikho, *Majānī al-adab* 1, 35)

Comment

The fable corresponds to Adrados, *History* 3, 197–198, H. 148 = Van Dijk, *Aesopica posteriora* 1, 419–420, no. 442.

262 *The Sick Lion* (AL 6)

The Lion is so weak that he is not able to hunt, so he retreats into a cave and pretends to be sick. Whenever an animal comes to pay him his respects, he devours

that animal. When the fox comes, he does not enter the cave but only talks to the lion from the outside. When asked why he does not enter, the fox says that he sees the traces going into the cave but none coming out.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 45–46, no. 6 = transl., 21, no. 6 = Chauvin, *Bibliographie* 3, 27–28, no. 43.6

Comment

The fable corresponds to Adrados, *History* 3, 194–197, H. 147 = Van Dijk, *Aesopica posteriora* 1. 137–140, no. 57. It has been classified as tale type ATU 50A: *The Fox Sees All Tracks Going into Lion's Den but none Coming out*. For the tale's larger context, see Steinbauer, "Löwenhöhle: Fußspuren vor der L."

263 *The Lion and the Man* (AL 7)

In a conversation with the lion, the man shows him a wall painting of a man vanquishing a lion, arguing that the image proves humanity's superiority. The lion says that if the image were done by a lion, it would surely look different.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 46, no. 7 = transl., 21–22, no. 7 = Chauvin, *Bibliographie* 3, 28, no. 43.7

Comment

The fable corresponds to Adrados, *History* 3, 330–332, H. 264 = Van Dijk, *Aesopica posteriora* 2, 1012–1014, no. 1237. It has been classified as tale type ATU 159C: *The Lion and the Statue*.

264 *The Gazelle and the Lion* (AL 8)

Fleeing from the hunters, the gazelle hides in a cave where the lion attacks him. The gazelle laments that he escaped from one peril only to encounter another, stronger one.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 47, no. 8 = transl., 22, no. 8 = Chauvin, *Bibliographie* 3, 28, no. 43.8

Comment

The fable corresponds to Adrados, *History* 3, 105–106, H. 78 = Van Dijk, *Aesopica posteriora* 1, 586, no. 659. It has been classified as Mot. N255.1: *Stag escapes from hunters to be eaten by lion*.

265 *The Gazelle in the Well* (AL 9)

A gazelle enters a deep well to drink but cannot get out of the well again. When the fox sees this, he remarks that the gazelle should better have thought about his exit before entering the well.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 47, no. 9 = transl., 22–23, no. 9 = Chauvin, *Bibliographie* 3, 28–29, no. 9 = Sallūm, *Qiṣaṣ*, 75 (< Cheikho, *Majānī al-adab* 1, 35)

Comment

The corresponding tale in Adrados, *History* 3, 15–17, H. 9 = Van Dijk, *Aesopica posteriora* 2, 810–812, no. 949 is somewhat more complex. The fable can be classified as a version of tale type ATU 127B*: *The Goat Eats in the Garden and Is Caught*.

266 *The Hares and the Foxes* (AL 10)

When the hares are at war with the eagles, they ask the foxes for help. The foxes refuse to help, arguing that they might have considered helping had they not known about the characteristics of the two parties.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 48, no. 10 = transl., 23, no. 10 = Chauvin, *Bibliographie* 3, 29, no. 43.10 = Sallūm, *Qiṣaṣ*, 72 (< Cheikho, *Majānī al-adab* 1, 34–35)

Comment

The fable corresponds to Adrados, *History* 3, 226–227, H. 169; 3, 685, M. 236 = Van Dijk, *Aesopica posteriora* 2, 712, no. 814. It has been classified as Mot. J682.1: *Foxes desert their allies, the hares, when they foresee defeat by the eagle*.

The Hare and the Lioness (AL 11 = SF 54)

Ridiculing the lioness, the doe remarks that every year she gives birth to many children whereas the lioness only gives birth to one or two. The lioness responds that this is true—but even though it may be a single child, it's a lion!

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 48–49, no. 11 = transl., 23–24, no. 11 = Chauvin, *Bibliographie* 3, 29, no. 43.11

Comment

The fable corresponds to Adrados, *History* 3, 224–225, H. 167= Van Dijk, *Aesopica posteriora* 2, 807–808, no. 947. It has been classified as Mot. J281.1: "*Only one, but a lion*." For details concerning the "popular" versions featuring a fox or a pig, see SF 54: *The Fox and the Lioness*.

267 *The Chicken That Laid Eggs of Silver* (AL 12)

A woman has a hen that lays a single egg of silver each day. Aiming to increase her profit, the woman feeds the hen excessively until the animal dies.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 49, no. 12 = transl. 24, no. 12 = Chauvin, *Bibliographie* 3, 29, no. 43.12

Comment

The fable corresponds to Adrados, *History* 3, 80–81, H. 58 = Van Dijk, *Aesopica posteriora* 2, 925–926, no. 1115. It has been classified as Mot. J1901.1: *The overfed hen*.

The Mosquito and the Bull (AL 13 = SF 22)

Having alighted on the bull's horns, the mosquito says that he is ready to fly off should the burden be too much for the bull. The bull responds that he did not even notice the mosquito when coming.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 49–50, no. 13 = transl., 25, no. 13 = Chauvin, *Bibliographie* 3, 30, no. 43.13

Comment

The fable corresponds to Adrados, *History* 3, 182–183, H. 140; 3, 639–640, M. 143 = Van Dijk, *Aesopica posteriora* 1, 421–422, no. 444. It has been classified as Mot. J953.10: *Gnats apologize for alighting on bull's horn* that corresponds to tale type ATU 281: *Miscellaneous Tales of Gnats* (2). For a detailed discussion of the "popular" versions featuring a palm tree or an elephant, see SF 22: *The Mosquito*.

268 *The Foal* (AL 14)

Being born while a man is travelling with his mare, the foal faints and informs the man that if he left him there he would soon die. If the man were willing to carry him now, he would later carry the man when grown up.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 52–53, no. 18 = transl., 27–28, no. 18 = Chauvin, *Bibliographie* 3, 31, no. 43.18

Comment

The fable corresponds to Adrados, *History* 3, 538–539, not-H. 255 = Van Dijk, *Aesopica posteriora* 2, 1028, no. 1263. It has been classified as Mot. J143: *Untrained colt result of master's neglect*.

269 *The Man and the Pig* (AL 15)

When the man brings his animals to the market, the sheep and the goat do not object, whereas the pig squeaks all the time. Critiqued for his behavior, the pig argues that the sheep is valued for her wool, and the goat for her milk. As for himself, he knows well that he will end up at the butcher's.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 53–54, no. 19 = transl., 28–29, no. 19 = Chauvin, *Bibliographie* 3, 31, no. 43.19

Comment

The fable corresponds to Adrados, *History* 3, 248–249, H. 189 = Van Dijk, *Aesopica posteriora* 2, 850–851, no. 1006. It has been classified as Mot. J1733: *Why the pigs shriek*.

270 *The Hare and the Tortoise* (AL 16)

In a race between the hare and the tortoise, the hare is confident that he will win, and first has a nap. When the hare wakes up, the tortoise has already reached the finishing line, as it walked slowly but constantly.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 54, no. 20 = transl., 29, no. 20 = Chauvin, *Bibliographie* 3, 31–32, no. 43.20

Comment

The fable corresponds to Adrados, *History* 3, 318–321, H. 254 = Van Dijk, *Aesopica posteriora* 2, 700–703, no. 800. It is a version of tale type ATU 275A: *The Race Between Hare and Tortoise*. For the tale's larger context, see Stückrath, "Wettlauf der Tiere."

271 *The Wolf, the Piglet, and the Lion* (AL 17)

When the wolf has caught a piglet, the lion snatches it from him. The wolf says that he would have been astonished had his stolen prey remained with him.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 55, no. 21 = transl., 29–30, no. 21 = Chauvin, *Bibliographie* 3, 32, no. 43.21

Comment

The fable corresponds to Adrados, *History* 3, 497–498, not-H. 191 = Van Dijk, *Aesopica posteriora* 2, 1016–1017, no. 1241. It has been classified as Mot. U21.4: *Wolf objects to lion stealing sheep from him although he has himself stolen it*.

272 *The Thornbush* (AL 18)

The thornbush promises to the gardener to produce all kinds of petals and fruits should the gardener plant him in fertile soil and take good care of him. When the gardener does so, the thornbush invades the whole garden.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 55–56, no. 22 = transl., 30–31, no. 22 = Chauvin, *Bibliographie* 3, 32, no. 43.22

Comment

The fable is only known from the repertoire of tales attributed to Loqmān. It corresponds to Adrados, *History* 3, 849, S. 57 = Van Dijk, *Aesopica posteriora* 1, 406. No. 419.

273 *The Dung Beetle and the Bee* (AL 19)

The dung beetle asks the bee to take him along, as he would also produce honey like the bee. When the dung beetle is unable to produce honey, the bee stings him to death.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 57, no. 24 = transl., 31–32, no. 24 = Chauvin, *Bibliographie* 3, 33, no. 43.24 = Sallūm, *Qiṣaṣ*, 75 (< Cheikho, *Majānī al-adab* 1, 33)

Comment

The fable corresponds to Adrados, *History* 3, 465, not-H. 136 = Van Dijk, *Aesopica posteriora* 1, 302, no. 272.

274 *The Child and the Scorpion* (AL 20)

When hunting grasshoppers, the child erroneously takes a scorpion to be a large grasshopper but refrains from picking it up. The scorpion says, "Had you picked me up, I would have stopped you from hunting grasshoppers!"

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 58, no. 26 = transl., 32–33, no. 26 = Chauvin, *Bibliographie* 3, 33, no. 43.26 = transl. Eisenstein, *Einführung*, 29 = Sallūm, *Qiṣaṣ*, 72 (< Cheikho, *Majānī al-adab* 1, 29)

Comment

The fable corresponds to Adrados, *History* 3, 276–277, H. 215; 3, 750, M. 365 = Van Dijk, *Aesopica posteriora* 1, 388–389, no. 403.

275 *The Dove in Search of Water* (AL 21)

In search of water, the dove takes the image of a vessel filled with water for real and rushes towards it. Throwing herself against the wall, she breaks her neck and laments her lack of prudence.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 59, no. 27 = transl., 33, no. 27 = Chauvin, *Bibliographie* 3, 33, no. 43.27

Comment

The fable corresponds to Adrados, *History* 3, 279, H. 217 = Van Dijk, *Aesopica posteriora* 2, 1119, no. 1414. It has been classified as Mot. J1792.1: *Dove sees painted cups of water and dashes into them.*

276 *The Cat and the File* (AL 22)

In a blacksmith's workplace, the cat sees a file and starts to lick it. As the blood trickles from his tongue, the cat thinks it emerges from the file and keeps licking until he dies.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 59–60, no. 28 = transl., 33–34, no. 28 = Chauvin, *Bibliographie* 3, 33–34, no. 43.28; 2, 85, no. 113.15 = Sallūm, *Qiṣaṣ*, 72 (< Cheikho, *Majānī al-adab* 1, 29)

Comment

The fable corresponds to Adrados, *History* 3, 81–82, H. 59 = Van Dijk, *Aesopica posteriora* 2, 766–767, no. 883. It has been classified as tale type ATU 285E: *The Snake Tries to Bite on a File*.

277 *The Blacksmith and His Dog* (AL 23)

As long as the blacksmith makes noise while working the iron, the dog sleeps. But as soon as the blacksmith stops work and sits down to have a meal, the dog wakes up.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 60, no. 29 = transl., 34, no. 29 = Chauvin, *Bibliographie* 3, 34, no. 43.29

Comment

The fable corresponds to Adrados, *History* 3, 476–477, not-H. 155 = Van Dijk, *Aesopica posteriora* 1, 366–367, no. 372. It has been classified as Mot. W111.5.4: *Lazy dog wakes only for his meals*.

278 *The Dogs and the Lion Skin* (AL 24)

When the dogs find a lion skin, they attack it fiercely. The fox comments, "If the lion was alive, you would see that his claws are longer than your nails!"

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 61, no. 30 = transl., 35, no. 30 = Chauvin, *Bibliographie* 3, 34, no. 43.30 = Sallūm, *Qiṣaṣ*, 73 (< Cheikho, *Majānī al-adab* 1, 29)

Comment

The fable corresponds to Adrados, *History* 3, 472, not-H. 147 = Van Dijk, *Aesopica posteriora* 1, 639, no. 732. It has been classified as Mot. W121.2.4: *Dogs tear up lion skin: fear living lion*.

279 *The Hare and the Dog* (AL 25)

When the hare has been caught by the dog, the dog starts devouring him and licks the hare's blood. The hare comments, "You chase me as if you were my enemy, and then you kiss me as if you were my intimate friend!"

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 61, no. 31 = transl., 35, no. 31 = Chauvin, *Bibliographie* 3, 34, no. 43.31

Comment

The fable corresponds to Adrados, *History* 3, 181–182, H. 139 = Van Dijk, *Aesopica posteriora* 1, 617–618, no. 705. It has been classified as Mot. K2031: *Dog alternately bites and caresses hares*.

280 *The Stomach and the Legs* (AL 26)

The stomach and the legs argue as for who of them supports the body. The legs claim that they carry the body. The stomach argues that if he did not digest the food, the legs would not have the power to do that.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 62, no. 32 = transl., 35–36, no. 32 = Chauvin, *Bibliographie* 3, 34–35, no. 43.32

Comment

The fable corresponds to Adrados, *History* 3, 170–172, H. 132; 3, 735–736, M. 336 = Van Dijk, *Aesopica posteriora* 2, 1049–1051, no. 1300. It has been classified as tale type ATU 293: *The Debate of the Belly and the Members*. For the tale's larger context, see Peil, "Magen und Glieder."

281 *The Weasel and the Chicken* (AL 27)

The weasel hear that the chicken are sick, dress up as peafowls and go to see the chicken. When they ask the chicken how they are, the chicken respond, "As long as we don't see you, we are fine!"

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 62–63, no. 33 = transl., 36, no. 33 = Chauvin, *Bibliographie* 3, 35, no. 43.33 = transl. Eisenstein, *Einführung*, 29 = Sallūm, *Qiṣaṣ*, 73 (< Cheikho, *Majānī al-adab* 1, 30)

Comment

The fable corresponds to Adrados, *History* 3, 13–14, H. 7 = Van Dijk, *Aesopica posteriora* 1, 459–460, no. 500. It has been classified as Mot. K2061.7: *Cat offers to act as doctor for cock and hen: plan detected*. For similar fables versions featuring other animals, see SF 93: *The Mouse and the Cat* 1 and QḤ 4: *The Lion Greets the Donkey* 1.

282 *The Sun and the Wind* (AL 28)

The sun and the wind wager as to who can make the man take off his clothes. Although the wind blows as hard as he can, he does not succeed. When the sun shines and it gets hot, the man takes off his clothes and carries them on his shoulder.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 63, no. 34 = transl., 36–37, no. 34 = Chauvin, *Bibliographie* 3, 35–36, no. 43.34

Comment

The fable corresponds to Adrados, *History* 3, 64–66, H. 46 = Van Dijk, *Aesopica posteriora* 1, 380–382, no. 392. It has been classified as tale type ATU 298: *The Contest of Wind and Sun*. For the tale's larger context, see Marzolph, "Streit zwischen Sonne und Wind."

283 *The Two Cocks* (AL 29)

When a cock has vanquished another cock in a fight, the former flies to a high place and celebrates his victory, proudly crowing and slapping his wings. He is carried off by a bird of prey.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 64, no. 35 = transl., 37, no. 35 = Chauvin, *Bibliographie* 3, 35, no. 43.35

Comment

The fable corresponds to Adrados, *History* 3, 332–333, H. 266 = Van Dijk, *Aesopica posteriora* 2, 713–714, no. 816. It has been classified as Mot. J972: *One cock takes glory of another's valor*.

284 *The Wolves and the Cow Hides* (AL 30)

When the wolves see some cow hides in the river, they decide to drink all of the water so as to attain their booty. They die.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 64–65, no. 36 = transl., 37–38, no. 36 = Chauvin, *Bibliographie* 3, 36, no. 43.36

Comment

The fable corresponds to Adrados, *History* 3, 180, H. 138; 3, 613, M. 84 = Van Dijk, *Aesopica posteriora* 1, 658–659, no. 756. It has been classified as Mot. J1791.3.2: *Dogs by river try to get food in river by drinking the river dry*.

285 *The Swallow and the Goose* (AL 31)

The swallow and the goose decide to live together. When the hunters arrive, the swallow flies away, but the goose is caught and slaughtered.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 65, no. 37 = transl., 38, no. 37 = Chauvin, *Bibliographie* 3, 36, no. 43.37 = Sallūm, *Qiṣaṣ*, 72–73 (< Cheikho, *Majānī al-adab* 1, 29)

Comment

The fable corresponds to Adrados, *History* 3, 322–323, H. 256 = Van Dijk, *Aesopica posteriora* 1, 538, no. 600. In terms of classification see Mot. J689: *Forethought in alliances—miscellaneous*.

286 *The Wolf and the Dog* (AL 32)

When the dog chases the wolf, the wolf turns around and says, "Don't think that I am afraid of you! I am afraid of the hunter who follows you!"

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 65–66, no. 38 = transl., 38–39, no. 38 = Chauvin, *Bibliographie* 3, 36–37, no. 43.38

Comment

The fable corresponds to Adrados, *History* 3, 478, not-H. 157 = Van Dijk, *Aesopica posteriora* 1, 629, no. 720. It has been classified as Mot. J953.5: *Disdain of the wolf for the dog*.

287 *The Two Dogs* (AL 33)

A dog invites another dog to a banquet his master is having in his house. When the dog enters the kitchen, the servants grab him by the tail and throw him out. Having regained his senses, the dog is ridiculed by the other dogs.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 66–67, no. 39 = transl., 39, no. 39 = Chauvin, *Bibliographie* 3, 37, no. 43.39 = Sallūm, *Qiṣaṣ*, 75–76 (< Cheikho, *Majānī al-adab* 1, 30)

Comment

The fable corresponds to Adrados, *History* 3, 349–350, H. 283 = Van Dijk, *Aesopica posteriora* 1, 518–519, no. 583. It has been classified as tale type ATU 201G*: *Dog at Banquet*; Mot. J874: *Dog driven out of dining room claims to be drunk*.

288 *The Fighting Serpents* (AL 34)

As a man watches two serpents fighting, he sees a third one interfering and making peace. He says to the third serpent that she must certainly be even more vicious than the other two, because otherwise she would not have succeeded in pacifying them.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 67, no. 40 = transl., 40, no. 40 = Chauvin, *Bibliographie* 3, 37, no. 43.40

Comment

The fable corresponds to Adrados, *History* 3, 393, not-H. 25 = Van Dijk, *Aesopica posteriora* 2, 1041, no. 1283.

289 *The Dog and the Kite* (AL 35)

Seeing his own reflection in the water, the dog thinks that the piece of meat he sees the other dog carry is larger than his own. He puts down the meat and chases the one he has seen in the reflection. A kite snatches the meat and flies away, and the dog laments his own stupidity.

1) *Amthāl Luqmān al-ḥakīm* (1016 Coptic era/1300), 67–68, no. 41 = transl., 40–41, no. 41 = Chauvin, *Bibliographie* 3, 37, no. 43.41 = Sallūm, *Qiṣaṣ*, 42 (< Cheikho, *Majānī al-adab* 1, 34)

Comment

The fable corresponds to Adrados, *History* 3, 174–178, H. 136 = Van Dijk, *Aesopica posteriora* 1, 631, no. 723. It has been classified as tale type ATU 34A: *The Dog Drops His Meat for the Reflection*. For the tale's larger context, see Gier, "Hund verliert das Fleisch."

J Ibn ʿArabshāh, *Fākihat al-khulafāʾ wa-mufākahat al-ẓurafāʾ* (FKH)

290 *The Kid Sings for the Wolf* (FKH 1)

When the kid realizes that it cannot escape the wolf, it pretends that the herder explicitly sent it to the wolf to be eaten. Before being eaten, however, the kid asks permission to sing a song for the wolf. As the wolf likes the song, the kid performs another song at the top of its voice. The herder hears the kid, comes to its rescue and chases the wolf away.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 17–18; ed. Buḥayrī, 59–62, no. 7

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 68–72 (transl. Levy, 23–24; see Chauvin, *Bibliographie* 2, 191, no. 148.5; 2, 212, no. 149) and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 92. It is well known from the medieval corpus of Graeco-Latin fables; see Adrados, *History* 3, 622–623, M. 104 = Van Dijk, *Aesopica posteriora* 1, 639–640, no. 733; Dicke and Grubmüller, *Fabeln*, 766–768, no. 652. The fable corresponds to tale type ATU 122C: *The Sheep Persuades the Wolf to Sing*; see Steinbauer, "Überreden zum Sprechen, Singen etc."

291 *The Jackal, the Wolf, and the Donkey* (FKH 2)

The jackal who eats the grapes in the garden is apprehended by the gardener who beats him almost to death. Having recovered, the jackal seeks the protection of the wolf. As the wolf has no food to offer to his guest, the jackal suggests taking care of that. The jackal approaches the miller's donkey and convinces him that it is better to follow the jackal to a lush meadow than endure the hardships of serving the human beings. They depart together, the jackal riding the donkey. When the donkey sees the wolf, he realizes that he is being deceived. To make his escape, the donkey pretends having forgotten to bring along his father's testament that is so dear to him that he cannot bear being separated from it. So as not to lose his prey, the jackal accompanies the donkey on the way back, and the donkey cites to him some of his father's wise counsels. Having arrived at the village, the donkey's braying alerts the dogs who kill the jackal.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 18–22; ed. Buḥayrī, 63–70, no. 8

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 81–88 (transl. Levy, 27–30; see Chauvin, *Bibliographie* 2, 191, no. 148.6; 2, 212, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 100–103.

A similar fable is known in Medieval Latin tradition; see Adrados, *History* 3, 692–693, M. 249 = Van Dijk, *Aesopica posteriora* 1, 179–180, no. 179.

292 *The Hermit and the Serpent* (FKH 3)

A hermit befriends a serpent and lives together with her peacefully. On a cold winter day, the hermit shelters the freezing serpent in his donkey's nosebag. As soon as the serpent feels comfortable again, she cannot withhold her nature and bites the donkey.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 24; ed. Buḥayrī, 77–78, no. 10

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 101–103 (transl. Levy, 36; see Chauvin, *Bibliographie* 2, 191, no. 148.8; 2, 212, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 48–49. The fable is related to tale type ATU 155: *The Ungrateful Snake Returned to Captivity*; for other versions of that fable, see SF 74: *The Ungrateful Snake* and ALL 7: *The Ungrateful Serpent*.

293 *The Gazelle and the Rat* (FKH 4)

When the gazelle is caught in the hunter's trap, the gazelle implores the rat to free her. The rat, however, mocks the gazelle, and is caught by a kite. The gazelle puts her trust in God. When the hunter arrives, a compassionate man ransoms the gazelle and sets her free.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 30–31; ed. Buḥayrī, 91–92, no. 12

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 125–128 (transl. Levy, 45–46; see Chauvin, *Bibliographie* 2, 192, no. 148.10) and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 56–57.

294 *The Fox and the Duck* (FKH 5)

When the fox is seriously ill, he learns from the tortoise that eating the liver of a duck will cure him. As he fails to catch the female duck, the fox pretends to the duck that her husband betrays her and makes her want to kill him in retaliation. To this end, the fox promises to give her a lethal elixir. When the duck is deceived into approaching the fox to fetch the elixir, the fox kills her.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 38–40; ed. Buḥayrī, 107–113, no. 16

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 151–157 (transl. Levy, 55–57; see Chauvin, *Bibliographie* 2, 193–194, no. 148.14; 2, 212, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 66–68.

295 *The Mouse and the Serpent* (FKH 6)

When the mouse returns home one day, she finds her hole occupied by a serpent. Turning to the king of the mice and rats for help, the mouse only receives the advice to abandon her home and find a new one. Thinking of how to get rid of the serpent, the mouse repeatedly molests the sleeping gardener. When the gardener finally gets up to kill her, the mouse leads him to the sleeping serpent, and the gardener kills the serpent.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 65–67; ed. Buḥayrī, 171–175, no. 28

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 234–244 (transl. Levy, 87–89; see Chauvin, *Bibliographie* 2, 196, no. 148.24; 2, 213, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 160–162. The mouse's stratagem to involve a third party to get rid of the serpent corresponds to that of the mouse in KD 10: *The Crow and the Serpent* 1 and that of the crow in ALL 11: *The Crow and the Cat*. It is also applied in KD 22: *The Duck and the Snake*, albeit with an eventually negative outcome for the schemer.

296 *The Lion, the Fox, and the Hyena* (FKH 7)

The fox, having laughed about the noise the lion makes in his sleep, falls from grace and, despite the bear's intrigues, is saved by the hyena.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 86–113; ed. Buḥayrī, 217–273

Comment

The fable, constituting the frame tale of chapter 5, is contained in Varāvini's Persian *Marzbān-nāme*, 290–347 (transl. Levy, 99–125; see Chauvin, *Bibliographie* 2, 197, no. 28; 2, 213, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 178–277 (chapter 8).

297 *The Thief and the Flea* (FKH 8)

A thief confesses to a flea his ardent wish to rob the king, trusting that the flea will not be able to divulge his secret. When, one night, the thief enters the king's chamber, the flea stings the king and wakes him up. Aiming to catch the flea, the king discovers the thief hiding under his bed and has him apprehended.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 21–22; ed. Buḥayrī, 223–224

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 290–292 (transl. Levy, 103–104; see Chauvin, *Bibliographie* 2, 197, no. 148.29; 2, 213, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 185. Although the fable may be read as a tale about the unreliability of friends, it focuses on the flea's active agenda. The thief trusts that the flea will not be able to divulge his secret, but the flea acts consciously to prevent the theft.

The Hoopoe and His Destiny (FKH 9 = SF 116)

A devout man who understands the language of the birds warns the hoopoe about the snare the children set up for him but is told that the hoopoe already noticed it. When the man later returns, he finds that the children caught the hoopoe and asks him how that could happen. The hoopoe responds that there is no way to escape one's destiny.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 91–92; ed. Buḥayrī, 228–230, no. 34

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 296–298 (transl. Levy, 106–107; Chauvin, *Bibliographie* 2, 197–198, no. 148.30; 2, 213, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 188–189.

For the tale's "popular" versions, see SF 116: *The Bird and the Snare* 2. The general belief in the working of fate is also expressed in ALL 17: *The Peacock and the Sparrow*.

298 *The Stork and the Sparrow* (FKH 10)

Solomon overhears a conversation between the stork and the sparrow whose nests are close to one another. The stork claims that he protects the sparrow from the serpent, and the sparrow claims that he protects the stork from the ants. So, both of them benefit from their cohabitation.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 112–113; ed. Buḥayrī, 272–273, no. 41

Comment

The fable is not contained in Varāvini's Persian *Marzbān-nāme* nor in Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*. Chauvin, *Bibliographie* 2, 199, no. 148.37, does not list any known analogues.

299 *The Ram and the Dog* (FKH 11)

The ram succeeds in making the dog the king of animals.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 114–147; ed. Buḥayrī, 277–348

Comment

The fable, constituting the frame tale of chapter 6, is contained in Varāvini's Persian *Marzbān-nāme*, 351–453 (transl. Levy, 129–169; see Chauvin, *Bibliographie* 2, 199, no. 148.38; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 228–287 (chapter 9).

The Kite and the Fish (FKH 12 = SF 125)

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 118–119; ed. Buḥayrī, 287–289, no. 44

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 362–364 (transl. Levy, 135; see Chauvin, *Bibliographie* 2, 200, no. 148.39; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 240–241. An earlier version of the fable is contained in Ibn al-Jawzī's (d. 597/1201), *Akhbār al-Adhkiyāʾ*, 243; see SF 125: *The Kite and the Fish*. The fable has been classified as ATU 227*: *The Crow and the Crayfish*; see Steinbauer, "Überreden zum Sprechen, Singen etc."

300 *The Sick Cat and the Rats* (FKH 13)

When the cat is sick, the rats profit from the cat's immobility. Fearing that the cat will retaliate once he has recovered, they bring him food and propose to be friends. Although the cat is astonished about the proposal, he accepts. The rooster, who is friends with the cat, reminds him that rats and cats are opposing species, like the elements water and fire. As a consequence of the rooster's instigation, when the cat has recovered, he breaks his promise and takes up his previous habit of chasing the rats.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 124–128; ed. Buḥayrī, 300–307, no. 50

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 375–392 (transl. Levy, 139–144; see Chauvin, *Bibliographie* 2, 200, no. 148.42; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 253–258. In terms of classification see Mot. J689: *Forethought in alliances—miscellaneous*.

301 *The Crow and the Owl* (FKH 14)

The daughter of the crow does not want to marry the son of the owl: a woman is only respected as much as her husband.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 129–130; ed. Buḥayrī, 309–311, no. 51

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 394–396 (transl. Levy, 144–145; Chauvin, *Bibliographie* 2, 200, no. 148.43; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 259–260.

302 *The Merchant's Bird* (FKH 15 = ALL 19)

The merchant's wife has a lover. The merchant buys a bird of prey who will allegedly report to him everything that takes place in the house. When the woman warns her lover not to touch her while the bird is around, the lover makes fun of her and teases the bird by holding his penis right in front of him. Since the bird is hungry, he thinks it is a piece of meat and grabs the penis with his beak. In pain, the lover asks the woman to show the bird her vulva to make him let go his penis. But the bird grabs the woman's vulva with his claw and does not release the man's penis. While the lovers are in this state, the husband arrives and punishes them.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 132–133; ed. Buḥayrī, 316–318, no. 53

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 403–405 (transl. Levy, 148–149; see Chauvin, *Bibliographie* 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 269–270. Chauvin, *Bibliographie* 2, 201, no. 148.45, gives a general summary without explicit details. Similarly, the English translator of the *Marzbān-nāme* felt that there "are parts of this story in which the author indulges in a realism that need not be reproduced in translation" (transl. Levy, 149). A corresponding version of the fable with animal characters only is contained in the fifteenth-century Kayseri manuscript of *The Thousand and One Nights*; see ALL 19: *The Crane and the Crab*.

303 *Peace among the Animals* (FKH 16)

The fox flatters the rooster and pretends that the ruler issued a decree proclaiming peace between all animals. When the rooster announces the imminent arrival of the dogs, the fox thinks it safer to flee, arguing that he is not sure whether the news already reached them.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 145–146; ed. Buḥayrī, 343–347, no. 59

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 445–449 (transl. Levy, 166–167; see Chauvin, *Bibliographie* 2, 202, no. 148.51; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 285–286. Another Arabic version is contained in the Chavis manuscript of *The Thousand and One Nights*; see Marzolph

and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 150–151, no. 413. The fable is well attested in medieval Graeco-Latin tradition; see Adrados, *History* 3, 806, M. 494; cf. 3, 334–335, H. 268 = Van Dijk, *Aesopica posteriora* 1, 501, no. 561; Dicke and Grubmüller, *Fabeln*, 211–214, no. 183; cf. 349, no. 299. It has been classified as tale type ATU 62: *Peace among the Animals—the Fox and the Rooster*; see Schwarzbaum, "Friedensfabel."

304 *The Elephant and the Lion* (FKH 17)

The king of the elephants attacks the king of the lions and is vanquished.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 148–167; ed. Buḥayrī, 351–392, no. 60

Comment

The fable, constituting the frame tale of chapter 7, is contained in Varāvini's Persian *Marzbān-nāme*, 458–555 (transl. Levy, 173–211; see Chauvin, *Bibliographie* 2, 203, no. 148.52; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 288–327 (chapter 10).

305 *The Camel That Carries Salt and Wool* (FKH 18)

The camel complains to the hare about the heavy load of salt that he has to carry for his owner. The hare advises the camel to cross the river slowly, so that the salt dissolves in the water and his burden will become light. In order to punish the camel, his owner later loads him with wool. When crossing the river, the wool soaks up water, and the camel's load becomes much heavier than before.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 161; ed. Buḥayrī, 378–379, no. 65

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 501–512 (transl. Levy, 193–196; Chauvin, *Bibliographie* 2, 203–204, no. 148.57), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 311–312. The fable is known from Greek antiquity and remained popular in Latin versions throughout the Middle Ages; see Adrados, *History* 3, 250–251, H. 191; 3, 595, M. 47 = Van Dijk, *Aesopica posteriora* 1, 244–245, no. 192; Dicke and Grubmüller, *Fabeln*, 97, no. 94. It has been classified as tale type ATU 211: *The Two Donkeys and Their Loads*; see Schmidt, "Esel: Die Last des E.s."

306 *The Mouse and the Trap* (FKH 19)

To catch the mouse that steals the eggs of her hens, the woman sets up a trap. Although the mouse is prudent not to be caught, a visiting relative is trapped and killed. With the help of the scorpion, the mouse takes revenge. She places a gold dinar in the middle of the room and another one at the entry of her hole where the scorpion is hiding. The next morning, the man picks up the dinar lying in the middle of the room. When he wants to pick up the second dinar, the scorpion stings him so that he dies.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 164; ed. Buḥayrī, 383–385, no. 66

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 527–535 (transl. Levy, 202–204; see Chauvin, *Bibliographie* 2, 204, no. 148.58; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 320–322.

For rats or mice hoarding gold, see also SF 29: *The Rat Hoarding Gold*, SF 123: *The Mouse Ransoms Her Partner*, KD 27: *The Lucky Rat*, and ALL 13: *The Flea and the Mouse*.

307 *The Donkey Dupes the Lion* (FKH 20)

An aging donkey is abandoned by his owners in the wilderness. When the young and inexperienced lion hears the donkey bray, he is so frightened that he rather hides than go hunting. Meeting the lion at the watering place, the donkey pretends that he is in charge of distributing the livelihood to the animals. Since the lion is thirsty, the donkey generously gives him permission to drink some water. When the lion also asks for food, the donkey pretends that they have to go to his office to settle the matter. Crossing a river, the donkey carries the lion on condition that the lion will carry the donkey the next time. When they cross another river, the donkey wounds the lion heavily with his hooves. Pretending to be satisfied with eating grass, the lion gives up requesting food and runs away.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 165–166; ed. Buḥayrī, 386–388, no. 67

Comment

The fable is not contained in the *Marzbān-nāme*. The analogues Chauvin, *Bibliographie* 2, 204, no. 148.59 lists refer to the structural element of a weak animal

playing a trick on a strong one. Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 278–280, has essentially the same tale with different details.

308 *The Lion, the Camel, and the Bear* (FKH 21)

The lion abstains from eating meat and lives together with the camel. The bear tries in vain to instigate the camel against the lion. Once the bear's intrigue is laid open, he is punished.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 168–184; ed. Buḥayrī, 395–428, no. 68

Comment

The fable, constituting the frame tale of chapter 8, is contained in Varāvini's Persian *Marzbān-nāme*, 559–647 (transl. Levy, 215–254; see Chauvin, *Bibliographie* 2, 204, no. 148.60; 2, 214, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 328–356 (chapter 11). A lion or lioness who forsakes eating meat also features in KD 41: *The Lioness Forsakes Eating Meat* and KI 3: *The Blind Lion*.

309 *The Eagle and the Partridges* (FKH 22)

The partridges whose young ones the eagle takes away, seek protection with the eagle.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 185–213; ed. Buḥayrī, 431–490, no. 75

Comment

The fable, constituting the frame tale of chapter 9, is contained in Varāvini's Persian *Marzbān-nāme*, 651–732 (see Chauvin, *Bibliographie* 2, 206, no. 148.67; 2, 215, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 357–397 (chapter 12).

310 *The Donkey and the Camel* (FKH 23)

The donkey wonders why he always stumbles while the camel never does. The camel responds that the donkey looks at his feet from a short distance while the camel with its large stature looks at his feet from a greater distance, enabling him to discern obstacles.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 192; ed. Buḥayrī, 446–447, no. 77

Comment

The fable is not contained in the *Marzbān-nāme* nor in Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*. Chauvin, *Bibliographie* 2, 206–207, no. 148.69, does not list any analogous tales. Versions of the fable are, however, already contained in the Persian poet Jalāl al-Din Rumi's (d. 672/1273) *Maṯnavi-ye maʿnavi*, book 3, verses 1746–1754, and book 4, verses 3376–3430, as well as in the contemporary *Maqālāt-e Shams-e Tabrizi* (see Rumi, *Mathnawī*, transl. Nicholson 2, 98; 2, 458–461; Shams al-Din Moḥammad Tabrizi, *Maqālāt*, 108, 272, 346; Foruzānfar, *Maʾākheẕ*, 104–105, no. 106; 152–153, no. 177; Pārsānasab and Ẕu 'l-Faqāri, *Farhangnāme* 1, 999–1000, nos. 3654, 3655).

311 *The Hubristic Ant* (FKH 24)

When the ant grows wings and flies off, she thinks herself comparable to the vulture and the eagle. But then, she is an easy prey for the sparrow or any other bird.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 193; ed. Buḥayrī, 449

Comment

The short fable is contained in Varāvini's Persian *Marzbān-nāme*, 669. It is cited en passant as part of a lengthy discussion. Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 361, has a corresponding fable featuring a moth.

312 *The Old Crane and the Fish* (FKH 25)

The old crane does not manage to catch fish anymore. To a passing fish, the crane pretends to have repented and to have given up hunting fish. When he puts his beak into the water, allegedly to confirm his intentions, the fish is duped into getting close so that the crane catches him.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 195–196; ed. Buḥayrī, 451–453, no. 78

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 673–677 (see Chauvin, *Bibliographie* 2, 207, no. 148.70; 2, 215, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 361–362.

313 *The Crow and the Weasel* (FKH 26)

When the weasel takes up his abode close to the crow's nest, the crow is worried. Wondering whether she should rather leave, she decides to stay. Although the crow tries to convince the weasel that they can live together in harmony, the weasel catches the crow and eats her.

1) Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag, 197–200; ed. Buḥayrī, 457–461, no. 79

Comment

The fable is contained in Varāvini's Persian *Marzbān-nāme*, 679–686 (Chauvin, *Bibliographie* 2, 207, no. 148.71; 2, 215, no. 149), and Moḥammad b. Ghāzi's *Rowżat al-ʿoqul*, 364–365.

K *Alf Layla wa-layla* (ALL)

314 *The Bull and the Donkey* (ALL 1)

When the bull complains to the donkey about his heavy duty, the donkey advises the bull to pretend being ill in order to be relieved of his work. As the bull feigns illness the next day, the master yokes the donkey to the plow and whips him the whole day.

1) *Alf layla wa-layla*, ed. Būlāq 1, 5; ed. Calcutta II 1, 7–8 = transl. Lyons 1, 8 = Sallūm, *Qiṣaṣ*, 211–212

Comment

In *The Thousand and One Nights*, the tale is told by the vizier in the collection's frame tale as part of his attempt to dissuade his daughter Shahrazād from marrying the cruel king; see Chauvin, Bibliographie 5, 179–180, no. 104; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 129–130, no. 2. The events themselves are told by the merchant who understands the animal languages, tale type ATU 670: *The Man Who Understands Animal Languages*, and have been classified as tale type ATU 207A: *A Donkey Induces Overworked Bullock to Feign Sickness*. Versions of the fable recorded from oral tradition in the nineteenth and twentieth centuries most likely derive from the *Nights*; see Nörtersheuser. "Aufstand der Arbeitstiere."

The fable reads like a variation of the ancient Greek fable of "The Donkey and the Horse," in which the overworked donkey asks the horse to carry part of his load; the horse refuses, and the donkey dies, so that now the horse has to carry all of the donkey's load; see Adrados, *History* 3, 251–252, H. 192 = Van Dijk, *Aesopica posteriora* 1, 198, no. 136. That fable has been classified as tale type ATU 207B: *Hard-hearted Horse and Donkey*.

315 *The Lion and the Carpenter* (ALL 2)

A peacock and a peahen move to a new place on an island, where they hope to be safe from wild animals. One day a duck tells them about her dream warning her of the viciousness of the human beings. Next, the duck meets a young lion who had a similar dream. Traveling together, they meet a donkey, a horse, and a camel, all of which are fleeing from humankind. An old carpenter tells them he is on his way to the lynx to build a house for him. The lion asks the carpenter to build a house for him, too, and playfully throws the man to the ground.

Angered, the man builds a small cage and asks the lion to enter it to measure the size. When the lion is inside, the man locks him up, throws the cage into a pit, and burns it.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 101[a]–110[b]; ed. Būlāq 1, 301–305, nights 146–147; ed. Calcutta II 1, 716–726, nights 146–147 = transl. Lyons 1, 613–621 = Sallūm, *Qiṣaṣ*, 213–220

Comment

According to Osigus, *Fabelzyklus*, 34–38, no. 9, the gist of the fable is the scene with the trapped lion to which the introductory parts were likely added at a comparatively recent date. In general, the dating of the fables in the *Nights* is not clear, and Chraïbi, *Les Mille et une nuits*, 213, suggests that they might date from a comparatively early period.

The complaint of the animals about the humans bears some similarity to the general discussion in the *Rasā'il Ikhwān al-ṣafā*. For the version in the *Nights*, see also Chauvin, *Bibliographie* 2, 225–226, no. 154.1; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 126, no. 44. Close correspondences to the latter part of the fable are known from both medieval European tradition (see Adrados, *History* 3, 666–667, M. 202 = Van Dijk, *Aesopica posteriora* 1, 298–299, no. 268) and sixteenth-century Indian literature as documented in Hemavijaya's *Kathāratnākara*, transl. Hertel 2, 147–148, no. 167. The fable has been classified as tale type ATU 157A: *The Lion Searches for Man*. For the tale's larger context, see Lindahl, "Furcht: Tiere lernen F. vor den Menschen."

316 *The Hermit and the Doves* (ALL 3)

As long as the pigeons share the prayers of a devout hermit living on a mountain, they are endowed with rich offspring. When the hermit dies, the pigeons neglect their prayers and disperse.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 110[b]–111[a]; ed. Būlāq 1, 305–306, nights 147–148; ed. Calcutta II 1, 726–727, nights 147–148 = transl. Lyons 1, 621–622

Comment

The fable is only attested in the *Nights*; see Chauvin, *Bibliographie* 2, 226, no. 154.2; Osigus, *Fabelzyklus*, 39, no. 10; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 221, no. 45.1.

317 *The Waterfowl and the Tortoise* (ALL 4)

A Waterfowl alights on the shore of the river and sees a dead man's body. As the vultures approach, the bird flies away. A tortoise asks him why he has left his home, and the bird explains the reason. The bird and the tortoise exchange their views about the vicissitudes of life and the merits of patience and endurance. Finally, the bird returns to his home, since he cannot endure to be separated from his native place. He is killed by a falcon because he neglected praising the Lord.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 113^{b}–115^{b}; ed. Būlāq 1, 307–308, night 148; ed. Calcutta II 1, 730–732, night 148 = transl. Lyons 1, 624–626 = Sallūm, *Qiṣaṣ*, 220–221

Comment

The fable is only attested in the *Nights*; see Chauvin, *Bibliographie* 2, 226–227, no. 154.5; Osigus, *Fabelzyklus*, 39, no. 12; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 444, no. 46.

318 *The Wolf and the Fox in the Pit* (ALL 5)

The fox lures the wolf into the pit. When the wolf implores the fox to help him, the fox tells the tale ALL 6: *The Falcon and the Partridge*. Finally, the fox lets his tail down into the pit to help the wolf get out, and the wolf pulls the fox down. The fox manages to free himself once more and tells the wolf the tale ALL 7: *The Ungrateful Serpent*. In the end, the fox attracts the attention of the farmer who kills the wolf.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 115^{b}, 118$^{a–b}$, 23^{a}–31^{b}; ed. Būlāq 1, 308–314, nights 148–150; ed. Calcutta II 1, 732–747, nights 148–150 = transl. Lyons 1, 627–639

Comment

The fable is only attested in the *Nights*; see Chauvin, *Bibliographie* 2, 227, no. 154.6; Osigus, *Fabelzyklus*, 39–42, no. 13; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 450, no. 47. The scene of the wolf and the fox being trapped in a pit vaguely relates the fable to tale types ATU 30: *The Fox Tricks the Wolf into Falling in a Pit*, and ATU 31: *The Fox Climbs from the Pit on the Wolf's Back*.

319 *The Falcon and the Partridge* (ALL 6)

The falcon tries to lure the partridge out of his nest by pretending that he collected some grains for him. When the partridge leaves the nest, the falcon catches him. Being caught, the partridge curses the falcon. When eating the partridge, the falcon also dies.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 26[a–b]; ed. Būlāq 1, 311, night 149; ed. Calcutta II 1, 739, night 149 = transl. Lyons 1, 632 = Sallūm, *Qiṣaṣ*, 226–232

Comment

The fable is only attested in the *Nights* where it is embedded into ALL 5: *The Wolf and the Fox in the Pit*; see Chauvin, *Bibliographie*, 2, 120, no. 113.108; 2, 227, no. 154.7; Osigus, *Fabelzyklus*, 40, no. 13[a]; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 180, no. 48.

The Ungrateful Serpent (ALL 7 = SF 74)

The serpent seeks help only as long as her safety is in danger. When safe again, the serpent threatens to kill her rescuer.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 30[b]–31[a]; ed. Būlāq 1, 314, night 150; ed. Calcutta II 1, 745, night 150 = transl. Lyons 1, 638

Comment

In the *Nights*, the fable is embedded into ALL 5: *The Wolf and the Fox in the Pit*; see Chauvin, *Bibliographie* 2, 120, no. 113.109; 2, 227, no. 154.9; Osigus, *Fabelzyklus*, 40–42. Probably deriving from an ancient fable of the Graeco-Latin tradition (see Adrados, *History* 3, 85–88, H. 62; 3, 775, M. 429 = Van Dijk, *Aesopica posteriora* 2, 742–744, no. 855), the fable can be classified as tale type ATU 155: *The Ungrateful Snake Returned to Captivity*.

The tale's disillusioning "moral" is similarly expressed in SF 74: *The Ungrateful Snake*; see also SF 31: *The Hyena and The Bedouin* and SF 157: *The Dog in the Well*.

320 *The Lion Becomes a Just Ruler* (ALL 8)

The lion, having become king of the animals, turns into an unjust ruler. In order to admonish him, his counselor tells him the tale ALL 9: *The Two Eagles and the Weasel*. The lion is reformed and henceforth rules wisely.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 32[a]–33[a], ed. Osigus, *Fabelzyklus*, 203–207 = transl. Osigus, *Fabelzyklus*, 208–209; transl. Ott, *Das glückliche Ende*, 57–58, 59, 60

Comment

The fable is only contained in the Kayseri manuscript of the *Nights*; see Osigus, *Fabelzyklus*, 43, no. A.

321 *The Two Eagles and the Weasel* (ALL 9)

The two eagles store dead fish as supply for the summer. In the summer, the smell of the fish attracts the weasel that kills both eagles.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fol. 32[b], ed. Osigus, *Fabelzyklus*, 205–206 = transl. Osigus, *Fabelzyklus*, 208–209; transl. Ott, *Das glückliche Ende*, 59

Comment

The fable is only contained in the Kayseri manuscript of the *Nights*. It is embedded into ALL 8: *The Lion Becomes a Just Ruler*; see Osigus, *Fabelzyklus*, 43, no. Aa.

322 *The Weasel and the Mouse* (ALL 10)

A mouse and a weasel (or a parakeet) live together in the house of a poor peasant. When one of the peasant's friends falls ill, the doctor prescribes husked sesame that is laid out to dry. The weasel takes the sesame to his den. When the peasant's wife notices that some of the sesame is missing, the weasel sends the mouse to fetch it. As the peasant's wife thinks that the mouse has taken all of the sesame, she kills the mouse.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 33[a]–34[a]; ed. Būlāq 1, 314–315, night 150; ed. Calcutta II 1, 747–748, night 150 = transl. Lyons 1, 639–640 = Sallūm, *Qiṣaṣ*, 222–223

Comment

The fable is only attested in the *Nights*; see Chauvin, *Bibliographie* 2, 228, no. 154.10; Osigus, *Fabelzyklus*, 43, no. 14; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 306, no. 49. According to Osigus, *Fabelzyklus*, 43, not. 154, and 112, not. 369, all of the manuscripts mention a parakeet (*al-durra*) instead of the weasel featuring in the printed editions.

323 *The Crow and the Cat* (ALL 11)

A cat and a crow live together in peace. When they are attacked by a panther, the crow attracts the attention of the shepherds so that their dogs follow him. The panther flees and the cat is saved.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 34[a–b]; ed. Būlāq 1, 315, night 150; ed. Calcutta II 1, 748–749, night 150 = transl. Lyons 1, 640–641 = Sallūm, *Qiṣaṣ*, 223

Comment

The fable is only attested in the *Nights*; see Chauvin, *Bibliographie* 2, 225, no. 154.4; Osigus, *Fabelzyklus*, 43, no. 15; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 142, no. 50. The crow's stratagem to involve a third party to get rid of the panther corresponds to that of the mouse in KD 10: *The Crow and the Serpent* 1 and FKH 6: *The Mouse and the Serpent*. It is also applied in KD 22: *The Duck and the Snake*, albeit with an eventually negative outcome for the schemer.

324 *The Fox and the Crow* (ALL 12)

The fox is so hungry that he attempts to dupe a crow into believing him to be a friend. The crow refuses, as he knows from experience that the predator and his prey cannot possible be friends. In order to dissipate the crow's doubts, the fox tells the crow the tale ALL 13: *The Flea and the Mouse*, about the advantages of friendship. The crow responds with tales about betrayal and perfidy, ALL 14: *The Old Sparrowhawk* and ALL 15: *The Sparrow and the Eagle*. In the end, the disillusioned fox leaves.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 34[b]–38[b]; ed. Būlāq 1, 315–318, nights 150–152; ed. Calcutta II 1, 749–755, nights 150–152 = transl. Lyons 1, 641–645 = Sallūm, *Qiṣaṣ*, 232–233

Comment

The fable is only attested in the *Nights*, see Chauvin, *Bibliographie* 2, 228, no. 154.11; Osigus, *Fabelzyklus*, 43–44, no. 16; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 188, no. 51.

325 *The Flea and the Mouse* (ALL 13)

Combining their efforts, the flea and the mouse steal the merchant's gold. The flea makes him leave his bed for a night, and the mouse steals the purse of gold the merchant keeps under his pillow.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 35^{b}–37^{a}; ed. Būlāq 1, 316–317, nights 150–151; ed. Calcutta II 1, 750–752, nights 150–151 = transl. Lyons 1, 642–643 = Sallūm, *Qiṣaṣ*, 233–235

Comment

The fable is only attested in the *Nights* where it is embedded into no. 318: *The Fox and the Crow* (ALL 12); see Chauvin, *Bibliographie* 2, 228, no. 154.12; Osigus, *Fabelzyklus*, 43–44, no. 16^{a}; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 186, no. 52.

For rats or mice hoarding gold, see also SF 29: *The Rat Hoarding Gold*, SF 123: *The Mouse Ransoms Her Partner*, KD 27: *The Lucky Rat*, and FKH 19: *The Mouse and the Trap*.

326 *The Old Sparrowhawk* (ALL 14)

When the old sparrowhawk is too weak to hunt himself, he cleverly visits the place where the other birds devour their prey and lives from the leftovers.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 37$^{a–b}$; ed. Būlāq 1, 317, nights 151–152; ed. Calcutta II 1, 753–754, nights 151–152 = transl. Lyons 1, 644 = Sallūm, *Qiṣaṣ*, 235–236

Comment

The fable is only attested in the *Nights* where it is embedded into All 12: *The Fox and the Crow*; see Chauvin, *Bibliographie* 2, 228, no. 154.13; Osigus, *Fabelzyklus*, 43–44, no. 16^{b}; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 357–358, no. 53.

The Sparrow and the Eagle (ALL 15 = SF 89)

A sparrow watches an eagle grab a lamb. He attempts to follow the impressive example, but his claws get entangled in the wool, so that the shepherd catches him and brings him home for his children.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 38[a]; ed. Būlāq 1, 317–318, night 152; ed. Calcutta II 1, 754, night 152 = transl. Lyons 1, 645

Comment

In Arabic literature, the fable is first attested in al-Rāghib al-Iṣbahānī's *Muḥāḍarāt al-udabā'*; see SF 89: *The Crane Imitates the Falcon*. In the *Nights*, it is embedded into ALL 12: *The Fox and the Crow*; see Chauvin, *Bibliographie* 2, 228, no. 154.14; Osigus, *Fabelzyklus*, 45, no. 16c; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 397–398, no. 54.

327 *The Hedgehog and the Doves* (ALL 16)

The hedgehog takes up his abode near a date palm, where a pigeon and his wife have built their nest. As he is keen on eating the dates, he pretends to be a pious ascetic. The pigeons want to follow his example and ask him what they would have to do to become as saintly as he is. He replies that they should shake the dates from the tree but maintain their abstinence. The pigeons follow the hedgehog's advice, and the hedgehog hides the dates for himself. When the pigeons discover the hedgehog's treachery, he kills them.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 38[b]–41[a]; ed. Būlāq 1, 318–320, night 152; ed. Calcutta II 1, 755–759, night 152 = transl. Lyons 1, 645–647 = Sallūm, *Qiṣaṣ*, 236–238

Comment

The fable is presently only known from the *Nights*; see Chauvin, *Bibliographie* 2, 228–229, no. 154.15; Osigus, *Fabelzyklus*, 46, no. 17; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 220, no. 55.

328 *The Peacock and the Sparrow* (ALL 17)

The peacock instructs his vizier, the sparrow, about the irreversibility of fate. One day the sparrow sees a fowler laying out his net near his nest, but he does

not intervene. When, sometime later, he sees two sparrows fighting, he rushes to intervene. The fowler throws his net over the three of them.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 42[a]–43[a]; ed. Būlāq 1, 319–320, night 152; ed. Calcutta II 1, 759–760, night 152 = transl. Lyons 1, 649–650 = Sallūm, *Qiṣaṣ*, 238–239

Comment

The fable is presently only known from the *Nights*; see Chauvin, *Bibliographie* 2, 109, no. 113.73; 2, 117, no. 113.97; 2, 230, no. 154.20; Osigus, *Fabelzyklus*, 51, no. 19; Marzolph and Van Leeuwen, *Arabian Nights Encyclopedia* 1, 398, no. 59. The general belief in the working of fate is also expressed in FKH 9: *The Hoopoe and His Destiny*.

329 *The Weasel and the Sparrow* (ALL 18)

The sparrow wants to befriend the weasel. The weasel tells him that a predator and his prey cannot be friends.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 43[a]–45[a] = transl. Ott, *Das glückliche Ende*, 80–82, 83, 84–85

Comment

The fable is presently only known from the Kayseri manuscript of the *Nights*; see Osigus, *Fabelzyklus*, 52, no. B.

The Crane and the Crab (ALL 19 = FKH 15)

The crow convinces the reluctant crane to marry. The crane acquires a crab to serve as guardian of his wife's chastity. When the crane's wife later has a lover, the crab surprises the lovers red-handed. When, one after the other, they want to piss on the crab's head, the crab grabs them by their genitals and does not let go until the husband returns home. The crane kills his wife, blinds her lover, and continues to live with the crab.

1) *Alf layla wa-layla*, ms. Kayseri, Raşid Efendi Kütüphane, Edebiyât 38, fols. 45[b]–47[b]; ed. Osigus, *Fabelzyklus*, 190–197 = transl. Osigus, *Fabelzyklus*, 198–201; transl. Ott, *Das glückliche Ende*, 86–90

Comment

The fable is presently only known from the Kayseri manuscript of the *Nights*; see Osigus, *Fabelzyklus*, 53, no. C. An earlier corresponding version featuring human characters is given in Ibn ʿArabshāh's *Fākihat al-khulafāʾ*; see FKH 15: *The Merchant's Bird*.

The Falcon and the Sparrow (ALL 20 = SF 32)

1) *Alf layla wa-layla*, ed. Būlāq 1, 447–448, night 273; ed. Calcutta II 2, 131–133, night 273 = transl. Lyons 1, 889–891

Comment

Probably adapting al-Itlīdī's lengthy version (SF 32.13), the tale was integrated into *The Thousand and One Nights* at a comparatively recent date. For the tale's position in the *Nights*, see Chauvin, *Bibliographie* 5, 288, no. 172; Marzolph and Van Leeuwen, *The Arabian Nights Encyclopedia* 1, 222–223, no. 68.

III. Supplement

330 *The Fly and the Vulture* (S 1)

The fly asks the vulture, the king of the animals capable of flying, to protect her. Because she is so small, other animals treat her with contempt. When the fly learns that the vulture feeds on dead bodies, she shows him her own food. Witnessing that, the vulture remarks that God's distribution of livelihood to all beings is fair.

1) al-Salṭī (d. after 1100/1699), *Īḍāḥ al-marāmī*, fols. 77^{b}–78^{a}.

Comment

The little-known book by al-Salṭī, so far not edited, is about a special form of hunting that Thomas Bauer (personal communication) characterizes as "futuwwa hunt." Targeting the hunting down of fourteen different species of birds as trophies and following strict rules, it was apparently practiced in Iraq, Syria, and Egypt from the twelfth century at least until the eighteenth century. The fable is cited in a passage in which the author discusses the different species of birds and their hues.

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IV. Appendix 1

Concordance for the Fables in the Manuscripts Paris, Bibliothèque Nationale de France, Arabe 3464 and Arabe 3463

The two manuscripts containing Arabic translations of the fables of Aesop (*Ayṣūbūs*) are of Christian origin.

BnF, ms. arabe 3464, formerly suppl. arabe 1644, was copied by a certain ʿĪsā Bītrū (Petro) from Jerusalem, presumably in the nineteenth century. It contains 144 fables. Another copy of apparently the very same work prepared by the same copyist is preserved in the University Library at Cambridge, ms. Add. 280[2]. Short titles of the fables in the ms. arabe 3464 were first published in the Appendix "The Arabic Æsop" in Joseph Jacobs' *The Fables of Aesop, as first printed by William Caxton in 1484 … now again edited and induced*. London: David Nutt, 1889, 221–224. Jacobs compiled the Appendix based on the rudimentary information supplied by R. Gottheil. The relevant note (157) also refers to other Arabic manuscripts in the Paris and Gotha libraries that contain (Aesopic?) fables.

BnF, ms. arabe 3463 was copied in 1205/1791 by a certain Mīkhāʾīl Msdya (?). It contains 84 fables.

All references in the following are to numbers. The data are not indexed in the "Concordance of References."

ar. 3464	ar. 3463	Adrados	Perry
1	1	H. 1	1
2		H. 9	9
3		H. 3	3
4	3	H. 10	10
5	2	H. 4	4
6	4	H. 16	16
7	5	H. 17	17
8		H. 19	19
9	6	H. 23	23
10		H. 117	115
11	7	H. 20	20
12		H. 120	118

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(*cont.*)

ar. 3464	ar. 3463	Adrados	Perry
13	8	H. 27	27
14		H. 33	33
15	9	H. 29	29
16	10	H. 34	34
17	11	H. 43	43
18		H. 21	21
19	12	H. 60	60
20	13	H. 57	57
21	14	H. 42	42
22	15	H. 52	52
23	16	H. 58	58
24		H. 64	64
25	17	H. 67	66
26	18	H. 69	68
27	19	H. 81	79
28	21	H. 83	81
29		H. 115	113
30	22?	H. 116	114
31	23	H. 137	134
32	24	H. 268	252
33		H. 146	141
34		H. 134	254
35	25	H. 154	149
36		H. 152	147
37	26	H. 170	161
38	27	H. 176	235
39	29	H. 180	170
40	30	H. 190	179
41		H. 207	193
42	31	H. 188	178
43		H. 216	200
44	32	H. 223	207
45	33	H. 233	213
46	36	H. 244	219
47	37	H. 252	224
48	34	H. 234	214

(*cont.*)

ar. 3464	ar. 3463	Adrados	Perry
49	39	H. 275	351
50		H. 258	229
51	38	H. 271	251
52	35	H. 235	215
53	40	H. 143	138
54	41	H. 272	357
55	44	H. 259	230
56	42	H. 253	225
57	43	H. 256	228
58		H. 260	231
59	45	H. 77	75
60		H. 79	77
61	46	H. 78	76
62		H. 84	82
63	47	H. 122	120
64	48	H. 251	223
65		H. 269	258
66	49	H. 211	196
67	50	H. 276	267
68		H. 277	399
69	62	H. 118	116
70	51	H. 278	246
71	52	H. 274	393
72		H. 56	56
73	54	H. 55	55
74		H. 48	48
75	53	H. 54	54
76	55	H. 59	59
77	56	H. 61	61
78	59	H. 82	80
79	61	H. 99	97
80		H. 68	67
81	60	H. 94	92
82		H. 123	121
83		H. 130	128
84		H. 133	131

(*cont.*)

ar. 3464	ar. 3463	Adrados	Perry
85	73	H. 35	35
86		H. 105	103
87	65	H. 166	160
88	63	H. 124	122
89		H. 169	256
90		H. 175	166
91	64	H. 131	129
92	68	H. 199	188, 358
93		H. 202	190
94	66	H. 194	183
95		H. 206	192
96		H. 213	198
97		H. 217	201
98	76	H. 288	324
99	67	H. 196	185
100	69	H. 201	189
101		H. 187	177
102	70	H. 203	191
103		H. 210	195
104		H. 218	202
105	71	H. 221	205
106		H. 224	208
107		H. 273	276
108		H. 18	18
109		H. 147	142
110	74	H. 284	285
111		H. 71	70
112	82	H. 161	156
113		H. 283	328
114	75	H. 11	11
115		H. 49	49
116		H. 287	289
117	77	H. 89	87
118		H. 114	112
119	79	H. 100	98
120	81	H. 51	51

(*cont.*)

ar. 3464	ar. 3463	Adrados	Perry
121	78	H. 163	158
122		H. 289	370
123	80	H. 285	315
124		H. 199	188, 358
125		H. 299	388
126		H. 304	379
127		not-H. 184	341
128		not-H. 182	338
129		H. 151	146
130		H. 47	47
131		H. 19	19
132		H. 126	124
133		H. 13	13
134		H. 25	25
135		H. 76	74
136	57	H. 70	69
137		H. 215	199
138		H. 119	117
139		H. 40	40
140		not-H. 183	372
141		H. 191	180
142		H. 136	133
143		H. 62	176
144		H. 211	196
	28	H. 181	171
	58	H. 74	72
	72	H. 286	357
	83	H. 266	281
	84	H. 267	255

v. Appendix 2

***Arabic Texts of the Scattered Fables* (*Selection*)**

The majority of texts is reproduced as presented on the website of al-Shamela, sometimes with minor edits. A few texts not available there have been added from manuscripts or printed editions. The Arabic titles of the fables do not exactly correspond to the English ones. All numbers are the same as in the inventory.

١/١) البقرة والرجل

نا يونس عن ابن أنيسة عن الزهري عن سعيد بن المسيب وأبي سلمة بن عبد الرحمن عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال:

بينا رجل يسوق بقرة لنفسه قد حمل عليها، فالتفتت إليه البقرة فقالت: إني لم أخلق لهذا ولكن خلقت للحرث!

فقال الناس: سبحان الله! فقال رسول الله صلى الله عليه وسلم: فإني أؤمن به أنا وأبو بكر وعمر.

(ابن إسحاق، سيرة ابن إسحاق، ٢٨٢)

١/٢) الذئب وراعي الغنم

ثم قال رسول الله صلى الله عليه وسلم:

إن ذئباً عدا على غنم رجل فأخذ منها شاة، فطلبها الرجل حتى نزعها منه، فقال الذئب: هذا أنت منعتها اليوم مني، فمن الذي يمنعها يوم السبع إذ ليس فيها راعي غيري؟!

فسبح القوم، فقال رسول الله صلى الله عليه وسلم: أتعجبون من هذا؟ قالوا: نعم، قال: فإني أؤمن به أنا وأبو بكر وعمر وما هما ثم.

(ابن إسحاق، سيرة ابن إسحاق، ٢٨١)

١/٣) الحية والأَخَوَان، الرواية الأولى

زعموا أن أخوين كانا فيما مضى في ابل لهما فأجدبت بلادهما، وكان قريباً منهما وادٍ فيه حية قد حمته من كل واحد، فقال أحدهما للآخر: يا فلان لو أني أتيت هذا الوادي المكلِيء فرعيت فيه

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ابلي وأصلحتها، فقال له أخوه: إني أخاف عليك الحية، ألا ترى أحداً لم يهبط ذاك الوادي إلا أهلكته؟ قال: فوالله لأهبطن، فهبط ذلك الوادي فرعى إبله به زماناً، ثم إن الحية لدغته فقتلته، فقال أخوه: ما في الحياة بعد أخي خير ولأطلبن الحية فأقتلها أو لأتبعن أخي، فهبط ذلك الوادي فطلب الحية ليقتلها، فقالت: ألست ترى أني قتلت أخاك، فهل لك في الصلح فأدعك بهذا الوادي فتكون به وأعطيك ما بقيت ديناراً في كل يوم، قال: أفاعلة أنت؟ قالت: نعم، قال: فإني أفعل، فحلف لها وأعطاها المواثيق لا يضيرها، وجعلت تعطيه كل يوم ديناراً فكثر ماله ونبت إبله، حتى كان من أحسن الناس حالاً، ثم ذكر أخاه فقال: كيف ينفعني العيش وأنا انظر إلى قاتل أخي فلان، فعمد إلى فأس فأحدّها ثم قعد لها فمرت به فتبعها فضربها فأخطأها ودخلت الجحر ووقع الفأس بالجبل فوق جحرها فأثر فيه، فلما رأت ما فعل قطعت عنه الدينار الذي كانت تعطيه، فلما رأى ذلك وتخوف شرها ندم، فقال لها: هل لك في ان نتواثق ونعود إلى ما كنا عليه، فقالت: كيف أعاودك وهذا أثر فأسك وانت فاجر لا تبالي العهد. فكان حديث الحية والفأس مثلاً مشهوراً من أمثال العرب.

(المفضل الضبي، أمثال العرب، ١٧٧–١٧٨)

٣/٣) الحية والأخَوَان، الرواية الثانية

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ عُتْبَةَ بْنِ أَبِي لَهَبٍ، قَالَ: حَجَّ عَبْدُ الْمَلِكِ فِي بَعْضِ الأَعْوَامِ، فَأَمَرَ النَّاسَ بِالْعَطَاءِ، فَخَرَجَتْ بَدْرَةٌ مَكْتُوبٌ عَلَيْهَا، مِنَ الصَّدَقَةِ، فَأَبَى أَهْلُ الْمَدِينَةِ مِنْ قُبُولِهَا، وَقَالُوا: أَفَمَا كَانَ إِعْطَاؤُنَا مِنَ الْفَيْءِ؟ فَقَالَ عَبْدُ الْمَلِكِ وَهُوَ عَلَى الْمِنْبَرِ: يَا مَعْشَرَ قُرَيْشٍ،

مثلُنا ومثلكُم أنَّ أَخَوَيْنِ خَرَجَا فِي الْجَاهِلِيَّةِ مُسَافِرَيْنِ، فَنَزَلا فِي ظِلِّ شَجَرَةٍ تَحْتَ صَفًا، فَلَمَّا دَنَا الرَّوَاحُ، خَرَجَتْ إِلَيْهِمَا مِنْ تَحْتِ الصَّفَا حَيَّةٌ تَحْمِلُ دِينَارًا، فَأَلْقَتْهُ إِلَيْهِمَا، فَقَالا: إِنَّ هَذَا لِمَنْ كَنْزٍ، فَأَقَامَا عَلَيْهَا ثَلاثَةَ أَيَّامٍ، كُلَّ يَوْمٍ تَخْرُجُ إِلَيْهِمَا بِدِينَارٍ.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: إِلَى مَتَى نَنْتَظِرُ هَذِهِ الْحَيَّةَ؟ أَلا نَقْتُلُهَا فَنَحْفِرُ هَذَا الْكَنْزَ فَنَأْخُذُهُ؟ فَنَهَاهُ أَخُوهُ، وَقَالَ لَهُ: مَا تَدْرِي لَعَلَّكَ تَعْطَبُ وَلا تُدْرِكُ الْمَالَ. فَأَبَى عَلَيْهِ، فَأَخَذَ فَأْسًا مَعَهُ وَرَصَدَ الْحَيَّةَ حَتَّى خَرَجَتْ، فَضَرَبَهَا ضَرْبَةً جَرَحَتْ رَأْسَهَا وَلَمْ يَقْتُلْهَا.

فَثَارَتِ الْحَيَّةُ فَقَتَلَتْهُ، وَرَجَعَتْ إِلَى جُحْرِهَا، فَقَامَ أَخُوهُ فَدَفَنَهُ، حَتَّى إِذَا كَانَ مِنَ الْغَدِ خَرَجَتِ الْحَيَّةُ مَعْصُوبًا رَأْسُهَا، لَيْسَ مَعَهَا شَيْءٌ، فَقَالَ لَهَا: يَا هَذِهِ إِنِّي وَاللَّهِ مَا رَضِيتُ مَا أَصَابَكَ، وَلَقَدْ نَهَيْتُ أَخِي عَنْ ذَلِكَ، فَهَلْ لَكِ أَنْ نَجْعَلَ اللَّهَ بَيْنَنَا، لا تَضُرِّينِي وَلا أَضُرُّكِ، وَتَرْجِعِينَ إِلَى مَا كُنْتِ عَلَيْهِ؟ قَالَتِ

الْحَيَّةُ لا. قَالَ: وَلِمَ ذَلِكَ؟ قَالَتْ: إِنِّي لأَعْلَمُ أَنَّ نَفْسَكَ لا تَطِيبُ أَبَدًا، وَأَنْتَ تَرَى قَبْرَ أَخِيكَ، وَنَفْسِي لا تَطِيبُ لَكَ أَبَدًا، وَأَنَا أَذْكُرُ هَذِهِ الشَّجَّةَ،

وَأَنْشَدَهُمْ شِعْرًا لِلنَّابِغَةِ:

فَقَالَتْ أَرَى قَبْرًا تَرَاهُ مُقَابِلِي ... وَضَرْبَةَ فَأْسٍ فَوْقَ رَأْسِي فَاغِرَهْ

فَيَا مَعْشَرَ قُرَيْشٍ، وَلِيَكُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ فَظًّا غَلِيظًا مُضَيِّقًا عَلَيْكُمْ، فَسَمِعْتُمْ لَهُ وَأَطَعْتُمْ، ثُمَّ وَلِيَكُمْ عُثْمَانُ، فَكَانَ سَهْلا لَيِّنًا كَرِيمًا، فَعَدَوْتُمْ عَلَيْهِ فَقَتَلْتُمُوهُ، وَبَعَثَنَا عَلَيْكُمْ مُسْلِمًا يَوْمَ الْحَرَّةِ فَقَتَلْتُمُوهُ.

فَنَحْنُ أَعْلَمُ يَا مَعْشَرَ قُرَيْشٍ أَنَّكُمْ لا تُحِبُّونَنَا أَبَدًا، وَأَنْتُمْ تَذْكُرُونَ يَوْمَ الْحَرَّةِ، وَنَحْنُ لا نُحِبُّكُمْ أَبَدًا، وَنَحْنُ نَذْكُرُ مَقْتَلَ عُثْمَانَ.

(الزبير بن بكار، الأخبار الموفقيات، ٢١٧)

٧/٣) الحية والأَخَوَان، الرواية الثالثة

وحديث ذلك أن العرب زعمت أن حية كانت في بيت رجل فقتلته فترصدها أخوه ليقتلها طالبا بثأره فقالت له الحية: صالحني على أن أُؤدى إليك كل يوم دينارا ففعل. فلما كثر ماله تذكر دخله فأعد فأسا وترصدها فرماها وأشواها، فقطع ذنبها فأفلتت وندم الرجل لما لم ينل ثأره، وفاته ما كان يناله فدعاها يوما إلى المراجعة على أن يصالحها فقالت: لا يقع الصلح بيننا ما رأيت قبر أخيك وأرى أثر الفأس في ذنبي.

(الراغب الأصبهاني، محاضرات الأدباء ١، ٣٠٥)

١/٤) الضب قاضي الطير والبهائم

ضبب: الضَّبُّ يُكْنَى أبا حِسْل. والعَرَبُ تقول: الضَّبُّ قاضي الطيرِ والبَهائِم،

وإِنَّما اجتَمعَت إليه أَوّلَ ما خَلَقَ الله الانسانَ فوصفوه له، فقال الضَّبُّ: تَصفُونَ خَلْقاً يُنْزِلُ الطيْرَ من السَّماء ويُخْرِجُ الحُوتَ من الماء، فمن كان ذا جناح فليطر، ومن كان ذا حافرٍ فليَحْفُرْ.

(الخليل، كتاب العين ٧، ١٤)

٢/٥) الضب وصاحبه

وقال أبو زياد: قال الضبّ لصاحبه:

أهدموا بيتك لا أبا لكا ... وزعموا أنك لا أخا لكا

وأنا أمشي الحيكى حوالكا.
(الجاحظ، الحيوان ٦، ٣٨١)

١/٦) البهيمة في الخطرة
قَالَ: وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي مُوسَى:
أَمَّا بَعْدُ، فَإِنَّ أَسْعَدَ الرُّعَاةِ عِنْدَ اللَّهِ مَنْ سَعِدَتْ بِهِ رَعِيَّتُهُ، وَإِنَّ أَشْقَى الرُّعَاةِ مَنْ شَقِيَتْ بِهِ رَعِيَّتُهُ. وَإِيَّاكَ أَنْ تَزِيغَ فَتَزِيغَ عُمَّالُكَ فَيَكُونُ مَثَلُكَ عِنْدَ اللَّهِ مَثَلُ الْبَهِيمَةِ نَظَرَتْ إِلَى خطرة مِنَ الأَرْضِ فَرَتَعَتْ فِيهَا تَبْتَغِي بِذَلِكَ السِّمَنَ؛ وَإِنَّمَا حَتْفُهَا فِي سِمَنِهَا. وَالسَّلامُ.
(أبو يوسف، الخراج، ٢٤)

١/٧) الضبع والنار
ومما قالت العرب فيها وفي حمقها:
أنها أبصرت نارا على كرى وهي بجلدان. و كرى و جلدان موضعان، بينهما مسيرة ليلة؛ فقالت: وح وح، قد كنت قبلك قرة.
(مؤرج السدوسي، كتاب الأمثال، ٤٦)

١/٨) الضبعان والرجل
وزعموا أنها أخذت حملا لرجل، فذهبت به إلى غارها، فأكلته هي وصاحبة لها، ثم أصبحت، فتشرقت بفناء غارها، ووضعت رأسها في حجر صاحبتها تفليها، فأقبل صاحب الحمل ومعه الرمح فقالت أختها: هذا رجل مقبل، فقالت الضبع:

لَوْ أَنَّ ذا المُقْبِلَ من خُطَّابي
مِنْ بَعْضِ مَنْ يُعْجِبُهُ شَبَابي
وَهَمَشِي باللَّيْلِ واكْتِسَابي

فلما دنا منها الرجل، ومعه الرمح خرقت، وغمضت عينها، وقالت: كن حلما كنه، فطعنها فقتلها.
(مؤرج السدوسي، كتاب الأمثال، ٤٦–٤٧)

١/٩) الظبية والضبع عند الضب

وذكروا أنها التقطت خشفا، فطلبته الظبية، فوجدته معها، فقالت الظبية: ولدي، وقالت الضبع: ولدي. فاختصما إلى الضب أبي الحسيل، وكان حكم السباع، فقالت كل واحدة منهما: ولدي، فأعطى كل واحدة منهما كف قمح، وقال: كلاه حبة حبة، وارقبا النجوم، فإذا أصبحتما فأخبراني أين سقطت النجوم؟ فأما الظبية فأكلت حبة حبة، كما أمرها ورقبت النجوم، وأما الضبع فإنها قمحته ونامت. فلما أصبحتا، قال للضبع: أين سقطت النجوم؟ قالت: ذهبت خذع مذع، ذا طار وذا وقع .وقال للظبية: كيف ذهبت النجوم؟ قالت: ذهبت غورا مورا، غير بنات نعش شتون طورا، فدفع إليها ابنها.

(مؤرج السدوسي، كتاب الأمثال، ٤٧)

١/١٠) الضبع والظبية والحمار

وهي التي أبصرت الظبية على حمار، فقالت: أردفيني، فأردفتها، فقالت: ما أفره حمارك! ثم سارت يسيرا، فقالت: ما أفره حمارنا! قالت لها الظبية: انزلي قبل أن تقولي: ما أفره حماري! فأنزلتها.

(مؤرج السدوسي، كتاب الأمثال، ٤٧)

١/١١) الضبع والثعلب والضب

ووجدت الضبع تمرة، فاختلسها الثعلب فأكلها، فلطمته، فلطمها، فتحاكما إلى الضب، فقالت: يا أبا الحسيل! قال: سميعا دعوت. قالت: أتيناك نحتكم إليك. قال: في بيته يؤتى الحكم. قالت: إني التقطت تمرة. قال: حلوا اجتنيت. قالت: إن الثعلب أخذها فأكلها. قال: حظ نفسه بغى. قالت: فلطمته. قال: أسفت. قالت: فلطمني. قال: حر انتصر. قالت: اقض بيننا. قال: حدث حديثين امرأة، فإن أبت فأربعة. فصار جوابه إياها مثلا.

(مؤرج السدوسي، كتاب الأمثال، ٤٧–٤٨)

١/١٢) الضب وولده

وكان الضَّبُّ إذا ولد يُحَذِّر ولده الإنسان، فيقول: احذر الحرش يا بني. قال: فبينما هو ذات يوم في قلعة هو وابنه، إذ وجد الإنسان أثر الضَّبِّ في القلعة، قال: فأخذ الإنسان مرداة ففلق القلعة رديا، فقال: يا أبت، الحرش هذا؟ قال: يا بني هذا أجلُّ من الحرش. فأذهبها مثلاً.

(الشيباني، كتاب الجيم ١، ٧٣)

١/١٣) القرد والخمّار

أخبرنا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ،

أَنَّ رَجُلًا ابْتَاعَ خَمْرًا، وَخَلَطَ فِيهِ مَاءً، ثُمَّ حَمَلَهُ إِلَى أَرْضِ الْهِنْدِ فَبَاعَهُ وَجَعَلَ الْكِيسَ فِي السَّفِينَةِ، وَكَانَ فِي السَّفِينَةِ قِرْدٌ فَأَخَذَ الْقِرْدُ الْكِيسَ، وَصَعَدَ عَلَى الدَّقَلِ فَجَعَلَ يُلْقِي عَلَى السَّفِينَةِ دِرْهَمًا وَفِي الْبَحْرِ دِرْهَمًا حَتَّى أَتَى عَلَى آخِرِهِ.

(الصَّنْعَاني، كتاب المصنف ٩، ٢١٨–٢١٩، الرقم ١٦٩٩٧)

١/١٤) الضائنة

قال قيل للضائنة كيف تصنعين في الليلة القرة المطيرة؟ قالت أجز جفالاً، وأولد رخالاً، وأحلب كثباً ثقالاً، وآتي الحالب إرقالا، ولم تر مثلي مالا.

(الأصمعي، كتاب الشاء، ٥٤)

٢/١٥) الأسد والأثوار الثلاثة

حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنْ عُمَيْرِ بْنِ زوذي أَبِي كَبِيرٍ، قَالَ :

خَطَبَنَا عَلِيٌّ يَوْمًا، فَقَامَ الْخَوَارِجُ فَقَطَعُوا عَلَيْهِ كَلَامَهُ، قَالَ :فَنَزَلَ فَدَخَلَ وَدَخَلْنَا مَعَهُ فَقَالَ: أَلَا إِنِّي إِنَّمَا أُكِلْتُ يَوْمَ أُكِلَ الثَّوْرُ الْأَبْيَضُ، ثُمَّ قَالَ :

مَثَلِي مَثَلُ ثَلَاثَةِ أَثْوَارٍ وَأَسَدٍ اجْتَمَعْنَ فِي أَجَمَةٍ: أَبْيَضَ وَأَحْمَرَ وَأَسْوَدَ، فَكَانَ إِذَا أَرَادَ شَيْئًا مِنْهُنَّ اجْتَمَعْنَ، فَامْتَنَعْنَ مِنْهُ فَقَالَ لِلْأَحْمَرِ وَالْأَسْوَدِ، إِنَّهُ لَا يَفْضَحُنَا فِي أَجَمَتِنَا هَذِهِ إِلَّا مَكَانُ هَذَا الْأَبْيَضِ، فَخَلِّيَا بَيْنِي وَبَيْنَهُ حَتَّى آكُلَهُ، ثُمَّ أَخْلُو أَنَا وَأَنْتُمَا فِي هَذِهِ الْأَجَمَةِ، فَلَوْنُكُمَا عَلَى لَوْنِي وَلَوْنِي عَلَى لَوْنِكُمَا، قَالَ :فَفَعَلَا، قَالَ :فَوَثَبَ عَلَيْهِ فَلَمْ يُلْبِثْهُ أَنْ قَتَلَهُ، قَالَ :فَكَانَ إِذَا أَرَادَ أَحَدُهُمَا اجْتَمَعَا، فَامْتَنَعَا مِنْهُ، وَقَالَ لِلْأَحْمَرِ :يَا أَحْمَرُ، إِنَّهُ لَا يُشْهِرُنَا فِي أَجَمَتِنَا هَذِهِ إِلَّا مَكَانُ هَذَا الْأَسْوَدِ، فَخَلِّ بَيْنِي وَبَيْنَهُ حَتَّى آكُلَهُ، ثُمَّ أَخْلُو أَنَا وَأَنْتَ، فَلَوْنِي عَلَى لَوْنِكَ وَلَوْنُكَ عَلَى لَوْنِي، قَالَ :فَأَمْسَكَ عَنْهُ فَوَثَبَ عَلَيْهِ فَلَمْ يُلْبِثْهُ أَنْ قَتَلَهُ، ثُمَّ لَبِثَ مَا شَاءَ اللَّهُ ثُمَّ قَالَ لِلْأَحْمَرِ :يَا أَحْمَرُ، إِنِّي آكُلُكَ، قَالَ: تَأْكُلُنِي، قَالَ :نَعَمْ، قَالَ :أَمَا لَا فَدَعْنِي حَتَّى أُصَوِّتَ ثَلَاثَةَ أَصْوَاتٍ، ثُمَّ شَأْنُكَ بِي قَالَ :فَقَالَ: أَلَا إِنِّي إِنَّمَا أُكِلْتُ يَوْمَ أُكِلَ الثَّوْرُ الْأَبْيَضُ، قَالَ :ثُمَّ قَالَ عَلِيٌّ: أَلَا وَإِنِّي إِنَّمَا رُهِبْتُ يَوْمَ قُتِلَ عُثْمَانُ.

(ابن أبي شيبة، كتاب المصنف ٧، ٥٦٢–٥٦٣، الرقم ٣٧٩٣٣)

٢/١٦) النعامة التي طلبت قرنين

وتزعمُ الأعرابُ أنَّ النّعامة ذهبَتْ تطلُبُ قرنَين، فرجعت مقطوعةَ الأذنين؛ فلذلك يسمُّونه الظليم، ويصفونه بذلك.

(الجاحظ، الحيوان ٤، ٤١٧، الرقم ١١٦٩)

٢٣/١٦) الحمار الذي طلب قرنين

لَا تكن كَالحِمَارِ. البَيْتُ. هَذَا مَثَلٌ سَائِرٌ يُضرَبُ فيمن يَطْلبُ الزِّيَادَةَ فَيُضَيِّعُ مَا بِيَدِهِ فَلَا هَذَا وَلَا هَذَا. وَمِنْ حَدِيْثِ ذَلِكَ زَعَمُوا أَنَّ حِمَارًا وَثَوْرًا كَانَا عَلَى مَعْلَفٍ وَاحِدٍ وَأَنَّ الثَّوْرَ كَانَ يَنْطَحُ الحِمَارَ عَنِ العَلَفِ فَظَهَرَ فِي الحِمَارِ الهُزَالُ وَسُوْءُ الحَالِ فَشَكَا ذَلِكَ إِلَى بَعْضِ إِخْوَانِهِ مِنَ الحَمِيْرِ فَقَالَ لَهُ: لَوْ أَنَّكَ أَكَلْتَ كَثِيْرًا وَسَمِنْتَ نَبَتَ لَكَ قَرْنَانِ فَقَدِرْتَ عَلَى مُنَاطَحَةِ الثِّيْرَانِ فَتَرَصَّدَ الحِمَارُ غَفْلَةَ بَعْضِ أَصْحَابِ الزُّرُوْعِ فَأَقْبَلَ يَأْكُلُ زَرْعَهُ رَجَاءَ أَنْ يَسْمَنَ فَأُخِذَ فَجُدِعَ أُذُنَاهُ فَسَارَ مَثَلًا. وَذَلِكَ مِنْ خُرَافَاتِ العَرَبِ.

(محمد بن أيدمر، الدر الفريد وبيت القصيد ١١، ١٨٤)

٩/١٧) خاصي الأسد

قال أبو عبيد :ويقال " :أجرأ من خاصي الأسد " وله حديث طويل.

تزعم العرب أن الاسد مر بحراث يحرث بثورين بادنين، فقال له :يا حراث ما أسمن ثوريك! فبماذا أسمنتها؟ وما الذي تطعمهما؟ قال له الحراث :إنما سمنا لأني خصيتهما .فقال له الأسد :فهل لك في أن تخصيني عسى أن أصير بسمنهما .قال :نعم. فأمكنه من نفسه، فخصاه الحراث، ومر عنه، ودمه يسيل، فرقي إلى ربوة من الأرض وأقعى كثيباً مما حل به ينظر من الحراث، فإذا بثعلب قد مر به .فقال له :ما لي أراك حزيناً يا أبا الحارث؟ فذكر له خبره مع الحراث وما دهاه من الخصاء وآلمه. فقال له الثعلب :فهل لك في أن آتي الحراث وأستدير به عسى أن تمكنني فيه فرصة فاتئر لك؟ قال :نعم فداك أبي وأمي. فمضى الثعلب، فجعل يراوغ الحراث ويطيف به، فتناول الحراث حجراً وقذفه به فدق فخذه، فأتى الأسد على ثلاث قوائم وأقعى معه على الرابية يشكوان بثهما، وما دهيا به من ذلك الحراث. فمرت بهما نعرة، فقالت :ما لكما على هذه الحال؟ فأخبراها خبرهما، فقالت :أنا آتيه فأستدير به حتى أدخل في أنفه وأنتقم لكما منه، فجزياها خيراً، ومضت فجعلت تستدير برأس الحراث وتروم الولوج في أنفه فتغافل لها حتى دنت فقبض عليها، وتناول عوداً ودسه في استها، وأرسلها فجاءت

إلى الأسد والثعلب وهي في شر من حالهما، قد سد العود دبرها وأثقلها عن الطيران. فبينا هم على ذلك يتشاكون جاءت امرأة الحراث بغدائه، فتقدم الحراث إليها ورفع رجليها، وجعل يباشرها وهو بمرأى من تلك الدواب .فقال الأسد :ما ترون هذا المشؤوم يفعل بهذه المرأة المسكينة؟ والله إني لأظنه يخصيها، فقال الثعلب :ما أراه إلا يكسر فخذها، فقالت النعرة :لا والله بل يدخل استها عوداً، فكانت النعرة أصدقهن ظناً.

(ابو عبيد البكري، فصل المقال في شرح كتاب الامثال، ٥٠٤–٥٠٥)

١٠/١٧) أَجْرأُ مِنْ خَاصِي الأَسَدِ

يقال: إن حراثا كان يَحْرث، فأتاه أسد فقال :ما الذي ذَلَّل لك هذا الثور حتى يُطِيعك؟ قال :إني خَصَيْته، قال :وما الخِصاء؟ قال :ادْنُ مني أُرِكَه، فدنا منه الأسد مُنْقَادا ليعلم ذلك، فشده وَثَاقاً وخَصَاه، فقيل :أجرأ من خاصي الأسد.

(الميداني، مجمع الامثال ١، ١٨٢، الرقم ٩٧٤)

١/١٨) البغل

قال: أخبرنا إسماعيل بن إبراهيم الأسدي. عن ابن عون. عن عمير بن إسحاق قال: كان مروان أميرا علينا ست سنين. فكان يسب عليا كل جمعه على المنبر. ثم عزل فاستعمل سعيد بن العاص سنين فكان لا يسبه. ثم عزل. وأعيد مروان. فكان يسبه. فقيل يا حسن ألا تسمع ما يقول هذا؟ فجعل لا يرد شيئا. قال: وكان حسن يجيء يوم الجمعة فيدخل في حجرة النبي ص فيقعد فيها. فإذا قضيت الخطبة خرج فصلى.

ثم رجع إلى اهله. قال: فلم يرض بذلك حتى أهداه له في بيته. قال: فأنا لعنده إذ قيل فلان بالباب. قال: أذن له فوالله إني لأظنه قد جاء بشر.

فأذن له فدخل. فقال: يا حسن إني قد جئتك من عند سلطان وجئتك بعزمه. قال: تكلم. قال: أرسل مروان بعلي وبعلي وبعلي وبك وبك وبك وما وجدت مثلك إلا مثل البغلة يقال لها: من أبوك؟ فتقول: أبي الفرس.

قال: ارجع إليه فقل له: إني والله لا أمحو عنك شيئا مما قلت بأن أسبك .ولكن موعدي وموعدك الله. فإن كنت صادقا فجزاك الله بصدقك.

وإن كنت كاذبا فالله أشد نقمة. وقد كرم الله جدي أن يكون مثله أو قال: مثلي مثل البغلة. فخرج الرجل.

(ابن سعد، الطبقات الكبرى ١، ٣٩٩–٤٠٠)

٢/١٨) البغل

أبو الحسن الْمَدَائِنِيّ قَالَ: كان عُمَر بْن سعد بْن أبي وقّاص ولي خراج كورة همذان فبقي عليه مال، فلما ولى مُعَاوِيَة ابن أم الحكم الكوفة وقدمها أخذ عُمَر بذلك المال فَقَالَ له: إنه لا سلطان لك علي، وكان مُعَاوِيَة كتب له كتابًا بأنه لا سلطان لأحد عليه غيره، فاجتمعا عند مُعَاوِيَة بعد وجرى بينهما كلام، فَقَالَ ابن أم الحكم: أنت الذي ذهبت بمال الله قبلك فَقَالَ عُمَر: اسكت، قَالَ: أنت أحق بالسكوت يا أحمق، فأنا والله خير منك، قال: وكيف وإنّما تعرف بأمك وتنسب إليها كالبغل، يقال له من أبوك فيقول أمي الفرس، وأنا أعرف بأبي وأدعى له فاسكت يا ابْن تمدر.

(البَلَاذُري، أنساب الأشراف ٥، ١٣٦)

٣/١٨) البغل

وقال عبد الله بن العباس في كلام يجيب به ابن الزبير: والله إنه لمصلوب قريش، ومتى كان عوّام بن عوامٍ يطمع في صفيّة بنت عبد المطلب ! من أبوك يا بغل؟ فقال: خالي الفرس!

(المبرد، الكامل في اللغة والأدب ٢، ٩٤)

٤/١٨) البغل

وقال ابن الزبير لعبد الرحمن بن أم الحكم:

تبلّغت لمّا أن أتيت بلادهم ... وفي أرضنا أنت الهمام القلمّس

ألست ببغل أمّه عربيّة ... أبوه حمار أدبر الظهر يخنس؟

وشبه المذرع بالبغل، إذ قيل له: من أبوك؟ قال: أمي الفرس! ومما احتجت به الهجناء: أن النبي صلّى الله عليه وسلّم زوّج ضباعة بنت الزبير بن عبد المطلب من المقداد بن الأسود، وزوّج خالدة بنت أبي لهب من عثمان بن أبي العاص الثقفي.

(ابن عبد ربه، العقد الفريد ٧، ١٤١)

١/١٩) السمك والضب

ومن كلامهم الذي يضعونه على ألسنة البهائم، قالوا: قالت السمكة للضب: وِرْدًا يا ضب، فقال:

أصبح قلبي صَرِدا ... لا يشتهي أن يَرِدا
إلا عَرَادًا عَرِدا ... وصليانا بَرِدا
(ابن السكيت، إصلاح المنطق، ٢٧٧)

١/٢٠) الفأس بلا عود

وفيما يضرب بالأمثال من العصي قالوا :قال جميل بن بصبهري حين شكا إليه الدهاقين شر الحجاج. قال أخبروني أين مولده؟ قالوا الحجاز. قال ضعيف معجب. قال فمنشؤه؟ قالوا الشام. قال ذلك شر. ثم قال ما أحسن حالكم إن لم تبتلوا معه بكاتب منكم، يعني من أهل بابل. فابتلوا بزاذان فروخ الأعور. ثم ضرب لهم مثلا فقال: إن فأسا ليس فيها عود ألقيت بين الشجر، فقال بعض الشجر لبعض :ما ألقيت هذه ها هنا لخير. قال: فقالت شجرة عادية إن لم يدخل في است هذه عود منكن فلا تخفنها.
(الجاحظ، البيان والتبيين ٣، ٢٥)

١/٢١) الشحم

ومن أمثال العامة: قيل للشّحم أين تذهب؟ قال: أسوّي كل معوّج.
(الجاحظ، البرصان، ٢٦٢)

١/٢٢) البعوضة والنخلة

وخبروا عن أبي زيد الكتّاف وتأويل الكتّاف أنه كان ينظر في الأكتاف وهو إفريقي وكان هرثمة قدم به على الرشيد، يعجبه من كبر خلقه وعظم بدنه، فرأيت ناساً زعموا أنه قال: غبرت طول عمري لا أقدر على امرأة تحتمل ما عندي، حتى دللت على امرأة، فلما دخلت بها أدخلت من أيري قدر نصفه، وقلت في نفسي: هي وإن احتملت نصف الطول فإنها لا تحتمل الغلظ! فلما لم أرها توجعت منه زدتها، ثم زدتها حتى أدخلته، ثم قلت لها: قد دخل كله، فتأذنين في إدخاله وإخراجه؟ قالت: وقد دخل منه شيء بعد؟

وقال أبو السري بكر بن الأشقر: بلغني أنها قالت له: سقطت بعوضة على نخلة، وقالت للنخلة: استمسكي فإني أريد أن أطير! فقالت النخلة: والله ما شعرت بوقوعك، فكيف أشعر بطيرانك؟
(الجاحظ، البغال، ٩٠)

٧/٢٢) البعوضة والنخلة
... وأما أنت يا مغيرة بن شعبة فمثلك مثل البعوضة إذ قالت للنخلة استمسكي فإني عليك نازلة فقالت النخلة والله ما شعرت بوقوعك أي علي.
(فخر الدين الرازي، كتاب المحصول في اصول الفقه ٤، ٣٤٢)

٨/٢٢) البقة والفيل
وكان الوجيه قد التزم سماحة الأخلاق وسعة الصدر فكان لا يغضب من شيء، ولم ير من أحد قطّ حردان، وشاع ذلك عنه وبلغ ذلك بعض الخلفاء، فقال: ليس له من يغضبه، ولو أغضب لغضب، وخاطروه على أن يغضبه فجاءه فسلّم عليه ثم سأله عن مسألة نحوية فأجابه الشيخ بأحسن جواب ودلّه على محجة الصواب فقال له: أخطأت فأعاد الشيخ الجواب بألطف من ذلك الخطاب وسهّل طريقته وبيّن له حقيقته، فقال له: أخطأت أيها الشيخ، والعجب ممن يزعم أنك تعرف النحو ويهتدى بك في العلوم، وهذا مبلغ معرفتك، فلاطفه وقال له: يا بنيّ لعلك لم تفهم الجواب، وإن أحببت أن أعيد القول عليك بأبين من الأول فعلت، قال له: كذبت لقد فهمت ما قلت، ولكن لجهلك تحسب أنني لم أفهم، فقال له الشيخ وهو يضحك: قد عرفت مرادك، ووقفت على مقصودك، وما أراك إلا وقد غلبت، فأدّ ما بايعت عليه فلست بالذي تغضبني أبدا، وبعد يا بنيّ فقد قيل إن بقّة جلست على ظهر فيل، فلما أرادت أن تطير قالت له :استمسك فإني أريد الطيران، فقال لها الفيل :والله يا هذه ما أحسست بك لما جلست فكيف أستمسك إذا أنت طرت؟! والله يا ولدي ما تحسن أن تسأل ولا تفهم الجواب فكيف أستفيد منك؟
(ياقوت الحموي، ارشاد الأريب ٥، ٢٢٦٥–٢٢٦٦)

٩/٢٢) البعوضة والنخلة
خريش بن عبد الرَّحْمَن بن خريش الْكِنْدِيّ

ثار بتونس وَكَانَ صهر الْحسن بن حَرْب الْكِنْدِيّ الْمُخَالف على الْأَغْلَب بن سَالم وَلم يكن من الْجند وَلكنه من أَبنَاء الْعَرَب الَّذين كَانُوا بإفريقية قبل المسودة نخَلع المسودة وَأَتَاهُ الْعَرَب والبربر من كل نَاحيَة فَلَمَّا كثر جمعه كتب إِلَى إِبْرَاهِيم بن الْأَغْلَب

...

فلما قرأ إبراهيم كتابه كتب إليه

من إبراهيم بن الأغلب إلى خريش رأس الضلال، سلام على من أتبع الهدى أما بعد

فإن مثلك مثل البعوضة التي قالت للنخلة إذ سقطت عليها استمسكي فإني أريد الطيران فقالت النخلة ما شعرت بسقوطك فيكربني طيرانك فأما انتظارك في الحرب فناء فلو لم يبق في المغرب من أهل الطاعة غيري ما وصلت أنت في من معك بخلافكم إليه ولرجوت أن أظفر بكم بطاعتي ونصرة دولة أمير المؤمنين أطال الله بقاءه.

(ابن الأبار، الحُلة السيراء ١، ١٠١– ١٠٣، الرقم ٣٤)

١/٢٣) الغراب والديك

وفي كثير من الروايات من أحاديث العرب، أنّ الدّيك كان نديما للغراب، وأنّهما شربا الخمر عند خمّار ولم يعطياه شيئا، وذهب الغراب ليأتيه بالثّمن حين شرب، ورهن الدّيك، فحاس به، فبقي محبوسا.

(الجاحظ، الحيوان ٢، ٤٢١)

١/٢٤) البازي والديك

قال صاحب الديك لصاحب الكلب: وسنضرب لك المثلَ الذي ضَرَبه المورِيانيُّ للدِّيك والبازي: وذلك أنَّ خلاَّد بن يزيدَ الأرقط قال: بينما أبو أيُّوب المورِيانيُّ جالسٌ في أمْره ونهيه، إذ أتاه رسولُ أبي جعفرٍ فانْتُقِع لونه، وطارت عصافيرُ رأسه، وأَذِن بيومٍ بأسه، وذعِر ذعراً نقَضَ حُبْوته، واستطار فؤاده، ثمَّ عاد طلقَ الوجْه، فتعجَّبنا من حالَيه وقلْنا لَهُ: إنَّك لطيفُ الخاصَّة قريبُ المنزلة، فلِمَ ذهب بك الذُّعُر واستفرَغك الوَجل؟ فقال: سأَضرب لكم مثلاً مِنْ أمثال الناس.

زعموا أنَّ البازيَ قالَ للديك :ما في الأرض شيءٌ أقلُّ وفاءً منك قالَ :وكيف؟ قالَ :أخذَكَ أهلكَ بيضةً فحَضَنُوك، ثمَّ خرجتَ على أيديهم فأطعمُوكَ عَلَى أكفِّهم، ونشأتَ بينهم، حتَّى إذا كبرتَ صرتَ لا يدنو منك أحدٌ إلاَّ طرتَ هاهنا وهاهنا وضَجِجْتَ وَصِحت، وأُخِذتُ أنا من الجبال مسنّا فعلَّموني

وألّفوني، ثمَّ يخلّى عَنّي فآخذُ صيدي في الهواء فأَجيءُ بِهِ إلى صاحبي، فقال له الدّيك :إنَّك لو رأيتَ من البُزاة في سَفافيدهم مثلَ ما رأيتُ من الدُّيُوك لكنتَ أنفرَ منّي ولكنَّكم أنتمْ لو علمتم ما أعلَم، لم تتعجَّبوا من خوُفي، مع ما ترونَ من تمكُّنِ حالي.

(الجاحظ، الحيوان ٢، ٤٤٢)

١/٢٥) الرخمة

ويقال: إنّه قيل للرّخمة: ما أحمقك! قالت: وما حمقي، وأنا أقطع في أوّل القواطع، وأرجع في أوّل الرّواجع، ولا أطير في التّحسير، ولا أغتر بالشّكير، ولا أسقط على الجفير.

(الجاحظ، الحيوان ٣، ٢٥٣)

٥/٢٦) الأعرابي وجرو الذئب

بلغني أن أعرابياً ربى جرو ذئب حتى شب وظن أنه يكون أغنى عنه من الكلب وأقوى على الذب عن الماشية فلما قوي وثب على شاةٍ فقتلها وأكل منها فقال الأعرابي:

أكلت شويهتي وربيت فينا
فما أدراك أن أباك ذيب

(ابن قتيبة، عيون الأخبار ٢، ٧)

١/٢٧) النعامة

... وإنما قيل ذلك في النَّعامة؛ لأنّ النَّاسَ يضربون بها المثلَ للرّجل إذا كان مِمَّنْ يعتلُّ في كُلِّ شيء يكلفونه بعِلة، وإن اخْتَلَفَ ذلك التكليف، وهو قولهم: إنما أنتَ نعامةٌ، إذا قيل لها احملي قالت :أنا طائر، وإذا قيل لها طيري قالتْ: أنا بعير.

(الجاحظ، الحيوان ٤، ٤١٧)

١/٢٨) الصياد والعصافير

وفي المثل: أنَّ شيخاً نصَبَ للعصافير فَخّاً، فارْتَبَنَ به وبالفخ، وضربه البرد، فكلما مشى إلى الفخّ وقد انضمَّ عَلَى عصفور، فقبض عليه ودقَّ جناحَه، وألقاه في وعائه، دَمعت عينُه مما كان يَصُكُّ وجهَه من برد الشّمال، قال: فتوامَرَت العصافيرُ بأمره وقلن: لا بأس عليكنَّ، فإنه شيخٌ صالحٌ

رحيم رقيقُ الدَّمعة قال: فقال عصفورٌ منها: لا تنظروا إلى دموع عينَيه، ولكن انظروا إلى عمل يديه.

(الجاحظ، الحيوان ٥، ١٣١، الرقم ١٣٨٢)

١/٢٩) الجرذ ودنانيره

فزعم الشّرقيّ بن القطاميّ وقد رووه عن شوكر أن رجلا من أهل الشام اطّلع على جرذ يخرج من جحره دينارا دينارا، فلما رآه قد أخرج مالا صالحا استخفّه الحرص، فهمّ أن يأخذه، ثم أدركه الحزم، وفتح له الرزق المقسوم بابا من الفطنة، فقال: الرأي أن أمسك عن أخذه ما دام يخرج، فإذا رأيته يدخل فعند أوّل دينار يغيّبه ويعيده إلى مكانه أثب عليه، فأجترف المال.

قال: ففعلت وعدت إلى موضعي الذي كنت أراه منه. فبينما هو يخرج إذ ترك الإخراج، ثم جعل يرقص ويثب إلى الهواء، ويذهب يمنة ويسرة ساعة، ثم أخذ دينارا فولّى به، فأدخله الجحر، فلما رأيت ذلك قمت إلى الدنانير فأخذتها، فلما عاد ليأخذ دينارا آخر فلم يجد الدنانير أقبل يثب في الهواء، ثم يضرب بنفسه الأرض، حتى مات.

وهذا الحديث من أحاديث النساء وأشباه النساء.

(الجاحظ، الحيوان ٥، ١٦٢–١٦٣)

١/٣٠) أرسح من ضفدع

وتزعم الأعراب أن الضفدع كان ذا ذنب، وأن الضّبّ سلبه إياه وذلك في خرافة من خرافات الأعراب. ويقول آخرون: إن الضفدع إذا كان صغيرا كان ذا ذنب، فإذا خرجت له يدان أو رجلان سقط.

(الجاحظ، الحيوان ٥، ٢٧٩)

٢/٣١) مجير أم عامر

قيل: وأثار جماعة من الأعراب ضبعاً فدخلت خباء شيخ منهم. فقالوا: اخرجها. فقال: ما كنت لأفعل وقد استجارت بي. فانصرفوا، وكانت هزيلة فأحضر لها لقاحاً فجعل يسقيها حتى عاشت، فنام الشيخ ذات يوم فوثبت عليه فقتلته.

(البيهقي، المحاسن والمساوي، ٥٨)

٢/٣٢) الصقر والعصفور

قال: وظفر المأمون برجل كان يطلبه، فلما دخل عليه قال: يا عدو الله أنت الذي تفسد في الأرض بغير حق، يا غلام خذه إليك واسقه كأس الموت. فقال: يا أمير المؤمنين إن رأيت أن تستبقيني حتى أؤيدك بمال؟ قال: ليس إلى ذلك سبيل. قال: يا أمير المؤمنين فدعني أصلّ ركعتين أختم بهما عملي. قال: ليس إلى ذلك سبيل. قال: فدعني أنشد أبياتاً. قال: هات. فقال:

زعموا بأن الصقر صادف مرةً ... عصفور برٍّ ساقه المقدور
فتكلم العصفور تحت جناحه ... والصقر منقضّ عليه يطير
ما كنت خاميزاً لمثلك لقمةً ... ولئن شويت فإنني لحقير
فتهاون الصقر المدلّ بصيده ... كرماً وأفلت ذلك العصفور

فقال المأمون: أحسنت! ما جرى ذلك على لسانك إلا لبقية بقيت من عمرك. فأطلقه وخلع عليه ووصله.

(البيهقي، المحاسن والمساوئ، ٢١٩)

٣/٣٢) الصقر والعصفور

يضْرب مثلا للْأَمْرِ تحتقره وَمثله مَا أخبرنَا أَبُو أَحْمد قَالَ حَدثنَا أَحْمد بن عَمْرو قَالَ حَدَّثَنِي أَبُو حَامِد الخزاعى ابْن أُخْت دعبلٍ عَن خَاله دعبل قَالَ خرجنَا نُرِيد طَاهِر بن الْحُسَيْن أَنا والعتابى وَكَانَ أسن منى

فَأذن لَهُ وَقَالَ أنْشد على أَنى أعلم أَنَّك لَا تفرغ من أنشادك حَتَّى يأتى مَا يشغلنى عَنْك فَبَيْنَمَا هُوَ ينشد سمع تَكْبِيرا فَقَالَ مَا هَذَا قيل ابْن جيلوبة أُخذ قَالَ فَسجدَ وَهُوَ لغير الْقبْلَة فَلَمَّا رفع رَأسه قَالَ إِن سَجْدَة الشُّكْر تكون حَيْثُ توجه العَبْد فَلَمَّا أُدخل إِلَيْهِ ابْن جيلوبة أقبل يشتمه ثمَّ رَجَعَ إِلَى نَفسه وَقَالَ ينبغى أَن يكون الشُّكْر عِنْد الظفر أحسن من هَذَا ثمَّ أَمر بِضَرْب عُنُقه فَقَالَ أصلحك الله أتأذن أَن أصلى برَكْعَتَيْنِ فتأبّى قَالَ فتأمر لي بِأحد أَصْحَابك أوصى إِلَيْهِ فإنى أخلف مَالا وصبيةً صغَارًا قَالَ بل يُميت الله الآخر بحسرته قَالَ فأنشدك شعرًا قَالَ هَات فَإِنَّهُ من كَانَ آخر كَلَامه الشّعْر كَانَ مصيره إِلَى النَّار فأنشده

زَعَمُوا بِأَن الصَّقْر علق مرّة ... عُصْفُور بر سَاقه التَّغْرِير
فَتكلم العصفور فِيمَا خبروا ... والصقر منكبٌّ عَلَيْهِ يطير
مَا كنت خاميراً لمثلك مرّة ... وَلَئِن شويت فإننى لحقير

فَتَبَسَّمَ الصَّقْر المدل بِنَفسِه ... عجبا وأفلت ذَلِك العصفور
فطأطأ رَأسه ثمَّ قَالَ أَطْلقُوهُ.
(العسكري، جمهرة الأمثال ٢، ٢٧٨، الرقم ١٦٧٩)

٨/٣٢) الباز والعصفور

ومما يحكى عن هشام بن عبد الملك أنه خرج ذات يوم إلى الصيد، فنظر إلى ظبي فتبعه، فأحالته الكلاب إلى أن وصل به إلى صبي يرعى غنماً، فقال له: يا صبي دونك الظبي أيتني به. فقال له الصبي: فقدت الحياة لو نظرت إلي باستصغار وعاشرتني باحتقار وكلامك كلام جبار وفعلك فعل حمار. قال: يا غلام أو لم تعرفني قال بلى قد عرفني بك سوء أدبك إذ بدأتني بكلامك قبل سلامك. قال له: وأنا هشام بن عبد الملك. قال: لا قرب الله دارك ولا حيا قرارك. قال: فوالله ما استتم كلامه حتى أحدقت به الخيول والجيوش من كل جانب ومكان، كل له يقول السلام عليك يا أمير المؤمنين، السلام عليك يا أمير المؤمنين، فقال: اقصروا من السلام واحفظوا بالغلام، والحقوني به، قال: ثم ركب مغضباً إلى داره، فلما وصل إلى داره وركب على سرير ملكه أقبلت إليه الحرفاء والوزراء والأمراء والكتّاب، كل يقول السلام عليك يا أمير المؤمنين السلام عليك يا أمير المؤمنين، وذلك الصبي ساكت، قد أرسل ذقنه على صدره، وقرن عينيه وسكت عن الكلام وامتنع عن السلام. فقال له بعض الوزراء: يا كلب العرب ما منعك أن تسلم على أمير المؤمنين؟ قال: يا بردعة الحمار منعني من ذلك طول الطريق ونهر الدرجة. فقال له بعض الحرفاء: يا جحش العرب بلغ من فضولك أن تخاطب أمير المؤمنين كلمة بكلمة. فقال: رمتك الجندل ولامك الهبل أو ما سمعت قول الله عز وجل في كتابة المنزل على نبيه المرسل "يوم تأتي كل نفس تجادل عن نفسها"—النحل: ١١١—فإذا كان الله تعالى يجادل جدالاً، فمن هشام حتى لا يخاطب خطاباً فعند ذلك اغتاظ الملك من كلامه، وقال: علي برأس الغلام فقد أكثر الكلام، فوضع ذلك الصبي في نطع الدم، وجُرّد سيف النقمة ليضرب عنقه، فقال له الضراب: يا سيدي عبدك المذل بنفسه المنقلب إلى رمسه أضرب عنقه وأنا بريء من دمه. قال: اضرب عنقه: فاستأذنه ثانية فأذن له، ثم استأذنه ثالثة فأذن له، فضحك ذلك الصبي وهو في نطع الدم، فقال أقيموه، ثم قال له: يا غلام أنت تضحك في الممات، وتجادل في الحياة، أتستهزىء بنا أم بنفسك؟ قال: يا أمير المؤمنين اسمع مني كلمتين وأفعل ما بدا لك قال: قل قال: فوالله إن هذا أول أوقاتي من الآخرة وآخر أوقاتي من الدنيا، فوالله لئن كان من المدة تقصير وفي الأجل تأخير لا يضرني من كلامك هذا لا قليل ولا كثير، ولكن يا أمير المؤمنين أبيات من الشعر حضرتني اسمعها مني قل: قال: فقال:

نبئت أن الباز خلف مرة ... عصفور بر ساقه المقدور
فتكلم العصفور في أظفاره ... والباز منهمك عليه يطير
ما في ما يغني لمثلك شبعة ... ولئن أكلت فأنني لحقير
فتعجب الباز المدل بنفسه ... عجباً وأفلت ذلك العصفور

قال فخر هشام بن عبد الملك على وجهه ضاحكاً، وقال: والله لو تلفظ بهذا الكلام في وقت من أول أوقاته وطلب ما دون الخلافة لأعطيته إياه، يا غلام احش فاه دراً وجوهراً، قال: فحشى فاه دراً وجوهراً وأعطاه الجائزة والكسوة وراح إلى أهله مسروراً.

(اليافعي، مرآة الجنان وعبرة اليقظان ١، ٢٠٥-٢٠٦)

١/٣٣) الجنوب والشمال

تقول العرب إن الجنوب قالت للشمال إن لي عليك فضلا، أنا أسرى وأنت لا تسرين. فقالت الشمال إن الحرّة لا تسري.

(ابن قتيبة، الأنواء في مواسم العرب، ١٦١)

٢/٣٣) الجنوب والشمال

حدّثني زياد بن يحيى قال: حدّثنا بشر بن المفضّل قال: حدّثنا داود بن أبي هند عن عكرمة قال: لما كانت ليلة الأحزاب قالت الجنوب للشّمال: انطلقي بنا نمدّ رسول الله صلى الله عليه وسلم فقالت الشمال: إنّ الحرّة لا تسري بالليل، فكانت الريح التي أرسلت عليهم الصّبا.

(ابن قتيبة، عيون الأخبار ١، ٢١١)

١/٣٤) الينمة

وَالْعرب تَقول قَالَت الينمة أَنا الينمة أكب الثمال فَوق الأكمة وأغبق الصَّبِي بعد الْعَتَمَة.

(ابن قُتَيْبَة، غريب الحديث ١، ٤٦٩)

١/٣٥) النخلتان

وممّا كانت العرب تقوله عن الأشياء: قالت نخلة لأخرى:

أبعدي ظلّي من ظلّك ... أحمل حملي وحملك.

(إبن قتيبة، الشعر والشعراء ٢، ٦٨)

١/٣٦) المعزى

وقالت العرب فيما تقول على ألسنة البهائم: قالت المعزى: الاست جهوى، والذنب ألوى، والجلد رقاق، والشعر دقاق.

(ابن قتيبة، عيون الأخبار ٢، ٨٧)

١/٣٧) الخنفساء

يقال: قالت الخنفساء لأمّها: يا أمّاه، ما أمرّ بأحدٍ إلا بزق عليّ. فقالت: يا بنيّة تعوّذين.

(ابن قتيبة، عيون الأخبار ٤، ٤٢)

١/٣٨) القنبرة

حَدَّثَنَا عَبْدُ اللهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا بحر بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْد، عَنِ الشَّعْبِيِّ،

أَنَّ رَجُلاً صَّاد قُنْبُرَةً، فَلَمَّا صَارَتْ فِي يَدِهِ قَالَتْ: مَا تُرِيدُ أَنْ تَصْنَعَ بِي؟ قَالَ: أَذْبَحُكِ فَآكُلُكِ. قَالَتْ: مَا أُشْفِي مِنْ قرم وَلَا أُشْبِعُ مِنْ جُوعٍ، وَلَكِنِّي أُعَلِّمُكَ ثَلَاثَ خِصَالٍ خَيْراً لَكَ مِنْ أَكْلِي، أَمَّا وَاحِدَةٌ فَأُعَلِّمُكَهَا وَأَنَا فِي يَدِكَ، وَأَمَّا الثَّانِيَةُ إِذَا تَرَكْتَنِي فَانْتَفَضْتُ، وَالثَّالِثَةُ إِذَا صِرْتُ عَلَى الشَّجَرَةِ قَالَ: هَاتِ. قَالَتْ: لَا تَلَهَّفن عَلَى مَا فَاتَكَ، قَالَ: فَخَلَّى عَنْهَا، فَانْتَفَضَتْ قَالَ: هَاتِ الثَّانِيَةَ. قَالَتْ: لَا تُصَدِّقَنَّ بِمَا لَا يَكُونُ أَنْ يَكُونَ قَالَ: ثُمَّ طَارَتْ، وَصَارَتْ عَلَى الشَّجَرَةِ، فَقَالَتْ: يَا شَقِيُّ لَوْ ذَبَحْتَنِي أَخْرَجْتَ مِنْ حَوْصَلَتِي دُرَّتَيْنِ فِي كُلِّ وَاحِدَةٍ عشرون مِثْقَالاً قَالَ: فَعَضَّ شفته وَتَلَهَّفَ، وَقَالَ: هَاتِ الثَّالِثَةَ قَالَتْ: أَنْتَ قد نَسِيتَ اثْنَتَيْنِ، أَلَمْ أَقُلْ لَكَ: لَا تَلَهَّفْ عَلَى مَا فَاتَكَ، وَلَا تُصَدِّقَنَّ بِمَا لَا يَكُونُ، أَنَا وَلَحْمِي وَدَمِي لا أَكُونُ عِشْرِينَ مِثْقَالاً، فَكَيْفَ تَكُونُ فِي حَوْصَلَتِي دُرَّتَانِ فِي كُلِّ وَاحِدَةٍ عِشْرون مِثْقَالاً، ثُمَّ طَارَتْ وَذَهَبَتْ.

(الفسوي، كتاب مشيخة يعقوب بن سفيان الفسوي، ٩٢، الرقم ١١٠)

١/٣٩) الأسد والخنزير

... فكتب إِلَيْهِ الْمَنْصُور: يَا ابْن هبيرة انك امرؤ متعدٍّ لطورك جارٍ فِي عنان غَيّك، يَعِدُك الشَّيْطَان مَا اللَّه مُكَذّبه وَيُقَرِّبُ لَك مَا اللَّه مُباعِده، أفصح رُوَيْدًا تَتِمَّ الكلمةُ وَيَبْلُغ الكتابُ أجلَه وَقَدْ ضربت لي،

مثلي ومثلك أَن أسدًا لقي خنزيرًا فَقَالَ الخنزير: قاتلني، فَقَالَ الأسد: إِنَّمَا أَنْتَ خنزير ولست لي بكفؤ ولا نظير، ومتى فعلت الَّذِي دعوتني إِلَيْهِ فقتلتك قيل قتل خنزيرًا، فلم أعتقد بِذَلِك فخرًا ولا ذكرًا وإِنْ نالني منك شَيْء كَانَ سُبةً عَلي وإِنْ قَلّ، فَقَالَ: إِن أَنْتَ لَمْ تفعل رجعتُ فأعلمت السباع أنك نَكَلْتَ عني وجبنت عَنْ قتالي، فقال الأسد: احتمال عار كذبك أيسر عَلِي من لَطْخ شاربي بدمك. وَلَمْ يمكث ابْن هبيرة بَعْد ذَلِكَ إلا أياما حَتَّى طلب الأمان وضرع إِلَيْهِ.

(البلاذري، أنساب الأشراف ٤، ١٥٢)

٢/٤٠) الحمار لا يجترّ

حَدَّثَنَا أَحْمَدُ، نا أَبُو الْعَبَّاسِ بْنُ بَكْرٍ، حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ: قِيلَ لِأَيُّوبَ السَّخْتِيَانِيِّ: لِمَ لا تَنْظُرُ فِي هَذَا الأَمْرِ كَمَا يَنْظُرُ فِيهِ غَيْرُكَ—يَعْنِي الرَّأْيَ -؟ فَقَالَ: قِيلَ لِلْحِمَارِ: لِمَ لا تَجْتَرُّ، قَالَ: أَكْرَهُ مَضْغَ الْبَاطِلَ. قَالَ: ثُمَّ الْتَفَتَ إِلَيْنَا أَيُّوبُ، فَقَالَ: مَدُّوا الْحَبْلَ، فَلا هُمْ جَرُّوهُ وَلا نَحْنُ.

(أبو بكر الدينوري، المجالسة وجواهر العلم ٧، ٧٧، الرقم ٢٩٥٠)

٢/٤١) كالشّاة تبحث عن سكّين جزّار

يقال: إنّ رجلا وجد شاة فأراد ذبحها فلم يجد سكّينا، وكانت الشّاة مربوطة، فلم تزل تبحث برجلها حتّى أبرزت سكّينا كانت مدفونة، فذبحت بها.

(ابن رِفَاعَة، الأمثال ١، ١٩٣، الرقم ٩٣٦)

١/٤٢) قولهم بَقِيَ شَدُّه

يقال: إنه كان في الزمن الأول فيما يُحكى عن البهائم هِرٌّ قد أفنى الجرذان، فاجتمع الباقون فقالوا: نريد أن نحتال بهذا الهرّ بحيلة، فإنّه قد أفنانا. فاجتمع رأيهم على أن يُعلّق في عنقه جُلجُل، فإذا سمعوا صوته حَذروه. فجاءوا بالجُلجُل وشدُّوه بالخيط. فلما فعلوا ذلك قالوا: من يشدُدْه في عُنُقِه؟ فقال بعضهم: بَقِيَ شَدُّه.

(المفضل بن سلمة، الفاخر، ١٧٩، الرقم ٢٩٢)

١/٤٣) العمروسة والذئب

ظلمت كذئب السوء إذ قال مرةً ... لسخل رأى والذئب غرثان مرمل
أأنت الذي في غير جرم شتمتني؟ ... فقال: متى ذا؟ قال: ذا عام أول
فقال وُلدت العام بل رمت غدرة ... فدونك كُلني لا هنا لك مأكل.
(ابن المعتز، طبقات الشعراء، ١٦٦)

١/٤٤) الأعرابي والضبع

قال أبو جعفر وقالت الضبع فيما ذكروا وأكلت حملاً لرجل فقال لها يا عدوة الله أكلت حملي قالت: ما فعلت قال فما هذا الأثر بفيك والحمرة بكفك فقالت
ما هي الأحبرة بنابي ... وعصمة بالكف من خضابي.
(اليزيدي، الامالي، ٦٣)

١/٤٥) الثعالب والكرم

... وَإِنَّمَا مَثَلُكُمْ فِي ذَلِكَ وَمَثَلُنَا كَمَثَلِ رَجُلٍ كَانَ لَهُ كَرْمٌ، فَرَأَى فِيهِ ثَعْلَبًا، فَقَالَ: وَمَا ثَعْلَبُ! فَانْطَلَقَ الثَّعْلَبُ، فَدَعَا الثَّعَالِبَ إِلَى ذَلِكَ الْكَرْمِ، فَلَمَّا اجْتَمَعْنَ عَلَيْهِ سَدَّ عَلَيْهِنَّ صَاحِبُ الْكَرْمِ الْجُحْرَ الَّذِي كُنَّ يَدْخُلْنَ مِنْهُ، فَقَتَلَهُنَّ.
(الطبري، تاريخ الرسل والملوك ٣، ٥٢٦)

١/٤٦) الجرذان

... ومن أمثالكم فيما تصنعون مثل جرذان ألفت جرة فيها حب، وفي الجرة ثقب، فدخل الأول فأقام فيها، وجعل الأخر ينقلن منها ويرجعن ويكلمنه في الرجوع، فيأبى فانتهى سمن الذي في الجرة، فاشتاق إلى أهله ليريهم حسن حاله، فضاق عليه الجحر، ولم يطق الخروج، فشكا القلق إلى أصحابه، وسألهم المخرج، فقلن له: ما أنت بخارج منها حتى تعود كما كنت قبل أن تدخل، فكف وجوع نفسه، وبقي في الخوف، حتى إذا عاد كما كان قبل أن يدخلها أتى عليه صاحب الجرة فقتله فاخرجوا ولا يكونن هذا لكم مثلا.
(الطبري، تاريخ الرسل والملوك ٣، ٥٢٦–٥٢٧)

١/٤٧) الذباب والعسل

كَتَبَ إِلَيَّ السري، عن شعيب، عن سيف، عن النضر، عن ابن الرفيل، عن أبيه، قال: وقال: لم يخلق اللَّه خلقا أولع من ذباب ولا أضر، ما خلاكم يا معشر العرب، ترون الهلاك ويدليكم فيه الطمع، وسأضرب لكم مثلكم: إن الذباب إذا رأى العسل طار، وقال: من يوصلني إليه وله درهمان حتى يدخله؟ لا ينهنه أحد إلا عصاه، فإذا دخله غرق ونشب وقال: من يخرجني وله أربعة دراهم؟

(الطبري، تاريخ الرسل والملوك ٣، ٥٢٧)

١/٤٨) الثعلب في الكرم

وقال أيضا: إنما مثلكم مثل ثعلب دخل جحرا وهو مهزول ضعيف إلى كرم، فكان فيه يأكل ما شاء اللَّه، فرآه صاحب الكرم، ورأى ما به، فرحمه، فلما طال مكثه في الكرم وسمن، وصلحت حاله، وذهب ما كان به من الهزال أشر، فجعل يعبث بالكرم ويفسد أكثر مما يأكل، فاشتد على صاحب الكرم، فقال: لا أصبر على هذا من أمر هذا، فأخذ له خشبة واستعان عليه غلمانه، فطلبوه وجعل يراوغهم في الكرم، فلما رأى أنهم غير مقلعين عنه، ذهب ليخرج من الجحر الذي دخل منه، فنشب اتسع عليه وهو مهزول، وضاق عليه وهو سمين، فجاءه وهو على تلك الحال صاحب الكرم، فلم يزل يضربه حتى قتله.

(الطبري، تاريخ الرسل والملوك ٣، ٥٢٧)

٣/٤٩) دعاء الأرانب

ومما حكي عن البهائم وإن لم يكن من هذا الباب،

قالت الأرانب: اللهم اجعلني حذمة لذمة أسبق الأكف بالأكمة الحذمة واللّذمة التي تلزم الأشياء.

(المرزوقي، الأزمنة والأمكنة، ٢٧٠)

٢/٥٠) البهائم والبرد

وَقَالَ أَبُو زيد:

قيل للعنز: مَا أعددتِ للشتاء قَالَت: الذَّنَبُ لَيّاً، والاسْتُ جَهْوَى. قَالَ: الجَهْوَى تُمَدّ وتُقصر، وَهِي المكشوفة.

وَقيل للضأن: مَا أَعدَدْت للشتاء قَالَت: أُجَزّ جُفالاً، وأولَّد رُخالاً، وأَحلب كُثَباً ثقالاً، وَلَنْ ترى مثلي مَالا.

وَقيل للحمار: مَا أَعدَدْت للشتاء قَالَ: جبهةً كالصَّلاءة وذَنَباً كالوَتَر.

(ابن دريد، جمهرة اللغة ٣، ١٣٠٢)

٥/٥٠) البهائم والبرد

وقيل للمعز: لك الويل جاء البرد، فقال: أست جحواء، وذنب ألوى، والذئب جفاء، أست جحواء وجحواء: أي بارزة لا يسترها شيء.

وروي قيل للمعز: جاء البرد، قالت: أستي بجحوى، والذّنب يعوي، فأين المأوى، والبيت الأجهي الذي لا ستر عليه.

وقيل للمعز: كيف أنت في اللّيلة الباردة؟ قالت: الإهاب رقاق، والشّعر دقاق، والذّئب جفاء. ولا بدّ لي من الكن.

وقيل للنّاقة: كيف أنت في اللّيلة الباردة؟ قالت، أبرك بالعرى، وأوّلها الذّرى، ويروى: أبرك بالنّحى، وأولاها الذّرى، ويحمى وزيمة عن أخرى.

وقيل: أطابق شحمه فوق أخرى، والوزيمة البضعة.

وقيل للكلب: أنت فيها قال: أحوي نفسي: أجعل أنفي عند أستي، ويقال: إنّه قال: أحويه أي أجمعه، وأكويه وأجعل طرفه عند فيه،

(المرزوقي، الأزمنة والأمكنة، ٢٦٩–٢٧٠)

١/٥١) الوبر والأرنب

وَتقول الْعَرَب: استبت الْوَبرَة والأرنب فَقَالَت الْوَبرَة للأرنب: خطم وأذنان وسائرك أصلتان وَقَالَت الأرنب للوبرة: منكبان وَصدر وسائرك حقر نقر.

(ابن دريد، جمهرة اللغة ١، ٥١٩)

٢/٥٢) الأفعى نائمة فوق حرزة شوك

كانت أفعى نائمة فوق حرزة شوك فحملها السيل، والأفعى عليها، فنظر إليها ثعلب، فقال: مثل هذه السفينة لا يصلح لها إلا هذا الملاح.

(ابن ابي عون، الأجوبة المسكتة، ١٢٦)

١/٥٣) الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنٍ

حَدَّثَنَا بِشْرُ بْنُ مُوسَى، حَدَّثَنَا عُمَرُ بْنُ سَهْلٍ الْمَازِنِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ الرَّبِيعِ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَثَلُ ابْنِ آدَمَ وَفِرَارِهِ مِنَ الْمَوْتِ كَمَثَلِ الثَّعْلَبِ فِي الْأَرْضِ وَعَلَيْهِ دَيْنٌ، فَانْطَلَقَ وَلَهُ حُصَاصُ انْجَحَرَ فِي جُحْرٍ، فَلَمَّا وَضَعَ رَأْسَهُ، قَالَتْ لَهُ الْأَرْضُ عِنْدَ سَلْبَتِهِ: يَا ثَعْلَبُ، اقْضِ دَيْنِي، قَالَ: فَخَرَجَ، وَانْجَحَرَ فِي جُحْرٍ مِثْلِ ذَلِكَ، فَخَرَجَ وَلَهُ حُصَاصٌ لَا يَجِدُ مِنَ الْأَرْضِ مَفَرًّا، فَكَذَاكَ ابْنُ آدَمَ، لَا يَجِدُ مِنَ الْمَوْتِ مَفَرًّا أَيْنَمَا تَوَجَّهَ لَمْ يَجِدْ لِلْمَوْتِ مَفَرًّا.

(العقيلي، الضعفاء ٤، ٢٠٠)

١/٥٤) الثعلب واللبؤة

عير الثعلب لبؤةً بأنها تلد في عمرها كله جرواً واحداً، فقالت له: نعم، إلا أنه أسد.

(ابن ابي عون، الأجوبة المسكتة، ١٢٦، الرقم ٧٦٠)

٤/٥٥) الذئب والكركي

وقالوا: ابتلع ذئب عظماً فطلب من يعالجه فجاء إلى الكركي وجعل له أجرة على أن يخرج العظم من حلقه، فأدخل الكركي رأسه في فم الذئب فأخرج بمنقاره العظم ثم قال للذئب: هات الأجرة، فقال الذئب: أنت لست ترضى بأن أدخلت رأسك في فمي ثم أخرجته صحيحاً حتى تطلب مني أيضا أجرة؟!

(ابن هندو، الكلم الروحانية، ١٣١)

٤/٥٦) الجدي والذئب

قيل: وقف جدي على سطح فمر به ذئب فأقبل الجدي يشتمه. فقال له الذئب: لست انت تشتمني؛ إنما يشتمني الموضع الذي أنت فيه.

(ابن هندو، الكلم الروحانية، ١٣١–١٣٢)

٣/٥٧) الثعلب والعوسجة

أراد ثعلب أن يصعد على حائطٍ، فتعلق بعوسجة فعقرت يده فأقبل يلومها، فقالت له: يا هذا، أخطأت حين تعلقت بي، وأنا من عادتي أن أتعلق بكل شيء.

(ابن هندو، الكلم الروحانية، ١٣٢)

٣/٥٨) الكلب والأرنب

قالوا: قبض كلب على أرنب، فقال الأرنب :والله ما فعلت بي هذا لقوتك، ولكن لضعفي.

(الآبي، نثر الدر ٧، ١٤٦)

٢/٥٩) الثعلبان في الشرك

ووقع في شرك صياد ثعلبان فقال أحدهما: يا أخي، أين نلتقي؟ فقال: في دكان الفراء بعد ثلاث.

(التوحيدي، البصائر والذخائر ٩، ١٠٠، الرقم ٣٢١)

١/٦٠) الكلب والقصاب

وقف كلب على قصاب فألح بكثرة النبح، فقال له القصاب: إن ذهبت وإلا ضربت بهذا الكرش رأسك. فوقف الكلب ينتظر وتشاغل القصاب عنه، قال الكلب. تضرب رأسي بشيء، او أمشي؟

(ابن أبي عون، الأجوبة المسكتة، ٢٢٧، الرقم ١٣٥٨)

١/٦١) الجمل والثعلب

نُظر إلى جمل يعدو من خوف. فسئل عن عدوه فقال: سخرت البغال، فقيل له: لما تهرب؟ فقال: أخاف جور السلطان.

(ابن ابي عون، الأجوبة المسكتة، ٢٣١-٢٣٢، الرقم ١٣٨٥)

١/٦٢) العصفور والفخ

يحيى بن عبد العزيز: قال: حدّثني نعيم عن إسماعيل عن رجل من ولد أبي بكر الصدّيق رضوان الله عليه، عن وهب بن منبه قال: نصب رجل من بني إسرائيل فخّا، فجاءت عصفورة فنزلت عليه، فقالت: ما لي أراك منحنيا؟ قال: لكثرة صلاتي انحنيت. قالت: فمالي أراك بادية عظامك؟ قال: لكثرة صيامي

بدت عظامي. قالت: فمالي أرى هذا الصّوف عليك؟ قال: لزهادتي في الدنيا لبست الصوف. قالت: فما هذه العصا عندك؟ قال: أتوكّأ عليها وأقضي بها حوائجي. قالت: فما هذه الحبّة في يدك؟ قال: قربان إن مرّ بي مسكين ناولته إياه. قالت: فإني مسكينة! قال: فخذيها. فدنت فقبضت على الحبة، فإذا الفخ في عنقها. فجعلت تقول: قعي قعي.

(ابن عبد ربه، العقد الفريد ٣، ٧–٨)

٣/٦٣) البومتان

كان رجل من بني أَسد يُسَايِر عَاملا للبند نيجين، فمرّا بدار خربة عَلَيْهَا بومتان تصفران، فَقَالَ الْعَامِل: لَيْت شعري مَا يَقُولَانِ؟ فَقَالَ الْأَسدي: إِن أمّنتني أَخْبَرتك. قَالَ: فَأَنت آمن. قَالَ: خطب أَحدهمَا، وَهُوَ الذّكر، الْأُخْرَى، وَهِي الْأُنْثَى، على ابْنه. فَقَالَت: قد زَوجتك على مِائَتي خربة. قَالَ: وَمن أَيْن لي مِائَتَا خربة؟ فَقَالَت: إِن بَقِي هَذَا الْعَامِل علينا إِلَى آخر السّنة فَأَنا أُعطيك خَمْسَة آلَاف خربة. فَغَضب الْعَامِل لذَلِك، وَقَالَ: لَوْلَا الْأمان لقتلتك.

(الآبي، نثر الدر ٧، ١٤٦)

٢/٦٤) الضبع والتودية

وذكرت في رموزها أنها (يعني الضبع) وجدت تودية في غدير، فجعلت تشرب الماء، وتقول: حبذا طعم اللبن، واضياحاه! وتشرب حتى انشق بطنها فماتت .والتودية :عود يشد على رأس الخلف لئلا يرضع الفصيل أمه.

(ابو هلال العسكري، جمهرة الأمثال ١، ٤١٦)

٣/٦٥) أحذر من غراب

وفي رموز الأعراب: إن الغراب قال لابنه :إذا رميت فتلوص أي تلو، قال: يا أبت إني أتلوص قبل أن أرمى.

(ابو هلال العسكري، جمهرة الأمثال ١، ٣٩٦)

٦/٦٦) أعجز عن الشيء من الثعلب عن العنقود
يزعمون أن الثعلب رأى العنقود فرامه فلم ينله فقال: هذا حامض.
(الزمخشري، المستقصى ١، ٢٣٥)

١/٦٧) أكره من خصلتي الضبع
وأما قولهم أكره من خصلتي الضبع، فإنه يضرب مثلا للأمرين ما فيهما حظ لمختار، واصل ذلك فيما تزعم الأعراب أن الضبع صادت مرة ثعلبا، فلما أرادت أن تأكله قال الثعلب: منّي عليّ أم عامر، فقالت الضبع قد خيرتك يا أبا الحصين خصلتين فاختر ايّهما شئت، فقال الثعلب: وما هما؟ فقالت الضبع: إما أن آكلك، وإما أن أقتلك، فقال الثعلب: أما تذكرين أم عامر حين نكحتك بهوب دابر؟ فقالت الضبع: متى؟ وانفتح فوها فأفلت الثعلب.
وضربت العرب بخصلتيها المثل فقالت عرض عليّ خصلتي الضبع لما لا اختيار فيه.
(حمزة الإصفهاني، الدرة الفاخرة ٢، ٣٦٨، الرقم ٥٩٣)

١/٦٨) الرحم بين الفيل والحمار
زعموا أن الفيل والحمار تجمعا في مرعى فطرد الفيل الحمار، فقال له: لماذا تطردني مع اشتباك الرحم بيني وبينك؟ فقال: من أين هذه الرحم؟ قال: من اجل إن في غرمولي شبهاً من خرطومك، فقبل منه الفيل هذه القرابة.
(حمزة الإصفهاني، الدرة الفاخرة ٢، ٥٥٢)

٥/٦٩) القطاة والحَجَلَ
قَال اللَّحْيَانِي: قَالت القطاة للحَجَلَ: حَجَلَ حجل، تفر في الجَبَلْ، من خشية الرَّجُل، فَقَال لها الحجل: قَطَا قَطَا، قَفَاكِ أَمْعَطَا، بيضُكِ ثِنْتَان وبَيْضِي مِائتا.
(الميداني، مجمع الأمثال ٢، ١٨١)

١/٧٠) الشاة

يا شاة أين تذهبين؟ قالت أجزّ مع المجزوزين. يضرب هذا مثلا عند الرجل يأتي القوم فينطلق معهم وهو لا يدري ما هم فيه.

(أبو علي القالي، كتاب البارع في اللغة، ٥٨٠)

١/٧١) الزق

حَدَّثَنِي عُمَرُ بْنُ الْحَسَنِ بْنِ جُبَيْرٍ الْوَاسِطِيُّ، ثنا يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْمُؤَدِّبُ، ثنا عَفَّانُ، قَالَ: كُنَّا عِنْدَ شُعْبَةَ، وَكَانَ قَاعِدًا فِي الْمِحْرَابِ، فَتَحَوَّلَ إِلَى مَوْضِعِ الْمَنَارَةِ، فَقَالُوا لَهُ: حَدِّثْنَا فَسَمِعَ وَقْعَ الْأَقْلَامِ، فَقَالَ: لَئِنْ كَتَبْتُمْ لَا أُحَدِّثُكُمْ، ثُمَّ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ قَالَ :نَفَخَ رَجُلٌ زِقًّا وَأَوْكَأَهُ وَرَكِبَ الْبَحْرَ فَجَعَلَ الْوِكَاءُ يَسْتَرْخِي، وَجَعَلَ الرَّجُلُ يَسْتَغِيثُ فَقَالَ الزِّقُّ: يَدُكَ أَوْكَتْ، وَفُوكَ نَفَخَ.

(ابن خلاد الرامهرمزي، المحدث الفاصل، ٦٨١)

١/٧٢) العصفور المُحِبّ

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ هَارُونَ الْبَغْدَادِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ الرَّمَادِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ الصَّمَدِ، عَنِ مَعْقِلٍ رَحِمَهُ اللَّهُ تَعَالَى قَالَ:

بَنَى سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ قُبَّةً أَرْبَعِينَ فِي أَرْبَعِينَ وَقَعَدَ فِيهَا مَعَ أَصْحَابِهِ وَأَظَلَّتْهُ الطَّيْرُ، فَرَاوَدَ عُصْفُورٌ عُصْفُورَةً فَقَالَتْ: أَمَا تَسْتَحْيِ تُرَاوِدُنِي وَسُلَيْمَانُ يَسْمَعُنَا؟ فَقَالَ: لِي تَقُولِينَ ذَاكَ؟ وَلَوْ أَمَرْتِنِي أَنْ أَقْتُلَ الْقُبَّةَ مِنْ أَسْفَلِهَا لَاقْتَلَعْتُهَا قَالَ: فَسَمِعَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ كَلَامَهُمَا فَدَعَا بِهِمَا فَقَالَ: مِنَ الْقَائِلُ مِنْكُمْ كَذَا وَكَذَا؟ قَالَ: أَنَا قَالَ: وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قَالَ: لِأَنَّ الْمُحِبَّ لَا يُلَامُ، فَخَلَّى سَبِيلَهُ.

(أبو الشيخ الأصفهاني، العظمة ٥، ١٧٦٦-١٧٦٧)

١/٧٣) دستان الثعلب

حَدَّثَنَا مُحَمَّدُ بْنُ سُفْيَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ، حَدَّثَنَا أَبُو سَعِيدٍ التَّغْلِبِيُّ قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: لَمْ أَرَ لِلسُّلْطَانِ إِلَّا مَثَلًا ضُرِبَ عَلَى لِسَانِ الثَّعْلَبِ: قَالَ: قَالَ الثَّعْلَبُ: ضَرَبْتُ الْكَلْبَ نَيِّفًا وَسَبْعِينَ دستانا لَيْسَ مِنْهَا دستان خَيْرٌ مِنْ أَنْ لَا أَرَى الْكَلْبَ، وَلَا يَرَانِي،

وَقَالَ سُفْيَانُ: لَيْسَ لِلسُّلْطَانِ خَيْرٌ مِنْ أَنْ لَا يَرَاكَ وَلَا تَرَاهُ.

(ابن مقرئ، المعجم، ٦٦)

٣/٧٤) حَدِيث الْحَيَّة

حَدَّثَنَا الْحُسَيْن بْن الْقَاسِم بْن جَعْفَر الكوكبي، قَالَ: حَدَّثَنَا عليّ بْن حَرْب الطَّائِي، قَالَ: حَدَّثَنِي جَعْفَر الطَّائِي قرابَة القحاطبة من أَهْلَ جَزِيرَة مهروبان، قَالَ: حَدَّثَنَا أبان بْن عَبْد الجبَّار، قَالَ: كُنَّا عِنْدَ سُفْيَان بْن عُيَيْنَة وَهُوَ يحدثنا إِذْ الْتفت إِلَى شيخ جنبه فَقَالَ: يَا أَبَا عَبْد اللَّه! حَدَّثَنَا حَدِيث الْحَيَّة.

فَقَالَ الشَّيْخ: حَدَّثَنِي مُحَمَّد بْن عتبَة، قَالَ: خَرَجَ حِمْيَرِيٌّ بْن عَبْد اللَّه إِلَى مقصد لَهُ، فَلَمَّا أقفرت بِهِ الأَرْض انسابت حَيَّةٌ بَين قَوَائِم دَابَّته فَقَامَتْ عَلَى ذَنَبها، وَقَالَت: آوني آواك اللَّه فِي ظلّ عَرْشه، يَوْمَ لَا ظِلَّ إِلَّا ظِله، فَقَالَ لَهَا: ومم آويك؟ قَالَتْ: من عدوٍّ لي قَدْ غشيني يريدُ أَن يُقَطِّعَني إربًا إربًا، قَالَ لَهَا: وَأَيْنَ آويك؟ قَالَتْ: فِي جوفك إِنَّ أردتَ الْمَعْرُوف، قَالَ لَهَا: من أَنْت؟ قَالَتْ: من أَهْلَ قَول لَا اله إِلَّا اللَّه، قَالَ لَهَا: فهاك جوفي، فصيرها فِي جَوْفه، قَالَ: فَإِذا هُوَ بفتى قَدْ أقبل وَمَعَهُ صمصامة لَهُ وَقد وَضعهَا على عَاتِقه، فَقَالَ لَهُ: أَيهَا الشَّيْخ أَيْنَ الْحَيَّة الَّتِي استظلت بكنفك وأناخت بفنائك؟ قَالَ: مَا رَأَيْت شَيْئا، قَالَ: عظُمت كلمة خرجت من فِيك، قَالَ: مَا جَاءَ مِنْك أعظم، تراني أَقُول مَا رَأَيْت شَيئًا، وَتقول لي مثل هَذَا؟ فولى الْفَتى مُدبرا فَلَمَّا توارى قَالَت الْحَيَّة: يَا عَبْد اللَّه انْظُر هَلْ يرَاهُ بَصرك أَوْ يأْخُذهُ طرفك؟ قَالَ: مَا أرى شَيئًا، قَالَتْ: اختر مني إِحْدَى منزلتين إِمَّا أنكث قَلْبك نكثة فأجعله رميمًا أَوْ أرث كبدك رثًا فَأخْرجهُ من أسفلك قطعا، قَالَ لَهَا: وَالله مَا كافأتني يَرْحَمُك اللَّه، قَالَتْ لَهُ: فَمَا اصطناعك بِالْمَعْرُوفِ إِلَى من لَا يعرف مَا هُوَ، لَوْلَا جهلك، وَقد عرفت الْعَدَاوَة الَّتِي كَانَتْ بيني وَبَين أَبِيك قَبْل، وَقد علمت أَنَّهُ لَيْسَ عِنْدِي مَال أعطيكه وَلَا دَابَّة أحملك عَلَيْهَا، قَالَ: أردْت الْمَعْرُوف، قَالَ: فَالْتَفت فَإِذا بفيء جبل قَالَ: فَإِن كَانَ لَا بُد فَفِي هَذَا الْجَبَل، ثُمَّ نزل يمشي فَإِذا هُوَ فِي الْجَبَل بفتى قَاعد كَأَن وَجهه الْقَمَر لَيْلَة الْبَدْر، فَقَالَ لَهُ الْفَتى: يَا شيخ مَالِي أَرَاك مستبسلا للْمَوْت آيسًا من الْحَيَاة؟ فَقَالَ: من عدوٍّ فِي جوفي آويته من عدوه فَلَمَّا صَار فِي جوفي وقص عَلَيْهِ الْقِصَّة، فَقَالَ لَهُ الْفَتى أَتَاك الْغَوْث، ثمَّ ضرب بِيَدِهِ إِلَى رُدْنه فَأخْرج مِنْهُ شَيئًا أطْعمهُ إِيَّاه فاختلجت وجنتاه، ثُمَّ أطْعمهُ ثَانِيَة فَوَجَد تمخضًا فِي بَطْنه، ثُمَّ أَطْعمهُ الثَّالِثَة فَرمى بالحية من أَسْفَله قطعًا، فَقَالَ لَهُ حميري: من أَنْت رَحِمك اللَّه، فَمَا أحد عَلَيَّ أعظم مِنَّة مِنْك؟ قَالَ لَهُ: أَو مَا تعرفني أَنَا الْمَعْرُوف وَأَنه اضْطَرَبَتْ مَلَائِكَة سماءٍ سماءٍ من خذلان الْحَيَّة إياك فَأوحى اللَّه عَزَّ وَجَلَّ إِلَيَّ أَن يَا مَعْرُوف أغث

عَبدِي، وَقل لَهُ: أردتَ شَيئًا لوجهي فآتيتك ثوابَ الصالِحين، وأعقبتك عُقبى الْمُحْسِنِينَ ونجيتك من عَدوك.

(المعافى بن زكريا، الجليس الصالح الكافي، ٣٦)

١/٧٥) رأس الذئب

حدثنا الحسين بن القاسم الكوكبي، قال: حدثني بن أبي سعيد، قال: حدثني أبو جعفر الضبي، قال: عاصم بن الحدثان، حدثني من شهد الحجاج وهو يعاتب مالك بن اسماء وكان يستعمله على الحيرة وطسوجها، فشكاه أهل الحيرة فبعث إليه فقال: يا عدو الله! استعملتك وشرفتك وأردت أن ألحقك بعلية الرجال فأفسدت نعمتك، وأشمت بأختك ضرائرها، وفضحت نفسك، وأقبلت على الباطل وما لا يحب الله من الشرب وقول الشعر والانتشار به وأقبلت تغني، وتقول:

حبّذا لَيْلَتِي بتلّ بُوَنّا ... حَيْثُ نُسْقَى شرابنا ونُغَنّي

بِشرب الكاسِ ثُمت الكاس حَتّى ... يحسَبَ الجاهلون أنَا جُننّا

أما لأخرجن جنونك من رأسك، يا حرسي أدخل من بالباب من أهل الحيرة، فدخلت جماعةٌ منهم شيخ من بني بقيلة، فقال لهم، أي أميرٍ أميركم؟ قال الشيخ: خير أميرٍ، غير أن الخمر غليت منذ ولينا، قال: وكيف ذاك، قال الشيخ: أخذ ألف دن في شهر، قال الحجاج: قاتله الله ما أمكره من شيخ! لجاد ما تخلص إلى ما يريد، قال: ومالكٌ ساكتٌ لا يتكلم، فأدخل عليه ملحان بن قيسٍ الراسبي وكان شيخاً كبيراً قد شهد مشاهد الحرورية فبعث إليه من البصرة، فقال له الحجاج: أملحان؟ قال: نعم ملحان، قال: أحمد الله الذي خصني بقتلك وأراق دمك على يدي، قال: فضحك ملحان، وقال: والله ما رأيت رجلاً كاليوم ابعد من كل خير ولا أقرب من كل قبيح، والله يا حجاج لو عرفت أن لك رباً وخفت عذاباً ورجوت ثواباً، ما اجترأت على الله هذه الجرأة، دونك دمي فأرقه، فالحمد لله الذي أكرمني بهوانك، عليك لعنة الله وعلى من ولاك، فاستشاط الحجاج وغضب، وقال: اضرب عنقه، فضرب عنقه فتدهده رأسه حتى كاد يصيب مالك بن أسماء، قال: ثم سكن الحجاج قليلاً، ثم قال لمالك: تكلم، أما لك عذر؟ قبل الله عذرك، فقال مالك: أصلح الله الأمير، إن لي ولك مثلاً، قال الحجاج: ما هو قبح الله أمثالكم يا أهل العراق، قال:

زعموا أن أسداً وثعلباً وذئباً اصطحبوا فخرجوا يتصيدون، فصادوا حماراً وظبياً وأرنباً، فقال الأسد للذئب: يا أبا جعدة! اقسم بيننا صيدنا، قال: الأمر أبين من ذلك، الحمار لك والأرنب لأبي معاوية،

والظبي لي، فخبطه الأسد فأندر رأسه، ثم أقبل على الثعلب، وقال: قاتله الله ما أجهله بالقسمة هات أنت، قال الثعلب: يا أبا الحارث! الأمر أوضح من ذلك، الحمار لغذائك والظبي لعشائك وتخلل بالأرنب فيما بين ذلك، قال الأسد: ما أقضاك! من علمك هذه القضية؟ قال: رأس الذئب النادر بين عيني!

ولكن رأس ملحان أبطل حجتي أصلحك الله، قال: أخرجوه عني قبحه الله وقبح أمثاله.

(المعافى بن زكريا، الجليس الصالح الكافي، ٢٦٦–٢٦٧)

١/٧٦) الأسد والذئب والثعلب

ومما يضارع هذا المثل مما أتى به الحكماء على ألسن البهائم:

ما ذكر من أن الأسد كان يلازمه ويحضر مجلسه ذئب وثعلب، وأن الأسد وجد علةً فتأخر عنه الثعلب أياماً فتفقده وسأل عنه، فقال: ما فعل الثعلب فأنا لم أره منذ ثلاثة أيام مع ما عرض لي من المرض، فانتهزها الذئب ليغري به الأسد ويفسد حاله عنده، ويحمله على مكروهه، فقال: أيها الملك ما هو إلا أن وقف على علتك حتى استبد بنفسه ومضى فيما يخصه من كسبه ولهوه، وبلغ الثعلب هذا فوافى الأسد فلما دخل عليه، قال: ما أخرك عني مع علتي وحاجتي إلى كونك بالقرب مني، قال: أيها الملك لما وقفت على العلة العارضة لك لم يستقر بي قرار، وجعلت أجول وأجوب الآفاق إلى أن وقفت على ما يشفى الملك من مرضه، فقال: قد علمت أنك لا تفارق نصيحتي ولا تخرج عن طاعتي، فما الذي وقفت عليه مما أشتفي به، قال: تتناول خصى ذئب، فإنه يبرئك حين يستقر في جوفك، قال: أنا عامل على هذا، وخرج الثعلب فجلس في دهليز الأسد، ووافى الذئب فحين وقف بين يديه وثب عليه، فالتهم خصيتيه، فخرج والدم يسيل ويجري على فخذيه، فلما مر بالثعلب، قال له: يا صاحب السروال الأحمر، إذا جالست الملوك فانظر كيف تذكر حاشيتهم عندهم.

(المعافى بن زكريا، الجليس الصالح الكافي، ٢٦٨)

١/٧٧) كذلك النّجار يختلف

تقول العرب:

إنّ ثعلبا اجتاز ببئر عليها دلوان معلّقتان في بكرة، وكان عطشان، فجلس في إحدى الدّلوين فثقلت الدلو، فنزل إلى البئر فشرب، ثم رام الصّعود فلم يطق، فبقي حتّى اجتازت به ضبع فقال

لها الثّعلب: ردي، فقالت: كيف لي به؟ قال: اجلسي في الدّلو ففعلت، فارتفع الثّعلب. فقالت له الضّبع: لم ارتقيت. فقال: كذلك النّجار يختلف، فنجا الثّعلب، وبقيت الضّبع فهلكت في البئر.

(ابن رفاعة، الأمثال١، ٢٠١، الرقم ٩٧٦)

١/٧٨) وليمة الطير

أولم طير فأرسل رسله ليدعو إخوانه، فغلط بعض الرسل فجاء إلى الثعلب فقال: أخوك يقرأ عليك السلام، ويسألك أن تتجشم العناء إليه في يوم كذا، وتجعل غداءك عنده، فقال الثعلب: قل له السمع والطاعة؛ فلما رجع وأخبر الطير بغلطه، اضطربت الطيور من ذلك، وقالوا له: يا مشؤوم أهلكتنا، وعرضتنا للحتف، ونغصت أمرنا علينا، فقالت القنبرة: إن أنا صرفت الثعلب بحيلة لطيفة ما لي عندكم؟ قالوا: تكوني سيدتنا، وعن رأيك نصدر، وعلى أمرك نعتمد، فقالت: مكانكم؛ ومشت إلى الثعلب فقالت له: أخوك يقرأ عليك السلام ويقول: غداً يوم الأثنين، وقد قرب الأنس بحضورك، فأين تحب أن يكون مجلسك؟ مع الكلاب السلوقية أم الكلاب الكردية؟ فتجرعها الثعلب ثم قال: أبلغي أخي السلام، وقولي له: والله أنا مسرور بقربك، شاكر لله سبحانه على ما منحني من مكانك، ولكن تقدم لي نذر، منذ دهر، بصوم الاثنين والخميس، فلا تنتظروني.

(التوحيدي، البصائر والذخائر ١، ٢٣٤–٢٣٥)

١/٧٩) الجمل

قيل لجملٍ: أيما أحبّ إليك: تصعد أو تنزل؟ فقال: ذهب الاستواء من الأرض؟

(التوحيدي، البصائر والذخائر ٧، ٢٤)

١/٨٠) الكلب والغزال

عدا كلبٌ خلف غزالٍ فقال له الغزال :إنك لا تلحقني، قال: لم؟ قال: لأني أعدو لنفسي، وأنت تعدو لصاحبك.

(التوحيدي، البصائر والذخائر ٨، ١٥، الرقم ٨)

٦/٨٠) الذئب والكلب
وذكر الحكماء في أمثالهم قالوا
قيل للذئب ما بالك تعدو أسرع من الكلب فقال لأني أعدو لنفسي والكلب يعدو لصاحبه.
(ابن الجوزي، الأذكياء، ٢٤٣)

١/٨١) الثعلب والكتاب
قيل لثعلب: أتحمل كتاباً إلى الكلب وتأخذ مائة؟ قال: أما الكراء فوافر تام، ولكن الخطر عظيم.
(التوحيدي، البصائر والذخائر ٩، ٩٩، الرقم ٣٢٠)

١/٨٢) الكلب والقرد في المسجد
دخل كلب مسجداً خراباً فبال في محرابه، وفي المسجد قرد نائم، فقال للكلب :أما تستحي أن تبول في المحراب؟ فقال الكلب :ما أحسن ما صورك حتى تتعصب له!
(التوحيدي، البصائر والذخائر ٩، ١١٠، الرقم ٣٥٧)

٢/٨٣) الكلب والرغيف
نظر كلب إلى رغيف، فقال له: إلى أين؟ قال: إلى النهروان. قال: فإن تركتك فابلغ إلى مرو.
(الحصري، جمع الجواهر، ١٣٩)

١/٨٤) الكلب والسبع
قيل للكلب: لماذا رأيت السبع تنبح؟ قال: أفزعه، قيل: فلم تضرط؟ قال: من فزعه.
(التوحيدي، البصائر والذخائر ٩، ١١١، الرقم ٣٥٩)

١/٨٥) الثعلبان والأسد
لقي ثعلب عراقي ثعلباً شامياً فقال: عرفني ما عندك من حيل ثعالب الشام، فقال: عندي مائة حيلة ودستان، فقال العراقي: والله لأصحبنه حتى أستفيد منه، فلزمه، فبينما هما كذلك وقد اصطحبا في سفر حتى قال له العراقي: يا أخي، إن لقينا الأسد كيف الحيلة في التخلص منه؟ قال: لا يهمنك

أمره فإن عندي حيلاً، فما انقضى كلامه حتى طلع الأسد، فقال العراقي للشامي: خذ في الحيلة، قال: والله ما عندي حيلة في هذا الوقت، قال إنا لله، ولم أخطرت نفسك وغررت أخاك؟ الآن لا تنطق بحرف، فلما دنا الأسد قال لهما: من أين أقبلتما؟ قال العراقي: إياك أردنا وإليك قصدنا، قال: في ماذا؟ قال: إن أخي هذا يكون بالشام وأنا بالعراق في مالي، وإن أبانا مات وورثنا شويهات، فجاء أخي هذا يريد أن يذهب بها فقلت له: هلم إلى سيد السباع ليحكم بيننا، فهما قال التزمناه، وكان الأسد جائعاً فقال في نفسه: لا أعجل في أكل هذين لكن أصبر عليهما ساعة حتى أقف على أمر الغنم وهما في قبضتي، قال: أين الشاء؟ قالا: في هذا البستان، وأشارا إلى بستان حصين له مجرى ماء ضيق، وقال أحدهما: أرسل أخي حتى يخرج الغنم فيقسمها الملك، قال: نعم، فقال للشامي: ادخل وأخرج الغنم وعجل، فدخل الشامي واقبل يأكل من الثمار، فلما أبطأ قال العراقي: قد قلت للملك إنه ظالم، فتأذن لي حتى أدخل خلفه وأخرجه إليك مع الشاء قميئاً ذليلاً؟ قال: ادخل وعجل، فدخل الثعلب البستان وأقبل يأكل من الثمار حتى شبع، ثم أشرف من الحائط على الأسد فقال له: يا أبا الحارث، اعلم أنا قد اصطلحنا فامض في دعة الله، فجعل الأسد يضرب بذنبه الأرض ويستشيط، فقال له الثعلب :إنما أنت قاض وما رأيت قاضياً يغضب من الصلح غيرك.

(التوحيدي، البصائر والذخائر ٩، ١١٧، الرقم ٣٨٠)

١/٨٦) الكلب والعظام

قيل للكلب :أنت تأكل عظاماً وتخرا عظاما، فأيش ربحك؟ قال: أدولب!

(التوحيدي، البصائر والذخائر ٩، ١٢٦، الرقم ٤٠٠)

١/٨٧) الدب والعنب

قيل لدبٍ: لم تفقر رجلاً في ليلةٍ من كثرة ما تأكل من عنبه؟ فقال: لا تلمني، فإن بين يدي أربعة أشهرٍ أنجحر فيها فلا أتلمظ إلا بالهواء.

(التوحيدي، الإمتاع والمؤانسة، ٣٢٩)

١/٨٨) الرجل يعظ الذئب

وقيل: أخذ رجل ذئباً فجعل يعظه ويقول: إياك وأخذ أغنام الناس فيعاقبك الله، والذئب يقول: خفف واختصر فقدامي قطيع من الغنم لئلا يفوتني.

(الراغب الإصفهاني، محاضرات الأدباء ١، ١٦٥)

١/٨٩) كركي تصقر

كان قصار يعمل كل يوم على نهر ويرى كركياً يأخذ الدود فيأكله، فرأى الكركي صقراً قد انحط على حمامة فأخذها بمخالبه، فقال الكركي :أنا أعظم جسماً منه فمالي رضيت بأكل القاذورات، فرأى حماماً فانقض عليه فوقع في الماء ونشب في الوحل، فأخذه القصار فكان يقول لمن يسأله عنه: هذا كركي تصقر فتصغر.

(الراغب الاصفهاني، محاضرات ٢، ٣١٠)

١/٩٠) البوم والهدهد

وقيل :إنّ البوم أراد التزوج، وكان الهدهد دلالا فأتاه وقال :إنهم ضمنوا لك خمس قرى عامرة وخمس قرى غامرة فقال :لا حاجة لي في العمران .فقال :خذها فولايتها إلى امرأة وما تولت امرأة أرضا إلا خربت، فقبلها، وقال :صدقت.

(الراغب الأصفهاني، محاضرات الأدباء ٢، ٢٣٠–٢٣١)

١/٩١) الثعلب والأسد والعقاب

وقيل: إن عبد الملك هرب من الطاعون فركب ليلاً وأخرج غلاماً له، وكان ينام على دابته فقال للغلام: حدثني. فقال: ومن أنا حتى أحدثك؟ قال: على كل حال حدث حديثاً سمعته. فقال:

بلغني أن ثعلباً يخدم أسداً ليحميه ويمنعه ممن يريده، فكان يحميه فرأى الثعلب عقاباً فلجأ إلى الأسد فأقعده على ظهره، فانقض العقاب واختلسه، فصاح الثعلب: يا أبا الحارث أغثني واذكر عهدك لي! فقال: إنما أقدر على منعك من أهل الأرض وأما أهل السماء فلا سبيل لي إليهم.

فقال عبد الملك: وعظتني وأحسنت انصرف، فانصرف ورضي بالقضاء.

(الراغب الإصفهاني، محاضرات الأدباء ٢، ٥٠٧)

١/٩٢) الكلب والخباز

لقي كلب أصبهاني كلباً رازياً بالري فقال له: ما أطيب اصبهان إني أرى الخبازين يرمون بالرغفان على قارعة الطريق. فقال الكلب الرازي: لا أعمل خيراً من الخروج إلى أصبهان، فلما خرج أول ما لقي دكان خباز من الطريق الذي يشرع إلى دولكاباذ فجاز بها، وأخذ الخباز يطرح الخبز على لوحه، والكلب أخذ يأكل، فنظره الخباز فأحمى السفود ومده إلى خرطومه وتناول سبخة يرميه بها فقال الكلب: على هذا السعر.

(الراغب الإصفهاني، محاضرات الأدباء ٢، ٧٥١)

١/٩٣) الفأرة والسنور ١

دخلت فأرة الحمام فلما خرجت رأت سنوراً فقال لها: طاب حمامك! فقالت: لو لم أرك يا ابن البظراء.

(الراغب الإصفهاني، محاضرات الأدباء ٢، ٧٥٣)

١/٩٤) الجمل والحمار

وقيل: إن جملاً وحماراً توحشا فوجدا مرعى خالياً يرتعان فيه، فقال الحمار يوماً وقد بطر: إني اريد أن أغني. فقال الجمل: اتق الله فينا فإني أخشى أن ينذر بنا فنؤخذ. قال: لا بد، ثم نهق فسمعته قافلة مارة فأخذوهما، فأبى الحمار أن يمشي فحمل على الجمل فمروا به في عقبه فقال الجمل: إني طربت لغناك المتقدم وأريد أن أرقص رقصة. فقال الحمار: اتق الله إني أسقط فلا تفعل، فرقص فأسقط الحمار فوقصه.

(الراغب الإصفهاني، محاضرات الأدباء ٢، ٧٥٣)

١/٩٥) الأرنب والكلاب

قالوا: يقول الأرنب: أنا أسرع عدواً من كل كلب، ولولا أني ألتفت—فأرى اللحي التي تركض أصحابها خلفي، وأسمع صياحهم، وأرى اجتهادهم، فيقع عليّ الضحك تعجباً من عقولهم، فأسترخي—لما لحقني قط كلب.

(الآبي، نثر الدر ٧، ١٤٥)

١/٩٦) البعير والأرنب والثعلب

قالوا : وجد بعير وأرنب وثعلب جبنة، فاصطلحوا على أن تكون لأكبرهم سنّاً، فقال الأرنب: أنا ولدت قبل أن خلق الله السماوات والأرض. فقال الثعلب: صدق فإني حضرت وقت ولادته، فأخذ البعير الجبنة بفيه، ورفع رأسه وقال: من رآني يعلم أني لم أولد البارحة.

(الآبي، نثر الدر ٧، ١٤٥)

١/٩٧) الثعلب والكرم

وقال الثعلب: إذا كَانَ البخت مُقبلاً كَانَ الْكَرم حَامِلا، وحافظ الْكَرم نَائِما، وَالنّهر مادّا، وَالْقَمَر زاهرا.

(الآبي، نثر الدر ٧، ١٤٧)

١/٩٨) الضانية والمعز ١

ويقال: إنّ الضّانية والمعز خيّرتا فقيل للضّانية أيّما أحبّ إليك السّتارة أم الغزارة فاختارت السّتارة، فسترت وقلّ لبنها وصارت الغزارة للمعز وهتك سترها وكشف فرجها.

(المرزوقي، الأزمنة والأمكنة، ٢٧٠)

١/٩٩) الأرنب وألشّاة

ومما يحكى أنّ الأرنب قال للشّاة: لا عفطت ولا نغطت، فقال العنز: لا مررت إلّا على حاذق قاذق.

(المرزوقي، الأزمنة والأمكنة، ٢٧٠)

١/١٠٠) سهيل والزهرة

من خرافات العرب أنّ سهيلا طلع بأرض العراق وقابل الزّهرة، فضحكت إليه وقالت: ألست الذي يقال فيك إنّك كنت عشارا فمسخك الله شهابا، عقوبة لك؟ فأجابها وقال: ليس كلّ ما يقوله النّاس حقا، فقد قالوا فيك: إنّك كنت امرأة فاجرة فمسخك الله كوكبا مضيئا يحكم في خلقه.

(المرزوقي، الأزمنة والأمكنة، ٥٠٧)

١/١٠١) الفرس والايل والإنسان

... إياكم وأن تصيروا بحالكم إلى ما صار إليه الفرس، عندما زاحمه الأيل في مرعاه ونغصه عليه ففزع إلى إنسان من الناس يعتصم بمعونته ويقول له: هل لك في إنقاذي من يدي هذا الايل؟ فأنعم الإنسان له الإجابة على شرط أن بالتقام ما يلجمه، وبتمطيته ظهره وهو ممسك قضيبا، فلما أذغن له صار فيما هو شر له من الايل.

(ابن سينا، الخطابة، ١٦٨)

١/١٠٢) الثعلب والذبان

والثاني قول آخر: إني أوصيكم أن تستنوا بسنة الثعلب الممنو بالذبان، فقال له: وما فعل ذلك الثعلب؟ قال: بينما ثعلب يعبر نهرا من الأنهار إلى العبر الآخر إذ اكتنفته القنصة وحصل في حومة الكلب، فلم ير لنفسه مخلصا غير الانقذاف في وهدة غائرة انقذافا أثخنه، وكلما راود الخروج منه أعجزه، فلم ير إلا الاستسلام، وهو في ذلك إذ جهدته الذبان محتوشة إياه، وإذا في جواره قنفذ يشاهد ما به من الغربة والحيرة ولذع الذباب وانحلال القوة، فقال له: هل لك يا أبا الحصين في أن أذب عنك؟ فقال: كلا، ولا سبيل إلى ذلك، وإنه لمن الشفقة الضائرة ومن البر العاق، فقال له القنفذ: ولم ذلك؟ قال: اعلم أن هؤلاء الذبان قد شغلت المكان فلا موقع لغيرهم من بدني، وقد امتصت ريها من دمي، فهي الآن هادئة، فإن ذبت خلفها جماعة أخرى غراث كلبي تنزف بقية دمي.

(ابن سينا، الخطابة، ١٦٨-١٦٩)

١/١٠٣) الكلب والرغيف المحترق

ونحوه أن رجلاً أتى أخاه واستشاره في التقضي منه فقال له: إن كلباً لقي كلباً في فمه رغيف محترق. فقال: ويحك، ما أردأ هذا الرغيف. فقال: لعنة الله على من يتركه حتى يجد خيراً منه.

(الثعالبي، الشكوى والعتاب، ٢٠٦، الرقم ٥٩٢)

١/١٠٤) النسر والبعير

مرّ نسرٌ ببعيرٍ مرةً ... وهو منقادٌ لغرٍّ في زمام

قال: تبّاً لك من ذي أربعٍ ... بازلٍ يبرك صغراً لغلام

قال: لا ألحاك فيما قلته ... إنني عاملتهم موتي زمام.
(الثعالبي، التمثيل والمحاضرة، ٣٦٨)

١/١٠٥) العقرب
قيل للعقرب :لم لا تتشمسين في الشتاء مع الناس؟ قالت: من حسن اثري عندهم في الصيف ابرز اليهم في الشتاء.
(الثعالبي، التمثيل والمحاضرة، ٣٧٩)

١/١٠٦) النسر والحوت وآدم
حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ أَحْمَدَ، قَالَا: ثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، ثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ، قَالَ: ثَنَا يَعْقُوبُ بْنُ عَبْدِ اللهِ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:
لَمَّا أُهْبِطَ آدَمُ إِلَى الْأَرْضِ كَانَ فِيهَا نَسْرٌ فِي الْبَرِّ وَحُوتٌ فِي الْبَحْرِ، وَلَمْ يَكُنْ فِي الْأَرْضِ غَيْرُهُمَا، فَلَمَّا رَأَى النَّسْرُ آدَمَ وَكَانَ يَأْوِي إِلَى الْحُوتِ وَيَبِيتُ عِنْدَهُ كُلَّ لَيْلَةٍ، قَالَ: يَا حُوتُ، لَقَدْ أُهْبِطَ الْيَوْمَ إِلَى الْأَرْضِ شَيْءٌ يَمْشِي عَلَى رِجْلَيْهِ، وَيَبْطُشُ بِيَدَيْهِ. فَقَالَ لَهُ الْحُوتُ: لَئِنْ كُنْتَ صَادِقًا فَمَالِي فِي الْبَحْرِ مِنْهُ مَلْجَأٌ، وَلَا لَكَ فِي الْبَرِّ مِنْهُ مَهْرَبٌ.
(أبو نعيم الأصبهاني، حلية الأولياء ٤، ٢٧٨)

١/١٠٧) كل خاطب كاذب
وَحُكِيَ أَنَّ سُلَيْمَانَ بْنَ دَاوُد عَلَيْهِمَا السَّلَامُ ، مَرَّ بِعُصْفُورٍ يَدُورُ حَوْلَ عُصْفُورَةٍ فَقَالَ لِأَصْحَابِهِ: هَلْ تَدْرُونَ مَا يَقُولُ لَهَا؟ قَالُوا: لَا يَا نَبِيَّ اللَّهِ. قَالَ: إِنَّهُ يَخْطُبُهَا لِنَفْسِهِ وَيَقُولُ لَهَا زَوِّجِينِي نَفْسَكِ أُسْكِنُكِ أَيَّ غُرَفِ دِمَشْقَ شِئْتِ. وَقَالَ سُلَيْمَانُ: كَذَبَ الْعُصْفُورُ فَإِنَّ غُرَفَ دِمَشْقَ مَبْنِيَّةٌ بِالصُّخُورِ لَا يَقْدِرُ أَنْ يُسْكِنَهَا هُنَاكَ، وَلَكِنْ كُلُّ خَاطِبٍ كَاذِبٌ.
(الماوردي، أدب الدنيا والدين، ٢٨٣)

١/١٠٨) الثعلب والبستاني

...فأَخرَجنا المُغيرَةَ فأَعادَ عَلَيهِم كَلامَه الأَوَّلَ، فقالَ المَلِكُ: أَتَدرونَ ما مَثَلُنا ومَثَلُكُم؟ قال المُغيرَةُ: ما مَثَلُنا ومَثَلُكُم؟ قال: مَثَلُ رَجُلٍ له بُستانٌ ذو رَياحينَ وكانَ له ثَعلَبٌ قَد آذاه، فقالَ له رَبُّ البُستانِ: يا أَيُّها الثَّعلَبُ لَولا أن يُنتِنَ حائطِي مِن جيفَتِكَ لَهَيَّأتُ ما قَد قَتَلَكَ، وإِنّا لَولا أن تُنتِنَ بَلادُنا مِن جيفَكُم لَكُنّا قَد قَتَلناكُم بالأمسِ. قال له المُغيرَةُ: هَل تَدرِي ما قال الثَّعلَبُ لِرَبِّ البُستانِ؟ قال: ما قال له؟ قال: قال له: يا رَبَّ البُستانِ، أن أموتَ في حائطِكَ ذا بَينَ الرَّياحينِ أَحَبُّ إِلَيَّ مِن أن أخرُجَ إِلَى أرضٍ قَفرٍ لَيسَ بها شَيءٌ.

(البيهقي، السنن الكبرى ١٩، ٣١ –٣٢)

١/١٠٩) الذئب وراعي الغنم

وَقيل للذئب: مَا تَقول فِي غنم فِيهَا غلِيّم؟ قَالَ: شعراء فِي إبطي، أَخَاف إِحْدَى حُظَيَّاته. قيل فَمَا تَقول فِي غنم فِيهَا جوَيْرِية؟ فَقَالَ: شحمتي فِي قَلْعي.

(ابن سيده، المحكم والمحيط الأعظم ١، ٢١٨)

١/١١٠) الجدار والوتد

وهذا كقول القائل قال الجدار للوتد لم تشقني قال سل من يدقني فلم يتركني ورائي الحجر الذي ورائي.

(الغزالي، إحياء علوم الدين ١، ١٠٣)

١/١١١) شجرة القرع وشجرة الصنوبر

وقول العاصي للمطيع إني مؤمن كما أنك مؤمن كقول شجرة القرع لشجرة الصنوبر أنا شجرة وأنت شجرة وما أحسن جواب شجرة الصنوبر إذ قالت ستعرفين اغترارك بشمول الاسم إذا عصفت رياح الخريف فعند ذلك تنقطع أصولك وتتناثر أوراقك وينكشف غرورك بالمشاركة في اسم الشجرة مع الغفلة عن أسباب ثبوت الأشجار

سوف ترى إذا انجلى الغبار ... أفرس تحتك أم حمار.

(الغزالي، إحياء علوم الدين ٤، ٨)

١/١١٢) الضبع والفصيل

قال يونس: زعموا أن الضبع أخذت فصيلا رازما في دار قوم ارتحلوا وخَلَّوْه، فجعلت تخليه للكلأ، وتأتيه فتغارّه إياه، حتى إذا امتلأ بطنه وسمن أتته لتستاقه، فركضها ركضة دَقَمَ فاها، فعند ذلك قالت الضبع: إنها الإبل بسلامتها.

يضرب لمن تزدريه فأخلف ظنك.

(الميداني، مجمع الأمثال، ١، ٥٦، الرقم ٢٥٠)

١/١١٣) الأسد والحمار

تزعم العرب أن الأسد رأى الحمار فرأى شدة حوافره وعظم أذنيه وعظم أسنانه وبطنه فهابه وقال: إن هذا الدابة لمنكر وإنه لخليق أن يغلبني فلو زرته ونظرت ما عنده. فدنا منه فقال: يا حمار، أرأيت حوافرك هذه المنكرة لأي شيء هي قال للأكم فقال الأسد قد أمنت حوافره. فقال: أرأيت أسنانك هذه لأي شيء هي؟ قال: للحنظل. قال الأسد :قد أمنت أسنانه. قال: أرأيت أذنيك هاتين المنكرتين لأي شيء هما؟ قال: للذباب. قال: أرأيت بطنك هذا لأي شيء هو؟ قال: ضرط ذلك. فعلم أنه لا غناء عنده فافترسه. يضرب لما يهول منظره ولا معنى وراءه.

(الميداني، مجمع الأمثال ١، ٤٢٠، الرقم ٢٢١٣)

١/١١٤) الثعلب والأسد

قال يونس:

تزعم العرب أن الثعلب رأى جحراً أبيض بين لصبين، فأراد أن يغتال به الأسد، فأتاه ذات يوم فقال: يا أبا الحارث، الغنيمة الباردة شحمة رأيتها بين لصبين فكرهت أن أدنو منها وأحببت أن تولى ذلك أنت، فهلم لأريكها. قال: فانطلق به حتى قام به عليه، فقال: دونك يا أبا الحارث، فذهب الأسد ليدخل فضاق به المكان، فقال له الثعلب :اردس برأسك، أي ادفع برأسك. قال: فأقبل الأسد يردس برأسه حتى نشب، فلم يقدر أن يتقدم ولا أن يتأخر. ثم أقبل الثعلب يخوره، أي يخدش خورانه من قبل دبره، فقال الأسد: ما تصنع يا ثعالة؟ قال: أريد لاستنقذك، قال: فمن قبل الرأس إذن؟ فقال الثعلب :لا أحب تخديش وجه الصاحب.

يضرب للرجل يريك من نفسه النصيحة ثم يغدر.

(الميداني، مجمع الأمثال ٢، ٢٤٠، الرقم ٣٦٥٥)

١/١١٥) الكلب والإسكاف

أصلُه أن إسكافاً رَمى كلباً بخف فيه قَالَب، فأوجعه جداً، فجعل الكلبُ يصيح ويجزع، فَقَالَ له أصحابه من الكلاَب: أكُلُّ هذا من خف؟ فَقَالَ: لاَ يعلم ما في الخف إلاَ اللهُ والإسكاف.

(الميداني، مجمع الأمثال ٢، ٢٤٨، الرقم ٣٧٠٣)

١١٦) الطائر والفخ

وروي في الإسرائيليات أن نبياً من أنبياء الله تعالى مر بفخ منصوب، وإذا بطائر قريب منه فقال الطائر: يا نبي الله تعالى هل رأيت أقل عقلاً من هذا؟ نصب هذا الفخ ليصيدني فيه وأنا أنظر إليه. فقال: فذهب عنه ثم رجع فإذا الطائر في الفخ. فقال له: عجباً لك! أولست القائل آنفاً كذا وكذا؟ فقال: يا نبي الله إذا جاء الحين لم تنفع أذن ولا عين.

(الطرطوشي، سراج الملوك ١٨٣-١٨٤)

١/١١٧) الورشان

عشش ورشان في شجرة في دار رجل، فلما همت فراخه بالطيران زينت له امرأته أخذها، ففعل ذلك مرارا. فشكا الورشان إلى سليمان عليه السّلام فقال: يا رسول الله أردت أن يكون لي أولاد يذكرون الله من بعدي، زجر الرجل، ثم أخذها بأمر امرأته، فأعاد الورشان الشكوى، فقال لشيطانين: إذا رأيتماه يصعد الشجرة فشقاه بنصفين. فلما أراد أن يصعدها اعترضه سائل، فذهب فأطعمه كسرة من خبز شعير، ثم صعد فأخذ الفراخ. فشكا الورشان، فقال للشيطانين، فقالا: اعترضنا ملكان فأخذا بعنقينا فطرحانا في الخافقين.

(الزمخشري، ربيع الأبرار ٢، ٢٨٧، الرقم ٢٤٢)

١/١١٨) فأرة البيوت وفأرة الصحراء

رأت فأرة البيوت فأرة الصحراء في شدة ومحنة، فقالت لها: ما تصنعين هاهنا؟ اذهبي معي إلى البيوت التي فيها أنواع النعيم والخصب، فذهبت معها، وإذا رب البيت الذي كانت تسكنه قد هيأ لها الرصد لبنة تحتها شحمة، فاقتحمت لتأخذ الشحمة، فوقعت عليها اللبنة فحطمتها فهزت الفأرة البرية رأسها متعجبة وقالت: أرى نعمة كبيرة وبلاءً شديداً، العافية والفقر أحب إلي، ففرت إلى البرية.

(الزمخشري، ربيع الأبرار ٣، ١٦٤، الرقم ٣٣)

١/١١٩) الجحش والخنزير

جاء الرومي بخنزير فشده إلى أسطوانة ووضع ألقت بين يديه ليسمنه، وإلى جنبه أتان لها جحش كان يلتقط ما يتناثر منه، فقال لأمه: ما أطيب هذا العلف! قالت: لا تغتر بهذا العلف فإن وراءه الطامة الكبرى، فلما وضع السكين على حلقه، وهو يضطرب وينفخ، هرب الجحش إلى أمه وأطلع أسنانه وقال: ويحك انظري! هل بقي في خلال أسناني شيء من ذلك العلف.

(الزمخشري، ربيع الأبرار ٣، ١٦٤، الرقم ٣٤)

١/١٢٠) البلبل والعصفور

قال ما مثلي (و)مثلكم إلا مثل البلبل والعصفور قالوا و كيف كان مثله قال ذكر أن عصفورا مر ببلبل في قفص فقال له البلبل أيها العصفور أشكر الله على نقصك فهو الذي خلى سراحك وأطلق عنانك والفضيلة فيَّ هي التي حبستني في هذا القفص فقال له العصفور أنسيت أيها البلبل أني لو وقعت موقعك لكنت في المقلى فاشكر الفضيلة التي حبسك فإنها هي التي نجتك.

(الأسد والغواص، ١٠٥)

١/١٢١) التيس والنعجة

وعن ابن رجاء محمد بن حمدويه الهوزمانى عن علي بن خشرم قال: أفتى السينانى في مسألة فأخطأ فبلغ يزيد بن سعد فكتب إليه أنك أخطأت في فتياك! فكتب إليه السيناني:

تدري ما مثلي ومثلك إلا كمثل التيس والنعجة، قوبلت النعجة النهر فظهرت استها فقال التيس: ظهرت استك! فأنت تلوث أبدا في الخطأ فإن أخطأت أنا مرة فتعجب منه!

(السمعاني، الأنساب ٧، ٣٥٧)

١/١٢٢) رقبة الجمل

من ذلك هذا المثل الذي أورده الوهراني: قالوا للجمل: ما لرقبتك معوجة؟ قال: وأي شيء في مقوم حتى تكون رقبتي مقومة؟!

(الوهراني، المنامات، ١٧١–١٧٢)

١/١٢٣) الفأر والدنانير

حَدثنَا أَبُو بكر بن الحضنة عَن مؤدبه أبي طَالب الْمَعْرُوف بِابْن الدَّلْو وَكَانَ رجلا صَالحا يسكن نهر طابق أَنه كَانَ لَيْلَة من اللَّيَالِي قَاعِدا ينْسَخ قَالَ وَكنت ضيق الْيَد فَخرجت فَأْرَة كَبِيرَة فَجعلت تعدو فِي الْبَيْت ثمَّ خرجت أُخْرَى وَجعلا يلعبان بَين يَدي طاسة فكفيتها على إِحْدَاهمَا فَجَاءَت الْأُخْرَى فَجعلت تَدور حول الطاسة وَأَنا سَاكِت فَدخلت السرب فَخرجت وَفِي فِيهَا دِينَار صَحِيح وَتركته بَين يَدي فاشتغلت بالنسخ وَقَعَدت سَاعَة تنْتَظر ثمَّ رجعت فَجَاءَت بِدِينَار آخر وَقَعَدت سَاعَة إِلَى أَن جَاءَت بأَرْبَعَة أَو خَمْسَة وَقَعَدت زَمَانا أطول من كل نوبَة وَرجعت فأخرجت جلدَة كَانَت فِيهَا الدَّنَانِير وتركتها فَوق الدَّنَانِير فَعرفت أَنه مَا بَقِي شَيْء فَرفعت الطاسة ففرتا فدخلتا الْبَيْت وَأخذت أَنا الدَّنَانِير.

(ابن الجوزي، الأذكياء، ٢٣٥)

٢/١٢٤) ضيافة الهدهد

قلت: وذكروا في الإسرائيليات أنّ الهدهد جاء إلى سليمان، فقال: أريد أن تكون في ضيافتي، فقال سليمان: أنا وحدي؟ فقال: لا بل أنت والعسكر، في يوم كذا، على جزيرة كذا، فلمّا كان ذلك اليوم، جاء سليمان وعسكره، فطار الهدهد، فصاد جرادةً، فخنقها، ورمى بها في البحر، وقال: كلوا، فمن لم ينل من اللّحم نال من المرقة، فضحك سليمان من ذلك وجنوده حولاً كاملاً.

(ابن الجوزي، أخبار الظراف والمتماجنين، ٤٧، الرقم ٢٣)

١/١٢٥) الحدأة والسمكة

قالوا وصادت حدأة سمكة فهمت ببلعها فقالت لا تفعلي فإنك إن أكلتيني لم أشبعك ولكن استحلفيني بما شئت إنني آتيك كل يوم بسمكة ففتحت فاها لتحلفها فانسابت منها فقالت ارجعي فقالت ما رأيت في مجيئي إليك خيراً فأعود.

(ابن الجوزي، الأذكياء، ٢٤٣)

١/١٢٦) الرجل والأسد والذئب في البئر

قالوا وكان رجل في صحراء فعرض له الأسد فهرب منه فوقع في بئر فوقع الأسد خلفه فإذا في البئر دب فقال له الأسد منذ كم أنت ههنا قال منذ أيام وقد قتلني الجوع فقال الأسد أنا وأنت نأكل

هذا وقد شبعنا فقال الدب فإذا عاودنا الجوع فما نصنع وإنما الرأي أن نحلف له إننا لا نؤذيه ليحتال لخلاصنا وخلاصه فإنه أقدر على الحيلة منا فحلفا له فأخذ في التحيل، فلاح له ضوء فنقب نخرج به إلى فضاء فتخلص وخلصهما.

(ابن الجوزي، الأذكياء، ٢٤٣–٢٤٤)

١/١٢٧) التيس والزق

قال أبو عمير الصوري

مر تيس بزق ففر منه فقال له الزق تنفر مني مثلك كنت ومثلي تكون.

(ابن الجوزي، الأذكياء، ٢٤٥)

١/١٢٨) الفأرة و الهرة ٢

قال أبو سليمان نظيرة قولهم يدك عني وأنا في عافية وأصل هذا فيما يتكلم به الناس على ألسنة البهائم أن فأرة سقطت من السقف فظفرت الهرة بحملها تقول بسم الله عليك فقالت الفأرة يدك عني وأنا في عافية.

(ابن الجوزي، الأذكياء، ٢٤٥)

١/١٢٩) الحية والحواء

قال المصنف رحمه الله سمعت علي بن الحسين الواعظ

يحكي أن عيسى بن مريم عليه الصلاة والسلام مر على حواء يطارد حية ليأخذها فقالت الحية يا روح الله قل له لئن لم يلتفت عني لأضربنه ضرباً أقطعه قطعاً فمر عيسى عليه السلام ثم عاد وإذا الحية في سلته فقال لها عيسى ألست القائل كذا وكذا فكيف صرت معه فقالت يا روح الله إنه حلف لي فلئن غدرني فسم غدره أضر عليه من سمي.

والله الموفق للصواب.

(ابن الجوزي، الأذكياء، ٢٤٥)

١/١٣٠) دود القز والعنكبوت
أَخذ دود القز ينسج أَقبلت العنكبوت تتشبه وَقَالَت لَك نسج ولي نسج فَقَالَت دودة القز وَلَكِن نسجي أردية للملوك ونسجك شبكة للذباب وَعند مس النسيجين يبين الْفرق.
(ابن الجوزي، المدهش، ٤١٨–٤١٩)

١/١٣١) الدب والآدمي
قَالَ الدب للآدمي أَنْت تمشي على رجلَيْنِ وَأَنا أَيْضا فَقَالَ الْآدَمِيّ وَلَكِن صدمة تردك إِلَى أَربع وَكم أصدم وَأَنا منتصف.
(إبن الجوزي، المدهش، ٤١٩)

١/١٣٢) الضفدع والهزار
فَيُقَال للضفدع مَا لَك لَا تنطقين فَتَقول مَعَ صَوت الهزار يستبشع صوتي.
(ابن الجوزي، المدهش، ٤٥٠)

١/١٣٣) الأسد الذي تم إحياؤه
فلما دخل أَبُو مسلم المدائن قَالَ لعيسى بْن موسى: تدري مَا مثلي ومثلك ومثل عمك؟ مثل ثلاثة نفر كانوا فِي سفر فأتوا على عظام نخرة، فَقَالَ أحدهم: عندي طب إذا رأيت عظاما متفرقة ألفتها. فَقَالَ الثاني: وأنا إذا رأيت عظاما موصولة كسوتها لحما. فَقَالَ الثالث: وأنا إذا رأيت عظاما مكسوة لحما أجريت فِيهَا الروح. ففعلوا ذلك، فإذا الَّذِي أحيوه أسد، فَقَالَ الأسد فِي نفسه: مَا أحياني هؤلاء إلا وهم على أن يميتوني أقدر. فوثب عليهم فأكلهم، والله ليقتلني وليقتلن عمك، وليخلعنك أو ليقتلنك.
(ابن الجوزي، المنتظم ٨، ٧)

١/١٣٤) اسم الكلب
وكان مثله في سوء اختياره كالمثل المضروب:

أن الكلب قال للأسد: يا سيد السباع! غيّر اسمي؛ فإنه قبيح، فقال له: أنت خائن، لا يصلح لك غير هذا الاسم، قال: فجربني، فأعطاه شقة لحم، وقال: احفظ لي هذه إلى غد، وأنا أغير اسمك. فجاع، وجعل ينظر إلى اللحم، ويصبر، فلما غلبته نفسه، قال: وأي شيء باسمي؟! وما كلب إلا اسم حسن. فأكل!

وهكذا الخسيس الهمة، القنوع بأقل المنازل، المختار عاجل الهوى على آجل الفضائل.

(ابن الجوزي، صيد الخاطر، ٢٠١، الرقم ١٢٦)

١/١٣٥) الفأرة السكرانة

وكان الظهير قد أقام بالقدس مدة، فاجتاز به الملك العزيز عثمان بن صلاح الدين يوسف فرآه عند الصخرة يدرس، فسأل عنه فعرّف منزلته من العلم، فأحضره عنده ورغّبه في المصير معه ليقمع به شهاب الدين أبا الفتح الطوسي لشيء نقمه عليه، فورد معه إلى القاهرة، وأجرى عليه كلّ شهر ستين دينارا ومائة رطل خبزا وخروفا وشمعة كلّ يوم، ومال إليه الناس من الجند وغيرهم من العلماء، وصار له سوق قائم إلى أن قرّر العزيز المناظرة بينه وبين الطوسي في غد عيد، وعزم الظهير أن يسلك مع الطوسيّ وقت المناظرة طريق المجير من المغالطة، لأن الطوسيّ كان قليل المحفوظ إلا أنه كان جريئا مقداما شديد العارضة، واتفق أن ركب العزيز يوم العيد، وركب معه الظهير والطوسي، فقال الظهير للعزيز، في أثناء الكلام: أنت يا مولانا من أهل الجنة، فوجد الطوسيّ السبيل إلى مقتله فقال: وما يدريك أنه من أهل الجنة؟ وكيف تزكّي على الله تعالى؟ فقال له الظهير: قد زكّى رسول الله صلى الله عليه وسلّم أصحابه فقال: أبو بكر في الجنة، وعمر في الجنة، فقال له: أبيت يا مسكين إلا جهلا، ما تفرّق بين التزكية عن الله والتزكية على الله، وأنت من أخبرك أن هذا من أهل الجنة؟ ما أنت إلّا كما زعموا أنّ فأرة وقعت في دنّ خمر فشربت فسكرت، فقالت: أين القطاط؟ فلاح لها هرّ فقالت: لا تؤاخذ السكارى بما يقولون. وأنت شربت من خمر دنّ نعمة هذا الملك، فسكرت فصرت تقول خاليا: أين العلماء؟

فأبلس [الظهير] ولم يحر جوابا، وانصرف وقد انكسرت حرمته عند العزيز، وشاعت هذه الحكاية بين العوامّ وصارت تحكى في الأسواق والمحافل، فكان مآل أمره أن انضوى إلى المدرسة التي أنشأها الأمير تركون الأسدي يدرّس بها مذهب أبي حنيفة إلى أن مات.

(ياقوت الحموي، إرشاد الأريب ٢، ٨٥٩)

١/١٣٦) الكلب والقرد في المقبرة

ثوسيوس الشاعر اليوناني قَدْ أحكم الطريقة الشعرية وَلَمَا بلغ ثوسيوس هَذَا أن عدواً لَهُ اغتابه بأمر فظيع ارتجز متمثلاً عَلَى طريقة يونان وقال

بلغنا أن كلباً وقرداً اجتازا بمقبرة سباع فقال القرد للكلب اصعد بِنَا لنترحم عَلَى هؤلاء الموتى قال الكلب ومن أَيْنَ بينكما معرفة قال القرد سبحان الله أما تعلم أن هؤلاء مماليكنا فقال الكلب والله مَا أعلم شيئا من هَذَا ولكنني كنت أحب أن يكون أحدهم حاضراً وتقول هَذَا.

(القفطي، إخبار العلماء، ٨٨)

١/١٣٧) الخطافة والحية

ذكروا أن فيلسوفاً أودع بعض أمناء قضاة أثينية ثوباً فضاع عنده فاغتم لَهُ الفيلسوف غماً شديداً فعير بذلك فقال

بلغنا أن خطافة عششت فِي مجلس قاض فسرقت الحية فراخها فعزاها الطير فلم تتعز فأنكر ذَلِكَ عَلَيْهَا فقالت والله مَا بكائي لتفردي دون الطير بهذه الرزية إنما بكائي لما يأتي علي من الجور فِي مجلس الحكم.

(القفطي، إخبار العلماء، ٢٣٢–٢٣٣)

٣/١٣٨) الذئب بيطارا

قيل ان بعض الذياب دخل الي بعض الرياض واذا بتلك الروضة حمارا يا كل من الحشيش فلما نظر الحمار الي ذلك الذيب تيقن بالموت وقال في نفسه لااعملن حيلة علي هذا الذيب فان تمت فهو غاية المطلوب وان فطن بها الذيب فما تم الا الموت وهو حاصل علي كل حال فجعل الحمار يعرج ويمشي قليلا قليلا حتي وصل الي الذيب وقال له السلام عليك مرحبا بمن جعلني الله من رزقه اعلم ايها الذيب انك ضيفي واني قد ضيفتك بروحي ولا شي اعز عندي منها ومن كان مثلي فلما قصده بالشكر في حياته وبعد موته واعلمك اني دخلت في حافري شوكة عظيمة وصلت الي ساقي وانا اشير عليك بقلعها قبل ان تاكلني فاني اخاف ان تشكك في فمك فتبقي تسبني وتشتمني بعد موتي فقال له الذيب لقد نصحتني ارني حافرك فاندار اليه الحمار ورفع له حافره فبينما الذئب (في الاصل: الحمار) ينظر الي الشوكة واشتغل بذلك ورفع الحمار رجله ورفصه رفصة كسر اسنانه وهشم خرطومه فخر مغشيا عليه وفر الحمار هارباً فلما افاق الذيب لام نفسه وقال هذا جزا من كان جزارا فجعل نفسه بيطارا.

(نزهة الأدباء، ١١٠أ–ب)

١/١٣٩) الشاة

ولما حضرته الوفاة قال: إنما مثلي مثل شاة تشد قوائمها لجز الصوف، فتظن أنها تذبح فتضطرب، حتى إذا أطلقت تفرح، ثم تشد للذبح فتظن أنه لجز الصوف فتسكن فتذبح، وهذا المرض الذي أنا فيه هو شد القوائم للذبح، فمات منه، رحمه الله تعالى؛ ولم تقم بنت الإمام القائم في صحبته إلا مقدار ستة أشهر.
(ابن خلكان، وفيات الأعيان ٥، ٦٧)

١/١٤٠) عنب الثعلب

قال الثعلب: لو كان عنب الثعلب حلوا لما تركه الناس بغير ناطور في البرية.
(ابن العبري، الحكايات المطربة، ٧٧٠)

١/١٤١) الظبي والذئب والثعلب

حكي أن ظبياً جاور ثعلباً، فأقاما مدة ولا يرى أحدهما من صاحبه إلّا خيراً. فلما كان بعض الأيام قال الظبي للثعلب: يا أبا الحصين! اعلم أني قد تأذيت بجاري الذئب، وإنه قد أكل لي عدة أولاد وإخوة، وأقرح قلبي بذلك، وأبعدني عن وطني إلى هاهنا، وقد كنت في أرضي خليّ البال قرير العيش، وإني قد عزمت على المضي إلى مكة لأدعو الله تعالى عليه أن يهلكه ويأخذ لي بحقي منه وأعود إلى وطني. فقال له الثعلب: نِعْمَ ما رأيت! غير أنك إن صبرت عليّ اياماً يسيرة لأقضي حوائجي فإني أمضي معك وأساعدك على الدعاء عليه ولزمت مصاحبتك إلى أن يفرق الموت بيننا. فقال له الظبي: أما أني أصبر لأجلك إذا كنت تؤثر ذلك. فعند ذلك مضى الثعلب مسرعاً إلى الذئب وقال له: يا أبا جعدة! إني قد أتيتك في نصيحة وراحة، فهل لك أن تعاهدني وتحلف لي بالله تعالى أنك تحسن مجازاتي على ذلك؟فقال له الذئب: لك عهد الله تعالى أني أحسن إليك ولا ينالك مني أذىً؛ فما نصيحتك التي تشير إليها؟ فقال له الثعلب: إذا دللتك على ظبي سمين أما تجعل لي فيه نصيباً؟ فقال له: بلى! والله أجعل لك منه السدس. فقال الثعلب: يا أبا جعدة! إن لي جاراً من الظباء وهو عدوّ لك لأنه زعم أنك قتلت له عدة أولاد وإخوة، وأنك أكلتهم وشرّدته عن وطنه، وهو قد عزم على المضي إلى مكة ليدعو عليك عند الكعبة، وإني وعدته أني أمضي معه. وقد أعلمتك بحاله، فامضِ بنا إليه. فقال له الذئب: سِرْ بنا. فسارا. وكان الظبي لما فارقه الثعلب قال في نفسه: إن بيني وبين الثعلب تبايناً فإني آكل العشب وهو يأكل اللحم: وإني لا آمن من كيده وغدره، والرأي أني أفارق موضعي هذا ولا أصاحب من يكون مشهوراً بالغدر والمكر قبل أن ينالني منه أذى. ثم إنه ترك ذلك الموضع وانصرف.

وجاء الثعلب والذئب إلى الموضع فلم يجدا الظبي. فقال الذئب للثعلب: يا أبا الحصين! ما أرى الظبي! فقال له الثعلب: يا أبا جعدة! يوشك أنه مضى يأكل شيئاً. فهلمّ بنا نُقِمْ في موضعٍ نرتقب عَوْدَه، فأقاما يومهما أجمع فلم يأت. فقال الذئب لنفسه: إن الثعلب صاحب مكر وخديعة، ولا آمن أن يكون قد قصد هلاكي وخدعني بما ذكره ليوقعني في مكروه، وليس في الإبقاء عليه مثوبةٌ ولا مكرمة. ثم إنه قبض عليه. فقال له الثعلب: ألست عاهدتني أنه لا ينالني منك أذى؟ فقال الذئب: نعم عاهدتك على ذلك إذا كنت صادقاً فيما ذكرته لي، وقد تبيّن لي كذبك في قولك، وأنه لا عهد للكذاب ولا لذي شرّ. ثم قتله وأكله. انتهى والله تعالى أعلم.

(فقر الحكماء، ٢٤٤–٢٤٥)

٣/١٤٢) القطا والعقعق

حكي: أن قطاة تنازعت مع غراب في حفرة يجتمع فيها الماء وادعى كل واحد منهما أنها ملكه فتحاكما إلى قاضي الطير فطلب بينة فلم يكن لأحدهما بينة يقيمها فحكم القاضي للقطاة بالحفرة، فلما رأته قضى لها بها من غير بينة والحال أن الحفرة كانت للغراب قالت أيها القاضي ما الذي دعاك لأن حكمت لي وليس لي بينة وما الذي آثرت به دعوتي على دعوى الغراب؟ فقال لها قد اشتهر عنك الصدق بين الناس حتى ضربوا بصدقك المثل فقالوا أصدق من قطاة، فقالت له إذا كان الأمر على ما ذكرت فوالله إن الحفرة للغراب وما أنا ممن يشتهر عنه خلة جميلة ويفعل خلافها فقال لها وما حملك على هذه الدعوى الباطلة؟ فقالت ثورة الغضب لكونه منعني من ورودها، ولكن الرجوع إلى الحق أولى من التمادي في الباطل ولأن تبقى لي هذه الشهرة خير لي من ألف حفرة.

(الشرواني، نفحة اليمن، ١٩٥)

١/١٤٣) البرغوث والبعوضة

ومن الخرافات الموضوعة على ألسنة الحيوانات في مدح الصمت وذم الكلام أنه اجتمع برغوث وبعوضة فقالت البعوضة للبرغوث إني لأعجب من حالي وحالك أنا أفصح منك لساناً وأرجح ميزاناً وأوضح بياناً وأكبر منك شباباً وأكثر طيراناً ولي في بحر العبودية سباحة وفي ساحته سياحة ومع هذا كله فقد أحاط بي الفضوع وأحرمني الجوع الهجوع وأنت على علاتك في جميع حالاتك تأكلي وتشبعي وفي نواعم الأبدان ترتعي قالت نعم أنت بين العالم مطنطنة وعلى رؤسهم مدندنة وطول لسانك سبب حرمانك وأما أنا فالتلطف صناعتي والصمت بضاعتي وإنما توصلت إلى قوتي بسكوتي.

(الوطواط، غرر الخصائص الواضحة، ٢٣٤)

١/١٤٤) الفيل
قالوا للقرد شب أيادي ملاح وتمسك الماصول.
(الإبشيهي، المستطرف، ٤٧)

١/١٤٥) القرد
قالوا للقرد اطلب من ربك قال هو أنا عنده بوجه يبسط.
(الإبشيهي، المستطرف، ٤٧)

١/١٤٦) الجمل زمارا
قالوا للجمل زمّر قال لا شفف ملمومة ولا أيادي مفرودة.
(الإبشيهي، المستطرف، ٤٧)

١/١٤٧) الدبة طرازا
قالوا للدبة طرزي قالت: ذي خفة أيادي.
(الإبشيهي، المستطرف، ٤٧)

١/١٤٨) الكلاب حراثا
قالوا للكلاب احرثوا قالوا: ما جرت بهذا عادة.
(الإبشيهي، المستطرف، ٤٧)

١/١٤٩) الغراب
قالوا للغراب ما لك تسرق الصابون قال الأذى طبعي.
(الإبشيهي، المستطرف، ٤٧)

١/١٥٠) بقر الديوان
قالوا لبقر الديوان إذا متم يكفنوكم في حرير قالوا اشتهينا نروح بجلودنا.
(الإبشيهي، المستطرف، ٤٧)

١/١٥١) الغزالة
قالوا للغزالة احركي حركت ذنبها.
(الإبشيهي، المستطرف، ٤٧)

١/١٥٢) الديك والثعلب
وحكي: أن الثعلب مر في السحر بشجرة فرأى فوقها ديكا فقال له: أما تنزل نصلي جماعة؟ فقال: إن الإمام نائم خلف الشجرة فأيقظه فنظر الثعلب فرأى الكلب فضرط وولى هاربا فناداه: أما تأتي لنصلي؟ فقال: قد انتفض وضوئي فاصبر حتى أجدد لي وضوءا وأرجع.
(الأبشيهي، المستطرف، ٣٥٤)

١/١٥٣) الضفدع والذرّة
قيل: اشتدّ الشتاء فطلب ضفدع من ذرّة ذخيرة فقالت: لم ترنّمت في الصيف في أطراف النهار وتركت الادّخار للشتاء؟
(الأماسي، روض الأخيار، ١٤٦)

١/١٥٤) الجمل والنملة
وقيل ان الجمل اجتمع مع النملة فقال لها الجمل اني لاعجب من صنعك وانت تحملين قدر ثقلك مرتين وانا كبير ثقيل ولا اقدر احمل نصف ثقلي فقالت له النملة انت تحمل لغيرك وانا احمل لنفسي.
(نزهة الأدباء، ١٠٩أ)

١/١٥٥) الكلب النباح
وقيل للكلب ما لنا نراك تنبح علي الفقرا ولا نراك تنبح علي الاغنيا فقال الفقير يطلب ما اطلب فبيننا محاسده ومعاداه وعدوك من يعمل بعملك.
(نزهة الأدباء، ١٠٩أ)

١/١٥٦) الغراب والثعلب

وقيل ان غرابا خطف قطعة لحم وقعد بها علي حايط ليا كلها فجآ اليه ثعلبا ووقف تحت الحايط وقال له والله يا غراب انك مليح ظريف وخلقتك ظريفة وكل شي فيك مليح ولم يراك احدا تنكح زوجتك بخلاف ساير الطيور غير ان فيك عيبا واحدا فقال له وما ذلك العيب فقال في صوتك قبح في بعض الاوقات فقال له عرفني به حتي اتركه فقال له صيح حتي اقول لك عليه فصاح فقال له اقوي من هذا فصاح قويا فانفتح فاه فوقعت القطعة اللحم من فيه فاخذها الثعلب فقال له الغراب لو طلبتها مني كنت اعطيتها لك فقال له الثعلب ما رايت من يترك الاخذ بالحيلة وياخذ بالسوال الا ساقط المروة والهمة لان المتنبي قال في هذا المعني من اطاق التماس شي غلابا واغتصابا لم يلتمسه سوالا.

(نزهة الأدباء، ١٠٩ب–١١٠أ)

١/١٥٧) الكلب في البئر

وقيل ان رجلا كان مارا بالطريق واذا هو بكلب وقع في بير فنزع الرجل ثيابه ونزل ليطلع الكلب فلما وصل الي الكلب ظن انه نزل اليه ليضربه فوثب عليه وعضه اسال دمه فخرج من البير فراه بعض الناس وقال له ما هذا قال هذا جزا من يفعل المعروف مع غير اهله.

(نزهة الأدباء، ١١٠ب–١١١أ)

١/١٥٨) البغل والأسد

وقيل ان بغلا توحش وخرج الي البرية والتجا الي اسد ليخدمه ويعيش في حمايته فمكث البغل عند الاسد مدة فقال الاسد للثعلب يوماً من الايام اني جعت اليوم وما وجدنا صيدا فدبرني في شي اكله فقال له الثعلب كل هذا البغل الذي عندك فقال له الاسد يقبح علينا ان نغدر من التجا الينا وقصد خدمة لنا فقال له الثعلب انا ادلك علي اكله فقال له الاسد ارنا كيف نعمل فلما حضر البغل جعل الثعلب يذم اولاد الزنا وانهم لا ينبغي ان يقربوا من الملوك ولا يصاحبوا ليلا يوذوا الرعايا فقال له الاسد ومن هنا ولد زنا حتي انك تتكلم بهذا الكلام اما انا فاسد ابن اسد فقال الثعلب وانا ثعلب ابن ثعلب والبغل ساكت فقال له الثعلب ما تذكر نسبك فقال اما انا فنسبي مكتوب علي حافري فقال الاسد للثعلب قم واقرا ما علي حافره حتي نسمع ما مكتوب عليه فقام اليه الثعلب فقلب البغل حافره كانه قطعة صوان وفيه نعل حديد وفيه مسامير فلما راه الثعلب وقف شاخصا وقال في نفسه ان قربت وجهك الي هذا الحافر نسفك به نسفة لا تفلح بعدها ابدا فتاخر ووقف بعيداً فنهره الاسد وقال له

تقدم واقرا حتي نسمع فقال يا مولاي هذا خط معلق ما لي قدرة علي قراته فضحك الاسد وابقي البغل في خدمته واستحسن فهم الثعلب وقال له كدت ان تقتل نفسك بهذا التدبير.
(نزهة الأدباء، ١١١أ–ب)

١/١٥٩) الثعلب والجمل المشوي
وقيل ان ثعلبا تقدم الي دكان الشوي ونظر الي التنور واذا فيه جملا مشويا فقال في نفسه هذا لا يوكل الا بالخل والبقل وتركه وذهب ليحتال علي الخل والبقل فلم يحصل له ورجع الي التنور فوجد الجمل المشوي قد اخذ فانصرف حزينا وجلس علي قنطرة مقهورا وقال ليت ياتيني رجلا في هذا المكان ويضربني عشرين عصاة علي جنبي الايسر واذا برجل خرج من تحت القنطرة وبيده عصاة فلما راه الثعلب فر هاربا فراه ثعلبا اخر وقال له الي اين ذاهب فقال الي مكة فقال له وما تصنع بها قال احج وادعوا ربي عسي يستجيب لي فقال له انا ادلك علي مكان قريب يستجاب فيه الدعا فقال له اين هو فقال علي هذه القنطرة.
(نزهة الأدباء، ١١١ب–١١٢أ)

١/١٦٠) الفار والقط ٣
وقيل ان بعض الفيران كان له عند القط دينا ولم يقدر يطالبه فنزل القط يوما واكل حمام امراة فمسكته وربطته في وتد فمر عليه الفار فطالبه بالدين والح عليه والقط لا يقدر ان يصيده فلما كان في بعض الايام قطع القط الحبل وطلب الفار ليا كله فنط الفار ودخل الشق فاتي القط وادخل شواربه في ذلك الشق فقال له الفار انا اطلب حقي وانت تحط شواربك في شقي!
(الحفناوي، بغية الجليس، ١٤٨أ)

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Concordances and Indexes

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Scattered Fables

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003	SF 3 = KD 25
004	SF 4
005	SF 5
006	SF 6
007	SF 7
008	SF 8
009	SF 9
010	SF 10
011	SF 11 = SM 2
012	SF 12
013	SF 13
014	SF 14
015	SF 15 = SM 1 = AL 1
016	SF 16 = KD 45
017	SF 17
018	SF 18
019	SF 19
020	SF 20
021	SF 21
022	SF 22 = AL 13
023	SF 23
024	SF 24
025	SF 25
026	SF 26
027	SF 27
028	SF 28
029	SF 29
030	SF 30
031	SF 31
032	SF 32 = ALL 20
033	SF 33
034	SF 34
035	SF 35
036	SF 36
037	SF 37
038	SF 38 = BB 1
039	SF 39
040	SF 40
041	SF 41
042	SF 42
043	SF 43
044	SF 44
045	SF 45
046	SF 46
047	SF 47
048	SF 48
049	SF 49
050	SF 50
051	SF 51
052	SF 52 = QḤ 15
053	SF 53
054	SF 54 = AL 11
055	SF 55
056	SF 56
057	SF 57
058	SF 58
059	SF 59
060	SF 60
061	SF 61
062	SF 62 = QḤ 5
063	SF 63
064	SF 64
065	SF 65
066	SF 66
067	SF 67
068	SF 68
069	SF 69
070	SF 70
071	SF 71
072	SF 72
073	SF 73
074	SF 74 = ALL 7
075	SF 75
076	SF 76
077	SF 77
078	SF 78
079	SF 79
080	SF 80
081	SF 81
082	SF 82
083	SF 83
084	SF 84
085	SF 85
086	SF 86
087	SF 87

Scattered Fables (*cont.*)

088	SF 88
089	SF 89 = ALL 15
090	SF 90
091	SF 91
092	SF 92
093	SF 93
094	SF 94
095	SF 95
096	SF 96
097	SF 97
098	SF 98
099	SF 99
100	SF 100
101	SF 101
102	SF 102
103	SF 103
104	SF 104
105	SF 105
106	SF 106
107	SF 107
108	SF 108
109	SF 109
110	SF 110
111	SF 111
112	SF 112
113	SF 113
114	SF 114
115	SF 115
116	SF 116 = FKH 9
117	SF 117
118	SF 118
119	SF 119
120	SF 120
121	SF 121
122	SF 122
123	SF 123
124	SF 124
125	SF 125 = FKH 12
126	SF 126
127	SF 127
128	SF 128
129	SF 129
130	SF 130
131	SF 131
132	SF 132
133	SF 133
134	SF 134
135	SF 135
136	SF 136
137	SF 137
138	SF 138
139	SF 139
140	SF 140
141	SF 141
142	SF 141
143	SF 142
143	SF 143
144	SF 144
145	SF 145
146	SF 146
147	SF 147
148	SF 148
149	SF 149
150	SF 150
151	SF 151
152	SF 152
153	SF 153
154	SF 154
155	SF 155
156	SF 156
157	SF 157
158	SF 158
159	SF 159
160	SF 160

Ibn al-Muqaffaʿ, *Kalīla wa-Dimna*

161	KD 1
162	KD 2
163	KD 3
164	KD 4
165	KD 5
166	KD 6
167	KD 7
168	KD 8
169	KD 9
170	KD 10
171	KD 11
172	KD 12
173	KD 13
174	KD 14
175	KD 15
176	KD 16
177	KD 17
178	KD 18
179	KD 19
180	KD 20
181	KD 21

Ibn al-Muqaffaʿ, *Kalīla wa-Dimna* (*cont.*)

182	KD 22
183	KD 23
184	KD 24
	KD 25 = SF 3
185	KD 26
186	KD 27
187	KD 28
188	KD 29
189	KD 30
190	KD 31
191	KD 32
192	KD 33
193	KD 34
194	KD 35
195	KD 35
196	KD 37
197	KD 38
198	KD 39
199	KD 40
200	KD 41
201	KD 42
202	KD 43
203	KD 44
	KD 45 = SF 16
204	KD 46
205	KD 47
206	KD 48
207	KD 49
208	KD 50

Qiṣṣat Jalīʿād and Shīmās

209	JSH 1
210	JSH 2
211	JSH 3
212	JSH 4
213	JSH 5
214	JSH 6
215	JSH 7
216	JSH 8
217	JSH 9

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218	MB 1
219	MB 2
220	MB 3
221	MB 4

Bilawhar wa-Būdhāsaf

	BB 1 = SF 38
222	BB 2

Ibn al-Habbāriyya, *al-Ṣādiḥ wa-ʾl-bāghim*

223	ṢB 1
224	ṢB 2
225	ṢB 3
226	ṢB 4
227	ṢB 5
228	ṢB 6
229	ṢB 7

al-Kalāʿī, *Iḥkām fī ṣanʿat al-kalām*

230	KI 1
231	KI 2
232	KI 3

Ibn Ẓafar al-Ṣiqillī, *Sulwān al-muṭāʿ*

	SM 1 = SF 15
	SM 2 = SF 11
233	SM 3
234	SM 4
235	SM 5
236	SM 6
237	SM 7
238	SM 8
239	SM 9
240	SM 10
241	SM 11

Qiṣṣat Ḥayqār

242	QḤ 1
243	QḤ 2
244	QḤ 3
245	QḤ 4
	QḤ 5 = SF 62
246	QḤ 6
247	QḤ 7
248	QḤ 8
249	QḤ 9
250	QḤ 10
251	QḤ 11
252	QḤ 12
253	QḤ 13
254	QḤ 14
	QḤ 15 = SF 52
255	QḤ 16
256	QḤ 17
257	QḤ 18

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	AL 1 = SF 15
258	AL 2
259	AL 3
260	AL 4
261	AL 5
262	AL 6
263	AL 7
264	AL 8
265	AL 9
266	AL 10
	AL 11 = SF 54
267	AL 12
	AL 13 = SF 22
268	AL 14
269	AL 15
270	AL 16
271	AL 17
272	AL 18
273	AL 19
274	AL 20
275	AL 21
276	AL 22
277	AL 23
278	AL 24
279	AL 25
280	AL 26
281	AL 27
282	AL 28
283	AL 29
284	AL 30
285	AL 31
286	AL 32
287	AL 33
288	AL 34
289	AL 35

Ibn ʿArabshāh, *Fākihat al-khulafā'*

290	FKH 1
291	FKH 2
292	FKH 3
293	FKH 4
294	FKH 5
295	FKH 6
296	FKH 7
297	FKH 8
	FKH 9 = SF 116
298	FKH 10
299	FKH 11
	FKH 12 = SF 125
300	FKH 13
301	FKH 14
302	FKH 15 = ALL 19
303	FKH 16
304	FKH 17
305	FKH 18
306	FKH 19
307	FKH 20
308	FKH 21
309	FKH 22
310	FKH 23
311	FKH 24
312	FKH 25
313	FKH 26

Alf Layla wa-layla

314	ALL 1
315	ALL 2
316	ALL 3
317	ALL 4
318	ALL 5
319	ALL 6
	ALL 7 = SF 74
320	ALL 8
321	ALL 9
322	ALL 10
323	ALL 11
324	ALL 12
325	ALL 13
326	ALL 14
	ALL 15 = SF 89
327	ALL 16
328	ALL 17
329	ALL 18
	ALL 19 = FKH 15
	ALL 20 = SF 32

Supplement

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81	SF 30.4; SF 23.1
82	SF 69.1; SF 51.3; SF 65.1; SF 12
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83–84	SF 3
86	SF 1; SF 15; SF 53.11
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89, no. 1	SF 28.1
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90, no. 3	SF 68.1
90, no. 4	SF 75
90–91, no. 5	SF 76
91, no. 6	SF 55
91, no. 7	SF 80
91, no. 8	SF 79.1
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93, no. 16	SF 137
94	SF 37; SF 82; SF 90; SF 61; SF 85
95	SF 110.6; SF 122.1
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219, no. 2	SF 155.2
220, no. 3	SF 152.3
220, no. 4	SF 156.2
221, no. 5	SF 138.4
221, no. 6	SF 157.2
222, no. 7	SF 158.2
223, no. 8	SF 105.5
223, no. 9	SF 159.2
223, no. 10	SF 119.5
227, no. 1	SF 28.1
227, no. 2	SF 65.7
228, no. 3	SF 68.1
228, no. 4	SF 75
229, no. 5	SF 76
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230, no. 8	SF 54.4
231, no. 9	SF 56
231, no. 10	SF 52
232, no. 11	SF 57
232, no. 12	SF 27.2
233, no. 13	SF 40.3
233, no. 14	SF 44.2
233–234, no. 15	SF 67
234, no. 16	SF 78
235, no. 17	SF 81
235, no. 18	SF 59
235–236, no. 19	SF 83.1
236, no. 20	SF 84.1
236–237, no. 21	SF 85
237, no. 22	SF 86.1
238, no. 23	SF 126
238, no. 24	SF 87.1
238, no. 25	SF 89.1
239, no. 26	SF 92.1
240, no. 27	SF 60
240, no. 28	SF 94.1
241, no. 29	SF 93.1
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59	SF 66
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207A	ALL 1
207B	ALL 1
211	FKH 18
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233B	KD 23
233D	SF 28
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246	KD 13
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119	SF 80
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121	SF 10.2; SF 12.3; SF 64.2; SF 65.3
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122	SF 44.2
122–123	SF 113.1
123	SF 39.2; SF 68
124	SF 78; SF 88
124–125	SF 128.1
125	SF 32.2; SF 135.1
126	SF 127.1
127	SF 34; SF 35
127–128	SF 111.1
128	SF 33.11

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1, 468, no. 514	SF 135
1, 469, no. 515	SF 135
1, 486–487, no. 542	SF 137
1, 487–488, no. 543	SF 89
1, 500, no. 560	SF 152
1, 501, no. 561	FKH 16
1, 502–503, no. 563	SF 67
1, 505, no. 568	SF 24
1, 518, no. 583	AL 33
1, 533–535, no. 597	SF 55
1, 538, no. 600	AL 31
1, 552–556, no. 616	SF 156
1, 568, no. 635	KD 8
1, 582, no. 656	SF 16
1, 583–585, no. 658	AL 2
1, 586, no. 659	AL 8
1, 615–616, no. 703	SF 157
1, 616–617, no. 704	SF 80
1, 617, no. 705	AL 25
1, 629, no. 720	AL 32
1, 631–634, no. 723	KD 3, AL 35
1, 639, no. 732	AL 24
1, 639–640, no. 733	FKH 1

Van Dijk, *Aesopica posteriora* (*cont.*)

1, 658–659, no. 756	AL 30
1, 674, no. 776	SF 96
1, 676–677, no. 781	KD 42
2, 700–703, no. 800	AL 16
2, 712, no. 814	AL 10
2, 713–714, no. 816	AL 29
2, 717–720, no. 821	JSH 5
2, 740–741, no. 854	SF 3
2, 742–744, no. 855	SF 74; ALL 7
2, 757, no. 873	BB 2
2, 759–762, no. 876	SF 118
2, 766–767, no. 883	AL 22
2, 778–779, no. 899	SF 77
2, 780, no. 902	KD 46
2, 781, no. 905	KD 15
2, 783, no. 909	KD 14
2, 785, no. 913	SF 47
2, 786, no. 914	SF 102
2, 787, no. 916	JSH 6
2, 797, no. 935	KD 27
2, 798, no. 937	KD 27
2, 803–804, no. 943	SF 46, SF 48
2, 804–806, no. 944	SF 66
2, 807–808, no. 947	SF 54; AL 11
2, 808–809, no. 948	SF 102
2, 810–812, no. 949	AL 9
2, 822–823, no. 963	AL 4
2, 824–825, no. 967	SF 136
2, 834–835, no. 981	SF 67
2, 835, no. 982	SF 77
2, 843, no. 995	KD 9
2, 844, no. 996	SF 45, SF 48, SF 66, SF 97, SF 108
2, 846–847, no. 1002	SF 77
2, 850–851, no. 1006	AL 15
2, 861, no. 1025	KD 33
2, 882, no. 1049	KD 32
2, 911–913, no. 1094	SF 32
2, 920, no. 1109	QḤ 11
2, 925–926, no. 1115	AL 12
2, 934, no. 1123	KD 43
2, 946–949, no. 1145	SF 101
2, 957, no. 1161	KD 24
2, 957–958, no. 1162	KD 24
2, 982–983, no. 1195	SF 56
2, 999–1002, no. 1221	SF 43
2, 1006, no. 1228	SF 62; QḤ 5
2, 1010, no. 1234	KD 41
2, 1011, no. 1235	SF 26
2, 1012–1014, no. 1237	AL 7
2, 1016–1017, no. 1241	AL 17
2, 1028, no. 1263	AL 14
2, 1041, no. 1283	AL 34
2, 1045, no. 1291	KD 49
2, 1049–1051, no. 1300	AL 26
2, 1052, no. 1301	KD 47
2, 1057, no. 1308	KD 20
2, 1060, no. 1314	SF 13
2, 1065–1066, no. 1325	SF 42; KD 44
2, 1078, no. 1345	KD 40
2, 1078, no. 1346	KD 34
2, 1094, no. 1375	SF 20
2, 1095–1097, no. 1376	SF 111
2, 1098, no. 1377	SF 20
2, 1109, no. 1396	KD 29
2, 1117, no. 1411	KD 42
2, 1119, no. 1414	AL 21
2, 1139, no. 1449	SF 88
2, 1140, no. 1451	QḤ 3
2, 1147, no. 1462	KD 10
2, 1168–1169, no. 1498	SF 26
2, 1171–1172, no. 1504	SF 130
2, 1180, no. 1519	SF 54
2, 1184, no. 1524	SF 110
2, 1199, no. 1545	KD 39
2, 1201, no. 1547	KD 13
2, 1207–1208, no. 1554	SF 15, AL 1
2, 1208–1209, no. 1555	SF 10
2, 1213, no. 1562	KD 19
2, 1215–1216, no. 1567	QḤ 3

Van Gelder, "al-Fiṭahl"

14	SF 36.1
16	SF 98.1
16–17	SF 30.2
18–19	SF 69.5
19	SF 142
19–20	SF 12.3
20	SF 5.1
24–25	KI 1–4
25–26	SF 23
27	SF 96.1
28	SF 37
29	SF 17.10
30–31	SF 17.9

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ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Khizānat al-adab*

1, 249	SF 23.8
7, 600	SF 69.10
11, 463	SF 12.26

ʿAbd al-Qādir al-Baghdādī (d. 1093/1682), *Sharḥ abyāt Mughnī ʾl-labīb*

2, 222	SF 18.20
4, 401	SF 23.9
7, 360	SF 69.11

al-Ābī (d. 421/1030), *Nathr al-durr*

1, 289	SF 18.6
3, 127	SF 18.7
4, 14	SF 17
6, 66	SF 17.5
6, 110	SF 17.6
6, 161	SF 16.13
6, 165	SF 21
6, 320	SF 115
7, 145	SF 54.3; SF 59.4; SF 75.3; SF 81.3; SF 95.1; SF 96.1
7, 146	SF 37.5; SF 38.6; SF 56.5; SF 57.4; SF 58.3; SF 63.3; SF 80.2; SF 82.3
7, 147	SF 24.5; SF 97.1; SF 140

Abū Aḥmad al-Ḥākim al-kabīr (d. 378/988), *al-Asāmī wa-ʾl-kunā*

1, 268	SF 33.4

Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *al-Fuṣūl*

117	SF 64.5

Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *al-Lāmiʿ al-ʿazīzī*

642	SF 12.15

Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057), *Risālat al-ṣāhil wa-ʾl-shāḥij*

180	SF 5.5
181	SF 19.4
249	SF 23.5
274	SF 64.6
279	SF 49.4
279–280	SF 51.7

Abū ʾl-ʿAlāʾ al-Maʿarrī (d. 449/1057) see also al-Kalāʿī (6th/12th c.), *Iḥkām ṣanʿat al-kalām*

Abū ʿAlī al-Qālī (d. 356/967), *al-Bāriʿ*

580	SF 70.1
645	SF 14.6

Abū ʿAlī al-Qālī (d. 356/967), *al-Maqṣūr wa-ʾl-mamdūd*

130	SF 50.3
248	SF 51.5
472	SF 36.3

Abū Bakr al-Dashtī (d. 713/1313), *Jāmiʿ al-waraʿ*

43	SF 62.15

Abū Bakr al-Dīnawarī (d. 333/910), *al-Mujālasa*

7, 77	SF 40.2

Abū Bakr Ibn al-ʿArabī (d. 543/1148), *Aḥkām al-Qurʾān*

3, 48–49	SF 110.5

Abū Bakr al-Khuwārizmī (d. 383/993), *al-Amthāl al-muwallada*

165	SF 115
232	SF 22.2

Abū Bakr al-Khuwārizmī (d. 383/993), *Mufīd al-ʿulūm*

494	SF 17.2

Abū ʾl-Baqāʾ al-Ḥillī (12th/18th c.), *al-Manāqib al-Mazyadiyya*

238–239	SF 11.28

Abū ʾl-Baqāʾ al-ʿUkbarī (d. 616/1219), *Sharḥ Dīwān al-Mutanabbī*

2, 356	SF 65.9

Abū ʾl-Barakāt al-Anbārī (d. 577/1181), *al-Inṣāf*

1, 204	SF 11.16

Abū Ḥanīfa al-Dīnawarī (d. 282/895), *Kitāb al-Nabāt*

3, 24, no. 90	SF 34.2

Abū Ḥayyān al-Andalusī (d. 745/1344), *al-Baḥr al-muḥīṭ*

9, 289	SF 110.16

Abū Hilāl al-ʿAskarī (d. ca. 395/1005), *Jamharat al-amthāl*

1, 70, no. 47	SF 15.8
1, 76, no. 58	SF 12.11
1, 298	SF 17.3
1, 328, no. 487	SF 17.4
1, 332–333, no. 502	SF 12.12
1, 367–368, no. 552	SF 11.10
1, 396, no. 618	SF 65.3
1, 416, no. 694	SF 64.2
1, 416–417, no. 694	SF 10.2
2, 76, no. 1282	SF 66.2
2, 100, no. 1327	SF 18.5
2, 135	SF 16.8
2, 150, no. 1427	SF 16.9
2, 177, no. 1494	SF 67.2
2, 278, no. 1679	SF 32.3

Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Akhbār Iṣbahān*

1, 454	SF 13.10

Abū Nuʿaym al-Iṣbahānī (d. 430/1038), *Ḥilyat al-awliyāʾ*

1, 50	SF 6.3
3, 8	SF 40.6
4, 278	SF 106.1
4, 316	SF 38.7
4, 317	SF 76.4
7, 44	SF 73.2
7, 292	SF 74.5
7, 293–294	SF 74.6

Abū Saʿīd al-Naqqāsh (d. 414/1023), *Funūn al-ʿajāʾib*

104–106	SF 74.4

Abū Shāma al-Maqdisī (d. 665/1267), *al-Rawḍatayn*

2, 140	SF 16.21

Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *Amthāl al-ḥadīth*

409	SF 11.8
413	SF 15.7
414	SF 62.4

Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *al-ʿAẓama*

5, 1766–1767	SF 72.1

Abū ʾl-Shaykh al-Iṣbahānī (d. 369/979), *Ṭabaqāt al-muḥaddithīn bi-Iṣbahān*

3, 190	SF 37.2

Abū Ṭayyib al-Lughawī (d. 351/962), *al-Itbāʿ*

96–97	SF 51.4

Abū ʿUbayd al-Bakrī (d. 487/1094), *Faṣl al-maqāl*

51	SF 11
188	SF 64.7
361	SF 16.15
471	SF 12.18
491	SF 65.5
504–505	SF 17.9

Abū ʿUbayd al-Bakrī (d. 487/1094), *Simṭ al-laʿālī*

2, 50	SF 16.16

Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), *al-Amthāl*

54	SF 11.3
184	SF 15.1
250	SF 16.1
300	SF 41
375	SF 17.1

Abū Yūsuf (d. 182/798), *al-Kharāj*

24 SF 6.1

Abū Zurʿa al-Dimashqī (d. 280/893), *al-Tārīkh*

472, 507–508 SF 40.1

***Alf layla wa-layla*, ed. Būlāq**

1, 5 ALL 1
1, 301–305, nights 146–147 ALL 2
1, 305–306, nights 147–148 ALL 3
1, 307–308, night 148 ALL 4
1, 308–314, nights 148–150 ALL 5
1, 311, night 149 ALL 6
1, 314, night 150 ALL 7
1, 314–315, night 150 ALL 10
1, 315, night 150 ALL 11
1, 315–318, nights 150–152 ALL 12
1, 316–317, nights 150–151 ALL 13
1, 317, nights 151–152 ALL 14
1, 317–318, night 152 ALL 15
1, 318–320, night 152 ALL 16
1, 319–320, night 152 ALL 17
1, 447–448, night 273 ALL 20
2, 462–463, nights 900–901 JSH 1
2, 465–466, night 903 JSH 2
2, 466, night 903 JSH 3
2, 467, night 904 JSH 4
2, 469–470, night 906 JSH 5
2, 471, night 908 JSH 6
2, 475–476, night 911 JSH 7
2, 489–490, night 921 JSH 8
2, 493–494, night 924 JSH 9

***Alf layla wa-layla*, ed. Calcutta II**

1, 7–8 ALL 1
1, 716–726, nights 146–147 ALL 2
1, 726–727, nights 147–148 ALL 3
1, 730–732, night 148 ALL 4
1, 732–747, nights 148–150 ALL 5
1, 739, night 149 ALL 6
1, 745, night 150 ALL 7
1, 747–748, night 150 ALL 10
1, 748–749, night 150 ALL 11
1, 749–755, nights 150–152 ALL 12
1, 750–752, nights 150–151 ALL 13
1, 753–754, nights 151–152 ALL 14
1, 754, night 152 ALL 15
1, 755–759, night 152 ALL 16
1, 759–760, night 152 ALL 17
2, 131–133, night 273 ALL 20
4, 368–371, nights 900–901 JSH 1
4, 376–377, night 903 JSH 2
4, 378–379, night 903 JSH 3
4, 380–381, night 904 JSH 4
4, 385–386, night 906 JSH 5
4, 390, night 908 JSH 6
4, 399–400, night 911 JSH 7
4, 430–432, night 921 JSH 8
4, 440–443, night 924 JSH 9

***Alf layla wa-layla*, ms. Kayseri**

$26^{a–b}$ ALL 6
$30^{b}–31^{a}$ ALL 7
$32^{a}–33^{a}$ ALL 8
32^{b} ALL 9
$33^{a}–34^{a}$ ALL 10
$34^{a–b}$ ALL 11
$34^{b}–38^{b}$ ALL 12
$35^{b}–37^{a}$ ALL 13
$37^{a–b}$ ALL 14
38^{a} ALL 15
$38^{b}–41^{a}$ ALL 16
$42^{a}–43^{a}$ ALL 17
$43^{a}–45^{a}$ ALL 18
$45^{b}–47^{b}$ ALL 19
$101^{a}–110^{b}$ ALL 2
$110^{b}–111^{a}$ ALL 3
$113^{b}–115^{b}$ ALL 4
115^{b}, $118^{a–b}$, $23^{a}–31^{b}$ ALL 5

***Alf layla wa-layla*, transl. Lyons**

1, 8 ALL 1
1, 613–621 ALL 2
1, 621–622 ALL 3

***Alf layla wa-layla*, transl. Lyons** (*cont.*)

1, 624–626	ALL 4
1, 627–639	ALL 5
1, 632	ALL 6
1, 638	ALL 7
1, 639–640	ALL 10
1, 640–641	ALL 11
1, 641–645	ALL 12
1, 642–643	ALL 13
1, 644	ALL 14
1, 645	ALL 15
1, 645–647	ALL 16
1, 649–650	ALL 17
1, 889–891	ALL 20
3, 441–443	JSH 1
3, 447–448	JSH 2
3, 449	JSH 3
3, 450–451	JSH 4
3, 454–455	JSH 5
3, 458–459	JSH 6
3, 467	JSH 7
3, 493–494	JSH 8
3, 500–502	JSH 9

Alf layla wa-layla*, transl. Osigus, *Fabelzyklus

208–209	ALL 8; ALL 9
198–201	ALL 19

Alf layla wa-layla*, transl. Ott, *Das glückliche Ende

57–58, 59, 60	ALL 8
59	ALL 9
80–82, 83, 84–85	ALL 18
86–90	ALL 19

ʿAlī b. Ḥamza al-Baṣrī (d. 375/985), *al-Tanbīhāt*

31	SF 35.2

al-Amāsī (d. 940/1534), *Rawḍ al-akhyār*

58	SF 75.14
58–59	SF 76.11
106	SF 103.3
146	SF 153.1; SF 18.19
151	SF 33.14
161	SF 63.15
168	SF 24.21
191	SF 110.20
238	SF 56.9
295	SF 107.8

al-ʿĀmilī (d. 1031/1622), *al-Kashkūl*

1, 152	SF 103.4
1, 152–153	SF 72.6
1, 258	SF 10.4
1, 288	SF 24.22
2, 216	SF 56.10

Amthāl Luqmān al-ḥakīm

42, no. 1	AL 1
43, no. 2	AL 2
43, no. 3	AL 3
44, no. 4	AL 4
44–45, no. 5	AL 5
45–46, no. 6	AL 6
46, no. 7	AL 7
47, no. 8	AL 8
47, no. 9	AL 9
48, no. 10	AL 10
48–49, no. 11	AL 11
49, no. 12	AL 12
49–50, no. 13	AL 13
52–53, no. 18	AL 14
53–54, no. 19	AL 15
54, no. 20	AL 16
55, no. 21	AL 17
55–56, no. 22	AL 18
57, no. 24	AL 19
58, no. 26	AL 20
59, no. 27	AL 21
59–60, no. 28	AL 22
60, no. 29	AL 23
61, no. 30	AL 24
61, no. 31	AL 25
62, no. 32	AL 26
62–63, no. 33	AL 27
63, no. 34	AL 28
64, no. 35	AL 29
64–65, no. 36	AL 30
65, no. 37	AL 31
65–66, no. 38	AL 32
66–67, no. 39	AL 33
67, no. 40	AL 34
67–68, no. 41	AL 35

Amthāl Luqmān al-ḥakīm, transl.

18, no. 1	AL 1
18–19, no. 2	AL 2
19, no. 3	AL 3
20, no. 4	AL 4
20–21, no. 5	AL 5
21, no. 6	AL 6
21–22, no. 7	AL 7
22, no. 8	AL 8
22–23, no. 9	AL 9
23, no. 10	AL 10
23–24, no. 11	AL 11
24, no. 12	AL 12
25, no. 13	AL 13
27–28, no. 18	AL 14
28–29, no. 19	AL 15
29, no. 20	AL 16
29–30, no. 21	AL 17
30–31, no. 22	AL 18
31–32, no. 24	AL 19
32–33, no. 26	AL 20
33, no. 27	AL 21
33–34, no. 28	AL 22
34, no. 29	AL 23
35, no. 30	AL 24
35, no. 31	AL 25
35–36, no. 32	AL 26
36, no. 33	AL 27
36–37, no. 34	AL 28
37, no. 35	AL 29
37–38, no. 36	AL 30
38, no. 37	AL 31
38–39, no. 38	AL 32
39, no. 39	AL 33
40, no. 40	AL 34
40–41, no. 41	AL 35

al-Asad wa-'l-ghawwāṣ (first half 6th/12th c.)

105	SF 120.1
149	SF 52.8

al-ʿAskarī (d. 282/896), *Musnad Abī Hurayra*

69	SF 13.4

al-Aṣmaʿī (d. 216/831), *al-Shāʾ*

54	SF 14.1

al-ʿAynī (d. 855/1451), *Nukhab al-afkār*

13, 88	SF 19.12; SF 4.8

al-ʿAynī (d. 855/1451), *ʿUmdat al-qārī*

16, 43–44	SF 4.9

al-Azharī (d. 370/981), *Tahdhīb al-lugha*

3, 12	SF 16.7
4, 87	SF 69.2
4, 176–177	SF 11.9
15, 69	SF 34.6
15, 190	SF 51.6
15, 379	SF 34.7

al-Bājī (d. 474/1081), *al-Muntaqī*

7, 248	SF 6.7

al-Balādhurī (d. 279/892), *Ansāb al-ashrāf*

2, 184	SF 15.5
4, 152	SF 39.1
4, 245	SF 24.2
5, 136	SF 18.2

Baṭṭāl al-Rakbī (d. ca. 633/1235), *al-Naẓm al-mustaʿdhab*

1, 224–225	SF 19.7

al-Bayhaqī (d. 458/1066), *Shuʿab al-īmān*

7, 230	SF 13.12
9, 214–215	SF 62.6
13, 213	SF 53.4
13, 345	SF 31.5
13, 349	SF 26.9

al-Bayhaqī (d. 458/1066), *al-Sunan al-kubrā*

19, 31–32	SF 108.1

al-Bayhaqī (d. ca. 320/932), *al-Maḥāsin wa-'l-masāwiʾ*

58	SF 26.6; SF 31.2
205	SF 3.5
219	SF 32.2

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97–98	BB 2

al-Biqāʿī (d. 885/1480), *Naẓm al-durar*
11, 424 SF 110.19
14, 197 SF 33.13

al-Birmāwī (d. 831/1428), *al-Lāmiʿ al-ṣabīḥ*
10, 44 SF 4.7

al-Buḥturī (d. 284/897), *al-Ḥamāsa*
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al-Bukhārī (d. 256/870), *al-Ṣaḥīḥ*
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5, 6 SF 1.4
6, 2485 SF 9

al-Būṣīrī (d. 840/1436), *Itḥāf al-khiyara*
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3, 295, no. 2765.2 SF 13.26
3, 296, no. 2765.3 SF 13.27

al-Damāmīnī (d. 827/1424), *Maṣābīḥ al-jāmiʿ*
7, 163 SF 4.6

al-Damīrī (d. 808/1405), *Ḥayāt al-ḥayawān*
1, 18 SF 39.15
1, 38 SF 11.21
1, 160 SF 24.18
1, 232 SF 63.9
1, 253 SF 80.7
1, 254 SF 75.11
1, 257 SF 76.9
1, 259 SF 53.12
1, 263 SF 15.18
1, 378 SF 106.11
1, 392 SF 129.3
1, 392–393 SF 74.9
1, 394 SF 3.10
1, 412 SF 72.4
1, 455 SF 126.2
1, 476 SF 111.3; SF 130.3
1, 500 SF 26.12
2, 107 SF 19.11
2, 114 SF 31.11
2, 161 SF 107.7
2, 161–162 SF 62.16
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2, 210 SF 43.8
2, 233 SF 123.7
2, 327 SF 38.17
2, 331 SF 13.23
2, 331–332 SF 13.24
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2, 516 SF 124.5

al-Dāraquṭnī (d. 385/995), *al-ʿIlal al-wārida*
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al-Dāraquṭnī (d. 385/995), *al-Muʾtalif wa-ʾl-mukhtalif*
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Dāwūd al-Anṭākī (d. 1008/1600), *Tazyīn al-aswāq*
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al-Dāwūdī (d. 945/1538), *Ṭabaqāt al-mufassirīn*
1, 136 SF 135.4

al-Daylamī (d. 509/1115), *al-Firdaws*
4, 140 SF 53.6

al-Dhahabī (d. 748/1348), *Mīzān al-iʿtidāl*
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al-Dhahabī (d. 748/1348), *al-Muhadhdhab*
7, 752–753 SF 108.2

al-Dhahabī (d. 748/1348), *Siyar aʿlām al-nubalāʾ*
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6, 17 SF 40.11
7, 262 SF 73.3

al-Dhahabī (d. 748/1348), *Tadhhīb tahdhīb al-kamāl*
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al-Dhahabī (d. 748/1348), *Tadhkirat al-ḥuffāẓ*
1, 99 SF 40.13

al-Dhahabī (d. 748/1348), *Tārīkh al-islām*
5, 410 SF 18.13
7, 233 SF 75.10
8, 381–382 SF 40.14

Ḍiyāʾ al-Dīn al-Muqaddasī (d. 643/1245), *al-Muntaqā*

353 SF 106.5

al-Fākihī (before 1009/1600), *Minhāj/Manāhij al-surūr*

? SF 24.24

Fakhr al-Dīn al-Rāzī (d. 606/1210), *al-Maḥṣūl*

4, 342 SF 22.7

Fakhr al-Dīn al-Rāzī (d. 606/1210), *Mafātīḥ al-ghayb = al-Tafsīr al-kabīr*

1, 34 SF 110.7
2, 362 SF 22.6
4, 27 SF 110.8
15, 400 SF 110.9
27, 650 SF 110.10

al-Fārābī (d. ca. 350/961), *Muʿjam Diwān al-adab*

1, 445 SF 14.5

al-Fasawī (d. ca. 277/890), *al-Maʿrifa wa-'l-tārīkh*

3, 118–119 SF 15.4

al-Fasawī (d. ca. 277/890), *Kitāb Mashyakhat Yaʿqūb b. Sufyān al-Fasawī*

92, no. 110 SF 38.1

al-Fattanī (d. 986/1589), *Majmaʿ Biḥār al-anwār*

3, 380–381 SF 4.11

al-Fayḍ al-Kāshānī (d. 1091/1680), *al-Maḥajja al-bayḍāʾ*

6, 53 SF 38.20

al-Fayyūmī (d. 870/1465), *Fatḥ al-qarīb*

8, 173 SF 80.8

***Fiqar al-ḥukamāʾ* (7th/13th c.)**

234–236 KD 35.2
239–242 SM 11.2
244–245 SF 141.1
247 SF 54.6
247–248 SF 75.7
250–251 SF 76.7
253–254 SF 142.1
257–259 SF 38.16; SF 62.13
263–266 SF 138.2
277 SF 128.2
293–294 SF 24.13
296 SF 129.2

al-Fīrūzābādī (d. 817/1415), *al-Qāmūs al-muḥīṭ*

589 SF 12.24

al-Fulānī (d. 1218/1803), *Īqāẓ himam ūlī 'l-abṣār*

19 SF 40.19

al-Ghazzālī (d. 505/1111), *al-Tibr al-masbūk*

22 SF 6.8

al-Ghazzālī (d. 505/1111), *Iḥyāʾ ʿulūm al-dīn*

1, 103 SF 110.1
2, 246 SF 110.2
3, 240 SF 38.8
4, 8 SF 111.1

al-Ghazzālī (d. 505/1111), *Jawāhir al-Qurʾān*

56 SF 110.3

al-Ghazzī (d. 1061/1651), *Ḥusn al-tanabbuh*

11, 104–105 SF 53.18
11, 129 SF 43.10
11, 150 SF 31.15
11, 153–157 SF 74.13
11, 191 SF 70.5
11, 200–201 SF 76.13
11, 201 SF 73.4; SF 80.9
11, 202 SF 15.23
11, 202–203 SF 11.24
11, 204 SF 27.10; SF 66.8
11, 205 SF 40.18; SF 81.4
11, 555–556 SF 107.9
11, 562 SF 72.8
12, 88–89 SF 106.14
12, 233 SF 124.10
12, 234–235 SF 38.19
12, 252–253 SF 113.4

al-Ghuzūlī (d. 815/1412), *Maṭāliʿ al-budūr*

20	SF 33.11
261	SF 24.19
275	SF 27.8
308	SF 29.3
308	SF 123.8

Ḥamza al-Iṣbahānī (d. after 350/961), *al-Durra al-fākhira*

1, 118–119, no. 104	SF 12.10
1, 149, no. 138	SF 64.1
1, 156, no. 150	SF 65.1
1, 211–212, no. 286	SF 30.4
1, 273, no. 395	SF 40.3
1, 294–295, in no. 441	SF 43.2
1, 319, no. 496	SF 66.1
2, 368, no. 593	SF 67.1
2, 456–457, no. 2	SF 11.7
2, 552–553, no. 1	SF 68.1
2, 553, no. 2	SF 27.2
2, 553–554, no. 3	SF 16.6
2, 554, no. 4	SF 44.2
2, 555, no. 5	SF 69.1
2, 555, no. 6	SF 51.3
2, 555, no. 7	SF 34.5

al-Ḥanbalī (d. 795/1393), *Sharḥ ḥadīth mathal al-Islām*

204	SF 134.2

al-Ḥanbalī (d. 795/1393), *Tafsīr Ibn Rajab*

1, 87–88	SF 134.3

al-Ḥarīrī (d. 516/1122), *Durrat al-ghawwāṣ*

116	SF 14.12

al-Ḥārith b. Abī Usāma (d. 282/896), *al-Musnad*

1, 490	SF 13.5

al-Haythamī (d. 807/1405), *Majmaʿ al-zawā'id*

2, 320	SF 53.11
7, 245	SF 15.17

al-Ḥifnāwī (12th/18th c.), *Bughyat al-jalīs*

143[b]	SF 154.3; SF 155.3
144[a]	SF 105.6; SF 119.6; SF 118.3; SF 156.3
144[b]	SF 76.18
144[b]–145[a]	SF 138.5
145[a]	SF 158.3; SF 85.4
145[b]	SF 152.4; SF 75.18
147[b]	SF 29.4
147[b]–148[a]	SF 123.12
148[a]	SF 160.1; SF 37.10; SF 56.11; SF 58.4; SF 59.7; SF 80.10; SF 81.6; SF 82.5

al-Ḥuṣrī (d. 453/1061), *Jamʿ al-jawāhir*

30	SF 61
138	SF 105.2
139	SF 18.9; SF 37.7; SF 52.6; SF 56.6; SF 57.5; SF 60.3; SF 83.2

Ibn al-Abbār (d. 658/1260), *al-Ḥulla al-siyarā'*

1, 103	SF 22.9

Ibn ʿAbd al-Barr (d. 463/1071), *Bahjat al-majālis*

212	SF 12.17

Ibn ʿAbd al-Barr (d. 463/1071), *al-Istidhkār*

8, 381	SF 6.6

Ibn ʿAbd al-Barr (d. 463/1071), *Jāmiʿ bayān al-ʿilm*

2, 1073	SF 40.8

Ibn ʿAbd Rabbih (d. 328/940), *al-ʿIqd al-farīd*

3, 7	SF 11.5
3, 7–8	SF 62.1
3, 8	SF 38.2
3, 66	SF 16.5
3, 171	SF 62.2
4, 221	SF 11.6
7, 141	SF 18.4
7, 262	SF 36.2

Ibn Abī ʿAwn (d. 322/934), *al-Ajwiba al-muskita*

126, no. 760	SF 54.1
126, no. 761	SF 55.1
126, no. 762	SF 56.1
126, no. 763	SF 52.2
126, no. 764	SF 57.1
206, no. 1228	SF 58.1
216, no. 1293	SF 59.1
227, no. 1358	SF 60.1
231–232, no. 1385	SF 61.1

Ibn Abī Dunyā (d. 282/895), *al-Maṭar*

68–69	SF 33.3

Ibn Abī ʾl-Ḥadīd (d. 656/1258), *Sharḥ Nahj al-balāgha*

19, 65–166	SF 38.15

Ibn Abī Ḥajala (d. 776/1375), *Dīwān al-Ṣabāba*

30	SF 24.17
72	SF 124.4

Ibn Abī Shayba (d. 235/850), *al-Muṣannaf*

7, 94, no. 34448	SF 6.2
7, 562, no. 37933	SF 15.2

Ibn al-Anbārī (d. 328/940), *Sharḥ al-Mufaḍḍaliyyāt*

473	SF 34.4

Ibn al-Anbārī (d. 328/940), *al-Zāhir*

2, 96	SF 12.9

Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Buḥayrī

28	SF 11.23; SF 110.18
59–62, no. 7	FKH 1
63–70, no. 8	FKH 2
77–78, no. 10	FKH 3
91–92, no. 12	FKH 4
107–113, no. 16	FKH 5
171–175, no. 28	FKH 6
217–273	FKH 7
223–224	FKH 8
228–230, no. 34	SF 116.3
266	SF 27.9
272–273, no. 41	FKH 10
277–348	FKH 11
287–289, no. 44	SF 125.2; FKH 12
300–307, no. 50	FKH 13
309–311, no. 51	FKH 14
316–318, no. 53	FKH 15
343–347, no. 59	FKH 16
351–392, no. 60	FKH 17
378–379, no. 65	FKH 18
383–385, no. 66	FKH 19
386–388, no. 67	FKH 20
395–428, no. 68	FKH 21
431–490, no. 75	FKH 22
446–447, no. 77	FKH 23
449	FKH 24
451–453, no. 78	FKH 25
457–461, no. 79	FKH 26

Ibn ʿArabshāh (d. 854/1450), *Fākihat al-khulafāʾ*, ed. Freytag

3	SF 11.23
17–18	FKH 1
18–22	FKH 2
24	FKH 3
30–31	FKH 4
38–40	FKH 5
65–67	FKH 6
86–113	FKH 7
21–22	FKH 8
91–92	SF 116.3
109	SF 27.9
112–113	FKH 10
114–147	FKH 11
118–119	SF 125.2; FKH 12
124–128	FKH 13
129–130	FKH 14
132–133	FKH 15
145–146	FKH 16
148–167	FKH 17
161	FKH 18
164	FKH 19
165–166	FKH 20
168–184	FKH 21
185–213	FKH 22
192	FKH 23
193	FKH 24
195–196	FKH 25
197–200	FKH 26

Ibn ʿAsākir (d. 571/1176), *Tārīkh Dimashq*

7, 443	SF 106.3
22, 232	SF 107.3
32, 164	SF 13.15
39, 472–473	SF 15.13
43, 99	SF 17
44, 74	SF 1.7
46, 436	SF 2.6
48, 64	SF 11
52, 169	SF 40.10
56, 351–352	SF 75.5
56, 354	SF 76.5
57, 243–244	SF 18.11

Ibn ʿĀṣim (d. 829/1426), *Ḥadāʾiq al-azāhir*

53	SF 28.4
81	SF 38.18
91	SF 75.12
94	SF 123.9
98	SF 24.20

Ibn al-Athīr (d. 630/1233), *al-Kāmil*

2, 301	SF 45.4; SF 47.2
5, 205	SF 39.9

Ibn al-Azraq (d. 896/1491), *Badāʾiʿ al-silk*

1, 222–223	SF 63.14

Ibn Bābūya (d. 380/990), *Ikmāl al-dīn*

637–638	SF 38.3

Ibn Bishrān (d. 430/1038), *al-Amālī*

1, 55	SF 13.11

Ibn al-Dajājī (d. 564/1169), *Safaṭ al-mulaḥ*

25	SF 74.7

Ibn al-Dawādārī (d. 736/1432), *Kanz al-durar*

2, 55–56	SF 106.9
4, 177–178	SF 75.9
4, 178–180	SF 76.8
5, 92	SF 16.25

Ibn Dāwūd al-Ḥanbalī (d. 856/1452), *al-Kanz al-akbar*

208–209	SF 63.13

Ibn Durayd (d. 321/933), *Jamharat al-lugha*

1, 383	SF 67
1, 509	SF 50.1
1, 591	SF 51.1
1, 609	SF 49.1
2, 141	SF 12.8
2, 633	SF 19.2
2, 701	SF 49.2
3, 253	SF 51.2
3, 1302	SF 50.2

Ibn Durayd (d. 321/933), *al-Mujtanā*

51	SF 52.1
52	SF 39

Ibn Durayd (d. 321/933), *Taʿlīq min Amālī Ibn Durayd*

225–226	SF 31.3

Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-ʾl-bāghim*

25–28	ṢB 1
27	ṢB 2
38–39	ṢB 3
46–47	ṢB 4
48–49	ṢB 5
54–55	ṢB 6
55–73	ṢB 7

Ibn al-Habbāriyya (d. ca. 509/1115), *al-Ṣādiḥ wa-ʾl-bāghim*, transl. Hammer-Purgstall

76–77, 78–79, no. 2	ṢB 1
95–96, no. 12	ṢB 5
101–102, no. 14	ṢB 6
102–118, no. 15	ṢB 7
78, no. 3	ṢB 2
87–88, no. 8	ṢB 3
93–95, no. 11	ṢB 4

Ibn Ḥajar al-ʿAsqalānī (d. 852/1448), *Lisān al-mīzān*

3, 237	SF 53.13

Ibn Ḥajar al-ʿAsqalānī (d. 852/1448), *al-Maṭālib al-ʿāliya*

18, 267	SF 18.15

Ibn Ḥajar al-Haytamī (d. 974/1567), *al-Zawājir*

1, 394	SF 13.30; SF 13.31
1, 394–395	SF 13.32

Ibn Ḥamdūn (d. 562/1167), *al-Tadhkira*

2, 252, no. 652	SF 26.10
2, 497, no. 1231	SF 39.8
3, 42, no. 68	SF 31.8
3, 141, no. 416	SF 119.2
3, 141–142, no. 417	SF 89.3
3, 222, no. 666	SF 63.6
3, 225, no. 680	SF 88.2
7, 14, no. 27	SF 17.12
7, 100, no. 482	SF 16.20
7, 221, no. 992	SF 54.4
7, 221, no. 993	SF 75.4
7, 221, no. 994	SF 57.6
7, 221–222, no. 995	SF 24.7
7, 251, no. 1110	SF 59.5
7, 251, no. 1111	SF 82.4
7, 251, no. 1112	SF 56.8
7, 251, no. 1113	SF 80.5
7, 340–341, no. 1276	SF 5.9
7, 341, no. 1277	SF 4.3
7, 419, no. 1363	SF 113.3
8, 239, no. 715	SF 38.9

Ibn Ḥanbal (d. 241/855), *Musnad Aḥmad b. Ḥanbal*

14, 522	SF 1.3; SF 2.2
15, 161	SF 13.2

Ibn Ḥazm (d. 456/1064), *al-Iḥkām*

6, 53	SF 40.7

Ibn Hibatallāh (d. 520/1126), *al-Majmūʿ al-lafīf*

449	SF 20.3

Ibn Ḥibbān al-Bustī (d. 354/965), *Rawḍat al-ʿuqalāʾ*

96	SF 28.2
110	SF 62.3

Ibn Ḥibbān al-Bustī (d. 354/965), *al-Thiqāt*

9, 159	SF 40.4

Ibn Ḥijja al-Ḥamawī (d. 837/1433), *Thamarāt al-awrāq*

1, 58	SF 22.13
177–180	SM 3.2
187	SM 5.2
190–192	SM 7.2
2, 252	SF 32.9
2, 270	SF 117.2
2, 271	SF 26.13

Ibn Hindū (d. 420/1029), *al-Kalim al-rūḥāniyya*

131	SF 54.2; SF 55.4
131–132	SF 56.4
132	SF 52.5; SF 57.3

Ibn Hishām (d. 761/1360), *Takhlīṣ al-shawāhid*

111	SF 35.7; SF 110.17

Ibn al-ʿIbrī (d. 685/1286), *al-Ḥikāyāt al-muṭriba*

770, no. 369	SF 54.3
770, no. 371	SF 96.1
770, no. 378	SF 63.3
770, no. 380	SF 37.5
770, no. 381	SF 58.3
770, no. 384	SF 140.1
770, no. 385	SF 97.1

Ibn al-ʿIbrī (d. 685/1286), *Tārīkh mukhtaṣar al-duwal*

1, 36–37	SF 39.13

Ibn al-ʿImād (d. 1089/1679), *Shadharāt al-dhahab*

2, 105–106	SF 32.12
2, 148	SF 39.19

Ibn Isḥāq (d. 151/768), *al-Sīra*

281	SF 1.1
281	SF 2.1
282	SF 1.2

Ibn al-Jawzī (d. 597/1201), *Akhbār al-Adhkiyāʾ*

64	SF 11
231	SF 13.16

Ibn al-Jawzī (d. 597/1201), ***Akhbār al-Adhkiyā'*** *(cont.)*

235	SF 123.1
236–237	SF 124.1
241	SF 38.10; SF 65.8; SF 76.6
242	SF 62.8
243	SF 11.17; SF 125.1; SF 75.6; SF 80.6
243–244	SF 126.1
245	SF 127.1; SF 128.1; SF 129.1; SF 78.2
344	SF 10.3; SF 24.8; SF 67.9

Ibn al-Jawzī (d. 597/1201), ***Akhbār al-Ẓirāf***

47, no. 23	SF 124.2

Ibn al-Jawzī (d. 597/1201), ***al-Birr wa-'l-ṣila***

251–252, no. 450	SF 74.8

Ibn al-Jawzī (d. 597/1201), ***al-ʿIlal al-mutanāhiya***

2, 405–406	SF 53.7

Ibn al-Jawzī (d. 597/1202), ***Jāmiʿ al-masānīd***

5, 532	SF 13.17

Ibn al-Jawzī (d. 597/1201), ***al-Maqāmāt***

4	SF 38.11

Ibn al-Jawzī (d. 597/1202), ***al-Mawḍūʿāt***

1, 186–187	SF 100

Ibn al-Jawzī (d. 597/1201), ***al-Mud'hish***

334–335	SF 24.9
418–419	SF 130.1
419	SF 111.2; SF 131.1
450	SF 132.1

Ibn al-Jawzī (d. 597/1201), ***al-Muntaẓam***

1, 201–211	SF 106.4
5, 61	SF 15.14
8, 7	SF 133.1
8, 178	SF 24.10

Ibn al-Jawzī (d. 597/1201), ***Ṣayd al-khāṭir***

201, in no. 126	SF 134.1

Ibn al-Jawzī (d. 597/1201), ***Ṣifat al-ṣafwa***

2, 163	SF 62.9

Ibn Jinnī (d. 392/1002), ***al-Khaṣā'iṣ***

2, 433	SF 69.3

Ibn Kathīr (d. 774/1373), ***al-Bidāya wa-'l-nihāya***

2, 18–19	SF 107.5
9, 623	SF 47.4; SF 48.2
10, 335–336	SF 15.16
13, 84	SF 22.12

Ibn Kathīr (d. 774/1337), ***Jāmiʿ al-masānīd***

3, 674	SF 53.9

Ibn Kathīr (d. 774/1373), ***Qiṣaṣ al-anbiyā'***

2, 285	SF 107.6

Ibn Kathīr (d. 774/1337), ***al-Tafsīr***

8, 118	SF 53.10

Ibn al-Khabbāz (d. 639/1241), ***Tawjīh al-lumaʿ***

441	SF 69.6

Ibn Khaldūn (d. 808/1405), ***al-Tārīkh***

1, 354–355	SF 63.10

Ibn Khallikān (d. 681/1282), ***Wafayāt al-aʿyān***

2, 410	SF 24.12
2, 519–520	SF 32.5
5, 67	SF 139.1
6, 318	SF 39.12

Ibn Manẓūr (d. 711/1311), ***Lisān al-ʿArab***

1, 539	SF 19.9
1, 702	SF 14.15
2, 14	SF 5.11
2, 170	SF 19.10
5, 272	SF 51.10
6, 280	SF 12.23
8, 291	SF 109.5
11, 94	SF 34.13
11, 143	SF 69.9
11, 151–152	SF 11.19
11, 233	SF 5.12

Ibn Manẓūr (d. 711/1311), *Lisān al-ʿArab* (*cont.*)

12, 648	SF 34.14
12, 683	SF 16.24
14, 149	SF 36.6
14, 156	SF 50.6

Ibn Manẓūr (d. 711/311), *Mukhtaṣar Tārīkh Dimashq*

10, 118	SF 107.4
13, 267	SF 13.21
16, 257–258	SF 15.15
24, 8–9	SF 75.8

Ibn al-Mibrad (d. 909/1503), *al-Durr al-naqī*

3, 787–788	SF 31.13

Ibn al-Mibrad (d. 909/1503), *Maḥḍ al-ṣawāb*

2, 548–549	SF 6.11

Ibn al-Mibrad (d. 909/1503), *Ṣabb al-khumūl*

120–121	SF 74.11

Ibn al-Mulaqqin (d. 804/1401), *al-Tawḍīḥ*

19, 612	SF 4.4
32, 659	SF 4.5

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Silvestre de Sacy

10–11	KD 1
52	KD 2
69–70	KD 3
70	KD 4
70	KD 5
78–134	KD 6
82	KD 7
90	KD 8
94	KD 9
100–103	KD 10
100–102	KD 11
103–105	KD 12
107–108	KD 13
110–111	KD 14
115	KD 15
118	KD 16
118	KD 17
119–123	KD 18
124–126	KD 19
125–126	KD 20
128–129	KD 21
160–163	KD 23
163–179	KD 24
167–173	KD 27
168–169	KD 28
180–208	KD 29
185–187	KD 30
187–189	KD 31
199–201	KD 32
203–205	KD 33
209–215	KD 34
213–215	KD 35
220–227	KD 36
228–235	KD 37
236–246	KD 38
259–260	KD 39
260–261	KD 40
266–269	KD 41
271	KD 42
272–277	KD 43

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Cheikho

8–9	KD 1
30	KD 4
38	KD 3
39	KD 5
49	KD 2
53–101	KD 6
55	KD 7
62	KD 8
65	KD 9
69–72	KD 10
69–71	KD 11
72–73	KD 12
75–76	KD 13
77–78	KD 14
81	KD 15
83	KD 16
84	KD 17
84–87	KD 18
88–91	KD 19
89	KD 20
94–95	KD 21
97	KD 22
125–142	KD 23
128–142	KD 24
134–137	KD 27

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Cheikho (*cont.*)

133	KD 28
143–166	KD 29
148–149	KD 30
149–151	KD 31
159–160	KD 32
162–163	KD 33
167–174	KD 34
172–174	KD 35
188	KD 39
188–189	KD 40
205–210	KD 36
211–216	KD 37
217–227	KD 38
239–242	KD 41
243–244	KD 42
228–232	KD 43

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, ed. Fishbein

32	KD 2
50	KD 3
52	KD 4
52	KD 5
62–144	KD 6
66	KD 7
76–78	KD 8
82	KD 9
90, 94	KD 10
90–92	KD 11
94–96	KD 12
100–102	KD 13
104	KD 14
110	KD 15
114	KD 16
114	KD 17
116–120	KD 18
122–126	KD 19
124	KD 20
132–134	KD 21
136–138	KD 22
182–212	KD 23
186–212	KD 24
192–202	KD 27
194–196	KD 28
214–254	KD 29
222–224	KD 30
224–226	KD 31
242–244	KD 32
248–250	KD 33
256–274	KD 34
268–272	KD 35
282–292	KD 36
294–302	KD 37
304–322	KD 38
342–344	KD 39
344	KD 40
390–394	KD 41
396–398	KD 42
372–378	KD 43

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, manuscripts

Istanbul, Ayasofya 4095

184^{a}–184^{b}	KD 25
219^{b}–223^{a}	KD 44
220^{b}–221^{b}	KD 45

Mosul 283

249–250	KD 50

Paris 3478

208^{b}–210^{a}	KD 50

Riyadh 2536

72^{b}	KD 25
144^{a}–154^{b}	KD 46
145^{b}–146^{b}	KD 47
148^{a}–150^{a}	KD 48
152^{a}–153^{a}	KD 49

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, transl. Knatchbull

9–11	KD 1
56	KD 2
76	KD 3
77	KD 4
77	KD 5
87–159	KD 6
88	KD 7
100	KD 8
104–105	KD 9
113–116	KD 10
113–115	KD 11
117–118	KD 12
121–122	KD 13

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, transl. Knatchbull (*cont.*)

126–127	KD 14
133	KD 15
137	KD 16
137	KD 17
138–144	KD 18
145–148	KD 19
146–147	KD 20
150	KD 21
192–196	KD 23
196	KD 24
204–205	KD 27
203	KD 28
216–232	KD 29
223–226	KD 30
226–229	KD 31
244–246	KD 32
250–252	KD 33
258–268	KD 34
264–267	KD 35
275–285	KD 36
286–297	KD 37
299–313	KD 38
331–332	KD 39
331–333	KD 40
340–343	KD 41
345	KD 42
348–354	KD 43

Ibn al-Muqaffaʿ (d. ca. 142/759), *Kalīla wa-Dimna*, transl. Fishbein

33, § 2.14	KD 2
51, § 3.17	KD 3
53, § 3.18	KD 4
53, § 3.18	KD 5
63–145, §§ 4.1–115	KD 6
67, § 4.6	KD 7
77–79, § 4.23	KD 8
83, § 4.30	KD 9
91, 95, §§ 4.39, 4.43–44	KD 10
91–93, §§ 4.40–4.42	KD 11
95–97, §§ 4.46–4.49	KD 12
101–103, § 4.55	KD 13
105, § 4.59	KD 14
111, § 4.67	KD 15
115, § 4.74	KD 16
115, § 4.74	KD 17
117–121, §§ 4.77–83	KD 18
123–127, § 4.86–91	KD 19
125, § 4.87	KD 20
133–135, § 4.100	KD 21
137–139, § 4.106	KD 22
183–213, §§ 6.1–36	KD 23
187–213, §§ 6.7–36	KD 24
193–203, §§ 6.15–26	KD 27
195–197, § 6.18	KD 28
215–255, § 7.1–53	KD 29
225–227, § 7.12–13	KD 30
225–227, § 7.15–17	KD 31
243–245, § 7.37–40	KD 32
249–251, § 7.47–48	KD 33
257–275, §§ 8.1–22	KD 34
269–273, § 8.14–20	KD 35
283–293, §§ 10.1–13	KD 36
295–303, § 11.1–12	KD 37
305–323, §§ 12.1–24	KD 38
343–345, §§ 13.28–29	KD 39
345, § 13.30	KD 40
391–395, §§ 16.1–8	KD 41
397–399, § 17.5	KD 42
373–379, §§ 14.1–7	KD 43

Ibn Muqriʾ (d. 381/991), *al-Muʿjam*

66	SF 73.1
94	SF 38.4

Ibn al-Muʿtazz (d. 296/908), *Ṭabaqāt al-shuʿarāʾ*

166	SF 28; SF 43.1

Ibn al-Qaysarānī (d. 507/1113), *Dhakhīrat al-ḥuffāẓ*

4, 1981, no. 4555	SF 33.8

Ibn Qayyim al-Jawziyya (d. 751/1350), *Badāʾiʿ al-fawāʾid*

1, 1221	SF 130.2
3, 218	SF 132.2

Ibn Qayyim al-Jawziyya (d. 751/1350), *al-Fawāʾid*

1, 64	SF 59.6

Ibn Qayyim al-Jawziyya (d. 751/1350), *Iʿlām al-muwaqqiʿīn*

1, 161	SF 40.15

Ibn Qayyim al-Jawziyya (d. 751/1350), *Miftāḥ dār al-saʿāda*
2, 720–721 SF 13.22

Ibn Qutayba (d. 276/889), *Al-Anwāʾ fī mawāsim al-ʿArab*
161 SF 33.1

Ibn Qutayba (d. 276/889), *Gharīb al-ḥadīth*
1, 469 SF 34.1
1, 618 SF 12.5

Ibn Qutayba (d. 276/889), *Kitāb al-maʿānī al-kabīr*
1, 337 SF 16.4; KD 42.3
2, 641 SF 30.3
2, 643 SF 12.4
2, 650 SF 5.3
2, 692 SF 14.3

Ibn Qutayba (d. 276/889), *al-Shiʿr wa-ʾl-shuʿarāʾ*
1, 160 SF 3.4
1, 351 SF 68
1, 450 SF 23.2
2, 687 SF 35.1

Ibn Qutayba (d. 276/889), *Taʾwīl mukhtalif al-ḥadīth*
410 SF 23.3

Ibn Qutayba (d. 276/889), *ʿUyūn al-akhbār*
1, 211 SF 33.2
1, 362 SF 13.3
2, 7 SF 26.5
2, 87 SF 36.1
2, 92 SF 14.4
4, 42 SF 37.1

Ibn Rifāʿa (d. after 400/1010), *al-Amthāl*
1, 10, no. 31 SF 64.3
1, 176, no. 850 SF 11.12
1, 193, no. 936 SF 41.2
1, 197, no. 952 SF 16.10
1, 201, no. 975 SF 8.2
1, 201, no. 976 SF 77.1
1, 266, no. 1316 SF 12.13
2, 289 SF 71

Ibn Rushd (d. 595/1198), *Talkhīṣ al-Khiṭāba*
452–453 SF 101.2

Ibn Saʿd (d. 230/845), *al-Ṭabaqāt al-kubrā*
1, 399–400 SF 18.1

Ibn Shabba (d. 262/876), *Tārīkh al-madīna al-munawwara*
4, 233 SF 15.3

Ibn Shāhīn (d. 385/995), *Juzʾ min ḥadīth*
38, no. 26 SF 74.2

Ibn Sīdah (d. 458/1066), *al-Muḥkam*
1, 218 SF 109.1
2, 420 SF 19.6
3, 106 SF 12.16
6, 798 SF 14.10
7, 562 SF 36.4
9, 377 SF 5.6
9, 624–625 SF 5.7
10, 158 SF 34.10
10, 512 SF 34.11

Ibn Sīdah (d. 458/1066), *al-Mukhaṣṣaṣ*
1, 78 SF 14.11
4, 172 SF 19.5
4, 217 SF 51.8

Ibn al-Sikkīt (d. 244/858), *Iṣlāḥ al-manṭiq*
268 SF 14.2
277 SF 19.1

Ibn Sīnā (d. 428/1037), *al-Khiṭāba*
168 SF 101.1
168–169 SF 102.1

Ibn Taymiyya (d. 728/1328), *Kitāb Darʾ taʿāruḍ al-ʿaql*
10, 201 SF 110.13

Ibn ʿUṣfūr (d. 669/1271), *Ḍarāʾir al-shiʿr*
109 SF 69.7

Ibn ʿUṣfūr (d. 669/1271), *al-Mumtiʿ*
337 SF 69.8

Ibn al-Wazīr (d. 840/1436), *al-ʿAwāṣim wa-ʾl-qawāṣim*
9, 40 SF 111.4

Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*

5^{b}–6^{a}	SF 15.12; SM 1
$6^{a–b}$	SF 11.15; SM 2
17^{a}–25^{a}, 23^{a}–23^{b}	SM 3
20^{a}–21^{b}, 23^{a}	SM 4
46^{a}–49^{b}	SM 5
47^{b}–48^{a}	SM 6
49^{b}–53^{b}	SM 7
92^{b}–100^{b}	SM 9
99^{a}–100^{a}	SM 10
127^{b}–130^{a}	SM 11

Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, ms. Paris, Suppl. arabe 535 = arabe 3509

60^{a}–63^{a}	SM 8

Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, transl. Amari

1, 127–129	SM 1
1, 130	SM 2
1, 170–191	SM 3
1, 178–188	SM 4
2, 5–12	SM 5
2, 16–23	SM 7
2, 69–77	SM 8
2, 116–140	SM 9
2, 134–138	SM 10
2, 204–210	SM 11
2, 228–229	SM 6

Ibn Ẓafar (d. ca. 565/1170), *Sulwān al-muṭāʿ*, transl. Kechichian and Dekmejian

131–132	SM 1
132–133	SM 2
160–172	SM 3
165–167, 171	SM 4
209–213	SM 5
215–220	SM 7
248–252	SM 8
275–288	SM 9
285–287	SM 10
325–329	SM 11

Ibn al-Ẓāhirī (d. 696/1297), *Mashyakhat Ibn al-Bukhārī*

1, 232–233	SF 6.10

al-Ibshīhī (d. 852/1448), *al-Mustaṭraf*

15–16	SF 117.3
47	SF 40.17; SF 144.1; SF 145.1; SF 146.1; SF 147.1; SF 148.1; SF 149.1; SF 150.1; SF 151.1
120	SF 63.12
202	SF 32.10
218–219	SF 31.12
219	SF 26.14
283	SF 118.2; SF 119.3
348	SF 11.22
354	SF 152.1; SF 75.13; SF 76.10
358	SF 72.5
367	SF 123.10
491	SF 116.2

al-ʿIṣāmī (d. 1111/1699), *Simṭ al-nujūm al-ʿawālī*

1, 100	SF 106.15
3, 365	SF 39.20

al-Itlīdī (d. after 1100/1689), *Iʿlām al-nās*

29	SF 22.17
34–35	SF 63.16
75–77	SF 32.13
296	SF 62.18

al-Jāḥiẓ (d. 255/869), *al-Bayān wa-ʾl-tabyīn*

2, 75	SF 31
3, 25	SF 20.1

al-Jāḥiẓ (d. 255/869), *al-Burṣān*

262	SF 21.1

al-Jāḥiẓ (d. 255/869), *al-Ḥayawān*

2, 421, no. 496	SF 23.1
2, 442, no. 547	SF 24.1
3, 253, no. 925	SF 25.1
4, 283–284, no. 979	SF 26.1
4, 339, no. 1078	SF 12.2
4, 359, no. 1106	SF 3.2
4, 417, no. 1168	SF 27.1
4, 417, no. 1169	SF 16.2
4, 418, no. 1170	KD 42.2
4, 454, no. 1206	SF 16.3
5, 131, no. 1382	SF 28.1

al-Jāḥiẓ (d. 255/869), *al-Ḥayawān* (*cont.*)
5, 162–163, no. 1431 SF 29.1
5, 279, no. 1616 SF 30.1
6, 330, no. 1680 SF 26.2
6, 379–380, no. 1741 SF 30.2
6, 381, no. 1741 SF 5.2
6, 383, no. 1745 SF 12.3
7, 113, no. 2149 SF 26.3

al-Jāḥiẓ (d. 255/869), *al-Qawl fī 'l-bighāl*
90 SF 22.1

(Pseudo-)al-Jāḥiẓ (d. 255/869), *al-Maḥāsin wa-'l-aḍdād*
55 SF 26.4; SF 31.1
65–66 SF 32.1
226–227 MB 2
228 MB 3

al-Jahshiyārī (d. 331/942), *al-Wuzarāʾ wa-'l-kuttāb*
102–103 SF 24.3

Jalīʿād wa-Shimās* see references for JSH under *Alf layla wa-layla

al-Jawharī (d. 393/1003), *al-Ṣiḥāḥ*
1, 167 SF 19.3
4, 1656 SF 14.8
6, 2307 SF 50.4

al-Jurjānī (d. 471/1078), *Darj al-durar*
2, 485–486 SF 53.5

al-Kalāʿī (6th/12th c.), *Iḥkām ṣanʿat al-kalām*
209 KI 1; KI 2
209–210 KI 3

Kamāl al-Dīn b. al-ʿAdīm (d. 660/1262), *al-Darārī fī dhikr al-zarārī*
44 SF 37.9

al-Khalīl (d. 170/786), *Kitāb al-ʿAyn*
7, 14 SF 4.1

al-Khaṭīb al-Baghdādī (d. 463/1071), *al-Faqīh wa-'l-mutafaqqih*
1, 459 SF 40.9

al-Khaṭīb al-Baghdādī (d. 463/1071), *Tārīkh Baghdād*
13, 591 SF 13.13
16, 162 SF 1.6; SF 2.5

al-Khaṭīb al-Shirbīnī (d. 977/1570), *al-Sirāj al-munīr*
3, 607 SF 110.21

al-Khaṭṭābī (d. 388/998), *Gharīb al-ḥadīth*
2, 449 SF 14.7

al-Khaṭṭābī (d. 388/998), *al-ʿUzla*
88 SF 62.5

al-Lablī (d. 691/1292), *Tuḥfat al-majd al-ṣarīḥ*
225 SF 33.10

al-Majlisī (d. 1100/1689), *Biḥār al-anwār*
44, 79 SF 22.18
78, 415–416 SF 38.21

***Majmūʿ* (likely 12th/18th c.)**
299[a] SF 154.2; SF 155.2
299[a–b] SF 152.3
299[b]–300[a] SF 156.2
300[a] SF 138.4
300[a–b] SF 157.2
300[b]–301[a] SF 158.2
301[a] SF 57.7; SF 60.4; SF 105.5
301[a–b] SF 75.17
301[b]–302[a] SF 159.2
302[a] SF 76.16; SF 81.5
302[a–b] SF 119.5

Makkī b. Abī Ṭālib (d. 437/1045), *al-Hidāya*
9, 5791 SF 33.7

al-Maqqarī (d. 1041/1631), *Nafḥ al-ṭīb*
2, 40 SF 110.23
5, 295 SF 110.24

al-Maqrīzī (d. 845/1441), *Imtāʿ al-asmāʿ*
4, 192 SF 33.12

al-Maqrīzī (d. 845/1441), *al-Muqfī al-kabīr*
4, 110–111 SF 39.16

al-Marzūqī (d. 421/1030), *al-Azmina wa-'l-amkina*

163	SF 33.5
239	SF 34.8
269	SF 14.9
269–270	SF 50.5
270	SF 98.1; SF 49.3; SF 99.1
361	SF 34.9
507	SF 100.1
523	SF 33.6

al-Marzūqī (d. 421/1030), *Sharḥ Dīwān al-Ḥamāsa*

160	SF 16.12

al-Masʿūdī (d. 345/956), *Murūj al-dhahab*

1, 293, no. 596	SF 63.1
2, 372, no. 1355	SF 13.6
3, 325, no. 2046	SF 3.6
3, 355–358	SF 11

al-Māwardī (d. 450/1058), *Adab al-dunyā wa-'l-dīn*

283	SF 107.1

al-Māwardī (d. 450/1058), *Durar al-sulūk*

115	SF 6.4

al-Māwardī (d. 450/1058), *Tas'hīl al-naẓar*

257	SF 6.5

al-Maydānī (d. 518/1124), *Majmaʿ al-amthāl*

1, 25, no. 81	SF 15.9
1, 56, no. 250	SF 112.1
1, 100, no. 490	SF 42.2
1, 182, no. 974	SF 17.10
1, 186, no. 996	SF 12.19
1, 206, no. 1093	SF 65
1, 225, no. 1195	SF 64.8
1, 226, no. 1203	SF 65.6
1, 282, no. 1495	SF 27.3
1, 286	SF 16.17
1, 310, no. 1659	SF 21.2
1, 315, no. 1706	SF 30.6
1, 349, no. 1876	SF 43.5
1, 364, no. 1951	SF 109.2
1, 412, no. 2173	SF 142
1, 420, no. 2213	SF 113.1
1, 446, no. 2371	SF 43.6
2, 14, no. 2426	SF 67.6
2, 53, no. 2642	SF 66.5
2, 72, no. 2742	SF 11.13
2, 108, no. 2904	SF 21.3
2, 110, no. 2919	SF 7.2
2, 110, no. 2922	SF 18.10
2, 139, no. 3022	SF 16.18
2, 144, no. 3041	SF 31.6
2, 145, no. 3044	SF 77.2
2, 145–146, no. 3046	SF 3.8
2, 157, no. 3112	SF 41.3
2, 158, no. 3122	SF 8
2, 170, no. 3218	SF 67.7
2, 181, no. 3260	SF 69.5
2, 221, no. 1184	SF 31
2, 240, no. 3655	SF 114.1
2, 244, no. 3694	SF 42
2, 248, no. 3703	SF 115.1
2, 393, no. 4533	SF 51.9
2, 415, no. 4663	SF 70.3

Miskawayh (d. 421/1030), *Tajārib al-umam*

3, 456	SF 39.6

al-Muʿāfā b. Zakariyyā (d. 390/1000), *al-Jalīs al-ṣāliḥ al-kāfī*

36	SF 74.3
128–129	SF 11
266–267	SF 75.1
268	SF 76.1

Muʾarrij al-Sadūsī (d. 195/810), *Kitāb al-amthāl*

46	SF 7.1
46–47	SF 8.1
47	SF 9.1; SF 10.1
47–48	SF 11.1

al-Mubarrad (d. 286/899), *al-Kāmil*

2, 94	SF 18.3
2, 147	SF 5.4

al-Mufaḍḍal al-Ḍabbī (d. ca. 168/784), *Amthāl al-ʿArab*

117	SF 71
177–178, no. 88	SF 3.1

al-Mufaḍḍal b. Salama (d. 295/903), *al-Fākhir*

76, no. 133	SF 11.4
179, no. 292	SF 42.1
242, no. 367	SF 12.6
289, no. 458	SF 12.7

Muḥammad b. Aydamur (d. 710/1310), *al-Durr al-farīd*

2, 86, no. 242	SF 3.9
5, 312	SF 62.14
6, 278	SF 91.2
6, 361	SF 32.6
7, 338	SF 68.3
7, 390	SF 115.2
7, 606	SF 16.22
8, 324	SF 66.7
9, 185, in no. 13358	SF 42.3
11, 115	SF 22.11
11, 184	SF 16.23

Muḥammad Kibrīt (d. 1070/1660), *Riḥlat al-shitāʾ wa-ʾl-ṣayf*

153	SF 91.3

Muḥibb al-Dīn al-Ṭabarī (d. 694/1295), *al-Riyāḍ al-naḍira*

2, 398	SF 6.9

al-Muḥibbī (d. 1111/1699), *Nafḥat al-rayḥāna*

1, 363	SF 11.26

al-Mullā ʿAlī al-Qārī (d. 1014/1606), *Mirqāt al-mafātīḥ*

7, 2683	SF 124.9

al-Mullā ʿAlī al-Qārī (d. 1014/1606), *Sharḥ al-Shifā*

2, 273	SF 110.22

al-Munāwī (d. 1031/1622), *Fayḍ al-qadīr*

4, 376, no. 5676	SF 72.7
5, 261, no. 7224	SF 4.12
5, 387, no. 7687	SF 13.37
6, 283, no. 9261	SF 33.15

al-Mundhirī (d. 656/1258), *al-Targhīb wa-ʾl-tarhīb*

2, 360	SF 13.19; SF 13.20

al-Muqaddasī (d. after 355/966), *al-Badʾ wa-ʾl-tārīkh*

5, 173	SF 45.3

Muslim (d. 261/875), *al-Ṣaḥīḥ*

4, 1857	SF 1.4; SF 2.4
5, 133, no. 20	SF 9

al-Muttaqī al-Hindī (d. 975/1568), *Kanz al-ʿummāl*

4, 62, no. 9523	SF 13.33
4, 63, no. 9524	SF 13.34
4, 63, no. 9525	SF 13.35
4, 63, no. 9526	SF 13.36
6, 584–587, no. 17015	SF 74.12
13, 89–90, no. 36307	SF 15.22
15, 552–553, no. 42145	SF 53.17

Nashwān al-Ḥimyarī (d. 573/1178), *Shams al-ʿulūm*

11, 7383	SF 34.12

al-Nawājī (d. 859/1455), *Ḥalbat al-kumayt* see Cheikho, *Majānī al-adab*

?	SF 39.17

Nihāyat al-arab

287–288	MB 1
290–291	MB 2
292–292	MB 3
293–294	MB 4

Niʿmat Allāh al-Jazāʾirī (d. 1112/1701), *al-Anwār al-nuʿmāniyya*

4, 111	SF 22.19

Niʿmat Allāh al-Jazāʾirī (d. 1112/1701), *Riyāḍ al-abrār*

1, 132	SF 22.20

Nūr Allāh al-Tustarī (d. 1019/1610), *Iḥqāq al-ḥaqq*

11, 216	SF 22.14
26, 455	SF 22.15
33, 489	SF 22.16

al-Nuwayrī (d. 733/1333), *Nihāyat al-arab*

3, 43	SF 11.20
10, 222	SF 23.7
13, 22	SF 106.8
15, 169, no. 171	SF 63.8
19, 162	SF 123.6
19, 201	SF 45.5; SF 47.3

***Nuzhat al-udabā'* (early 12th/18th c.)**

92^{b}	SF 105.4
109^{a}	SF 154.1; SF 155.1
109^{b}	SF 152.2
109^{b}–110^{a}	SF 156.1
110$^{a–b}$	SF 138.3
110^{b}–111^{a}	SF 157.1
111$^{a–b}$	SF 158.1
111^{b}	SF 75.16
111^{b}–112^{a}	SF 159.1
112$^{a–b}$	SF 76.15
112^{b}–113^{a}	SF 119.4
115^{b}–116^{a}	SF 85.3

al-Qāḍī ʿAbd al-Jabbār (d. 415/1025), *Tathbīt dalāʾil al-nubuwwa*

2, 328	SF 20.2

Qāḍī al-Māristān (d. 535/1141), *al-Mashyakha al-kubrā*

3, 1398	SF 13.14

al-Qalqashandī (d. 821/1418), *Ṣubḥ al-aʿshā*

1, 352	SF 15.19
1, 353	SF 3.11
2, 76	SF 16.27
2, 93–94	SF 63.11
14, 277–278	SF 43.9

al-Qalyūbī (d. 1069/1658), *al-Nawādir*

60–61, no. 85	SF 75.15
61, no. 86	SF 76.14
63–64, no. 91	SF 74.14
66, no. 96	SF 126.3
139	SF 123.11
141, in no. 180	SF 62.17

al-Qarāfī (d. 684/1285), *Nafāʾis al-uṣūl*

7, 900	SF 22.10

al-Qayrawānī (d. 412/1021), *Mā yajūz lil-shāʿir*

132	SF 35.4

al-Qazwīnī (d. 682/1283), *ʿAjāʾib al-makhlūqāt*

483	SF 123.4
646	SF 124.3

al-Qifṭī (d. 646/1248), *Ikhbār al-ʿulamāʾ*

58	SF 39.10
59	SF 54.5
88	SF 136.1
232–233	SF 137.1

***Qiṣṣat Ḥayqār*, Beirut, Université Saint Joseph, ms. 1149/621 (17th c.)**

77^{b}	QḤ 18
77^{b}–78^{a}	QḤ 5
78^{a}	QḤ 6; QḤ 12
78$^{a–b}$	QḤ 8
78^{b}	QḤ 7; QḤ 14; QḤ 16

Qiṣṣat Ḥayqār*, Beirut, Université Saint-Joseph, ms. 1428 (19th c.) *see* Ṣāliḥānī, *Akhbār Ḥayqār

***Qiṣṣat Ḥayqār*, Cambridge, University Library, ms. 2886 (1783)**

	QḤ 3
	QḤ 5
	QḤ 6
	QḤ 7
	QḤ 8
	QḤ 11
	QḤ 12
	QḤ 13
	QḤ 14
	QḤ 15
	QḤ 16
	QḤ 17
	QḤ 18

***Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (1670)**

4	QḤ 2
37^{a}	QḤ 9; QḤ 10
37$^{a–b}$	QḤ 11

***Qiṣṣat Ḥayqār*, Copenhagen, Royal Danish Library, Cod. Arab. 236 (1670)** (*cont.*)

38[a]	QḤ 4
38[a–b]	QḤ 5
38[b]	QḤ 12
38[b]–39[a]	QḤ 6
39[a]	QḤ 8; QḤ 13
39[b]	QḤ 7; QḤ 14
40[a]	QḤ 15
40[b]–41[a]	QḤ 3

***Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3637 (1772),**

178	QḤ 6; QḤ 8, QḤ 9; QḤ 12; QḤ 13
179	QḤ 14; QḤ 15; QḤ 7
180	QḤ 2; QḤ 16
180–181	QḤ 3
181	QḤ 17

***Qiṣṣat Ḥayqār*, Paris, Bibliothèque nationale de France, ms. arabe 3656 (1689)**

45[a]	QḤ 9
45[a–b]	QḤ 12
45[b]	QḤ 13
46[a]	QḤ 2; QḤ 16
46[a–b]	QḤ 3

***Qiṣṣat Ḥayqār*, Vatican Library, ms. Sbath 25 (12th c.)**

41[b]–42[a]	QḤ 1
42[a–b]	QḤ 2
42[b]	QḤ 3
43[a–b]	QḤ 5
43[b]	QḤ 4
43[b]–44[a]	QḤ 6
44[a]	QḤ 7
44[a–b]	QḤ 8

***Qiṣṣat Ḥayqār*, Vatican Library, ms. Syriac 424 (1417)**

326[a]	QḤ 9
326[b]	QḤ 2
326[b]	QḤ 3
41[b]	QḤ 4
41[b]–42[a]	QḤ 5
42[a]	QḤ 6

***Qiṣṣat Ḥayqār*, transl. Conybeare et al.**

156, no. 4	QḤ 11
157, no. 10	QḤ 18
157–158, no. 11	QḤ 5
158, no. 13	QḤ 12
158, no. 14	QḤ 6
158, no. 15	QḤ 13
158, no. 16	QḤ 8
159, no. 20	QḤ 14
159, no. 21	QḤ 7
159, no. 22	QḤ 15
160, no. 29	QḤ 16
160, no. 32	QḤ 3
160, no. 33	QḤ 17

***Qiṣṣat Ḥayqār*, transl. Leroy**

145, no. 5	QḤ 9
145, no. 6	QḤ 12
145, no. 7	QḤ 6
145, no. 8	QḤ 8
145, no. 9	QḤ 13
145, no. 12	QḤ 14
145, no. 13	QḤ 7
145, no. 14	QḤ 15
146, no. 20	QḤ 16
146, no. 22	QḤ 2
146, no. 23	QḤ 3
146, no. 24	QḤ 17

Qiṣṣat Ḥayqār* see also Ṣāliḥānī, *Akhbār Ḥayqār

Qiṣṣat Jalīʿād wa-Shimās* see references for JSH under *Alf layla wa-layla

Qiṣṣat Malik Balāsh* see references for MB under *Nihāyat al-arab* and (Pseudo-)al-Jāḥiẓ, *al-Maḥāsin wa-ʾl-aḍdād

Qudāma b. Jaʿfar (d. 337/948), *al-Kharāj*

461	SF 39.3

al-Qurṭubī (d. 671/1273), *al-Jāmiʿ li-aḥkām al-Qurʾān*

1, 327	SF 106.7
9, 173	SF 110.12

al-Qushayrī (d. 465/1072), *al-Risāla al-qushayriyya*

2, 495	SF 72.2

al-Raḍī al-Astarābādī (d. ca. 686/1287), *Sharḥ Shāfiyat Ibn al-Ḥājib*

4, 172	SF 5.10
4, 174	SF 30.8

al-Rāghib al-Iṣbahānī (d. shortly before 401/1010), *Muḥāḍarāt al-udabāʾ*

1, 52	SF 11.11
1, 165	SF 88.1
1, 207	SF 63.2
1, 272	SF 43.3
1, 305	SF 3.7
1, 309	SF 26.7
1, 309–310	SF 39.4
1, 379	SF 89.1
1, 393	SF 37.4
1, 467	SF 56.2
2, 286 (lib.eshia.ir)	SF 22.3
2, 230–231	SF 90.1
2, 310	SF 89.2
2, 507	SF 91.1
2, 615	SF 35.3
2, 715	SF 23.4
2, 730	SF 30.5
2, 750–751	SF 11.11
2, 751	SF 40.5; SF 55.3; SF 66.3; SF 67.3; SF 68.2; SF 92.1
2, 752	SF 24.4; SF 52.3; SF 59.3; SF 75.2; SF 76.3; SF 81.2; SF 82.2; SF 85.2
2, 753	SF 39.5; SF 52.4; SF 56.3; SF 57.2; SF 58.2; SF 60.2; SF 93.1; SF 94.1
2, 754	SF 16.11
2, 763	SF 43.4; SF 115

al-Rāmhurmuzī (d. ca. 360/970), *Amthāl al-ḥadīth*

106	SF 53.2

al-Rāmhurmuzī (d. ca. 360/970), *al-Muḥaddith al-fāṣil*

681	SF 71.1

Rosenthal, "Collection"

235–236, no. I	SF 154.2
236–237, no. II	SF 155.2
237–238, no. III	SF 152.3
238–239, no. IV	SF 156.2
240, no. V	SF 138.4
240–241, no. VI	SF 157.2
241–242, no. VII	SF 158.2
242, no. VIII	SF 57.7
243, no. IX	SF 60.4
243, no. X	SF 105.5
244, no. XI	SF 75.17
245, no. XII	SF 159.2
246, no. XIII	SF 76.16
248, no. XIV	SF 81.5
248, no. XV	SF 119.5

al-Ṣafadī (d. 764/1363), *al-Ghayth al-musajjam fī sharḥ Lāmiyyat al-ʿajam*

1, 209	SF 24.14

al-Ṣafadī (d. 764/1363), *al-Wāfī bi-'l-wafayāt*

5, 71	SF 139.2
10, 35	SF 40.16
11, 327–328	SF 135.2
15, 231	SF 24.15
16, 227	SF 32.7

al-Saffārīnī (d. 1188/1774), *Ghidhāʾ al-albāb*

2, 67	SF 124.12

al-Ṣafūrī (d. 894/1489), *Nuzhat al-majālis*

2, 7	SF 74.10

al-Ṣaghānī (d. 650/1252), *al-Takmila*

1, 188–189	SF 19.8
6, 145	SF 49.5

al-Ṣaḥārī (6th/12th c.), *al-Ibāna*

2, 432	SF 12.22

al-Ṣāḥib Ibn ʿAbbād (d. 385/995), *al-Muḥīṭ*

2, 292	SF 65.2

al-Sakhāwī (d. 643/1245), *Safar al-saʿāda*

2, 649	SF 27.5

al-Sakhāwī (d. 643/1245), *Tafsīr al-Qurʾān al-aẓīm*

2, 270	SF 110.11

Ṣāliḥānī, *Akhbār Ḥayqār*

19	QḤ 6; QḤ 7; QḤ 8; QḤ 9; QḤ 12; QḤ 13; QḤ 14; QḤ 15
20	QḤ 1; QḤ 2; QḤ 3; QḤ 17

al-Samʿānī (d. 562/1167), *al-Ansāb*

7, 357	SF 121.1

al-Samīn al-Ḥalabī (d. 756/1355), *al-Durr al-maṣūn*

10, 526	SF 14.17

al-Ṣanʿānī (d. 211/827), *al-Muṣannaf*

9, 218–219, no. 16997	SF 13.1

al-Ṣanʿānī (d. 1182/1768), *al-Tanwīr*

9, 28	SF 4.13

al-Satīwī (12th/18th c.), *Zubad al-udabāʾ*

128^{b}–129^{a}	SF 75.19
129^{a}	SF 76.19
$129^{a–b}$	SF 158.4
130^{a}	SF 24.24
130^{a}–130^{b}	SF 38.23
130^{b}–131^{a}	SF 124.13
$132^{a–b}$	SF 159.3
132^{b}–133^{a}	SF 138.6
$133^{a–b}$	SF 85.5

al-Shabrāwī (d. 117/1758), *ʿUnwān al-bayān*

45	SF 54.7
46	SF 142.2
56	SF 143.2
62–63	SF 76.17
79–80	SF 62.20
80–81	SF 38.22
105–106	SF 24.23
123–125	SM 5.3
138–140	SM 3.3
164–167	KD 41.2
165–166	KD 1.2

Shams al-Dīn al-Safīrī (d. 956/1549), *al-Majālis al-waʿẓiyya*

1, 382	SF 76.12

al-Sharīf al-Murtaḍā (d. 436/1044), *Ghurar al-fawāʾid = Amālī al-Murtaḍā*

1, 235	SF 12.14

al-Sharīshī (d. 619/1223), *Sharḥ Maqāmāt al-Ḥarīrī*

1, 34	SF 1.8; SF 2.7
1, 35	SF 38.12
2, 212	SF 31.9
2, 216	SF 123.2
2, 420	SF 62.10
2, 421	SF 28.3
3, 408	SF 65.10
3, 452	SF 67.10; SF 77.4

al-Shaybānī (d. 206/821), *al-Jīm*

1, 73	SF 11.2; SF 12.1

al-Shihāb al-Khafājī (d. 1069/1658), *ʿInāyat al-qāḍī*

7, 263	SF 110.25

al-Shihāb al-Khafājī (d. 1069/1658), *Rayḥānat al-alibbāʾ*

416	SF 105.3

al-Shihāb al-Khafājī (d. 1069/1658), *Sharḥ Durrat al-ghawwāṣ*

101	SF 110.26

al-Shirwānī (d. 1253/1837), *Nafḥat al-Yaman*

6	SF 123.13
9	SF 26.16
29	SF 124.14
54	SF 75.20
59	SF 76.20
183–184	SF 24.25
185–187	SM 5
187–189	SM 3
191–193	KD 41.2
192–193	KD 1.2
194	SF 62.21
194–195	SF 38.24
195	SF 142.3

Sībawayh (d. 180/796), *al-Kitāb*

1, 351	SF 5.1

Sibṭ Ibn al-Jawzī (d. 654/1256), *Mirʾāt al-zamān*

1, 259 SF 106.6
2, 239 SF 72.3
2, 432 SF 63.7
2, 553 SF 65.11
2, 608 SF 13.18
2, 684 SF 11.18
2, 686 SF 18.12
10, 385–386 SF 38.14
11, 430 SF 62.12
11, 455 SF 39.11
12, 78 SF 133.2

al-Suhaylī (d. 581/1185), *al-Rawḍ al-unuf*

6, 32 SF 109.4

al-Suyūṭī (d. 911/1505), *Bughyat al-wuʿāt*

1, 503 SF 135.3

al-Suyūṭī (d. 911/1505), *al-Durr al-manthūr*

1, 142 SF 106.12
7, 599 SF 53.14

al-Suyūṭī (d. 911/1505), *Jāmiʿ al-aḥādīth*

9, 42 SF 13.29
19, 365 SF 53.16
30, 468–469 SF 15.20

al-Suyūṭī (d. 911/1505), *al-Jāmiʿ al-kabīr*

2, 538 SF 13.28
8, 225 SF 53.15
15, 473 SF 6.12
18, 151–152 SF 15.21

al-Suyūṭī (d. 911/1505), *al-Muḥāḍarāt*

94 SF 18.16
180 SF 106.13

al-Suyūṭī (d. 911/1505), *Muʿtarak al-aqrān*

3, 338–339 SF 124.6

al-Suyūṭī (d. 911/1505), *al-Muzhir*

1, 327 SF 51.11
2, 429–430 SF 5.13
2, 459 SF 50.7

al-Suyūṭī (d. 911/1505), *Sharḥ Sunan Ibn Māja*

233 SF 4.10

al-Suyūṭī (d. 911/1505), *Taʾkhīr al-ẓulāma*

5 SF 18.17

al-Suyūṭī (d. 911/1505), *Tārīkh al-khulafāʾ*

146 SF 18.18

al-Suyūṭī (d. 911/1505), *Tuḥfat al-majālis*

346–347 SF 124.7

al-Ṭabarānī (d. 360/970), *al-Muʿjam al-awsaṭ*

3, 68–69 SF 13.7
7, 146–147, no. 7116 SF 100

al-Ṭabarānī (d. 360/970), *al-Muʿjam al-kabīr*

1, 80 SF 15.6
7, 222 SF 53.3

al-Ṭabarī (d. 310/922), *Tārīkh al-rusul wa-ʾl-mulūk*

3, 526 SF 45.1
3, 526–527 SF 46.1
3, 527 SF 47.1; SF 48.1
3, 574 SF 45.2
8, 78 SF 39.2

al-Ṭabarsī (6th/12th c.), *al-Iḥtijāj*

1, 410 SF 22.5

al-Tamīmī (d. 1010/1601), *al-Ṭabaqāt al-saniyya*

224 SF 135.5

al-Tanūkhī (d. 384/994), *al-Faraj baʿd al-shidda*

1, 200–201 SF 74.1

al-Tanūkhī (d. 384/994), *Nishwār al-muḥāḍara*

1, 201 SF 13.8

al-Tawḥīdī (d. ca. 400/1010), *al-Baṣāʾir wa-ʾl-dhakhāʾir*

1, 234–235 SF 78.1
7, 24 SF 79.1
8, 15 SF 80.1
8, 116 SF 37.3
9, 99 SF 55.2; SF 81.1
9, 100 SF 59.2

al-Tawḥīdī (d. ca. 400/1010), *al-Baṣā'ir wa-'l-dhakhā'ir* (*cont.*)

9, 110	SF 61.2
9, 110–111	SF 82.1
9, 111	SF 83.1; SF 84.1
9, 117	SF 76.2; SF 85.1
9, 126	SF 86.1

al-Tawḥīdī (d. ca. 400/1010), *al-Imtāʿ wa-'l-muʾānasa*

187	SF 153
309	SF 64.4
329	SF 87.1

al-Ṭayyib Bāmakhrama (d. 947/1540), *Qilādat al-naḥr*

2, 78–79	SF 32.11
2, 110	SF 39.18
2, 279	SF 31.14
3, 416	SF 139.4

Thaʿlab (d. 291/904), *Majālis Thaʿlab*

285	SF 34.3

al-Thaʿālibī (d. 429/1038), *Durar al-ḥikam*

60	SF 39.7

al-Thaʿālibī (d. 429/1038), *Khāṣṣ al-khāṣṣ*

23	SF 67.4
76	SF 17
82	SF 35.5

al-Thaʿālibī (d. 429/1038), *al-Shakwā wa-'l-ʿitāb*

206	SF 103.1
235, no. 717	SF 80.3

al-Thaʿālibī (d. 429/1038), *al-Tamthīl wa-'l-muḥāḍara*

195	SF 35.6
216	SF 21
342	SF 18.8
344	SF 16.14
347	SF 70.2
349	SF 17.7
358	SF 66.4
367	SF 32.4
368	SF 104.1
376	SF 22.4
379	SF 37.6
379	SF 105.1

al-Thaʿālibī (d. 429/1038), *Thimār al-qulūb*

383	SF 17.8
390, no. 613	SF 26.8
401–402	SF 31.4
402, no. 640	SF 67.5
462	SF 65.4
644	SF 69.4

al-Ṭībī (d. 743/1342), *Futūḥ al-ghayb*

11, 265	SF 30.9
13, 679	SF 110.14
16, 99	SF 14.16

al-Ṭībī (d. 743/1342), *Sharḥ al-Mishkāh*

2, 628	SF 110.15

al-Tīfāshī (d. 651/1253), *Nuzhat al-albāb*

?	SF 138.1

al-Tūribishtī (d. 661/1263), *al-Muyassar*

4, 1164	SF 14.14

al-Ṭurṭūshī (d. 520/1126), *Sirāj al-mulūk*

123	SF 63.4
183–184	SF 116.1

al-ʿUqaylī (d. 322/934), *al-Ḍuʿafāʾ*

4, 200	SF 53.1
4, 438	SF 73

al-Wāḥidī (d. 468/1076), *al-Tafsīr al-basīṭ*

2, 188–189	SF 5.8

al-Wahrānī (d. 575/1179), *al-Manāmāt*

70	SF 110.6
171–172	SF 122.1

al-Waṭwāṭ (d. 718/1318), *Ghurar al-khaṣāʾiṣ*

76	SF 26.11
234	SF 143.1

al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar*

49	SF 27.6
70	SF 123.5

al-Waṭwāṭ (d. 718/1318), *Mabāhij al-fikar* (*cont.*)

84	SF 25.2
97	SF 23.6

al-Yāfiʿī (d. 768/1367), *Mirʾāt al-jinān*

1, 205–206	SF 32.8
1, 218	SF 39.14
2, 253	SF 24.16
2, 302	SF 31.10
3, 59	SF 139.3

Yāqūt al-Ḥamawī (d. 626/1229), *Irshād al-arīb*

2, 859	SF 135.1
3, 253	SF 24.11
4, 1478	SF 38.13
5, 272	SF 62.11
5, 357	SF 123.3
5, 2265–2266	SF 22.8

al-Yazīdī (d. 310/922), *al-Amālī*

63	SF 44.1

al-Yūsī (d. 1102/1691), *al-Muḥāḍarāt*

125	SF 124.11

al-Yūsī (d. 1102/1691), *Zahr al-akam*

1, 35	SF 45.6; SF 46.2
1, 36	SF 47.5
1, 90	SF 65.12
1, 197	SF 35.8
1, 245	SF 26.15
2, 42–43	SF 17.13
2, 50	SF 19.13
2, 100	SF 11.25
2, 226	SF 62.19
2, 245	SF 67.11; SF 77.5
3, 218–219	SF 109.6

al-Zabīdī (d. 1205/1790), *Tāj al-ʿarūs*

2, 414	SF 27.11
3, 236–237	SF 19.14
4, 109	SF 14.18
5, 301	SF 19.15
14, 331	SF 51.12
17, 135	SF 12.26
22, 61	SF 109.7
28, 299	SF 11.27
28, 462	SF 5.14
33, 625	SF 16.28
34, 143	SF 34.15
37, 387	SF 50.8
37, 388	SF 36.7

al-Zamakhsharī (d. 538/1144), *al-Kashshāf*

4, 189	SF 110.4
4, 641	SF 14.13

al-Zamakhsharī (d. 538/1144), *al-Mustaqṣā*

1, 50–51	SF 12.20
1, 62	SF 65.7
1, 75	SF 64.9
1, 139–140	SF 30.7
1, 207	SF 36.5
1, 233	SF 43.7
1, 235	SF 66.6
1, 294, no. 1263	SF 67.8
1, 417–418	SF 15.10
2, 61	SF 11.14
2, 127	SF 109.3
2, 147–148, no. 496	SF 113.2
2, 206–207	SF 41.4
2, 217	SF 77.3
2, 218–219	SF 16.19
2, 232–233	SF 31.7
2, 384	SF 12.21
2, 406	SF 70.4
4, 46	SF 17.11

al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār*

1, 133, no. 9	SF 33.9
1, 333, no. 72	SF 4.2
1, 334, no. 79	SF 106.2
2, 285, no. 156	SF 63.5
2, 287, no. 242	SF 117.1
2, 333, no. 123	SF 56.7
3, 164, no. 33	SF 118.1
3, 164–165, no. 34	SF 119.1
3, 449, no. 59	SF 103.2
3, 468, no. 60	SF 80.4
4, 30, no. 85	SF 62.7
4, 168–169, no. 69	SF 24.6
4, 224, no. 22	SF 52.7
4, 259, no. 34	SF 37.8
5, 246, no. 81	SF 107.2
5, 372, no. 28	SF 15.11

al-Zamakhsharī (d. 538/1144), *Rabīʿ al-abrār* (*cont.*)

5, 412, no. 43	SF 27.4
5, 435, no. 44	SF 29.2

al-Zubayr b. Bakkār (d. 256/870), *al-Akhbār al-muwaffaqiyyāt*

217	SF 3.3

al-Zurqānī (d. 1122/1710), *Sharḥ al-Zurqānī ʿalā Muwaṭṭaʿ al-imām Mālik*

4, 314	SF 72.9

List of Primary Sources (Arabic Authors and Works) in Chronological Sequence

Ibn al-Muqaffaʿ (d. ca. 142/759)
Ibn Isḥāq (d. 151/768)
al-Mufaḍḍal al-Ḍabbī (d. ca. 168/784)
al-Khalīl (d. 170/786)
Sībawayh (d. 180/796)
Abū Yūsuf (d. 182/798)
Qiṣṣat Jalīʿād wa-Shimās (2nd/8th c.?)
Qiṣṣat Malik Balāsh (2nd/8th c.?)
Bilawhar wa-Būdhāsaf (2nd/8th c.?)
Muʾarrij al-Sadūsī (d. 195/810)
al-Shaybānī (d. 206/821)
al-Ṣanʿānī (d. 211/827)
al-Aṣmaʿī (d. 216/831)
Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838)
Ibn Saʿd (d. 230/845)
Ibn Abī Shayba (d. 235/850)
Ibn Ḥanbal (d. 241/855)
Ibn al-Sikkīt (d. 244/858)
al-Jāḥiẓ (d. 255/869)
(Pseudo-)al-Jāḥiẓ (d. 255/869)
al-Bukhārī (d. 256/870)
al-Zubayr b. Bakkār (d. 256/870)
Muslim (d. 261/875)
Ibn Shabba (d. 262/876)
Ibn Qutayba (d. 276/889)
al-Fasawī (d. ca. 277/890)
al-Balādhurī (d. 279/892)
Abū Zurʿa al-Dimashqī (d. 280/893)
Abū Ḥanīfa al-Dīnawarī (d. 282/895)
al-ʿAskarī (d. 282/895)
al-Ḥārith b. Abī Usāma (d. 282/895)
Ibn Abī Dunyā (d. 282/895)
al-Buḥturī (d. 284/897)
al-Mubarrad (d. 286/899)
Thaʿlab (d. 291/904)
al-Mufaḍḍal b. Salama (d. 295/903)
Ibn al-Muʿtazz (d. 296/908)
al-Ṭabarī (d. 310/922)
al-Yazīdī (d. 310/922)
al-Bayhaqī (d. ca. 320/932)
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al-Jahshiyārī (d. 331/942)
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This is the first attempt to provide a representative inventory of fables documented in premodern Arabic literature. The introduction presents a detailed effort to define the Arabic fable and a condensed historical survey together with a short assessment of the content characteristics of the Arabic fable proper. An annotated bibliography discusses significant contributions to the study of the Arabic fable in detail. The book's main body surveys a total of 330 numbered fables with short summaries, exhaustive references, and concise comments. The detailed documentation recognizes the Arabic fable as the long neglected peer of its dominantly perceived Graeco-Latin sibling.

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