

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*<sup>1</sup> and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pehlevi, to the Sanskrit *vidyā-pati*, 'master of sciences.' Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. **D.** These versions are: 1. The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; 2. the Greek one, made about 1080, by Symeon Seth, a Jewish physician; 3. the Persian, made some fifty years later, by Nasr Allah of Ghaznī; 4. the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; 5. the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. **E.** Of the descendants in the fifth degree from the original, only two need be mentioned: 3. The Persian *Anwār-i Suhaili* or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifi. English translations of this have been published by Eastwick and by Wollaston, see below. 4. The *Directorium humanae vitae*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. **F.** From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' *Das buch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF z[u] WIRTEMBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosofia*, and printed at Venice<sup>2</sup> in 1552. This is of special interest, because from it came (G) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his Fables (1678), which contains eleven books, says<sup>3</sup> that he owed the largest part of his new material (books vii-xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883-85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

<sup>1</sup> See Benfey, in Bickell, p. XLIII f.

<sup>2</sup> With wood-cuts. Harvard College has a copy. 81.

<sup>3</sup> *Avertissement* prefixed to book vii, Regnier ii.