CLASSICAL AND ARABIC MATERIAL IN IBN 'AKNĪN’S “HYGIENE OF THE SOUL”

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ABBREVIATIONS


Dicts: Earl Rives, *Dicts and Sayinges of the Philosophers*.


IkJut, see *Uyūn*.

IMut, see Mu‘tazz.


Jāhiẓ see Mahasin.


INTRODUCTION

Of the works of Maimonides' disciple Joseph b. Judah ibn 'Aknin (d. 1226), his ethical composition, the Tibb al-Nufús, and his Commentary on the Song of Songs have so far remained largely unedited and untranslated. We have undertaken a study of the aphorisms contained in the Tibb al-Nufús independently of the edition of the entire book because it involves an examination and analysis which would exceed the scope of an editor's introduction to his text.

Ibn 'Aknin's ethical work is one of many that were produced by Jewish and Muslim writers during the Middle Ages. While there are vital differences between the Jewish and Muslim...
products and among the books within each of the two groups, the ethical doctrines expounded in them are strikingly similar. The same virtues are extolled and the same vices condemned. But the method of presentation and discussion varies considerably in these treatises. Some authors, such as the celebrated Muslim physician Muḥammad b. Zakariyā’ al-Rāzī in his *al-Ṭibbāl-Rūḥānī,* develop their themes in the form of original essays. Others, both Muslims and Jews, make copious use of quotations from others, but limit themselves to coreligionists, particularly from among the ancients, and only rarely invoke the authority of individuals outside their faith. The method followed by our author, — and by others, both Jewish and (mutatis mutandis) Muslim, — is to incorporate supporting evidence from non-Jewish literature in addition to the wealth of Jewish sources which forms an integral part of his presentation. The excerpts of non-Jewish origin in the *Ṭibb al-Nufūs* vary in character. Ranging from short sayings to long extracts, they include proverbs, epigrams, anecdotes and substantial philosophical passages. They are generally introduced at the end of the chapter whose theme they illustrate or substantiate, and are given in immediate succession.

4 According to Gustav Richter, *Studien zur Geschichte der älteren arabischen Fürstenspiegel,* Muslim adab works are a development of original *Fürstenspiegel,* or books of instruction for princes, and are of Persian origin. This original aim explains the presence of large sections on the ruler and on principles of government in such adab writings as ibn Ḫutaiba’s *‘Uyun al-‘Akhbār* or ibn ‘Abd Rabbīhi’s *al-‘Iḥd al-‘Farād.* It goes without saying that material of this nature is not included in a Jewish ethical book. The same may be said of other subjects such as horses. Nor are all Muslim adab books as comprehensive as the above-mentioned. At the same time the relation between Muslim adab and Jewish books on ethics must be kept in mind and is deserving of a thorough examination.

5 Ed. Paul Kraus, in Raghensis, *Opera Philosophica,* Pars Prior, pp. 1–96. It is interesting to note that ibn Ḫubaibī’a, *‘Uyun al-‘Aḥbār* fi *Ṭabaḵāt al-‘Aṭibbā,* I, 315 says of this work that “it is also known as *Ṭibb al-Nufūs,*” like the title of ibn ‘Aḵnīn’s book.


7 E. g. ibn Ḫutaiba or ibn ‘Abd Rabbīhi (see note 4), or Shemtob ibn Falaquera.
IBN 'AḴNĪN’S SOURCES

Ibn 'Aḵnīn, an erudite and intelligent scholar, was without question acquainted at first hand with the scientific and philosophic literature of his age. In tracing the sources of his more extensive extracts, one need not therefore hesitate to presume direct quotation from the relevant text. This assumption is not only logically plausible but is also strengthened by the faithfulness of the copy to the original. On the other hand, no such presumption is warranted regarding the more epigrammatic sayings, the anecdotes and proverbs. The character of the aphorisms differs radically from that of the philosophic extracts in that the former do not constitute part of a larger context but are strung together by virtue of a loose connection among them.

Where did our author find them?

In view of his Jewish-Arabic background and milieu it can be taken for granted that his source or sources were Arabic, notwithstanding the fact that most of the sayings are given in the name of Greek or Latin sages. Arabic collections of aphorisms, therefore, urgently claim our attention, whereas Greek and Syriac collections need only be dealt with in passing.

The history of Arabic gnomic literature is complicated and much of it is still a mystery. There is a very large number of Arabic proverbs whose tradition goes back to pre-Islamic Arabia or other Oriental peoples, even if Hellenistic influence cannot be altogether ruled out. But there is an equally vast number circulating in the name of Greek or Latin philosophers and wise men. While no doubt there did take place during the middle ages a certain amount of literary fabrication whose products eventually gained acceptance as part of the authentic legacy.

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8 See below p. 126.

9 Cf. Brockelmann, Geschichte d. arabischen Litteratur, I, 32.

of Greece, it must be emphasized that no wholesale fraud — even if pious — can be charged against Muslim writers. Many of the epigrams current in Arabic occur in extant Greek florilegia. We have the testimony of Ḥunain b. Ishāq that his work is a translation from the Greek or a compilation of material current in Greek. A later compiler, Mubaṣṣir ibn Fātik states that his contents were taken from Greek and other sources.

But there are wide gaps in the chain of tradition. This applies to both Greek originals and Arabic connecting links. Ḥunain b. Ishāq is generally regarded as the starting point of the line
of Arabic transmission,\textsuperscript{17a} and Mubaṣṣir b. Fātik\textsuperscript{18} is described as dependent on him.\textsuperscript{19} There are, of course, numerous parallels between the two, and Mubaṣṣir’s knowledge or even utilization of Ḥunain’s work may be readily admitted. But dependence is hardly likely for several reasons: 1) The volume of Mubaṣṣir’s book is about four times as large as Ḥunain’s.\textsuperscript{20} 2) Mubaṣṣir’s anthology of the sayings of the twenty three “philosophers” is almost regularly preceded by a biographical sketch of varying length, whereas in Ḥunain’s work no biographical introduction is available.\textsuperscript{21} 3) In the parallels between the aphorisms in the two compilations the linguistic variants are considerable.\textsuperscript{22}


\textsuperscript{17a} Steinschneider, \textit{Hebräische Übersetzungen}, 348; Loewenthal, \textit{l. c.}, 1.

\textsuperscript{18} See Brockelmann, \textit{l. c.}, 1, 459, and the Supplement, I, 829; Yaḵtūt, \textit{Dictionary of Learned Men}, VI, 6, 241 (he does not mention his anthology). His compilation is called \textit{Mukhṭār al-ḥikam wa-maḥāsin al-kalim}. The Arabic original has not been published, but translations are available in Latin, Spanish, French and English. For the relative chronological priority of the Latin and Spanish versions see Knust, \textit{l. c.}, 570–578. Other works by Mubaṣṣir are listed in Yaḵtūt, \textit{ib.}, and Ḥajji Khalifa, \textit{Lexicon Bibliographicum} (ed. Flügel), II, 439.

\textsuperscript{19} Steinschneider, \textit{l. c.}, 349; Merkle, \textit{l. c.}, 181; Knust, \textit{l. c.}, 561.


\textsuperscript{21} Only the sayings of the following are not preceded by a \textit{Bios}: Sed (Servi); Catalquius (Aesculapius); Tad (Ṣāb); Enufio (Aurelius or Eunapius, Steinschneider, \textit{Jahrb. f. roman. u. engl. Philologie}, XII, 364. This name is not listed in the chapter-headings given by de Jong & de Goeje, \textit{l. c.}, 342–343.); Sillus (Basilius) and Gregorius. (The lacunae in the Leyden MS. are given by Merkle, \textit{ib.}, note 5). The material contained in these biographies is, at least in the case of the life of Aristotle, characterized by Baumstark as being of direct and independent value for restoring the Greek \textit{Bios}, \textit{Aristoteles bei den Syrern u. Arabern}, 15.

\textsuperscript{22} This argument can be adequately substantiated only when the Arabic originals of both works are published. However, a comparison of the Hebrew version of the Adab, which Merkle, \textit{l. c.}, 11, who compared it with the Arabic, calls “im allgemeinen sehr treu”, with its Spanish rendering (incomplete; it was published by Knust, \textit{l. c.}, 1–65. Its Spanish title is \textit{El Libro de los buenos proverbios} and of the Spanish of the \textit{Mukhṭār al-ḥikam} (entitled \textit{Bocados de Oro}, Knust, 66–394) with those sayings from the latter which appear in Arabic in ibn Abi Uṣaibi’a’s work (see above note 5), which frequently
4) Not only are many of the sayings which are contained in the Mukhtār wanting in the Ādāb, which is understandable in the light of the difference in volume, but many of those in the latter are missing in the former. 5) The order of the sayings which both works have in common is strikingly dissimilar. In view of these arguments we are compelled not only to doubt the dependence of the Mukhtār on the Ādāb but even to question whether they have a common immediate parent. As both compilations arrange the aphorisms according to authors and probably draw from a source or sources with similar arrangement, the foregoing third and fifth reasons argue strongly against a common immediate parent. Their lines of descent must have separated further back than that.

The investigation of the source or sources of ibn 'Akhnīn's aphorisms further complicates an already involved problem. We may begin with the disappointing admission that for numerous sayings I have not succeeded in finding any source. Secondly, in many instances (if not in all), the occurrence of the saying elsewhere does not imply the discovery of a source but only of a parallel. The large number of works, in addition to Ādāb al-falāsifa or Mukhtār al-hikam, cited in the notes to the aphorisms offers no decisive evidence in favor of a hypothesis that ibn 'Akhnīn took his material from any of them. The incites excerpts from Mubaṣṣir's book, proves quite convincingly that the translations are, on the whole, faithful to the Arabic originals. For illustrations of the statement made in the text above, cf., e.g., Knust, 17–18 with 167–169 (sayings of Socrates in Buenos Proverbios and Bocados de Oro, respectively).

This is easily demonstrated by an examination of the cross references to the two works which are given by Knust.

Taking, for example, the Diogenes chapters in the two collections and numbering the aphorisms as they are in the Ādāb, we get the following order in the Bocados: 22 (with variant), 25, 6, 10, 4 (with variants), 7, 1, 2, 20, 21, 3, 16, 15, 17. No. 8 is credited by Mubaṣṣir to Socrates and 24 to Hermes. The missing numbers (25 is the last in Ādāb) are not found in Bocados, and a great deal of what the latter contains is, of course, not available in the former.


This is particularly true of the sayings about speech and about death (nos. 17–72 and 187–239).
debtedness of our author to those sources is light in comparison with his apparent dependence on Mubaṣṣir or Ḥunain. Moreover, not one of the works consulted contains all the sayings found in our work or even a complete group on one topic. Only the little collection on lying (nos. 105-114 in the text) finds a striking parallel in another work, but even this group is not complete in the other book, nor do we find much else in it of what our collection of aphorisms includes. We might, of course, reckon with the possibility that just as ibn 'Aḍnin seems to have copied from a predecessor in this case, so he may have utilized other sources for his other groups. But while exhaustiveness cannot be claimed by the present editor, he believes he has consulted a sufficiently representative body of parenetic literature to exclude that possibility. We are rather compelled to proceed with our investigation in the hope of reaching some conclusion regarding a source.

Unlike Ḥunain or Mubaṣṣir, ibn 'Aḍnin, as stated, arranges his sayings according to subject. His reason for this method is obvious. Incorporating these sentences in chapters dealing with specific themes, he cites those aphorisms which are related to the particular subjects. In this procedure he follows the pattern of other Adab writers who undertook similar tasks. But is he responsible for this topical arrangement of the aphorisms? Did he, in other words, utilize a work such as the Mukhtār — in which we find the largest number of parallels to our collection —

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27 Zahr al-Adāb by Ibrahim b. 'Alī al-Tamīmī al-Ḥuṣrī (d. after 1022). His work has been published on the margin of ibn 'Abd Rabbihi's 'Ikd (Bulak, 1302 A. H.), and separately edited by Zeki Mubarek in four volumes (Cairo, 1344 A. H.). The aphorisms about lying appear in vol. 2 of 'Ikd, 27-28.

28 Nos. 105-106 are not represented in Zahr al-Adāb, ib. Note also that beg. with No. 107, the sentences are introduced with حن الراضي or حن الكافرون, not otherwise used by ibn 'Aḍnin.

29 The same problem obviously presents itself in the analysis of any other adab work, Jewish or Muslim, which follows a topical arrangement, e.g., the Bubhbat ha-Zefinim, or ibn Ḥutaiba’s 'Uyun al-Akhbār, and the conclusion arrived at in this study can with much likelihood be applied to them. But an analysis of other works, or of a composite group of such writings, would be beyond the scope of this undertaking.
by altering the arrangement from one according to author to one according to topic?\(^3\)

One or two arguments may be cited in support of an affirmative answer to this question. A few instances occur where identical or almost identical sayings are repeated.\(^4\) It can be maintained that such repetition can best be explained on the assumption that such sayings appeared in his source under different authors and that he excerpted them mechanically, without troubling to eliminate duplications. That Socrates is credited with so many sayings, — particularly in the discussions of the advantages of silence and of death, — can be best explained by again assuming that ibn 'Aṣṣīn thoughtlessly excerpted an anthology according to authors. The explanation would be that having begun with selections from Socrates he turned next to, let us say, the wisdom of Plato, and, declining to copy the first saying which presumably began with لَا نَّمَأ ن أ، he chose the second or third which started with لَا نَّمَأ.

But this hypothesis, while apparently explaining the repetitions with some plausibility, must, to my mind, be abandoned for several reasons. It is most unlikely that ibn 'Aṣṣīn, who utilized the aphorisms incidentally, would undertake the rather arduous task of rearranging the contents of a book so as to suit his purpose. Moreover, a comparison of the dicta of sages which are found in Ḥunain or Mubaṣṣir and are not used by our author with some of the sayings in our collection which are not found

\(^3\) It should be noted that this possibility is somewhat strengthened by an examination of al-Ḥuṣūr's group of sayings about lying, discussed above, whose manner of compilation we can still follow. He quotes them all in the name of ['Abdallah] ibn al-Mu'tazz (d. 908). The latter's collection, Kitāb al-Ādāb (ed. Ign. Kratchkowski, in Le Monde Oriental, XVIII, 56–121; for the title see ed.'s Introd., 59–64) is arranged in a haphazard fashion without following any plan. Al-Ḥuṣūr grouped together the aphorisms about lying by selecting them from the Kitāb al-Ādāb in the order in which they appear in his source. That al-Ḥuṣūr cites them in the name of ibn al-Mu'tazz means only that the latter served as his source and not that ibn al-Mu'tazz originated them, even if in the latter's collection the sayings are anonymous (cf. Kratchkowski, l. c., 61).

\(^4\) E. g., Nos. 20 & 60, 29 & 59.

\(^5\) Cf. Wachsmuth, l. c., 108.
in the works of these two compilers convicts ibn 'Aknīn of a poor sense of discrimination, unless we decide that he was copying a text mechanically. Then again, almost all of the sayings which our collection cites in the name of Socrates and which have parallels in Ḥunain or in Muḥāṣṣīr are ascribed to Socrates by these authors as well, so that the contribution of the Greek Sage to our text is not the result of thoughtless accidents. 33 We must also take note of the fact that the order of the sayings of a philosopher which our text has in common with the Mukhtār is not the same in both works. 34 These considerations, it seems to me, offer conclusive evidence that ibn 'Aknīn did not derive his material from Ḥunain or Muḥāṣṣīr. 35

We are therefore reduced to the one assumption which appears to be the most reasonable. Ibn 'Aknīn's source was one which corresponded most closely to his needs. It was a collection of sayings not according to authors but according to topics. It was presumably considerably larger than our text, also including aphorisms on subjects which were not treated by our author. He found in it the aphorisms which he needed and utilized as many as he chose to for his purpose. While, however, florilegia of this nature undoubtedly circulated in the Middle Ages, 36

33 The cases of disagreement, as in No. 217, between our text and the Mukhtār also argue against accident, since the saying which the latter ascribes to Pythagoras appears in our text among statements identified by both as Socratic. Moreover, Pythagoras is followed by Diogenes in Muḥāṣṣīr's work, and both precede Socrates.

34 The following will serve as an example of the order in the two works. The numbers are from our text and they follow the order in the Mukhtār: 117, 121, 123, 124, 159, 126, 127, 129, 132, 134, 136, 172 (after an interruption), 142 (after an interruption), 156, 150 (after an interruption), 151, 161, 160, 162, 163, 164, 165, 167, 171, 174 (after an interruption). The numbers missing here between 117 and 174 are not found in Muḥāṣṣīr.

35 The same holds true of other extant works which I have consulted or which are discussed in Merkle, l. c., 16–35.

36 To cite one or two examples, we may mention, for the Arabic speaking world, Pseudo-Jāḥiz, Al-Maḥāsīn wal-Addād (Le Livre des Beautés et des Antithèses), ed. van Vloten, or Ibrahim ibn Muḥammad al-Baiḥākī's Al-Maḥāsīn wal-Maṣāwi, ed. Schwally. The editor of the former concludes that either the second work is the source of the first, or both drew from a common source (Introd., X–XI). In the Byzantine world, great popularity was en-
none of the extant Arabic ones known to me can be identified as the source of our author, as none of them contains all of the sayings in our collection.\textsuperscript{37} But Adab works in which the aphorisms play a role as minor as in the \textit{Tibb al-Nufús} can be suggested as sources of our author's selection with even less reason.\textsuperscript{38} For in such works the bulk of the material consists of anecdotes and poetic citations, and is in the main either genuine or invented Arabic and Persian lore.\textsuperscript{39} It is therefore necessary to assume the existence of a hitherto unknown anthology, topically arranged, which was utilized by ibn 'Aknīn.

It is idle to speculate on the nature and contents of a conjectural book. Nevertheless, a few comments are in place. It is more than likely that this work was of comparatively early date, perhaps contemporary with Ḥunain's compilation,\textsuperscript{40} though it doubtless received later accretions. Its history goes back to Greek times. Excerpts from the writings of sages and philosophers, or epigrams based upon the words and views of these men were collected into two kinds of books. In one, the point of departure was a theme, in connection with which relevant excerpts from various ancients were compiled.\textsuperscript{41} The other was an anthology of the wisdom of an individual. Collec-

joyed by several works based on the \textit{Parallela}, a 10th century florilegium. See Wachsmuth, \textit{l. c.}, 90-161.

\textsuperscript{37} The largest number of parallels, as stated, is in the \textit{Mukhtār al-hikam}.

\textsuperscript{38} As the notes to the aphorisms show, several sayings recur in these adab works. But their number is small, and such as are found usually occur repeatedly in the several works consulted. This only supports the impression that there is a considerable amount of interdependence among these works. Cf. the discussion of the relation of ibn 'Abd Rabbihi to ibn Ḫutaiba in Richter, \textit{l. c.}, 72-80.

\textsuperscript{39} The Persian origin of the early adab works has been established by Richter in his aforementioned study. Cf. also Goldziher's short article in the \textit{Encyclopedia of Islam}, s. v. Adab.

\textsuperscript{40} It is to be noted that in the first part of Ḥunain's \textit{Adāb al-falāsifa} several chapters treat of subjects and include the utterances of various philosophers concerning the relevant topic.

\textsuperscript{41} This is illustrated in the florilegium of Stobaios (fifth cent.). Wachsmuth, \textit{l. c.}, 132, has established that it was not compiled directly from the sources but utilized intermediate collections. See also Pauly-Wissowa, IX, 2549 sqq.
tions were in circulation of the sayings of Pythagoras, of Sextus, of Democritus, of Socrates, and others. In these, the arrangement was of secondary importance, the main object being the preservation of the philosopher's utterances. Whether a compilation of the first type already existed in pre-Islamic times or this genre originated in the Syro-Arabic age cannot be established. But to explain adequately the type of arrangement which ibn 'Aknin's work implies, and to provide a source for his aphorisms which have, so far, remained untraced, it is necessary to assume that even as Hunain enriched Arabic literature with a representative of the second variety of collection, so someone else produced in Arabic a work of the first variety based on Greek lore. The chain of transmission is still incomplete. Among the missing links are not only a Greek or Syriac original, but an adaptation or revision of it, including Muslim and Oriental accretions, until it assumed the form which served as the parent of ibn 'Aknin's collection.

42 See Gildemeister, "Pythagorassprüche in Syrischer Überlieferung", in Hermes, IV, 81-98. The Syriac text was published by Lagarde in Analecta Syriaca, 1858, 195-201. Cf. Wachsmuth, l. c., 141.
43 Ed. Gildemeister. I was unfortunately unable to examine this text.
44 Wachsmuth, l. c., 121.
45 Wachsmuth, l. c., 147: "es muss eine schriftliche Sammlung derartiger (i. e. Sokratischer) Gleichnisse existiert haben und sehr beliebt gewesen sein".
46 In Mubassir's compilation, the vague outlines of a topical arrangement in the aphorisms of the individual author may be discerned.
46a The editor is fully aware of the conjectural nature of the hypothesis developed above, and of one or two difficulties involved in its acceptance. A knotty problem is created by the collection on lying which is found both in our author's book and in the Zahr al-Ādāb of al-Ḥusrī. Reference was made previously to the possibility that the little group in the latter was compiled from the work of ibn al-Mūtazz, who is given as the source (see note 30). If the compilation was prepared by al-Ḥusrī himself, we must conclude that at least in this case ibn 'Aknin's source is the work of a recent predecessor. This will force us to predicate further that Ibn 'Aknin utilized the postulated work for most of his aphorisms, and resorted to al-Ḥusrī for the statements on lying. But it is likewise possible that he found all of his material in that one work, which, as suggested in the text, probably underwent several revisions until it reached the form which ibn 'Aknin had before him, and from which he drew all his material. To the editor, the second possibility is the more attractive. The discussion of lying occupies a prominent place in all
SOCRATES IN THE ARABIC TRADITION

Socrates is the largest single contributor of sayings in the popular florilegia and in ibn 'Aṣṣān's collection. His views as reflected in these sayings are truly medieval. He urges piety and submission to the will of God, he minimizes the value of worldly goods and emphasizes the advantages of suppressing passions and mundane desires. He praises wisdom, he seeks to dispel the fear of death, and he makes little of what most people regard as important or meaningful. This general tenor of his sayings and the personality which emerges from them compel an inquiry into the origin and nature of the medieval conception of Socrates.

The celebrated Muslim physician Muḥammad b. Zakariyā' al-Rāzī (865–925) wrote a short essay, called *Al-Sīra al-adab-works*, and can hardly have been lacking in this work. In this case, al-Ḥuṣrī too, may have taken his statements from the same book as our author. That he cites them in the name of ibn al-Mu'tazz does not argue against this. The sayings may have occurred under that name in the large work, and ibn 'Aṣṣān, who is generally reluctant to mention Muslim authorities, substituted for it the word ṣawā'ir, (members of the other community, or faith). Or the collection may have been anonymous, and it is al-Ḥuṣrī who displayed his erudition by citing his authority (we find other instances of this, see aphorism No. 2 and its note), or rather his insufficient knowledge (for ibn al-Mu'tazz gives his sayings anonymously, see note 30).

Another difficulty is raised by the repetition of sayings in our text. It was suggested above that it would be simpler to solve this crux by the hypothesis that ibn 'Aṣṣān's sources were arranged according to author. But in view of the cumulative evidence in favor of a source topically arranged, we must choose a more complex and perhaps less plausible solution, namely, that ibn 'Aṣṣān found the duplications in his text (The compiler, after all could have been just as capable of copying mechanically as we should be obliged to assume ibn 'Aṣṣān to have been.)

We may conclude with the repetition of another strong argument. Since many of ibn 'Aṣṣān's sayings have remained untraced, we must postulate a lost work. That work was either topically arranged or according to author. The weight of evidence seems to be in favor of the assumption of a work of the former order.

Falsafiyya (The Philosopher’s Life), a kind of apologia pro vita sua, in which he makes the following important declaration:

“A number of thinking, discriminating, and scholarly individuals, who noticed that we mingled with people, and participated actively in various interests, criticized and spoke ill of us, maintaining that we were straying from the path of the philosophers, and particularly from that of our master Socrates. For tradition relates that he never sought an audience with kings, and received them coolly if they called on him; that he did not partake of delicate foods or wear sumptuous garments; that he did not build a house, or acquire possessions or raise a family; that he ate no meat, drank no wine, and attended no party. He, on the contrary, confined himself to eating herbs, wrapping himself in a shabby cloak, and taking shelter in a barrel in the wilderness. Moreover, he did not resort to dissimulation, either towards the masses or towards the authorities, but shocked them with the clearest and frankest expression of the truth as he saw it. But we, on the other hand, follow a directly opposite course. Then they point out the evil aspects of the life which our master Socrates led, by characterizing it as contrary to human nature and to the preservation of civilization and of mankind, and as conducive to the destruction of the world and to the death and extinction of the human race. But we, with the help of God, shall refute them with our view of this matter.

“We declare: What they relate and recall of Socrates on the strength of tradition is true, and they are right in presenting it as his manner. But they are either unaware of other facts, or deliberately fail to mention them in order to suit the needs of their argument against us. The fact is that what they tell of Socrates was true of him in his early years for a considerable period of his life, but that he subsequently abandoned many

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48 Published by Paul Kraus with an introduction and a French translation under the title “Raziana, I” in Orientalia IV, (N. S.), 300-334; re-edited by him in Raghesis Opera Philosophica, I, 99-111.

48a See the stimulating essay of Strauss, “Persecution and the Art of Writing”, in Social Research, VIII (1941), 488-504, esp. 500 sqq.
of his earlier practices, so much so, that when he died, he had several daughters, that he had participated in wars against the enemy, attended banquets, ate delicacies, except for meat, and drank a little wine."

Al-Rāzī does not deny the truth of the popular image of Socrates, but he is intent on securing a place in history for the life of the Master by which he was guided. He follows the well-tried and, in his day, very common procedure of reconciling the obvious contradiction by proposing a change of heart on the part of Socrates. He had been a cynic in his youth, but subsequently adopted a more wholesome attitude to this world and to people.

Al-Rāzī is clearly one of a small minority among his contemporaries who knew and accepted the "normal" Socrates. His attitude to religion, which earned for him the title of archheretic and exposed him to severe attacks, his objectionable pride in his achievements, and the low opinion of his philosophic talent, did not persuade people of the plausibility of his argu-


498 Thus, Galen reconciles Hippocrates' contradictory views, Walzer, Rivista di studi Orientali, XV, 331 sqq. (cited by Kraus in Orientalia, ib., 305 note 1); the author of the "Epistles of Socratists" (third century, d. J. Sykutris, Die Briefe des Sokrates und der Sokratiker, 121) seeks to harmonize the views of the several disciples of Socrates (ib., 133 sqq.). Al-Fārābī seeks to prove that Plato and Aristotle held compatible views. Cf. his "Kitāb al-jam‘i baina rai‘ai al-ḥākīmain Aflāṭūn al-ilāhī wa-Aristāṭālis" in Al-Fārābī’s philosophische Abhandlungen (ed. Dietrici), 1-33 and see the editor’s introduction, XIII–XVI.


52 He is reported to have believed himself superior to all earlier physicians and philosophers and equal to Hippocrates and Socrates, Kraus, ib. 304 note 1.

53 Sā‘īd, l. c., 53 (French trans. 107) discounts al Rāzī’s philosophic talent saying that "he did not delve into metaphysics and did not understand its abstruse aims, and for this reason his opinions were confused and he adopted vile doctrines and professed ugly beliefs. He condemned people he did not understand and was not guided to their path". This is repeated in IAU, 310 and also cited by Munk in his note to Maimonides, Guide, III, 67, where
ment regarding Socrates. If to a modern reader, the image of
the Master as al-Rāzī paints it appears to be closer to the truth
than that of his opponents, it is important to remember that the
views of the latter are not, in the main, a Muslim “fabrication”,
but have a long and honorable history. Their conception of
the Athenian sage finds its beginnings even in Plato’s writings.53
In the Apology Socrates declares that in following the oracle
which, he thought, had bidden him to find the truly wise, “I
have no leisure for the important affairs of state and home,
but live always in utter poverty as a servant of the god”.54 He
disdains to be swayed by the opinion of people, and shuns
public life.55 He gladly prefers death to dishonor or cowardice,
the conviction by judges to conviction by truth.56 Death is
really a gain, for it redeems us from the labors of life and des-
patches us to a happier world.57

Now the student of Plato’s dialogues is, of course, aware that
these traits are but single aspects of the complete person. He
knows Socrates as the philosopher who insists on knowledge,
primarily self-knowledge, and on virtue; who analyzes human
institutions and beliefs critically, yet stresses man’s obligations
as the individual, the head of a family, the citizen of a state and
the member of a religious community. And it is possible, accord-
ing to the view of some scholars, not only to be acquainted with
Plato’s or Xenophon’s characterizations of Socrates, but to
arrive at a knowledge of a “historical Socrates”, by making a
comparative study of the divergent views of his disciples, whose
attitude to family life, to political activity and to participation
in the affairs of the state is decidedly positive.58 Indeed, in the

53 The ascetic Socrates is “pre-modelled indeed to a great extent in the
Platonic dialogues.” Rosenthal, “On the knowledge of Plato’s philosophy
etc.,” in Islamic Culture XIV, 388.
54 Apology, 16. The translation is by Paul Elmer More.
55 Crito, 3 and 16; Apology 19.
56 Ib., 29.
57 Ib., 32; Phaedo, 63.
58 H. Maier, Sokrates, 382 sqq.
same speech before his judges in which he speaks of his retirement from life, he informs us that he served as a soldier in the army\textsuperscript{59} and that he took an active part in the management of the state.\textsuperscript{60} His reasoning with Crito when the latter urges him to escape from prison is likewise eloquent testimony to his consciousness of duty towards the state and the respect in which he held its institutions.\textsuperscript{61}

But the fact remains that the life, manner and even views of Socrates provide one with sufficient material for a divergent estimate. Since by his basic principle — analysis and penetrating examination — he was prevented from teaching concretely a comprehensive ideal of life, people were at least justified in drawing varying conclusions.\textsuperscript{62} If Antisthenes, the real founder of the Cynic school, believed that he was honestly expounding the views of his Master when he taught that fulfillment of the individual meant unhampered freedom which necessitated withdrawal from society, avoidance of all desires and of involvement in family-life, he undoubtedly did not,— even if he misunderstood Socrates’ philosophy, — deliberately refuse to grasp its meaning.\textsuperscript{63} Socrates did withdraw from public life, neglect his family, stress the importance of the individual irrespective of his social position or his nationality, and disdained the comforts of life.

The kind of example and guide which Socrates was destined to be depended therefore on whether greater attention was paid

\textsuperscript{59} \textit{Apology}, 17; see also Alcibiades’ description of his courage and endurance as a soldier in Plato’s \textit{Symposium} (ed. Loeb), 232–235. It is interesting that Athenaeus (early 3rd Cent., C. E.) calls such accounts fictitious, dismissing also the story that Socrates wore nothing but a tattered coat. \textit{Deipnosophistae} (ed. Loeb), II, 215 ff.

\textsuperscript{60} \textit{Apology}, 20.

\textsuperscript{61} \textit{Crito}, 3, to the end.

\textsuperscript{62} Maier, \textit{l. c.}, 382–386. Cicero decides that “ex illius (Socratis) variis et diversis et in omnem partem diffusis disputationibus alius aliud apprehende-rat”, \textit{de Oratore}, 3, 16, 61 (cited in Überweg-Praechter, \textit{Gesch. d. Philosophie d. Altertums}, 169). Augustine also explains that Socrates’ disciples found it possible to interpret the Master’s conception of the final good in various ways because he nowhere stated it explicitly. Plato simply records his own and other people’s teachings in the name of Socrates. \textit{City of God}, Book 8, ch. 3.

\textsuperscript{63} Überweg-Praechter, \textit{l. c.}, 173–74.
to his personality, his behavior and such statements by him as conformed to these, or to his philosophy from which the duty of being a social and active citizen could be plausibly deduced. Plato was impressed with his reasoning and analysis, and in his name taught Platonic philosophy. But on others it was the man Socrates who exerted the greatest influence, his appearance, his acts and particularly his martyrdom. This was especially true of those who sought to present their own doctrines and wished to invoke Socrates in their support.64

In the century before and those following the rise of Christianity, it was the character and personality of Socrates rather than his philosophy which made the strongest appeal to the hearts and minds of men.65 The deeper interest in morals, the prominence of ethics in the philosophic systems of the dominant schools, — Stoicism, Pythagareanism and the new Platonism, — the more intensified religious longing, the reverence of the past and the tendency to trace the views of the day back to the ancients, — all these were factors favoring the new emphasis on the poor, shabbily-clad Socrates who spurned the pleasures of life and willingly sacrificed himself in defense of virtue and the better life.66

To men like Epictetus, Seneca and Marcus Aurelius, Socrates is the perfect man. Epictetus knows that he cannot be better than the Athenian and hopes he will not be worse.67 Socrates is held up as a model of resignation to a life of imprisonment, exile, sorrow and death.68 He recognized virtue as the greatest good and made it his mission in life to teach others to follow that path.69 His devotion to virtue was such that he scorned any offer at its expense and was entirely indifferent to his state.70

64 L. c., 169; Zeller, Die Philosophie der Griechen, IIIIs, 1, 489.
65 Cf. Geffcken, Sokrates u. das alte Christentum, 7-8.
66 L. c., 6-13; idem, Religiöse Strömungen, 22 passim.
67 Epictetus' Works (ed. Loeb), Book I, ii, 36.
68 L. c., Book I, iv, 23-24; Seneca (ed. Loeb), Epistle XXIV, 4; LXX, 10; LXXI, 7; CCIV, 27.
69 Dio Chrysostomus, Discourse XIII, 16 ff.; Cicero, Academica, 1, 15.
70 Epictetus, Book, I, ii, 33; Seneca, On Providence, iii, 12-13; The Happy Life, XXV, 4; XXVI, 4; XXVII, 1-3; Aurelius, VII, 66. Geffcken, Sokrates u. d. alte Christentum, 10 and 41.
He declined King Archelaus' invitation to visit him because he did not care to be confronted with a situation where he might find it necessary to refuse a gift which he did not want to accept. He braved the anger of the thirty Tyrants, although he alone opposed them. His calmness in prison won particular praise. He cannot really be said to have been confined since he remained there willingly. His fortitude and peace of mind when he drank the hemlock was rapturously admired by Epictetus, Seneca and others.

This portrait of Socrates, in which disdain of worldly power, scorn of worldly goods, contentment in the face of poverty and disregard of suffering are the outstanding features, is not far removed from the personality of Diogenes. It is not therefore surprising to find him coupled with the latter by admirers and scoffers alike. Whether Aurelius praises him for standing guard in the frost on cold winter nights, or whether others jeer at the suggestion that Socrates served as a soldier, both the disdain of the fury of the elements and the refusal to perform the duties of a citizen are the traits of a cynic. Whichever the future generations remembered, it confirmed their image of the Athenian. In the Epistles of Socrates, a pseudepigraphic work, composed in the first Christian century, if not before, the

72 Geffcken, l. c., 10 and 41.
73 Epictetus, Book I, XXIX, 16 ff.; Seneca, On the Happy Life, xxvii, 1 (Socrates calls from prison "which he purified by entering, and made more honorable then any Senate house").
74 Epictetus, Book I, xxix, 16 ff.; Seneca, Epistles, XIII, 14; Geffcken, l. c., 11-13 and 41-42. An echo of this admiration in the Islamic world, which regarded his readiness to die as the normal result of his attitude to life (see below), is heard in the enthusiastic description of Socrates as a hero by the colorful 12th century Syrian gentleman Usâmah b. Murshid ibn Munkidh in Lubab al-Adab, 195.
75 Marcus Aurelius, VIII, 3; Epictetus, Book II, xiii, 24, 26; xvi, 35; Lucian (ed. Loeb), I, 146, 168, 170; G. A. Gerhard, Phoinix von Kolophon, 116-17.
76 Meditationes, VII, 66.
78 Epictetus praises Socrates as a citizen of the universe, I, ix, 1 ff.
79 Sykutris l. c., 111-112.
cynical aspects of Socrates' character are even more emphasized. Plato's conception of his master is almost absent, the Apology being the only work which the author seems to know. Xenophon, on the other hand, is the source on which he draws. Socrates in these letters objects to pleasure, wealth and falsehood, stressing, on the contrary, the cynic virtues of contentment, freedom, autarchy, resoluteness and frankness. 80

The Christian estimate of Socrates during the early centuries agreed with that of the pagan thinkers. 81 Some of the Christian fathers of the second and, especially, third centuries, who read of the Greek sage, did not hesitate to draw a comparison between the execution of Socrates and the death of the Founder of Christianity. Justin Martyr readily admits the spirituality of the Athenian, his struggle for truth, the ungodliness of his adversaries, and his fortitude in the face of his successes. 82 Tatian says: "There is only one Socrates". 83 Clement of Alexandria, better acquainted with the views of the Greek than his predecessors, admires that philosopher's ethical outlook and identifies it with the Christian ethical doctrine. He finds Socrates' stress on virtue to be parallel to the Christian respect of law. 84 Origen, in his refutation of Celsus, the Greek pagan who, though he recognized the affinity between Socratic and Christian ethics, ascribed it to borrowing by the latter and appreciated the worth and contribution of the Athenian much more than that of the Galilean, insists on the similarity between both of them. 85 The poverty of both, their martyrdom, and their common ethical

80 Ib.; 106-107 ("Das ist offensichtlich das Sokratesbild der späten Popular-philosophie, die von den xenophontischen Schriften und der kynischen Literatur beeinflusst ist").
81 Cf. Geffcken, l. c., 40, note 1 in which he takes issue with Harnack.
82 Geffcken, l. c., 18-19; Harnack, Sokrates und die alte Kirche, 8. He argues that Socrates, since he lived by Reason, was a Christian even if he was convicted as an atheist. First Apology, in Ante-Nicene Fathers (American edition), I, 178.
83 Harnack, l. c., 11, but see Geffcken, l. c., note to p. 19 line 10.
84 Geffcken, l. c., 21.
85 He compares Jesus' death to that of Socrates for better or worse. Contra Celsum, VII, 56.
doctrine are the strongest argument against anyone who fails to realize the greatness of Jesus.

Naturally, not all apologists of Christianity followed this procedure of reconciliation. Even among the Greek Christian Fathers, some, such as Theophilus, called Socrates a blind heathen, while others, like Justin Martyr and Origen qualified their admiration of the Athenian by certain reservations. But the Latin Fathers, probably as a result of their ignorance of Socrates' teachings, adopted a generally hostile attitude towards him. Tertullian disparages him, divesting even his heroic death of grandeur. Lactantius, who, in line with his aversion to science, approves of Socrates' skepticism, lashes out against him for statements and views which he had not even made or sponsored. Similarly we hear voices from the other camp protesting, in defense of Socrates, against attempts to find similarities between Socrates and Jesus. Celsus has already been mentioned. As an antidote to the statements of the Latin Fathers we may refer to Marcus Aurelius who emphasizes that Socrates died consciously and earnestly, whereas Jesus died blindly and boastfully. Lucian disparagingly relates that the Christians call one of their leaders "the new Socrates." But it was amply clear to both Christians and pagans that parallels

86 L. c., VII, 58.
87 Geffcken, l. c., 21–24; Harnack, l. c., 14.
88 Ibid., 11.
89 Justin makes the statement that "no one trusted in Socrates so as to die for this doctrine, but in Christ who was partially known even by Socrates." Second Apology, ch. 10 (in Ante-Nicene Fathers, I, 191).
90 He dismisses Socrates' poise and wisdom at the time saying that they "proceeded from the affectation of an assumed composure rather than the firm conviction of ascertained truth. "On the Soul" in Ante-Nicene Fathers, III, 181. He commends him for destroying the Greek gods, ("Ad Nationes", ch. 4 [ibid., 112]) and grants that he caught a glimpse of the truth, but condemns him for the cock to Aesculapius ("Apology," ch. 46 [ibid., 50–51]). Cf. Geffcken, l. c., 26–27. Cf. also John Chrysostom, Homily IV on First Corinthians (in Nicene and Post-Nicene Fathers, XII, 19.)
91 Harnack, l. c., 17; Geffcken, l. c., 27.
92 Ibid., 28–29.
94 Lucian (ed. Loeb), V, 12 (pp. 12–13).
exist. And in both camps the portrait of Socrates was adapted to suit the morality, the disdain of the world and the stress on virtue which were characteristic of that age.

Contact between the Greek and the Aramaic-speaking worlds were close all through the Hellenistic age. The reciprocal influences of East and West are too familiar to need restating. The Christianization of the ancient Near East, although it strained relations between the pagans and the converts, tended to further the rapprochement, cultural as well as religious, among the new adherents of the rapidly spreading faith in the two linguistic areas. The tenor of this evolving new world was religious, ascetic and other-worldly, and it affected the literary products within it. Not only did Christian writers create in the spirit of this religious outlook, but the heritage of more ancient times and of other cultures was interpreted in this spirit.

Beginning with the fourth century and continuing far into Islamic times, the activities in both Nestorian and Monophysite circles included in large measure the translation of Greek texts into Syriac. The process which at first was almost confined to, and always included as its most important feature, the rendering of sacred Greek writings into Syriac, - the Bible, canons, councils, ecclesiastical histories, homiletic and, above all, ascetic literature, - was in time extended to secular products. Alongside of the strictly religious concern of the two Churches, an interest developed in their schools in philosophy and science, which necessitated the reproduction in Syriac of the works of the renowned philosophers and scientists. Starting with the translation of some of the works of Aristotle, this activity embraced the works of the neo-Platonists Porphyry and Plotinus, of Hipocrates and Galen and of numerous scientists and thinkers in various fields. The Monophysites, particularly, pursued a course of translation which possessed little theologic justification, displaying much interest in popular practical and moral...
guides by pagan authors. The outstanding translator of such literature is Sargis of Rish'aina. Among his renderings we also find a short dialogue between Socrates and Erostrophos. Although the theme of the booklet is the nature of the soul, the personality of the Athenian sage as it emerges from the conversation continues the tendency outlined above and is an antecedent of the medieval Socrates. He is described by his companion as a person who is above temptation and whom worldly pursuits do not attract. Socrates, in his discussion, clearly distinguishes between those who preserve the purity of the soul by protecting it from the passions and cravings of the body and those who yield to worldly interest.

A thorough search of Syriac literature might reveal considerably more of this conception of Socrates. But even at present one is justified in concluding that, along with the general religious and moral coloring of the classical legacy which Islam inherited through the medium of the Syriac transmission, it also received that image of Socrates which enjoyed almost unchallenged acceptance in the medieval world.

The important biographers of Socrates who wrote in Arabic and whose works are extant are Mubaṣṣir ibn Fātik, ibn Abi Uṣaibī'ā and al-Ḳiftī. In addition, shorter notices of vary-

97 L. c., 166; Sachau, "Über die Reste syrischer Übersetzungen," (Hermes, IV, 69–80), 77. The latter cites a statement by George, Bishop of the Arabs, in which he apologizes for this activity by contending that no blame attaches to philosophy, which is God's gift; it is the fault of the pagan authors who did not understand its teachings.

98 Baumstark, l. c., 167 ff.

99 Edited by de Lagarde, Analecta Syriaca, 158–167. Translated by V. Ryssel in Rheinisches Museum (N. S.) 48, 175–195. Erostrophos, as Ryssel suggests, ib., 176, note 1, may be a misreading of the Syriac for Aristippos.

99a Syriac, 159; German, 186.

100 Syriac, 167; German, 195.

100a Cf. C. H. Becker, "Rahmen einer allgemeinen Kulturgeschichte" (in Islamstudien, I), 35.

101 Bocados de Oro, (ed. Knust), 156–164.

102 IAU, 43–49.

103 197–206. The account is analyzed by Müller, Die griechischen Philosophen, 36–38. For the interrelation among these three and other accounts,
The name of Socrates is interpreted to mean “the devotee of justice.” He was of fair complexion, red-haired, blue-eyed. His bones were big, his face ugly, his shoulders narrow. He moved slowly and spoke rapidly. He had a straggly, short beard. When he was asked something, he would lower his eyes a moment and then give an adequate answer. He spent much time alone, ate and drank little, was much given to worship, spoke much of death, wrote little, traveled little, and was well-trained in science. He was dressed shabbily, yet he was impressively looking and well-spoken.” The most prominent trait in Socrates’ personality, often recorded as the sole biographical fact, is his asceticism and his renunciation of all worldly pleasure.

as well as for the sources of these accounts, see Baumstark, *Aristoteles bei d. Syrern u. Arabern*, 1–39, which, though dealing with Aristotle’s *Bios*, contains much that is instructive for an evaluation of the Socrates-biographies.

BOG., 156: el tenedor con justicia, which is a literal translation of the original as preserved in *IA U*, 43 whose source is Mubassir; Fihrist, 245; *Mas'ar al-'Arab* with the same meaning. Perhaps it is to be ultimately traced to the recognition of the root *kpatēw*, with “justice” supplied. For other examples of Arabic translations of Greek names see *Plato Arabus*, II (ed. Walzer & Rosenthal), p. 4, 8, etc.

Mubassir as cited in *IA U*, 47. The divergences in the Spanish rendering are important enough to be quoted: “E fue Socrates de bermeja color e de buen grandes e corvo e de fermoso rostro e espaldudo e osudo e de poca carne e los ojos prietos e vagaroso de su palabra e de mucho collar e de miembros quedos. Cuando andava catava a tierra de mucho pensar, quando fablava movia ed dedo que es dicho index.” BOG., 164.

Rasāʾīl Ikhwān al-Ṣafā (ed. Misr), IV, 99: (he practised asceticism in relation to the world, its delights and pleasures). Sā'id al-Andalusi, *Tabaṣːūl al-Umam* (ed. Cheikho), 23: (he turned away from the pleasures of the world and renounced them). *IA U*, 43, who commences his biography with a quotation from Sā'id, repeats this phrase. So also Shahrastāni, *Al-Mīlal wa-l-Nīhal* (ed. Cureton), 279; Abu-l-Feda, *Akhbār al-Bashar*, 1, 89 (who copies Shahrastāni); al-Kifṭī, *Taʾrīkh al-kukāmū*’, 198, line 2. In the longer biographies this trait is elaborated, either because of the additional space or because of the composite form of the material. Kifṭī introduces the above phrase with: (the one free from blame, who secluded himself away from the diversion of
He ate simple food and dressed simply. He preferred solitude, desiring only the company of students with whom he could discuss philosophic matters and be provoked to reflection and study.

A most curious feature in the biographies is the popular belief regarding his domicile. Mubaşṣir gives no indication of Socrates' residence. According to Shahrastānī and Abu-l-Fedā, he retired to a mountain and made his home in a cave. But most of the other sources have Socrates living in a barrel. The transference of this distinguishing peculiarity of Diogenes to the Athenian occurs in Arabic writings of the ninth century. Ḥunain b. Iṣḥāḳ relates a conversation between Socrates and a Sophist, in which the former explains that he is never worried because he owns nothing the loss of which might cause him worry. Thereupon the Sophist interrupts: "But what if the barrel breaks?", which Ḥunain elucidates parenthetically by adding: "He had a barrel which sheltered him from heat and from cold." The philosopher al-Kindī, a contemporary of Ḥunain, also relates the same incident in his essay on worry. Later
biographers know and apply an epithet “Socrates of the barrel,” although they do not all understand it in the same way. Ibn abi Uṣaibī’a limits his abode in the barrel to the period of his camping out in the field with the king. Shahrastāni, who evidently did not credit the story, gives the epithet a metaphorical interpretation according to which the barrel is the human body. Ibn al-Ḳiftī, however, takes it literally. “He is known as Socrates of the barrel because he lived in a barrel, i. e. a dann.”

The transfer to Socrates of the motif of Diogenes in the barrel results in a similar substitution of names in the well-known anecdote of Diogenes and the king, but in an elaborated manner. Ibn Abi Uṣaibī’a relates: “One day the king passed by while he was in that barrel. He stopped and asked: ‘Why do we not see you, Socrates, and what prevents you from visiting us?’ He answered: ‘I am busy.’ ‘What are you busy with?’ ‘With what sustains life.’ The king said: ‘Then come to us, for it is always ready for you at our place.’ He replied: ‘If I knew

been unaware of the popularity of the incident in the Middle Ages, for he refers to it as “hitherto unknown,” 25. He is inclined to believe that it was found in Themistius (whose work, according to him, al-Ḳindī adopted), but without the confusion of Socrates and Diogenes. Al-Ḳindī probably is the source of Ibn Falaquera, who repeats this incident in Ta’rikh al-Jabb (ed. Warsaw), 17. See below note 195.

128 IAU, 43–4. It is interesting that although he uses the word ṣīr (a jar), he ends the account with the phrase .Headers (because of this he was named “Socrates of the barrel”. Sokrāt al-hubb is the known epithet. 129 L. c., 280: ṣīr al-dān, Al-Dann is the known epithet. 130 Ta’rikh al-jabāli’, 197, 19. 131 Ibn Khaldun, probably basing himself on al-Ḳiftī, records his name as Sokrāt al-Dann (MS. M of al-Ḳiftī has a marginal gloss: ṣīr al-dān, Al-Dann), because he lived in an earthen jar which he selected to suit his monastic habits -Headers (because of this he was named “Socrates of the barrel”, Kitāb ‘Ibar, II, 188. 132 Diogenes Laertius, VI, 38. The connection of Socrates with an episode with a king may be the result of the reported invitation of Archelaus, king of Macedonia, to him to visit him, which he declined. Cf. Aristotle, Rhetoric (ed. Loeb), II, XXIII, 8. 133 L. c., 44, top. The incident is also related in Boc., 166, with slight variants, among them the identification of the king as “el rey que le mato”.
that I would find it at your place, I would not decline it.' The
king continued: 'I have heard that you say that idol-worship
is harmful.' He answered: 'I did not say it.' 'What did you
say?' 'I said that idol-worship is beneficial to the king and
harmful to Socrates, for the king guides his subjects by means
of it and derives his income through it, but Socrates knows that
it neither hurts nor helps,\(^{117}\) since he acknowledges that he has
a Creator who provides for him and rewards him for whatever
he does, good or evil.' The king asked: 'Do you want any­
thing?' He answered: 'Yes, turn the bridle of your beast
away from me, for your forces hide me from the light of the sun'.
The king then had a splendid outfit of silk and other material
brought, and jewelry and much money to present to him. But
Socrates said: 'O king, you promised what would sustain life
and have substituted for it what will make death certain.
Socrates has no need of the stones of the earth, or of dried
plants or of the drivel of worms. What Socrates needs he has
with him wherever he turns.'\(^{118}\)

To account for his marriage to Xanthippe, Mubāṣṣir resorts
to an explanation which he found in one of his sources, for it
occurs as early as Xenophon\(^{119}\) and is repeated by later authors.\(^{120}\)
"He sought the hand of the ignorant and most domineering
woman so as to become inured to her ignorance and patient with
her evil character and in this way learn to suffer the ignorance of
the noble and the lowly."\(^{121}\)

His activities consisted of teaching and spreading the truth.
His purpose was to instruct his contemporaries in the practice
of piety and of doing good deeds. "He ordered them to do that
which was approved and to avoid that which was ugly and

\(^{117}\) Cf. יִסְדָּר, II, 8, 69. In Buenos Proverbios (ed. Knust), 21, the king is
described as "el rey que lo mandava matar."

\(^{118}\) Al-Kīfī's account, 198, 14-18, introduces Diogenes' retort to the king's
comment that Socrates is his slave, and has the king discuss his choice of the
barrel. The elements of the IA U account are not included. Cf. Müller, Griech.
Philos., 37, note 1.

\(^{119}\) Symposium, II, 10.

\(^{120}\) Geffcken, l. c., 9-10 and 33.

\(^{121}\) Boc., 156-157; IA U, 43.
condemned\textsuperscript{122} by the trustworthy authorities of his age. But he did not attempt to attain absolute truth\textsuperscript{123} because he knew that they would not accept it from him.\textsuperscript{124} He was particularly interested in correcting the religious beliefs of his contemporaries. He combated idol-worship and steadfastly exhorted them to worship “God the One, the Eternal,\textsuperscript{125} the Creator, the Maker of the universe with all that is in it, the Wise, and the Omnipotent.”\textsuperscript{126} His teaching was oral. He neither wrote books, nor did he permit his disciples to commit his words to writing.\textsuperscript{127}
His refusal is based on the argument that it is not proper to entrust pure and holy wisdom to inanimate skins, and that it more fittingly belongs to living beings. He is said to have acquired this view from his master Timaios. When Socrates, in his youth, questioned him why he did not permit him to record the wisdom which he taught him, Timaios replied: “How much faith you have in the skins of dead animals, and how little in living souls! Suppose someone asked you a question, do you think it proper to make him wait until you have visited your house and consulted your books? Since it is not proper, try to depend on your memory.”

Both Shahrastānī and ibn Abi Ḫayyāṭ report that in his teaching Socrates resorted to veiled and enigmatic language. According to the former he learned this art from his master Pythagoras. Here are a few examples: Keep the triangular dieval belief regarding Socrates is provided in the bibliographic item in Ib., V, 65: γνωρίστε το θεον ρήματα το πρώτο τουλάχιστον ἀληθινά θεον θεον τε χάρισμα τον τυχίνα περισσότερον πάντων άνθρωπον. The statements by ibn al-Ṣaigh: ṣay, 15, 118, and Al-Fārābī: ṣay, 15, 118 (Plato Arabus, II, 12) do not imply a belief in Socrates’ authorship of the Phaedo and the Symposium, but an awareness of the fact that he is the main character in these dialogues. The authenticity of the view that Socrates wrote no books is in doubt. Acc. to Diog. Laert., I, 16, some believed that he left nothing in writing. Epictetus (ed. Loeb), II, 32, says of him: “Who wrote as much as he?” The editor of Epictetus is rather astonished and explains that he may have written for private use (ib. 222, note, and Introd., p. xii). The certainty prevailing in medieval circles probably developed gradually.

128 Boc., ib.; IA U, ib.; Alberūnī, l. c., I, 170. Klamroth, who recognizes an Oriental taint in this reasoning, although he is aware of a similar attitude among cynics, calls it an invention to explain the lack of writings by Socrates. ZDMG, XLIII, 418 and note 2.

129 Probably the Timaios of Plato’s Dialogues, who, though a fictitious character, was regarded as the author of a work περὶ ψυχῆς κόσμου καὶ φύσεως. Cf. Pauly-Wissowa, VI, A, 1203 sqq. Yaʿqūbī (ed. Houtsma), I, 134, makes Timaios the disciple who questions Socrates (cf. Klamroth, ib.).

130 Boc., ib.; IA U, ib.

131 Shar., l. c., 281–282; IA U, 44.

132 Shahr. leaves the sayings unexplained, with the excuse that, since Aeschinus to whom Socrates imparted them wrote and explained them, he need do no more than list some.
well free of empty pails; that is, remove from your heart all hindering passions. With the twelve procure the twelve, i.e., with the twelve organs, with which both pious and sinful acts are committed, acquire the virtues. Sow in black and reap in white, i.e., sow crying and reap joyfully.

Uncertainty prevails as to the factors which led to Socrates’ trial. It is generally accepted that he was accused of seducing the masses away from idol worship. But we find numerous divergences in the accounts. The reports are divided regarding the individuals or groups responsible for the charge. Although in all cases the heads of the community are finally those who press Socrates’ conviction, the briefer accounts have these leaders directly outraged by the arguments and proofs against idol worship with which he conquers them and they in turn incite the masses to demand his death of the king. Mubaṣṣir relates that his audience was drawn from the masses, and that the aristocrats felt obliged to take action when they received word of the evil influence which Socrates’ teaching exerted on the religious convictions of the common people. Al-Ḳiftī, apparently presenting a variant version of the immediately preceding course of events, tells the following story: “After Socrates steadily admonished his fellow-citizens, impressing them with the obligation of following the dictates of political science, warning them against the artifices of poetry, and urging them to shun the example of the poets, their mighty men and

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133 The triangular well refers to the three souls.
134 Another explanation is that twelve indicates the months of the year. What the twelve virtues are is not indicated.
135 Ṣāʿīd, l. c. 23; IA U, 43 (from Ṣāʿīd), 45 (from Boc., 158); Shahr, l. c. 278, (Haarbrücker’s rendering, II, 111, is inexact); Abu-l-Fedā, l. c., 89; al-Ḳiftī, 198 (from Ṣāʿīd); Rasa’il, IV, 99.
136 Ṣāʿīd and those who use him as their source; Shahr.
137 Ṣāʿīd: Ṣāʿīd, l. c., 199, 6 f. Fihrist, 245, 29–30, is apparently the first source in Arabic to refer to Socrates’ hostility to poetry and poets. It relates that Plato had at first favored poetry and been greatly under its influence but abandoned it when
those in authority were provoked and agreed to slander him before the king.'

The position of the king\(^{142}\) in the conviction of Socrates is also variously reported. The briefer accounts, as indicated, describe the king as being compelled by the masses or the aristocracy to condemn him to death. He imprisons him so as to gain their favor and makes him drink the hemlock "so as to avoid their malice,"\(^{143}\) after carrying on discussions with him. But another version makes the king a more active accomplice in the conspiracy to condemn the Athenian. Al-Ḵiftī\(^{144}\) reports that after the king's conversation with Socrates, "he discussed the matter secretly with his Privy Councillors, who followed the Magian cult and were star-worshippers, and they advised him to kill him."\(^{145}\)

he became Socrates' disciple and discovered that the latter condemned it. Cf. Müller, l. c., 6 and 37 note 6. From Führ, it got into Boc., 202, al-Ḵiftī, 17, IAU, 50, in their biographies of Plato. Al-Ḵiftī is, to my knowledge, the only one to develop it into a full anecdote in Socrates' ḏios. Its origin may be the accusation, reported by Xenophon, Memorabilia (ed. Loeb) I, 11, 56–59, that Socrates quoted immoral passages from the poets in order to spread false teachings. IAU, 49, nevertheless quotes a couplet by Socrates which, it significantly remarks, "is also metrical in Arabic" (زَنَافِضُ الْمَعْرِفَةِ). "Truly the world, though it be tenderly loved, is only a suggestion of the glance of an interested person."

\(^{142}\) On the strange figure of the king in Athens see Baumstark, l. c., 5–7; Rosenthal, l. c., 389. Knust suggests a possible defense of the introduction of the king, l. c., 159 note a. Cf. Euthyphro (ed. Loeb), at the beginning (pp. 6–7).

\(^{143}\) L. c., 198. It is also incorporated by the French translator of Šā'īd in the latter's text on the basis of another MS. (cf. Regis Blachère, Livre des catégories des nations, 61 and note 1). But this hardly formed an integral part of the original. It is not repeated in IAU or al-Ḵiftī who copied the bulk of Šā'īd's report, and occurs in a comparatively recent MS.

\(^{144}\) He adds the further bit of information that when word of this reached Socrates, "he remained where he was (i. e. in the barrel) and said: 'Death is not evil but good, for man's state after his death is more perfect.'" This comment is better understood in the light of the medieval conception that since man is, by definition, "a living, speaking, dying being", he attains perfection only with his death. Cf. al-Ḵindi, l. c., ch. 12 (44–45 and 60), ibn Miskawaih in his مَذْهَبُ القَرْآنِ (in جَمِيعِ النُّصُوصِ الدِّينِيِّينَ, ed. Malouf, Traité inédits d'anciens philosophes arabes, 104–114), and ibn Sinā, زَنَافِضُ الْمَعْرِفَةِ (in جَمِيعِ النُّصُوصِ الدِّينِيِّينَ, ed. Mistr), 39.
Since death by poison was a manner of execution unknown to the Muslims, Socrates' drinking of the hemlock required its explanation. The king’s determination to employ this method in order to avoid evil has already been referred to, although it cannot be determined whether the execution of the death-sentence or the choice of poison is emphasized. Mubassir, recalling the king’s reluctance to fulfill the obligation imposed upon him by the judges,\(^{145}\) makes him ask Socrates to choose his manner of execution, and the latter selects hemlock.\(^{146}\) Still another explanation is found in the fourth of al-Ḳifti’s sources.\(^{147}\) The judges frighten the king into consent by warning him that if Socrates continues to live he will jeopardize his throne and shake the stability of the state. But the king, cognizant of the philosopher’s renown in the neighboring lands, and fearful of the shame he will suffer from his own subjects if he executes him publicly, hesitates in his decision. The judges resolve his difficulty by offering to deceive Socrates by means of poison which they will give him.

The prison-scene, which is described in considerable detail by Mubassir, ibn Abi Usäibî’a and al-Ḳifti,\(^{148}\) follows, as has been recognized,\(^{149}\) the account of his death in Plato’s Crito and Phaedo.\(^{150}\) While the nobility of the closing scene of Socrates’

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\(^{145}\) Boc., 158-59; IA U, 45; al-Ḳifti, 199, 10. All report that the judgment was handed down by eleven judges. See Knust ad Boc., 158 note b. Acc. to Rasâ‘îl, IV, 99, the eleven men were false witnesses as well as judges (لاهشدا یکی بانوی حاکم و خاله یکی بانوی حاکم).

\(^{146}\) Boc., 158-59; IA U, 45; Knust points out that actually he was allowed to choose the punishment, not the means of death.

\(^{147}\) L. c., 199, 10 ff.

\(^{148}\) Boc., 159-163; IA U, 45-47; al-Ḳifti, 199-206.

\(^{149}\) Müller, l. c., 38; Kraus, Orientalia, IV, 305; Rosenthal, l. c., 390.

\(^{150}\) The relation of al-Ḳifti’s account to Plato’s has been sketched by Müller, ib. Boc. and IA U, although closely linked to al-Ḳifti in the general trend of the story, and despite an almost verbal agreement throughout, nevertheless differ in some essentials. Al-Ḳifti’s account, like the Greek, is in the first person, Boc. & IA U in the third. They make no mention of Phaedo. Instead of the question and answer regarding Plato’s absence (Ḳifti, 206), IA U, 47 merely reports his absence (لاهشدا نباش آدا ما دوست داشته و نباید آدا ما دوست داشته ومی‌گیرد). The abridged argument of the Laws in Ḥifti (also briefly summarized in Rasâ‘îl, IV, 100) is missing in IA U & Boc., as are also the summaries of the discussions.
life, as described by Plato, is not attained by these medieval versions, they succeed in reproducing the pathos of the occasion and the greatness of the man Socrates. His age at the time of his death is in dispute. Ibn Abi Uṣaibī’a gives three different estimates.\textsuperscript{151} One, which is not documented, sets it at above a hundred. Another, which he found in the \textit{Apology} makes him seventy. The third, given in the name of Isḥāk b. Ḥunain,\textsuperscript{152} is eighty.\textsuperscript{153}

Socrates’ reminder to Crito to offer a cock to Aesculapius must have proved rather embarrassing to the medieval historians, but owing to the reputation enjoyed by the Athenian it is not a subject of reproof as among the Christian fathers.\textsuperscript{154} Mubaṣṣir and ibn Abi Uṣaibī’a omit it altogether, and make his last utterance consist of the phrase: “I entrust my soul to the Receiver of the souls of the wise.”\textsuperscript{155} Al-Ḳiftī records the request beyond the general topic. The Muslim coloring is more evident in \textit{Boc.} & \textit{IAU}. (What does Rosenthal mean by the statement that “in Mubaṣṣir’s work the oriental veneer is thinnest”? l. c., 390?) When Socrates informs Crito that he was convicted because of his opposition to wrong-doing and his attacks on evil deeds and their perpetrators, \textit{IAU} adds: “such as their denial of the Creator and their worship of idols instead of Him”. When Socrates announces to his visitors that the time to bathe has arrived, \textit{IAU} adds: “and for praying as much as I can”, and when the bathing is recounted, it includes the offering of prayers. There are also a number of omissions in \textit{Boc.} as compared with \textit{IAU}. Since the former is the source of the latter, it is likely that the Spanish version of the \textit{Mukhlīṣ} has been abridged or altered.

\textsuperscript{151} \textit{IAU}, 47.


\textsuperscript{153} The information is gained from Isḥāk’s statement that Socrates lived as long as Plato, and from another statement that Plato lived eighty years. \textit{IAU} took his material not directly from Isḥāk, but from \textit{Fihrist}, 245, 25. \textit{Boc.}, 164 also gives his age as 80.

\textsuperscript{154} See Geffcken, l. c., 24, passim; idem, \textit{Zwei griechische Apologeten}, 32, note 4.

\textsuperscript{155} \textit{Boc.} 163 (Do la mi anima al rescector de las almas de los sabios); \textit{IAU}, 47 (אשת בנה בנים שימוש ירידה נפשם). Rosenthal’s characterization of this omission “as a striking proof that the source of Mubaṣṣir’s version is not to be looked for in this direction” (i. e. Greek material; l. c., 390) is an overstate-
without any comment.\textsuperscript{156} An altogether objective treatment is accorded this incident in the \textit{Rasā'il Ikhwān al-ṣafā},\textsuperscript{157} and in the controversy between two physicians on the relative heat of the young bird and the chicken.\textsuperscript{158}

It is noteworthy that the memory of the Athenian sage, who won universal respect among the medieval thinkers and was regarded as worthy of the love and reverence of all who believed in the true God and followed a revealed religion, should nevertheless be marred by the recollection of a doctrine which did not please the Muslim biographers. Ǧāʾid al-Andalusi\textsuperscript{159} and, after him, al-Ḳiftī\textsuperscript{160} and ibn Abī Uṣaibī\textsuperscript{a}\textsuperscript{161} record that while in the problem of God's attributes he adhered to the (approved) views of Pythagoras and Empedocles,\textsuperscript{162} he entertained wrong beliefs regarding the future life.\textsuperscript{163}

\textsuperscript{156} L. c., 205, 20-21.

\textsuperscript{157} Rasā'il, IV, 339. It is mentioned in connection with a lengthy description of the occult sciences which were pursued by the elect among the Greeks, p. 331 sqq, and the ritual of initiation into the secret circle.

\textsuperscript{158} Cf. J. Schacht and Max Meyerhof, \textit{The Medico-Philosophic Controversy between ibn Butlān and ibn Rīḍwān}. Ibn Rīḍwān, whose view ibn Butlān challenges for several reasons, including the sacrifice of a cock by Socrates, replies that if the story is true, Socrates intends to pay homage to Apollo and not to express his esteem for the cock, but that it is far more probable that the incident is not literally true, 45.

\textsuperscript{159} L. c., 23: "Wer die Aalen für Apollon und Juppiter, sondern für die vergöttlichten Dämonen zu töten glaubt, ist ein Unwahrpreisend."

\textsuperscript{160} IAU, 43.

\textsuperscript{161} IAU, 43.

\textsuperscript{162} His metaphysical philosophy, as known to the Muslims, is summarized by Shahrastānī, \textit{l. c.}, 279–281.

\textsuperscript{163} According to the medieval view he did not believe in the immortality of the soul, arguing that man was nothing more than the perceptible being. Cf. ibn Falaquera, \textit{Ibn al-Aṯīr}, 31, who calls this belief "unverdächtig" and adds: "Wenn der Name Aachen genannt wird, dann wiederholen die möglichen Dämonen die Namen der Aachen." Müller's confident explanation that it refers to his denial of Pythagoras' and Empedocles' theory of metempsychosis (\textit{l. c.}, 36 note 14) is hardly probable. Cf. also fragment of defense of Maimonides' \textit{Sefer ha-Mitzvot} (ed. Harkavy in \textit{ZfHB}, II [1897], 125 and 181 ff.), 128.
The excerpts from ibn 'Aknin collected here are valuable because they include a few passages from an otherwise lost work by Galen.

Galen's fame as a physician was unexcelled in the Middle Ages. He was the most widely translated ancient scientist, the best known and the most highly respected in medieval times. He enjoyed this popularity thanks to the fact that his voluminous literary legacy epitomized and encompassed all earlier knowledge in addition to his original contribution. His renown can be further explained by his recognition of the need of combining the art of the philosopher with the art of the physician. He was concerned as much with the moral life, with the...
care of the mind and the character as with the welfare of the body. His attempt to reconcile the views of Plato and Aristotle was, according to some scholars, one of the chief factors in his popularity in the Middle Ages. Finally, the affinity between the moral and mental atmosphere of the Medieval world and that of the Age of the Empire in Rome helps to explain the appeal which the second-century doctor had for the medieval Jews, Christians and Muslims. They were fully in sympathy with this statement by Galen: "Ever since my youth I studied the demonstrative method. Then when I began to study medicine, I spurned pleasure and disregarded what he who follows worldly pursuits desires most eagerly. I gave up the troublesome practice of coming early to the gates of the peoples' homes so as to ride with them from their dwelling and of waiting for them at the gates of the king's palace so as to accompany them to their homes. I did not waste my time nor distress my heart with this hopping about people which they call greetings. Instead I occupied myself all my life with the practice of medicine, the observation of, and reflection over it. I stayed up every night pondering over the treasures which were left to us by our predecessors."

The tract of which the sole fragments extant so far are included in our collection is On Freedom from Grief. It is listed of curing the soul as well as the body (Syriac, 160; German, 187). It should be noted, however, that the great medieval philosophers al-Farabi, Averroes and Maimonides had their quarrels with Galen, cf. Steinschneider, l. c., 32 and note 33, and 134. Jewish thinkers were incensed against him because of his critical attitude to Moses (in his De Usu Partium, Book 11, ch. 14 [ed. Kuhn, III, 899–911]). Maimonides condemns him in strong terms (in his Aphorisms; the relevant section was edited, with introd. and notes by Joseph Schacht & Max Meyerhof in Bulletin of the faculty of Arts [University of Egypt] vol. v, Part 1, 53–88). Immanuel Ha-Romi finds him in Hell: "If μαθητής ἢ τοῦ τοστὶ ἀληθείας μετβρὰ ἡμᾶς οὐκ ἔσοδαι ἡμᾶς (ed. Lemberg), 221.

Lübkers, Reallexikon d. klassischen Altertums (1914), 397, column 1.

In his work μαθητὴς τοῦ τοστὶ ἀληθείας ("On the test of the most excellent physician") (cf. Hunain's Catalogue, no. 112), as quoted in IAU, 80, where it is called μαθητὴς ἡμᾶς ἢ τοῦ τοστὶ ἀληθείας.

Greek: perì ἀληθείας. For the paraphrase of privative alpha by a word see Walzer, l. c., 47, note 1. Its Arabic title, as given by Hunain b.
by Galen among his writings in his own Catalogue. The booklet belongs to a genre of literature known by the name of Consolationes, which was very common in Greek and Latin, particularly during the Empire. Its object was to seek to dispel the grief which overwhelmed a person after a calamity. The task was undertaken by friends, and sometimes by the victim, either to console himself or someone whom his misfortune affected deeply. It was cultivated by followers of various schools of thought; yet, although the attitude to the evil which was the cause of the grief differed according to the particular philosoplic doctrine, the general tenor was quite similar. Moreover, this genre was especially characterized by eclecticism. The range of ideas was of necessity limited, and it was extremely difficult to be original. It became a conventionalized type, and, informal as the author might wish to be, he was limited to originality of expression and illustration rather than of thought. Whether it was good sense which guided the authors, or the ambition to compose as perfect a rhetorical epistle as possible, a considerable period of time was allowed to elapse before the Consolatio was despatched. This only stressed its artificial character. But it became a convention,

Ishak, l. c., no. 120, is: ד wikipedia ("Book of the removal of worry"). IA U, in the catalogue of Galen’s works, which is taken from Hunain (cf. Bergstrasser, l. c., Introduc., II–V), also calls it by the same name. But in citing it as evidence, (p. 84, bottom line), IA U agrees with our author (no. 181) in naming it ד "Israel (with essentially the same meaning).

176 See Mary Fern, The Latin Consolatio as a Literary Type; Martha, Études morales sur l’antiquité, 145-46.

177 E. g. Plutarch, Ad Apollonium; Sulpicius to Cicero on the death of Tullia; Seneca, Ad Marciam.

178 So Cicero, Consolatio on his daughter’s death; Antimachus on the death of Lyde (Plutarch, l. c., [Moralia, ed. Loeb, par. 106, II, 130–131]).

179 Seneca, Ad Herenniam.

180 Cicero, Tusculanes, III, 76; Martha, l. c., 159 ff.

181 Sage, Pseudo-Ciceroian Consolatio, 5. The topoi were limited and well-defined, ib., 10; Fern, l. c., 205 ff.

182 Sage, l. c., 5.

183 Martha, l. c., 174 ff.

184 Geffcken, l. c., 15.
and as such won general approval among the people, so that it became a flourishing business.\textsuperscript{182}

It is to this type of literature that Galen's tract belongs. Its genesis is related to us by Ḥunain:\textsuperscript{183} "This book consists of one chapter which he composed in answer to a person who asked him why he did not see him worried in the least at the time when all of his possessions which he had stored in the large palace perished in the fire of Rome in which it was burned.\textsuperscript{184} He explained the reason to him and clarified when worry is necessary and when it is not." It thus differs from the ordinary \textit{Consolatio}, although it is not unique, in that the motive is not death but loss of property and that it is the victim who undertakes to explain to a shocked observer why he ought not to be surprised.

We are not, of course, in a position to determine the range of ideas in Galen's work, as only a few fragments survive. But an analysis of the several ideas contained in these selections will demonstrate the community of topics with works by other men of his time. We may plausibly assume, following Ḥunain's statement of the subject of the tract, that Galen denied the reasonableness of concern over the loss of worldly goods or the failure to satisfy sensual desires. Both the topic and the position taken are familiar from other writers.\textsuperscript{185} The conclusion

\textsuperscript{182} Martha, \textit{i. e.}, 145-46.

\textsuperscript{183} \textit{L. c.}, No. 120 (Arab. 49 and note; German, 40 and note). Ḥunain translated the booklet into Syriac (he reports another Syriac translation by 'Ayyūb al-Rahāwī [Job of Edessa, ca. 760-335. His "Book of Treasures" on natural and metaphysical philosophy was edited with translation and introduction by A. Mingana]). The Arabic version was prepared by Hubaish (Brockelmann, \textit{i. e.}, I, 207 and \textit{Supplement}, I, 369.)

\textsuperscript{184} For the fire in the Temple of Peace see Ilberg "Über die Schriftsteller d. Klaudios Galenos", in \textit{Rheinisches Museum}, 44, (N. S.), 211-212. He maintains that Galen's books were not housed in the temple. Cf. our text, No. 181, and \textit{IAU}, 84-85, who relates that among the destroyed books were copies of works in Aristotle's, Anaxagoras' and Andromachus' hand, which he verified and corrected with much effort and labor, and of many of his own works of which he had no duplicates. The same report is available in \textit{Boc.}, 352 (cited \textit{IAU}, ib.), which adds that a work by Rufus (see Knust's note \textit{ad loc.}) was also lost.

\textsuperscript{185} Cf. Al-Ḳindī (ed. Walzer); al-Rāzī, \textit{Al-Ṭibb al-Rūḥānī}, etc.
drawn by Galen is that a man’s anxiety is justifiable if he remains destitute.\textsuperscript{186}

The anecdote of Aristippus\textsuperscript{187} is related by Plutarch in his \textit{De Tranquilitate},\textsuperscript{188} and the lesson drawn by Galen, that one should feel gratified by what has remained rather than grieve over what has been lost, is taught by him also.\textsuperscript{189} Plutarch also urges, as our author does, that we should rather draw comparisons between ourselves and those who are less fortunate than between ourselves and those who are more fortunate.\textsuperscript{190}

Like our author he warns us against the effort to satisfy our desires on the ground that they are insatiable and that we only excite our passions.\textsuperscript{191}

Galen’s booklet was undoubtedly well-known in an age in which this subject interested many.\textsuperscript{192} In addition to ibn-‘Aṣnin and ibn Abi Uṣaibī’a whose use of it has been discussed, the Nestorian Metropolitan Elia b. Shināya\textsuperscript{193} mentions “the

\textsuperscript{186} No. 183.

\textsuperscript{187} No. 182.

\textsuperscript{188} \textit{Moralia}, par. 469 (ed. Loeb, VI, 192–95).

\textsuperscript{189} This advice is offered by many. Cf. Plato: ὅσπερ εἰσὶν καὶ ἐνυποκολάζων 

\textsuperscript{190} ib., par. 470 (pp. 196–197) and 471 (pp. 202–203). In the latter section,

\textsuperscript{191} ib., par. 471–472 (pp. 204–213). This reasoning is extremely common. Cf. Rāzī, \textit{l. c.}, 52–54 and 185 ff.; Maimonides, \textit{Guide}, III, ch. 12, part 3 (ed. Munk, 75). Abraham Maimonides cites the Biblical verse ἁπάντα ἀσκό ἐπὶ σκότος ἐστὶνuyo εὑρέτην (Eccl. 5.9) and in conjunction with it recalls a remark by his father to the same effect (\textit{Ḳifāyat al-‘Abīḍīn}, [ed. Rosenblatt], II, 216–217.).

\textsuperscript{192} Among those who wrote on the subject we may mention ibn Sīna,

learned Galen"—undoubtedly our tract—among his sources in his work On Dispelling Worry.\textsuperscript{194} It appears that Maimonides made use of Galen's tract.\textsuperscript{194a} It was probably also utilized by Shemtob b. Falaquera in his עץ חיים, a work which, as its title implies, sought to provide a remedy against grief.\textsuperscript{195} In the course of his discussion he cites the story of Aristippus and derives the same moral from it as Galen.\textsuperscript{196} The latter is the most likely source of Shemtob. It is also very likely that for his distinction between worldly goods which ought not to be the cause of worry, and the loss of spiritual values which we ought rightly to mourn\textsuperscript{197} he similarly turned to our author.\textsuperscript{198}

\textsuperscript{194} הנם דף ע' אליהם (published by Constantine Basa, Cairo). The work is unfortunately inaccessible to me. Cf. Walzer, \textit{l. c.}, 9 note 2.

\textsuperscript{194a} In his \textit{יד א BAB (Kerem Ḥemed, III, 9–31), Maimonides, as is known, discusses mental, in addition to physical hygiene. His argument (p. 22) that the less acquainted one is with morals and philosophy the more violently one reacts to both fortune and misfortune is concluded with the comment "כבר שופר מורדים". It is a plausible conjecture that the reference is to our booklet, not only because it seems to be the most appropriate place for the subject discussed, but also because the argument is echoed in the extant fragments nos. 184–186. Cf. also no. 180 with the following excerpt from Maimonides (p. 23): "וזרגי כל מה שישובות האומד יוכד להשבחת ייחור ולאיןเอาות: ואבמל לאСтעמט הרוח האור כלים זמנה ז交流合作 ברבר שרף ... אנплавת הבנין ... וחברון לא萬ו. If the assumption is true that Maimonides utilized Galen, we may perhaps be justified in claiming for the latter Maimonides' exposition of the transitory character of worldly goods (23), and the contention that grieving over the past is like grieving over not being an angel, and that worry about the future is unreasonable because the future is possible but not certain. One should not, however, overlook the possibility that Maimonides may have read more than one book on the subject, or that he may have contributed some original ideas on it.

\textsuperscript{195} This is not meant to contradict Walzer, \textit{l. c.}, 8 note 7, who is quite right in recognizing the influence of al-Kindī in large portions of the text. (To the list of authors who utilized al-Kindī, Walzer, ib., may be added Joseph b. Naḥmias, \textit{Commentary on Proverbs} [ed. Bamberger], p. 66 where a passage from ch. 1 of the tract is excerpted). But the author undoubtedly drew from several sources.

\textsuperscript{196} עץ חיים (ed. Warsaw), 12. No other medieval work is known to me in which this anecdote is related.

\textsuperscript{197} \textit{Ib.} 16.

\textsuperscript{198} See above p. 63.
1. קָאָל בֵּעֵן אֲלָמָתָאָן מִן אֲשֶׁר אֲלָלְפַּדָּא אֲלָפָהוּריָה
בָּאֲלוּרַת מִיָּדוּ לָסָאֹלְאָהּ, אֲסֶר יִוְּ מִרְעָלָן מְעֶרֶךְ
פְּקָלָל אֵנִי כַּנִּי יְמוֹ מְסַאֶפְרָא פִּי סָפְיָהּ בּוֹכֶהֶ פִּי אֲלָם אֲלָמוּת
מְזַעְּפָה פִּיָּהָא עוֹלֶל אֶםְמוּרָא בּוֹכֶהֶ מְשַטּוּלָהִי פּי מְזַעְּפָהּ פּכָּאָמָו בּוֹכֶהֶ
לִיִּבוּל פּוֹצָל בּוֹ מַהְסַחְקָאָרְיָא אַסְמַנְקָאָיָהּ אַיְּבָאָל מְיָהָא
וֹגוּיָא פּעָנָבָה פּי סָרַדָא אֱלְכָּהָא פּי נְפָשָהָא הָעָמְאוֹאָהּ עָן מְעָרְפִּּה
אָלְחָקָאָרְיָא" מְזוּרָת בּוֹמֶסָי בּּרָא אֲלָלָי לְהָאֲלָמָא מְיָהָא בּי
וֹלוֹא נָאָרָתָה עָן כָּוָהְזָה לְלַחָא אַלָּפָעְלָא אֲלָמָהְרָא לְלַפָּוְסm. 17b
פּסָרָת נָאָה אֲלָלָרָה אֲלָלָה בּוֹלָתָהּ נְפָשָהָא מְיָהָא אָלְרַיָּאָה לְלַחָא
אַלְקָדָר.

2. קָאָל בּּמְלָמָיָהּ אָשֶׁר אֲלָלָעְלָא מְרַזְּקָהָא מְרַזְּקָהָא
c) Insert מ. d) Marg.: לְמָלְסַעְיָא.
e) Mut.: 115: מְתָחָאָסָא אֲלָלָעְלָא מְטָחָאָסָא אֲלָבָכָאָסָא מְטָחָאָסָא. f) Nihāya: אַלְמַנְקָאָ נַהֲרָא בּוֹ.
ב) Nihāya, ib.: אַלְמַנְקָאָ נַהֲרָא בּוֹ. g) Read: לְמָלְסַעְיָא.
TRANSLATION

1. When one of the trained moralists, who are famous for their piety, was asked: “What was the happiest day in your life?”, he replied: “Travelling on a boat one day, dressed in shabby clothes, I was seated in the lowest and most unpleasant part of the boat. I was lying on my back when a passenger stood up to pass water, and directed the urine at my face because he despised me and regarded my state with contempt. I was shocked by the extreme insolence and the ignorance of the realities of his soul, but I was very pleased with my soul for not being pained by his deed and that no anger stirred within me in response to this act which generally excites souls. I was extremely happy that my soul had attained such a degree of training.”

2. Ptolemy said: The scholars who are most outstanding for their humility are the richest in learning, just as the lowest place is the richest in water of all the valleys.

3. One of the aphorisms of the Stoics is: He who has a mean character tortures his own soul.

4. Hippocrates said: When a person’s anger rages beyond control, he is like a violent blaze.

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1 This is an epithet employed both here and in No. 16 to designate the Şüfi whom our author apparently hesitated to identify too clearly. Maimonides, from whom our author probably took this anecdote, refers to his source as Kitāb min kutub al-aḫlāq in his commentary on Aboth IV.4 (ed. E. Baneth), 29, and describes the hero of the story as aḥad al-fuṣūlā’. But in his Letter to Ḥisdai Ha-Levi (ed. Warsaw, p. 16), he does not give his source, merely identifying the hero as ‘alad al-fuṣūlā’. The incident, acc. to al-Ḥujwiri, Kashf al-mahjūb (tr. Nicholson), 68, happened to the famous Şüfi Ibrahim b. Adhem. (On the duty of traveling in the Şüfi doctrine see Kitāb al-luma’ by al-Sarrāj (ed. Nicholson), 189–190). In the biography of Ibrahim ibn Adhem in Tedḥikret el-ellJliya by Farīd-al-Dīn ‘Aṭṭar, translated by Jacob Hallauer (Türkische Bibliothek, 24), this incident is one of several which brought joy to the Şüfi, but in this particular case he suffered indignities from a buffoon who pulled his hair and struck him, 51.

2 A common Şüfi term. For its definition see Massignon, La Passion d’al Ḥallāj, 565.

3 Musre II, n°, 14; Boc., 317–318; Mu’tazz, 115; Al-Ḥuṣrī, Zahral-Adab, I, 342; Nuwairī, Nihāyat al-Arāb, in the name of ibn al-Mu’tazz, but with variants.
5. מה היא האיזור של הצלחות?  

6. כך את אספתיי הצלחת היא." התלקחות בית, חתול הצלחת שלון, יכים פתה פסא. כך את בקדד הצלחת אילי הצלחת נאנית עם יפה במתח מושג הצלחת, פסא acum בקדד מושג הצלחת.

7. כל צורה היא כל צורה. כך את אספתיי הצלחת שלון האיזור של הצלחת, יכים פתה פסא. כך את בקדד הצלחת אילי הצלחת נאנית עם יפים במתח מושג הצלחת, פסא acum בקדד מושג הצלחת.

8. כל צורה היא כל צורה. כך את אספתיי הצלחת שלון האיזור של הצלחת, יכים פתה פסא. כך את בקדד הצלחת אילי הצלחת נאנית עם יפים במתח מושג הצלחת, פסא acum בקדד מושג הצלחת.

-ו) Read בה with Amthål, 143.
  א) Ib.: יד.
  י) Ib.: המ.
  ב) Ib.: יד.
  ג) Ib.: יד.
  ד) Ib.: יד.
  ה) Ib.: אספתיי הצלחת שלון האיזור של הצלחת, יכים פתה פסא. כך את בקדד מושג הצלחת, פסא acum בקדד מושג הצלחת.
  ו) So Ms. Read וה ללקשמז.
5. Galen said: A man whom anger makes unsteady loses his modesty and becomes insolent.  

6. Plato said: Anger, covetousness, and all the characteristics of the soul are useful up to a point for the welfare of the individual in whom they are to be found. But if they exceed that point the consequences are evil. For anger is like salt in foods; if the proper proportion is added, it improves the food; if an excessive amount, it spoils it and renders it unpalatable. [The same holds true of the other characteristics].

7. Galen said in his *Book of the Faculties of the Soul*: The rational soul is not capable of restraining the appetitive soul from going to excess in its activities unless it seeks assistance from the strength of the latter. For firmness and strength belong only to the [appetitive] soul. The relations between the appetitive and the rational soul are like those between the dog and the hunter. Generally, the dog starts neither at the right time nor with the required speed. The determination of the time of these actions rests in the hands of the hunter in proportion to his skill in the art of hunting and the readiness with which the dog obeys him.

8. Plato said: The harmonious balance of each of the parts of the soul is not naturally attained by every individual. If the rational soul is foolish and silly, and does not aspire to virtuous deeds, while the two animal souls are strong and unwilling to be guided, a harmonious balance is not possible.

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5 Boc., 224; *Amihāl*, 143 (bottom). The sentence in brackets is from these parallels.
ם"ת 9. קאל נאולוגים מי מקדמיהם פ"תирם אלנסאם עיב נמסמה, יא仅代表 לע מעוררה ע"שה ע"שה מלצ"אוי ו"לך וא"לך כנא מי אפצל אלנסא"ס ואברבה ואכת họ ע"לננ זמאת נמי זבנה כתריה אלתרון יבזת חאה רלך זא תעי נמואיריה וזרקהו ופאגם יו"ל וייצח ע"יה ר"אמה פצעה באלנסא ואל"י אלמחמדה באזא אלנסא זמ"י אלמלימתה פעלמה פצלא זא ע"יהו מסהובת באלנסא אבי רואל תשבת
ב ה פירא ואבנר באלנסא זמ"י ואתהבההה.
10. הז מפתל אלא忪כר דינ זאמ פלאוד "mal מחולהי.
11. קאל אללאשאטר בעת המקדש היה זכר אלוה אסר חך
ורוח בו.
12. קואז אפלנסא זגאה אלמרותי"ה זא סחייתו אלנסא"ס)
למסה זר"ל זמ"י, יא仅代表 לעלאלבה פ"תירם אלמשק זבבר מנה זלא זיון שעון חיותה והתאם ע"הו אלמנה הניה אפריק זוור אלאעם ע"יה פונני זאה זאן רלך אלנוגה משקמה פינא זא נמסיה הנה זוא נודר קיביחה מנא"י.
13. קואז איציא אללקה פ" אלאנסא שוואו זי עמי פכרה
ע זאכתר זואר מי סערא ע"יהו פוד ויודאת מסההה זב פאזההו(ו)

(י) From margin.
(ח) Read: ד الزمن.
(ט) IAU, 51: אלרבך.
(יו) Ib.: אפלנסא"ס.
(כ) Ib.: wanting.
(ל) Kalim, 27 and Amthil, 145: לאמה.
9. Galen said in his treatise *On Man’s Acquaintance with His Faults*: In my youth I was favored with a wonderful and unique stroke of fortune. My father was one of the most excellent, most balanced and most amiable people, whereas my mother was a hot-tempered, excitable woman, to the extent that she would bite and beat the maids, and would always quarrel with, and scold my father. I weighed the commendable qualities of my father against the hateful traits of my mother, and I realized his superiority over her. I cherished and emulated his character, but hated and guarded myself against my mother’s.

10. One of Alexander’s proverbs was: He who is of mean character is despised by his people.

11. The poet said:

   When angry, do remember God, the Master of thy strength and soul.
   Relent; you know the Lord of heaven can make the haughty shake and roll.

12. Plato said: The high mark of virtue is for man to feel modest in his own presence. The reason is that man’s sense of shyness before an old man is not due to the latter’s advanced age or to his gray beard, but to the light of the substance of intellect upon him. It therefore behooves us, when that substance shines within us, to have a sense of shame before it and not to do anything ugly.

13. He also said: Insolence in a person means that his thinking-faculty is blind to the shape of most of the things that come his way, so that he scornfully allows them to pass because he does not realize their consequence. Its counterpart is the weak-eyed...

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6 The passage is a faithful translation of the Greek original, περὶ ψυχῆς παθῶν καὶ ἀμαρτημάτων (ed. Kühn), 40–41, except that it omits the comparison of his mother’s treatment of her father to Xanthippe’s treatment of Socrates (μᾶλλον ἢ Ξανθιππὴ Σωκράτει). Rāzi also refers to Galen’s characterization of his mother, adding the further bit of information that she would seize the lock and bite it when she was unable to open it. *Al-fīb al-rūḥānī*, 55.

7 *Musre*, II, 1, 7: Ṣawr ṣawr wa taʿṣir wa ṣawr baḥlīl

8 This sentence is a combination of two. The first ends with “presence,” cf. *Boc.*, 232 and *IAU*, 51. The second occurs in *Boc.*, ib.
لا تتمثل مكآريدة للمرأة في رداء، هو لقلو الألفامس والألفامن في
الذات حينما تتصر الأشياء ما أراها والأشياء المحمل
الكمام لنكل لألزمها الشوك الألفم من الحبمحة. (8)

(8)

نفساً فلأ كدر لنفسه عنده للآن كبير سه. (8)

(8)

وكاملو فإن تحتاء ألالجالا أاهل الفامسة نتهما مادة لمد
الكمام يمكرون مباع نزالدزم وأن الفاملن لآن مدة مناهد
شرير الأشياء الألفم لا يسع شير الألكة لما كمال بانن
نيجني أو لا ما نقالة وما كان مما شرما نحنا وله كن ين
وكاملو فلأ أنيما أن يسل أالفامسة لكل الألفم أمانا تكن
ما نفس بعيدة ترا ألمول المكاه على يدها ما أن يسع
فما نفساً يسعى لا ترى فإما تا كن Enrique الفانل دور-
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person or the one affected with nyctalopia who tread under foot all small things which they do not see. Modesty directs the thinking-faculty to investigate the shape of events, and spares the soul from failure to appraise them. 9

14. Aristotle said: He who is shy of others and does not feel shy of himself shows neither esteem nor appreciation of himself. 10

15. Galen said in the Book of the Improvement of the Character: The ancient philosophers were in the habit of analyzing the character of young people while they were still children. Some of them are extremely greedy, insatiably gluttonous and violently insolent. One must despair of training children of such character. Those, however, who are greedy and gluttonous but are not impudent one ought not to despair of training. For modesty springs from an enlightened heart which perceives the virtuous and dedicates itself to it. He who does not possess a sense of modesty has a blind soul which does not perceive the virtuous and has no good within itself. Therefore, let your modesty before yourself be greater than your modesty in the presence of someone else. 11

15a. He also stated in the same book: The rational soul of the insolent person is not aware that the virtuous portion which the soul possesses is of benefit to it in the same manner as the beauty of the body is to the body. But the soul of the modest person discerns it. Just as a child who is blind or weak-eyed will not see the beauty of the body or will see it only vaguely, so, if the eye of the rational soul is naturally blind, it will not perceive the virtue which the soul has. As the symmetry of the organs makes the body perfect, so the harmony of the soul results in the perfection of the soul. Good and evil play the same role in the soul as health and sickness in the body. As bodily ugliness is hateful so is ugliness of the soul. This means injustice, because it makes the soul ugly.

9 Kalim, 27 and Amthāl, 145, have only the first part. Boc., 225, seems to paraphrase the entire passage: "... asi comço aquel que ha alto viso, que las pequenas cosas veelas otro e non las vee el."

10 Musre, II, 10; Kalim, 77; Boc., 358; IM, 64, reads: مي شا위 مهيبش مي شاوين مهيبش مالك ياق لا معله ماظل معضمو لا تيبيش ماهل ياق شاوي مهيبش مونش ياق لا معله ماشل.

11 In Boc., 355, this statement is paraphrased. The last phrase occurs in Mawerdi, Adab al-Dunya wal-Din (ed. Misr 2), 163.
Maimonides' Commentary on Abot (ed. Baneth). 9:

 ikke את הכלא הספרים של המחבר לא כך אלא אף הוא.

היה מה לאочек ואלא קבלה.

פסקלו לה עליה אמרה סוכחה.

לע השה avalבבמאן.

לע wanting.

ולאочек בינה avalבבמאן.

wanting.

בינה avalבבמאן.

wanting.

wanting.

wanting.

wanting.

wanting.

wanting.

wanting.
16. The ancients said: One impelled by love will not fail to do a prescribed deed, and one prompted by fear will not venture upon a forbidden act.\textsuperscript{13}

17. One of the trained moralists\textsuperscript{13} of another faith\textsuperscript{14} said: One learned man chose to maintain silence so consistently that he almost lost his power of speech. Asked for the reason, he replied: I have analyzed speech and found it divisible into four parts. One part consists of such speech as vilification, immoral talk, etc., which is entirely injurious, devoid of any beneficial element. Such talk is pure insanity. The second part is made up of speech which is partly harmful and partly beneficial. A man may praise a person for the purpose of deriving some benefit from it. But there may be something about this praise which will provoke his enemy to injure the one he praised. The one part must therefore be avoided because of the other. The third part is neither injurious nor helpful. Such is the character of the conversation of the common people. [They discuss] how the wall of this or that city was constructed, or this castle; or they describe that pretty home, figure out the population of that city, or chatter about similarly useless stuff. This too is superfluous speech, devoid of all advantage. The fourth part consists of speech which is entirely useful, such as conversation about virtues and sciences, or about the distinctive features of man, which are the mainstay of his life and the preservative force of his existence. This talk ought properly to be cultivated. Now, whenever I heard a conversation, I weighed it. If I could classify it in the

\textsuperscript{13} Maimonides' Commentary on Aboth I, 3 (ed. Baneth, 4); Joseph b. Judah (ibn 'Aknin), ספרא משה, 8.

\textsuperscript{14} See note 1.

\textsuperscript{14} This is ibn 'Aknin's manner of referring to a Muslim. See No. 107.
どのような מזון다면 אלכוסם אלראבש תכלמה בה ואו כלום מזון תלך
אלכוסם (ט) אלפברכים,מכחו על פקאלם אלראבש (ט)
אלכלך (ט) עתבחרתêm,זהו אל שפן אלמד, פאצל ובראשה
פי אלפה על במאוובתה אלחכמה (ט),פאנה אסקט תלוך ארבאום
אלכלך והיה חכמה בלויה,ש(ט) נאמעה (ט).

f. 20b 18. קחלה אללחכמה ביו. ירי. מפגע עלה אלכלמהalem.

אלכלמה(ט).

19. רשהープלכש ריגלה יכת ה, אלכלך וה דיל אל אשתמהש.
פקאל על יי יהוה אנדך אדני ימי פיי או אלכלך ולה נדעוה
והנה עלמד(ט)لانה אדני יהוה והדוה לעמשף צעך מנוורה
(פיה. ט)

20. קחלה שאקה ומי אחרף אללחמה הנה קד עמה אלכלמה.

21. קחלה(ט) נמי אל דכה אבתר ממי נפש אלכלמה זורה
אלבלאמה أصحاب מזרר אללבהת.

22. קחלה אללאסקו יעורו בכתורה עמדה והלאמה(ט) שקמה(ט)

(ט) From margin.
(ט) Wanting in Müller, ZDMG, XXXI, 513.

Ib.: wanting.
אלכלמות(ט)
Ib.: wantin.
איתברך(ט)
Ib.: wantin.
תקמה(ט)
Ib.: wantin.
ינון אנחר באה(ט)
Ib.: wantin.
Ibd, II, 15: "לעדים לפני אחיו לופס מני ידוהי צארבוק.
Ibd, 6: "לעדים לפני אחיו לופס מני ידוהי צארבוק. כם-מתי
(ט) Wanting in Müller, ZDMG, XXXI, 513.
fourth category, I joined it; if it belonged with the other groups, I held my peace.

Students of character have stated: We have analyzed this virtuous man and his excellent attitude to virtue as wisdom dictates, and have found that he gave up three quarters of his speech. This is superb and useful wisdom.\footnote{The anecdote is probably taken from Maimonides' commentary to Mishna Abot, I, 16 (p. 9 ff.), whose text is repeated here almost verbatim. But instead of the vague source in our text, we find in Maimonides' work פֶּרֶךְ עָלָיו הָאָדָם (Hebr. Übersetz., § 112 [p. 215]), but the incident is not related there. The story is also told in Menahem Ha Meiri, Commentary on Proverbs, ad 10, 19 and in Israel al-Nakawa'sMenorath Ha-Maor (ed. Enelow), IV, 368. The editor's assertion that the story's "origin, no doubt, is ibn Gabirol's Mibhar Hapeninim (נערי עם אבון) (ed. Asher, p. 68), though Maimonides quotes it as from ספר基金份额 (ed. Mantua, 1560, p. 746) appears in later editions as ספרizona, causing confusion." In view of the Arabic title, ספרizona is the correct rendering. — For Secundus, who imposed silence on himself, see Knust, l. c., 498–506 and 602–612.}

18. The philosophers said: The reticence of the silent person ranks foremost among the achievements of the learned.

19. Plato saw a man who did much talking and little listening, and he said to him: Pay with your mouth for your ears. Verily, the Creator, exalted be His praise, provided us with two ears and one tongue that we might hear twice as much as we say.\footnote{Musre, II, 16; Boc., 154, in Diogenes' name; שומרי, 48, in the name of "a man"; IM, 58; 'Ikd, II, 15, in name of Abu Darda'; Jamhara, 6, in name of a Beduin (cf. Merkle, 32). Usamah, Lubab al-Adab, 465.}

20. Socrates said: Whoever takes silence as armor is secure against the arrows of the tongue.

21. He said: The profit from silence is greater than the profit from speech, and the injury from speech is greater than the injury from silence.\footnote{Boc., 184.}
f. 21b

편한 조각 아래 홀짝의 흩어진 모양으로 제작되어 바간에 소개되었을바가 

23. 토알 알 اللقاء에 앞서, 알conciliation을 모색이 알현된 모세의 

알과 알의 유산. 

24. 토알로 뛰어난 알자 알자 알자 알자 알자 알자. 

또르 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

25. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

이리 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

26. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

이리 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

27. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

이리 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

28. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

이리 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

29. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

이리 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

30. 토알로 뛰어난 알콘의 알кон이 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘이다. 

31. 토알로 뛰어난 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘의 알콘. 

알콘의 애호. 

(1) Wanting in Müller, ib., and Boc., 184.
(2) Missing in Ms.; Supplied from IAU, 48.
(3) Read אביוויה.
(4) So MS. Omit.
recognized by his steady talk and his rare silence. How seldom the steadily silent person is in error, and how rarely the talkative person is right!

23. He said: Silence is regarded as a mark of deficiency but earns men's gratitude, and speech is considered a mark of quality but is regretted.

24. He said: If the reticent person earned [by his silence] only a reduction of debate and of the weariness of discussion, he would be the gainer. How much greater is his profit when together with it he secures a pleasant future and a comfortable present!

25. He said: He who does not impose silence on himself will have it imposed [on him] by others and will be disgraced.

26. He said: He who holds his peace until he is asked to speak profits more than he who speaks until he is told to keep quiet.

27. He said: Silence in a matter which does not concern one provides security in the future and adornment in the present, but speech about something which does not concern one results in disgrace in the present and regret in the future.

28. He said: The honor of silence is greater than the honor of speech, and the humiliation resulting from speech is deeper than the humiliation from silence.

29. He said: Speech is a slave as long as its master has not uttered it, but as soon as it has been uttered it is released from slavery.

30. He said: Speech reveals the secrets of the heart and silence conceals them.

31. He said: He who is able to hold his peace except in the proper place is even more able to do the proper thing in its place.
וקאן אלבלאמה מאתה אלבלאמה, ואלבתה יידעה.
ווקאן מאחר יראה יווה ואלבתה יידעה.
וקאן נימא אלבלאמה אביך, וניקיו אלבלאמה תקיימה.
וקאן אביך אלבלאמה תקיימה ואלבתה והברת אלבלאמה.
נקראת אלבלאמה.
וקאן לא ביא אלבלאמה הדובה לבן אל ספת הואר.
וקאן אלבלאמה יתי ואלבתה יושב.
וקאן מני ספת אמסרה, וניקיו אלבלאמה והברת אלבלאמה.
אליל אלבלאמה.
וקאן מני קיר עליה אספתאלת ויﺆאצת אלבלאמה, וניקיו אלבלאמה.
ניקיה אמסרה.
וקאן לא אלבלאמה, ואלבתה.
וקאן באא ואבלאמה, וניקיו עליה בכמה.
דיליל.
וקאן אלבלאמה מחובב ואלבתה מסובב.
וקאן אלבלאמה מחובב מני אביך אלבלאמה.
וקאן מני בחר זמאה בתורה אלבלאמה, וניקיו אלבלאמה.
כלת אלבלאמה.

ב) Read ידוע עם Boc. 185.
ג) Jamharat, 5: או שלחת.
ד) So Ms.; Read: שלחת.
32. He said: Speech is the key of evil and silence is the lock of evil.

33. He said: He who speaks much meets many pitfalls and he who falls often makes many slips.

34. He said: Silence prevents bloodshed and speech brings it on.

35. He said: The spoils won from silence are richer than the spoils of speech, and the regrets following speech are deeper than the regrets following silence.

36. He said: The fruit of silence is praise and the fruit of speech is blame.

37. It was said: If speech were gold silence would be a diamond.

38. He said: Silence grants life and speech brings death.

39. He said: He who maintains silence is relieved of the duty of replying, but he who speaks is required to answer.

40. He said: He who is able to impose silence on himself has greater power to do other things.

41. He said: The beginning of wisdom is silence.

42. He said: When a learned man keeps quiet it is an indication of wisdom.

43. He said: The reticent person is commended and the loquacious is condemned.

44. He said: Silence is commended in most places.

45. He said: He who is regularly silent generally feels secure, but he who always talks is rarely safe.

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27 Ikd, II, 15 (only first half): Jamhara, 51, in name of Muḥammad (or of 'Omar) adds two other phrases (in two versions).

28 For the second half see Boc., 330 (in name of Luḵmān) and note; Mish, דְּמַלְמוֹת, 441; הָכִּים הַחוֹזִים, 56.

29 A very common saying, although the comparison is usually between silver and gold.

30 Cf. Earl Rives, Dicts and Sayings of the Philosophers, 50: "He that hath no power to refrayne his tonge hath no myght to resiste all his other delectacions."

31 Mib., 39; IM, 57; Meʾirī ad Prov. 17.29; Naḥmīas ad Prov. 8.33.

32 Cf.
璨אל לו ול שירת אלוהים על א prática על עובד Laden
רמאתיו ולוارت על מתיישב ועל העובד Laden.
כפי נאמר.

47.璨אל אל豕ת אנטוי פא אכלס עין פי.'קאל אלียม עיני.
ואכלס עין פי.'קאלת פי.'קאל אלียม עיני.

48.璨אל מכיה עלית אכלס עין פי.'קאלת פי.'קאל אליהם.
כפי נאמר אכלס עין פי.'קאלת פי.'קאל אליהם.

49.璨אל חתית אכלס עין פי.'קאלת פי.'קאל אליהם.
דילעעל נקרא אכלס.

50.璨알 אכלס עין פי.'קאלת פי.'קאל אליהם.
צומח את לא אליהם.

51.璨אל אכלס עין פי.'קאלת פי.'קאל אליהם.
צומח את לא אליהם.

52.璨אל מכיה עלית אכלס עין פי.'קאלת פי.'קאל אליהם.
דילעעל נקרא אכלס.

53.璨אל מכיה עלית אכלס עין פי.'קאלת פי.'קאל אליהם.
דילעעל נקרא אכלס.

54.璨אל אכלס עין פי.'קאלת פי.'קאל אליהם.
דילעעל נקרא אכלס.

55.璨אל מכיה עלית אכלס עין פי.'קאלת פי.'קאל אליהם.
דילעעל נקרא אכלס.

(11) Ib.: הנסט.
(12) Ibid.: wanting.
(13) Wanting in Boc., 185.
(14) Read: אוכלס.
46. He said: If the reticent person gained only relief from the task of making answer, he would be the gainer, and if the talkative person brought upon himself only the burden of making a reply, he would be the loser.\[33\]

47. He said: Silence is more profitable than speech in most places, and speech is more profitable than silence in very few places.\[34\]

48. He said: He who is acquainted with the gain of silence persists in it, and he who knows the losses of speech bewares of it.

49. He said: Talkativeness is an indication of a defective intelligence and inadequate reflection, and continuous silence is an indication of a perfect intelligence and of sound reflection.\[35\]

50. He said: Speech bares some of the carefully kept secrets of the mind and silence conceals them.

51. He said: When a person has spoken a conclusion can be drawn regarding his perfection or his deficiency, but when he keeps quiet his capacity is unknown and no decision can be made regarding either deficiency or perfection.\[36\]

52. He said: He who has made his words public has exposed his intelligence to examination, and he whose intelligence has been examined is subject to criticism.

53. He said: He who makes silence his treading-ground is within reach of security and far from regret, and whoever employs speech as his vehicle is far from security and close to regret.

54. He said: Speech sows disdain and silence destroys it.

55. He said: How few are the regretful ones among the reticent, and how many among the talkative.\[37\]

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\[33\] See No. 24.

\[34\] Boc. 185: el callar es bueno . . . e el fablar es malo en los mas de los lugares. Jähiz., Fi Tafsil el Nitk 'ala 'l-Šamat, 148: You find silence of greater advantage than speech in many places, even if it be true.


\[36\] Boc. 185; Dicts, 50.

\[37\] Cf. ib., 330 (Luḵmān). In statements on the advantages of silence pronounced by the kings of Persia, Rome, China and India, Jähiz., al-Maḥāsin wal-'Aḍdād, 25, Baihaḵi, al Maḥāsin wal-Masāwi, 434, ibn 'Abd al-Rāziḵ al Muḵaddasi, al-Ṭharāʿif wal-Lafāʿif, 73; Mīḥār, 337–340; בדימורה. 48, one
56. ו قال מ תודר תמאנה חוק דוה ו מי מתפל למאנה אראם

57. ו قال ל בבו אלכלהם גם ואלמאקה חלך.
58. ו قال מ ישועי למאנה שמי עלי נושה ומי מתפל למאנה

59. וقال אלכלהם גם למאנהבה מן לא יכרח מאה

60. וقال מ כל אולמות התחת וקז אוומ אלכלהם.
61. וقال מ חתבר אלCreators למאנה ואני ומי מתחלאמא

62. ו_called מאנ רמא סמאת אלא קפיל🇺 לא אמורת מת_COMPILER

63. וقال עני אלכלהי אלכמה בו אל crea_Master אלכלהם.
64. וقال אלCreators יתוה אלCreators אלכמה יר蒺מה.
65. וقال מ עכלת אנ כלמאמה מתצאת עליה ספרחתה עליל

66. וселס כבל לא יתןוה עלייה נורה.
67. וodial אלכלהם אלכמהו אשר מ 알נגרא ואמותס מן

68. וodial.
56. He said: Whoever guards himself against his tongue spares his blood, and he who lets his tongue loose sheds his blood.18
57. He said: Control of the tongue spells sovereignty and release of it spells ruin.
58. He said: He who imprisons his tongue provides security for himself, and he who sets his tongue free fears for his life.39
59. He said: Speech is its master's property as long as he has not uttered it. When uttered it is no longer his.40
60. He said: Whoever employs silence as his armor is protected against the arrows of tongues.41
61. He said: He who assumes silence as his cloak is adorned, but he who takes speech as his garment is disgraced.
62. He said: A reticent person rarely regrets and a talkative person is rarely at ease.
63. He said: The most pleasant companion is silence and the meanest friend is speech.
64. He said: Silence wipes away grudges, and speech emphasizes them.
65. He said: If a person knows that his speech is scrutinized, he had better examine it himself before someone else examines it for him.42
66. He said to a disciple of his: My son, all your words are counted. Take care, therefore, that they are correct. If not, better repress them.43
67. He said: A harmful remark is more consuming than fire and more killing than the sword.44

of them (Caesar or Khosrau) declares: I have not regretted what I did not say, but have many times regretted what I did say. In the Syriac The Laughable Stories (ed. Budge), no. CLXVI, this saying is credited to a Hebrew.
18 Cf. :למום מכס עכלה תורה וסמלותה אסרוקך; עב אללאבך (Your tongue is a beast; if you bind it it protects you, but if you set it loose it devours you). See no. 34.
39 Boc., 335 (in name of Luḵmān).
40 See No. 28.
41 See No. 20.
42 Boc., 185; Dicts, 50.
43 Boc., ib; Dicts, ib.
44 Ḫāz, 13: “... there is a variety (of speech) which is sharper than the sword.”
הקהל מנכאי אלכלאמו הל ומעון מאנצלבר הל ומעון 68.
ומן הכני אלכלאמו הל ומעון מאנצלבר הל ומעון.
הקהל עקובה אלכלאמו וילם אלנסוס וקובהון על זרב.
וולט אלברד. 69.
הקהל מנכאי אלכלאמו רבי פירדו ומן חהר אלכלאמו באך.
שרדו. 70.
הקהל אלצמאמה הליל עליל אלחמר אחלםו אלכלאמו הליל עלי 71.
אלשרד.
הקהל אלצמאמה מתחפה עליל רני אלמְטֵכֶלמ נירה 72.
מתתחפה עלילה.
הקהל סקראמ חמהו אלמר וזכב פֶי אללקֶל פְֶּצִיעָהו 73.
לא יחל לֵה.
וולי מנ כה סחר חפש נסום ומכ אצאטע סחר צייני נסום 74.
הקהל חמהו אלמר כּרוּ פֶי אלנסוס וסמו פֶי אלמע.
ואמצה אלמר לומ פֶי אלנסוס וכּיוּה פֶי אלרדה 75.
הקהל מנ כה סחר אהפש קּהַר ומכ אצאטע סחר.
אתצקע 76) קַדַּה.
הקהל סほうが אלמר אמא עלי ומַאסְתּוּדֵו ומִריָאָלֶר 77.
לִנָּה פֶיֶּם אַסְתּוּדוּ.
ואמצה אלמר 78) ואמְצָה אלמר סִיִים.
הקהל סほうが אלמר הליל עלילטע אלצרו וואצאעה 79.
הליל עליל צִקְּלֶר.
68. He said: He whom speech pains will be pained by a blow, and he whom speech does not pain will not be pained by a blow.\textsuperscript{45}

69. He said: The consequence of speech is pain to the soul, and the result of a blow is pain to the body.

70. He said: He who speaks little may hope for the best, and he who speaks much can fear the worst.

71. He said: Silence is an indication of good character, and speech is an indication of evil.

72. He said: The reticent person analyzes others, and the loquacious person is analyzed by others.\textsuperscript{46}

73. Socrates said: It is the duty of an intelligent person\textsuperscript{47} to conceal a secret. He who reveals it can not be excused.\textsuperscript{48}

74. It has been said: He who conceals his secret protects himself, and he who reveals it destroys himself.

75. He said: Concealing a secret ennobles the soul and elevates the mind. But revealing a secret is a rebuke to the soul and a loss of the mind.\textsuperscript{49}

76. He said: The dignity of one who conceals a secret increases, and the dignity of one who reveals a secret shrinks.\textsuperscript{50}

77. He said: He who hides a secret keeps faith with his trust, and he who reveals it betrays his trust.\textsuperscript{51}

78. He said: Concealment of a secret wins praise for a man, and disclosure brings condemnation.

79. He said: Concealment of a secret is an indication of a broad heart, and its disclosure is an indication of a tight heart.

\textsuperscript{45} Boc., 185: el que se duele par la palabra es seguro de ser ferido. The meaning of this sentence is not certain. Perhaps its purport is that one should be as sensitive to speech as to physical pain.

\textsuperscript{46} Boc., 186; Dicts, 50.

\textsuperscript{47} The original Arabic is “in the intellect.” The translation conforms to the parallels. See next note.

\textsuperscript{48} Boc., 187; Musre, II, \textit{s}, 80; \textit{IM}, 74. These parallels agree in reading the second half: “He who reveals it has no sense.” This is probably right, and requires the change of \textit{לָלָה} to \textit{לָעָה} in our text.

\textsuperscript{49} In Boc., 187, we find only: Encobrir la poridad es noblesa del anima. Usâma, \textit{Lubab al-adâb}, 246, gives an expanded version of the first half. No parallel to the second half is known to me.

\textsuperscript{50} Cf. Musre, II, \textit{s}, 85: "הַשָּׁמֶלֶת הַמְּאוֹרָה סֶבֶּחְתָּ הַשָּׁמֶלֶת אֶל הַשָּׁמֶלֶת הַעֲלוֹתוֹת." No parallel to the second half is known to me.

\textsuperscript{51} Cf. \textit{ib.}: "כַּכּ הַשָּׁמֶלֶת מַרְוָדִי מַיָּה מָקוֹמֵה לְמַעְמָיו הַלְבֵּנָה."
88 HALKIN

80.موسى) całm סה רל מא ירידה מף אเราก

81.וקאל חכמוא אלסר סבבב להאנותל וצתחו מר גורך

וֹאָבָל עֲלִיָּךְ.

82.וקאל אלמשכור וֹן כהм סרה לֵם יסחכמה ثن האמא

83.וקאל ספר מַר דָּרַך פַּנָּשׁוּ עֲרֵדָה מַוַּתְעַלָּה.ס

84.וקאל אכחתג סר נירך כמא ניבס אן ייבמה סר גורך.

85.וקאל אראנה חנה נאיאֵי אלסר פאנה מַה נירך אַלְּפַן.

86.וקאל מַנָּןָל לָרֵה חתיָּמה פַּוּה פִּי עַקְּלָה בָּלַגַּת וֹמַךְּ וֹמָךְּ

לַמַּרְדָּה מַרְיֹּעָה לְאַבָּה קָנָנָה.

87.וקאל חכמוא אלסר סבב לִלְמָחְבַּה.

88.וקאל אסחכמה סה סָרֶך פַּרְּאַרְּעַה מַוַּךְּ נְסַּכַּר פֶּלַּא

חלומ נירך בַּרְיַעֵהוּ מַנָּן מת יחסמ שָׁר נמסה מַחֲרָה לָרֵה גָּרֵיָה אַרוּע.

89.וקאל חמאִם אלסר אַמָּן וֹמָריָּעֵה בִּיָּו.
80. [He said: He who reveals a secret destroys what he has], and he who hides it attains what he seeks.

81. He said: Keeping your secret is your protection, and keeping another's secret is your duty.

82. He said: The laudable person is he who keeps a secret which he has not been asked to conceal. But he who conceals what he has been asked to simply fulfills a duty.

83. He said: Your secret is of your blood, therefore take care to whom you confide it.

84. He said: Keep another's secret as you would like another to keep your secret.

85. He said: If you betray [your] secret, you will betray another man's secret more readily.

86. He said: He who keeps his secret is intellectually mature, but he who reveals his secret betrays his soul.

87. He said: Concealment of a secret is a cause of love.

88. He said: If you have confided something to another you yourself have revealed it. Do not, therefore, blame the other for its disclosure. He who cannot keep his own secret is even less capable of keeping another's secret.

89. He said: He who keeps a secret is faithful, and he who reveals it is a traitor.

52 See note to Arabic text.

53 Musre, II, 81; Freytag, 2591.

54 Musre, ib.

55 L. c., 82; Boc., 187; IM, ib.; IAU, 48.

56 Jamharat, 115; Maḥāsin, 29 and Baihaḵī, 402 (in the name of al-Manṣūr); 'Ikīd, I, 36 and Nuwairi, Nihāyat al-Arab, II, 81 (explaining that "often bloodshed is the result of revealing a secret"); Usāmah, 241.

57 Musre, ib., 83; IAU, 48. See Arabic text.

58 L. c., ib., 84 (second half).

59 Ib., (first half); Boc. ib.

60 See note 50.

61 This saying is credited to 'Amr b. al-‘Aṣ by ibn Ḫutaiba, ('Uyun, I, 40), ibn 'Abd Rabbihi ('Ikīd, I 36), and Nuwairi (Nihāyat al-Arab, II, 81). Cf. also Miḥbar, 319, Nahmias ad Prov. 11.13, and Boc. 187 note f.

62 The relation of this sentence to the first is not clear. It is evidently an unsuccessful paraphrase of the statement in the Arabic sources (cf. preceding note): "for I had a narrower heart than he when I entrusted it to him so that he disclosed it."

63 See No. 77.
90. The figure 4000 marks the equality of the equal.
91. The figure 4000 marks the equality of the equal.
92. The figure 4000 marks the equality of the equal.
93. The figure 4000 marks the equality of the equal.
94. The figure 4000 marks the equality of the equal.
95. The figure 4000 marks the equality of the equal.
96. The figure 4000 marks the equality of the equal.
97. The figure 4000 marks the equality of the equal.
98. The figure 4000 marks the equality of the equal.
99. The figure 4000 marks the equality of the equal.
100. The figure 4000 marks the equality of the equal.

So MS.; Read 4000.

(1) Freytag, I, 639; [and].
(2) So MS.; Read [the].
(3) Kalim, 53; Amthāl, 159; Asrār, 115; 4000 marks the equality of the equal.
(4) From margin.
90. He said: Keeping a secret is a virtue, and revealing it is folly. 

91. He said: It is better to keep your own secret than to have another keep it.

92. He said: If your heart is too small for your secret, the other person’s heart is even smaller.

93. He said: No man’s heart is too narrow for his own secret but it be still narrower for another man’s secret.

94. He said: If a man’s heart is too small for his secret, the heart of his confidant is even smaller.

95. He said: He whose heart is wide enough for his own secret has even more space for the other man’s secret.

96. He said: Part of a man’s good fortune is his concealment of his secret.

97. He said: He who conceals his secret is content, and he who reveals it repents.

98. He said: He who conceals his secret is covered, but he who reveals it is disrobed.

99. He said: Disclosure of a secret causes the shedding of blood and the concealment of a secret prevents it.

100. He said: Keeping a secret comprises several virtues, to wit: maintenance of loyalty, silence of the tongue, propriety, correct action, reduction of peril, and an increase of dignity. It assures the achievement of understanding.

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65 *Musre*, II, 85; *IM*, 74; Freytag, III, 639.


67 *Boc.*, 166.


69 *Boc.*, ib.

70 With a slight variant, this is ascribed to Plato in *Kalim*, 53; *Amthāl*, 159; *Asrār*, 115.


72 Cf. *Boc.*, 322 (in Ptolemy’s name).
האמות א"ל קולב,说不出的驚訝與熱情。изация erhalten.

101. ההאמות על כומר, אלא על אבל הבאה אתה, הוא קולב אסירה: כי תחכומוה.

102. תקול בталמים קולב אלמאתרון, הצוותא אלמאתרון.

103. כי לעaptive כ牽(pa) כ FileManager売れ, אלא רבותיה תע"י.

104. כי לעaptive כ牵(pa) כ FileManagerلاءם, אתה יירע, מכםFFEיה אלاحتم.

105. תקול אלמאתרון אלресקול לא יכירו פי MAKולה.

106. תקול עאקבה אבלבב אלתלם ופי אלארך אלאמרמה.

107. תקול גיירא אלהמאות כל.StackTrace והאם,ân מאבנלה

לחקי אלהמאות ומאתיא לה גים בכלהמלתך, במלת ו.ColumnHeader.

(4) Ib.: Wanting.
(5) קסמי, 86: בל Erotische (בלספקלאה). 86: בלACEMENT.
(3) Freytag, III, 2527: קסמי.
(4) אליפשי, Ib., 625; Ikd., I, 36; Ijzz, 8; Nihayat, III, 5. Mahasrin, 31: קסמי אליפשיו.
(5) Freyt., III, 2631; Husri, 27; בסימת, 14.
(6) Ib.
101. The following was embroidered on Socrates' garment: The word is confined within the heart's prison, but when it has been spoken the heart is confined within its prison. 73

102. Ptolemy said: The hearts of the noble are the castles of the secrets. 74

103. It has been said: When a man conceals his secret he retains the choice. 75

104. One of the epigrams of the Stoics is: The loss of one who intrusts [a secret] is the stupidest.

105. Plato said: The intelligent person does not lie when he speaks.

106. He said: The consequence of lying is condemnation, but in truthfulness one finds security. 76

107. A member of another religion said: The dead and the lying persons are alike, for the virtue of the living being is speech, and when a person's speech cannot be relied upon his life is reduced to nothing. 77

73 Boc. 184, and Majãni, III, 115; the same saying is in relation to a secret in Majãni, I, 44 and Usãma 239 (in the name of 'Ali), Miibbar, 321, and Naãhmias, ib. David b. Abraham Maimonides in his Judeo-Arabic commentary on Pirkã Aboth (ed. ôote æ, 1901), quotes this saying in Hebrew in the name of viz'û and translates it into Arabic (24a).

74 Musre, II, 38; Freytag, III, 2527; Boc., 318 (reading buenos, perhaps by misreading 'el-aãsân for el-abrûr); IMui, 86 & 58: el'ûkalâ = el-usûiûn.

75 This saying is given in Muãammad's name in Mahãsin, 31; in 'Omar's name, in Freytag, III, 625, 'Ijãz, 8, Nuwairi, Niãhâyat-al-Abûr, III, 5; Shãibrãwî, 'Unwãn al-Abûr, 38, Usãma, 12; in 'Ali's name in Nahã al-Balãgû, II, 96; in Muãwiyah's name in Balãdûri (translated by G. Levi della Vida, Moawiya, No. 37). It is credited to 'Utba b. abu Sulaymân, in an anecdote involving his son Walîd (governor of Medina in 57 and 61 A. H.) by 'Uyûn, I, 40 and Ikd, I, 36. In Balãdûri and 'Uyûn the saying is expanded to read: but when one reveals his secret the choice passes to others (lit. against him). In this longer form, it is again cited by Usãma in the name of an 'Adûb. Merkle, 40, cites it in the name of Maharãris (cf. ib., 9–10), in his additions to Musre.

76 Musre, II, 24 (אונייוו).
וקאים אלבלעבא wlan שומם, אללע יזכר מאן יאל.
כאמ רידק עקר.
וקאים לא התאמ מוכבר על קר אוייב עליי.
וקאים עלameleon אלבלעבא. גווה באלימין, לזר.

נומם מ' אליסה בטום. מיל יזח. מחיה. פינאלעס. אל ואן.

וקאים עב, מ אלבלעבא אלמאיש בכרב ולמאמה
ויל אללאשpons עלע יעה יטעריי. אלא, עקאמ מן רבד
וסאלעמאז ל' עדיה ואל איבאר עג' מיתאאר דא קאל חקא
לא יעדק ואן קאמ, غير込まれ לעף. פאלא עליי, פזחי. בארע
באליאלא, אלדאל עליי. פזחי. בחלא זמן, אלנא זא מון.

רדק נמס. אללך. יזח מון. ביב. נמס.

(3) Husri, ib.: 27.
(3) I'd.: אלא
(3) I'd. and Mut., 74: elt: מון.
(3) I'd. and Mut., 74.
(3) אלא.
(3) I'd.: אלא
(3) I'd.: אלא
(3) I'd.: אלא
(3) Ayd: אלא
(3) So MS. and Mut., 83; Husri, 28: אלא.
(3) Mut., 80: אלא
(3) I'd., מון.
(3) I'd., elt: מון.
(3) I'd.: wanting.
(3) I'd.: elt: מון.
(3) I'd.: אלא
(3) I'd.: elt: מון.
108. They said: The liar is a thief, for the thief steals your wealth and the liar steals your understanding.\(^{78}\)

109. They said: Have no faith in one who lies to you, for he will lie about you.\(^{79}\)

110. They said: The mark of the liar is his readiness to swear when he is not asked to.\(^{80}\)

111. They said: Avoid the company of the liar; if you are compelled to be with him do not believe him. Do not, however, inform him that you think him a liar, for he will give up his friendship but not his nature.\(^{81}\) The tale of the liar cannot be stripped of contradictions anymore than the coward of his fear on the field of battle.\(^{82}\)

112. They said: A liar’s dream cannot be true, for, while awake he relates out of his head what he did not see, and that makes him see in his sleep what will not happen.\(^{83}\)

113. They said: One wonders at the liar who is made conspicuous by his lie. For he only directs the attention of people to his defect and exposes himself to punishment from God. His sins are habitual, and stories told in his authority are mutually contradictory. When he tells the truth no one believes him, and when he suggests something useful no one agrees. He thus injures himself with his actions, and points to his shame with his statements, what is true in his words is credited to another, and another’s lie is blamed on him.

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\(^{78}\) Al-Ḥuṣri, l. c., 28 (in the name of al-Hasan b. Sahl); ib.; \(\text{IM,}\) ib.; Halāl.

\(^{79}\) Al-Ḥuṣri, ib.; \(\text{Boe.,} 339\) (Luḵmān); \(\text{Ṣijāz,} 12\) (in the name of “Aflār, one of the kings of the Taifas”); Freytag, III, 114.

\(^{80}\) Muṭṭazz, 74; al-Ḥuṣri, ib.

\(^{81}\) Muṭṭazz, 76; al-Ḥuṣri, ib.; Shabrāwī, \(\text{Unwān al-Bayān,} 38;\) \(\text{Musre, II,} 18\) (in name of Luḵmān).

\(^{82}\) Muṭṭazz, 83; al-Ḥuṣri, ib.

\(^{83}\) Muṭṭazz, 80; al-Ḥuṣri, ib.

\(^{84}\) Al-Ḥuṣri, ib., relates this statement as an anecdote: When a Beduin heard his son lying, he said: O, son, I wonder . . .
114.帆כך כמא קאל אלםאער חסב אלכדבון מן אלכתובות כז
בָּעֵץ מְאָה יָשִּׂים
מן זא ימסעת בָּכִילֶהָ מְאָה נִירֵה נַסֶּם אַלֵיהָ
וקאל מְאָה ימסעת פיינֶה אָלֵיהָ לְמָן אַתָּמָהוֹ אָסַקֶּלֶבֶּהוֹ
לְמָן אַסַּמְם אַלֵיהָ.
וקאל מְאָה ימסעת פיֹּלְּיָהָ אַלֵּי אָלָדְרֵיהָ וְוֹה יִרְזָהָמְעַה.
עַן מְן מִקְדֶּמֶה פִּיָּהָ.
וקאל מְאָה ימסעת פיֹּלְּיָהָ מְן הָיַּקֶּב בָּאָלָדְרֵיהָ וְוֹה יִרְזָהָמְעַה
מְמָהָדוֹהְיָוֹ עִמָּאָרָהָה.
וקאל זַח עִלָּל אֲלַעָּסָקֶלֶהוֹ זַח לְאָנַח מְיַמְּרָהָ שֶׁיִּרֶבֶּה
לְניֵרָהָזַח עִלָּל אֲלַעָּסָקֶלֶהוֹ זַח לְאָנסְנָהָ זַח לְאָנַח זַח לְאָנַח
בָּכָּאָזָה עִלָּל יַרֶה.
וקאל מְאָה ימסעת פִּיָּהָ מְן זַא אָלָדְרֵיהָ בָּאָסְכְּיָה עִלָּלָה פָּסָק אָסַמְּעַה
בָּנְמָסָצִיּו.
וקאל לְלָבֶּה עִמְלַצָּהָ תַּחֶרֶה תַּחֶרֶה כָּלָּאָלָכָנִיהָ
אָלָדְרָהָה (זַח בָּאָלָסָמָה) (121)
וקאל מְאָה ימסעת פִּיָּהָ מְן זַא קָנָל אֲלָכָנִיהָ לְכָּנָל הָאָסְפּר וּלְכָּנָל יִבְּנָל
אָלָדְרָהָ מַגְּאָה.
וקאל אֲלָדְרֵיהָ נָאַרָּבֶּה עִלָּל מְמָעַהְיָוָה (זַח אֲסַקְּבָּה)
מְהָנָה מְאָה ימסעת פִּיָּהָ מְנָרָיָהָ סְלָמָל מְנָרָיָהָ מְן בָּלָם
לְוַיָּשָּׂמָה (זַח אֲסַקְּבָּה) מְהָנָה אָסַקְּבָּה (זַח) תָּרָעְא (זַח).
114. It is as the poet stated:

There is sufficient disgrace for the liar in some of the slander to which he is subject.

That if someone hears a lie from another it is attributed to him.\(^8^5\)

115. He said: How quickly the perfidy of the world appears to one who confides in it, and its reversals to one who relies upon it.

116. He said: How foolish is the man who relies upon the world, although he sees that it was snatched away from the one who preceded him in it.

117. He said: How heedless is he who is certain of his departure from the world yet steadily exerts himself in cultivating it.\(^8^6\)

118. He said: The intelligent person must not exert himself in acquiring something which he will leave to another, and he must not trust in something which he has observed to be fleeting in [the lives] of others.

119. He said: He who thinks that the world will endure for him covets something which is not real.

120. He said: Possess little property, so your cares will be reduced and you will be content.\(^8^7\)

121. He said: Every act bears fruit. The fruit of little property is comfort and contentment.\(^8^8\)

122. He said: He who possesses little property has none to envy him and he does not find his final destiny remote.

123. He said: The world is like a fire burning on a thoroughfare. He who takes enough of it to have his road lighted escapes its evil, but he who sits down to warm up by it is smitten by its heat.\(^8^9\)

\(^8^5\) 'Uyun, II, 28; Mahāsin, 46; Al-Ḥusri, 29.
\(^8^6\) Boc., 169.
\(^8^7\) IA U, 49; IM, 53; הַבְּחֵשׁ, 8; Moses b. Ezra, 86; Naḥmias ad Prov. 23.4. cf. al-Kindi (ed. Walzer), ix, 1. 25 (p. 41).
\(^8^8\) Boc., 169; IA U, 47; IM, 53; הַשְׁרוֹזֵה, 85; Mibhar, 170.
\(^8^9\) Boc., ib.; IA U, ib.
124. הקאל מ النهائي באלרגניה ציע נפשו ומו אוחים בפסה

והרי פאלרגניה.

125. הקאל מ拷 נאצתי באלרגניה היה בחזרה לעבה ומו כאניה.

אלאפרא מטלבה אתראת כלבה יונאל אתיריה.

126. הקאל מ拷 מטלב באלרגניה לה י GHC לע בדו מ למעשה חזר

אבר התחדה מ רוח.

127. הקאל מ拷 מ טלבל את יותר עליה א蕈ה מ כאון טלבל

מטלבל והן א蕈ה אאלרגניה כאו בירה בשדה אולצבה מנה.

128. הקאל מ拷 הור פיאלרניה אתתו אﻺלאה הם רכש פי

אלאפרא נאצלו ביריה ווד חוט יאבקתה.

129. הקאל מ拷 באלרגניה הם נאצל מואלת חרבך אף ולא

יאצל מ拷 אﻺלאה בנה בתפועב והשאר באלרגניה.

130. הקאל מ拷 באלרגניה מבוות חספתי וhtaking באלרגניה

عطاءו מחרב.

131. הקאל באלרגניה מהל אליו הלאימדה מ קל וחולו

מנהת בחרת שלאמתה מ זאירה הם באחרת מנה אתידה

ופע האבקתה.

132. הקאל באלרגניה מעבר ליגרה אם אתחעד ואר ס퍼ה

אמון פי אלמלמשו אללהו יאזה מנה יורה ומי קזר פי אפחיתוריה

ואחרי כשע בו פאייריה וונית לע אﻺלאה בום ספחיה.

133. הקאל אירא ספרם ובי לצלפקלי שיש מיזגיאו ירו

פי המאמה חול אאתראת במודע יפלכל מנה אללה נריה.

p) IAU, 48: לנדיה +.
k) Ib.: אאללה פאת.
124. He said: He who thinks of this world loses his soul, and he who is concerned for his soul abstains from this world.  

125. He said: When this world is the object of man's concern, his weariness is great, but if the world-to-come is his quest, his heart is at ease and he will acquire what will afford him joy.  

126. He said: He who seeks this world will necessarily suffer two consequences: he will envy those above him and will be envied by those below.  

127. He said: He who seeks that for which he will be envied rouses the hostility of him who pursues a similar quest, and he who rouses the hostility of people is likely to suffer severe handicaps.  

128. He said: He who abstains from this world is loved by its inhabitants, and he who covets the world-to-come obtains its good and secures its delightful future.  

129. He said: If the person who seeks this world procures what he hoped for he leaves it to others, and if he does not, he dies hating it.  

130. He said: The person who seeks this world is hated and envied, and he who renounces it is loved and content.  

131. He said: This world is like a dead corpse. He who takes a little of it is quite safe from its harmful effects, and he who takes much of it will suffer the full force of its evil consequences.  

132. He said: This world is a bridge to the next: He who prepares the provisions for his journey feels safe in the deserts which others fear, but he who is remiss in preparing them is stopped on the way and is not capable of overtaking those who preceded him.  

133. Socrates also said: It behooves the intelligent person to build well the place in which he will have a long stay, and to pay little regard to the place from which he will pass to another.

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90 Musre, II, n, 30; Boc. 169; IAU, 48; Cf. IM, 56.  
91 Boc., ib.  
92 Ib.  
93 Ib.  
94 Ib.; IAU, 48.  
95 Cf. Mibhar, 522 and 523.  
96 Boc., 169–70 (only the first half of ours); זכרונות עם השבטים יהודה (אלתר): 96, 96:48.
134. 100.为何不订阅你的杂志《arelite》？这是一份有趣的杂志，适合我们这些喜欢阅读的人。

135. 这是我们的《arelite》，它是我们杂志的封面。

136. 我们收到了很多订阅我们的《arelite》的信件。我们很高兴你们喜欢我们的杂志。

137. 你们的订阅对我们来说非常重要。我们希望你们继续订阅我们的《arelite》。

138. 我们收到了很多关于《arelite》的反馈。我们很高兴你们喜欢我们的杂志。

139. 我们收到了很多关于《arelite》的反馈。我们很高兴你们喜欢我们的杂志。

140. 这是我们的《arelite》，它是我们杂志的封面。

141. 这是我们的《arelite》，它是我们杂志的封面。
134. He said: He who takes from this world more than his means of subsistence takes what is of no use to him, but he who takes an adequate measure has reason to feel secure.97

135. He said: The man who takes victuals from this world is not one of its seekers. But those are its seekers who monopolize some of its vanities.98

136. One day he said to his disciples: While in this world do not engage yourselves in undertaking the cultivation of this lower world. Behave like the birds in the air who fly from their nests in the morning having no care other than procuring their food. When they have obtained it, they return to their nests without worrying about more than filling themselves. Or behave like the beasts who descend from their lairs and their mountain-tops, and when their bellies are full they return to their dens. They neither sow nor reap, for they know that their Creator has provided for their sustenance.99

137. He said: How heedless is he who is certain of the passing of something yet cultivates it, and how weak is he who is certain of the endurance of something yet neglects it.

138. He said: Pursuit of the world-to-come makes for rest in this world and delight in the next, but striving after this world causes weariness in it and distress after departing from it.100

139. He said: He who is sure of the passing of this world abstains from it, and he who acts according to his conviction of the endurance of the world-to-come covets it.

140. He said: He who understands the passing of the world for others shuns all desire of it.

141. He said: He who is content with victuals is free from greed, and he who is not greedy finds it easy to hate this world.101

97 Boc., 170; Mibhar, 155: שורט ישראל; מاسبכק היה מצרך מורד נפש מזוהיטלת; 86, combining our Nos. 151 and first half of this.
99 Boc., 170, up to “their dens.”
100 Cf. L. c., 166.
101 L. c., 130; Cf. עץ אליעז (מוך בניו של רוקא מאפיפ).
וקֹאָלָה חַקֶּה עַל יָהלָאֵדֶקֶל אָנָה נְחַנָּה זוֹקָמָהּ מְיָאֵלְדַּנָּא
בֹּאָהָר הַאַרְטִים אֲמָא בָּבָבָב יִתְמַר נֱּעֵמָא פִּי אַלָּאֶרְיָא אָוַגְבָּב יִתְמַר
טָמְרָא פִּי אַלָּאֵדֶקֶל.

142. קֹאָלָה מָא עִקֶּלֶדָה שֶׁמָּה נְכַגַּמְנִי בָּאָלְבַאָקָי זָלָאֵדֶקֶל
בָּאָלְבַאָקָי זָהָא בָּבָבָא שֶׁמָּה נְכַגַּמְנִי בָּאָלְבַאָקָי זָלָאֵדֶקֶל
בָּאָלְבַאָקָי.

143. קֹאָלָה מָא בָּבָבָב שֶׁמָּה נְכַגַּמְנִי בָּאָלְבַאָקָי זָלָאֵדֶקֶל
בָּאָלְבַאָקָי זָהָא בָּבָבָא שֶׁמָּה נְכַגַּמְנִי בָּאָלְבַאָקָי זָלָאֵדֶקֶל
בָּאָלְבַאָקָי.

144. קֹאָלָה מָא בֵּמָל עִקֶּלֶדָה אָסַחֵהֶנָּה פִּי אֲלַדַּנָּאֲוַה עָזָלֶה
פִּיָּאֲבָרַהֲו
יְיָדְבָּו
וֹאָלְבַאָקָא.

145. קֹאָלָה מָא אָסַחֵהֶנָּה לָזָאֲוַהׇ פִּי אֲלַדַּנָּאֲוַה
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

146. קֹאָלָה מָא אָסַחֵהֶנָּה אֲלַדַּנָּאֲוַה שֶׁמָּה אֲלַדַּנָּאֲוַה
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

147. קֹאָלָה חַקֶּה אֲלַדַּנָּאֲוַה לָזָאֲוַהׇ לָא הָאֵדֶקֶל שֶׁמָּה לָזָאֲוַהׇ
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

148. קֹאָלָה מָא אָסַחֵהֶנָּה גָּלָה אֲלַדַּנָּאֲוַה בֵּמָל עָזָלֶה
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

149. קֹאָלָה מָא אָסַחֵהֶנָּה לָזָאֲוַהׇ מְיָאֵלְדַּנָּאֲוַה שֶׁמָּה הָאֵדֶקֶל
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

150. קֹאָלָה מָא אָסַחֵהֶנָּה לָזָאֲוַהׇ לָא יָלָה מָא אָסַחֵהֶנָּה פִּי הָאֵלְיָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

151. קֹאָלָה יָכֶל לוֹ אֲלַדַּנָּאֲוַה מְיָאֵלְדַּנָּאֲוַה בָּבָבָב
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא
וֹאָלְבַאָקָא.

(וֹ) So MS. Read זִדֵּשָא.
142. He said: The intelligent person must employ his time in this world in one of two ways; either in a manner which will produce delights in the world-to-come, or in a manner which will win praise in the present world. 102

143. He said: How glorious is the share of him who sells the transitory for the enduring and the present for the future, and how bad is the fortune of him who sells the permanent for the transitory and the future for the present. 103

144. He said: He whose intelligence is mature employs his time and acts in this world in such a way that he will be generously eulogized after his death and will enjoy a good reward in the future world.

145. He said: He who is beguiled by a fleeting pleasure is very likely to be deprived of an enduring pleasure.

146. He said: How obvious the departure of this world from its clients is and how quickly it ceases.

147. He said: The departure of this world is an indication to the intelligent person that he is not to covet it nor to put his trust in it. 104

148. He said: To be attracted by this world is weakness and to struggle for it is foolishness. 105

149. He said: How attainable peace of mind is to one who has forsaken this world, and how close regret is to one who seeks it.

150. He said: He who seeks this world will not escape grief in two cases: grief over what he missed, because he did not procure it, and grief over what he procured because he fears its loss. If he is fortunate enough not to lose it, he is certain that he will leave it to another. He is thus overwhelmed by sorrow under all circumstances. 106

151. He said: The intelligent person is satisfied with the gift from this world of a slice of bread to serve him as food, tatters to cover his body, and a drink to quench his thirst. 107

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102 Boc., 171.
103 Cf. Mibhar, 529; Boc., 327 (in name of Lokmân); Râzî, “al-Sirat al-Falsafiyya” in Orientalia (N. S.), iv, 312; Aḥāsin, 150.
104 Musre, III, r, 5, in the name of a philosopher.
106 Boc., 179.
107 Moses b. Ezra, 86.
152. وكال لتلامידה היא בִּי אָסֵנִי מָנָא בֹּנְךָ
והָקָחָה, מָנָא אָסֵנִי מָנָא בֹּנְךָ בִּי אָסֵנִי מָנָא בֹּנְךָ
וּאָסֵנִי מָנָא בֹּנְךָ. בִּי אָסֵנִי מָנָא בֹּנְךָ
וּאָסֵנִי מָנָא בֹּנְךָ.

153.وكال אלדניא תורני אלדניא ותצֶּנֶּי אלדרי. ותּוֹתַה בָּךָ
וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.

154. וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.
וְטַעְלֶנִי בָּךָ.

155. וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.
וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.

156. וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.
וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.

157. וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.
וְטַעְלֶנִי בָּךָ. וְטַעְלֶנִי בָּךָ.

(ג) So MS. Read: בַּמָּה.
(ך) Boc. 179: wanting.
(ם) בתך. Ib.: Wanting.
(ך) Ib.: Wanting.
(ך) כתך. Ib.: Wanting.
(ך) כתך. Ib.: Wanting.
(ך) כתך. Ib.: Wanting.
152. He said to his disciple: My son, be content in this world with food sufficient to feed you; be satisfied with drink sufficient to slake your thirst; be pleased with a cloak which covers you, and get along with a house which shelters you. Be the servant of your soul; you will be guided and will be relieved of taking care of others. Make the shade of the earth your bed, the moon and stars your light, knowledge your quest and occupation, and the acquisition of wisdom your trade. You will be the most excellent of your generation, and will join the company of your praiseworthy fellow-men who preceded you. Beware of the trap which the women set up for the men on this earth, for it spoils wisdom, corrupts philosophy, demolishes the highway, lowers the rank, bequeathes hatred, and brings about a destruction of the mind.¹⁰⁸

153. He said: This world raises the humble and humbles the noble.¹⁰⁹

154. He said: One wonders how a person who knows this world and its fickleness towards its clients can covet it.¹¹⁰

155. He said: He who knows how rarely the world lives up to its promises must shun it, and he who is aware of the reward of abstaining from it must leave it to its clients.¹¹¹

156. He said: This world is a pleasure of an hour which is followed by a prolonged grief and the world-to-come is a brief period of pain and a long period of joy.¹¹²

157. He said: This world is sweetness followed by bitterness, and the world-to-come is bitterness followed by sweetness.¹¹³

¹⁰⁸ Boc., 179, minus the following phrases: "and get along .... shelters you"; "make .... your light"; "and will join .... preceded you"; "bequeathes .... mind."

¹⁰⁹ حسبمنع مبسطا لعل الحياة الدنيوية حكمة تتبع على يدي ما تغطيه من رفاه، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكنصا، وكتال, 145 (in name of Plato).
158. .Tables of the stars, in the form of a calendar, are used in the
study of astrology and divination.

159.  The table of the stars is used for the calculation of
the movements of the stars and planets.

160.  The stars are divided into groups, each group having a
special name and significance.

161.  The table of the stars is used to determine the
destiny of a person or a situation.

162.  The stars are used in the calculation of the
lunar cycle and the phases of the moon.

163.  The table of the stars is used to determine
the position of a person or an object in
the sky.

164.  The stars are used in the calculation of
the time of day and night.

165.  The table of the stars is used to determine
the position of the sun in the sky.

166.  The stars and the planets are used in
the calculation of the time of day and night.

167.  The stars are used in the calculation of
the time of day and night.

See note 82.

Wanting in Musre II, p. 30; Boc., 169; Mibhar, 506.

Wanting in Amthal, 148.

Ib.: Samer.

Wanting in Boc., 179 and IAU, 48.

Boc., 180: Wanting.

Kalim, 31 and Amthal, 148.

Ib.: Tufah.

Boc., 180: Wanting.
158. He said: He who does not beware of this world is sure to be tried by its misfortunes, and he who guards against it will surely be safe.\textsuperscript{114}

159. He said: He who loves his soul hates this world, and he who abhors his soul loves this world.\textsuperscript{115}

160. He said: He who seeks this world is like a sea-farer. If he returns safely, he is called an adventurer, but if he perishes, he is called a dupe.\textsuperscript{116}

161. He said: He who seeks this world has a short life, much care, and a grieving heart.\textsuperscript{117}

162. He said: He who seeks this world is like one looking at a mirage. Thinking it is water, he exhausts himself in search of it. But when he comes to it his expectation fails and his hope is blasted, while his thirst continues and his anguish endures.\textsuperscript{118}

163. He said: Man's life in this world is like a shadow which has no reality. It retires from one place to another, and when one seizes it one finds nothing.\textsuperscript{119}

164. He said: Man suffers in this world in all his states. Nothing of what he strives for remains with him permanently; he derives but little satisfaction from its acquired pleasures; and he is always mourning the departure from it of his beloved ones.\textsuperscript{120}

165. He said: The ears of the lover of this world are deaf to wisdom and [his eyes] are blind to the light of intelligence.\textsuperscript{121}

166. He said: The love of this world causes the loss of life and the shedding of blood.

167. He said: The love of this world engenders rancor, sows meanness, makes evil possible, and hinders acts of piety.\textsuperscript{122}

\textsuperscript{114} Cf. \textit{Boc.}, 169.

\textsuperscript{115} For the first half see \textit{Musre}, II, 11, 30; \textit{Boc.}, ib.; \textit{Mibhar}, 506; \textit{Ijās}, 9; \textit{Nahj al-Balāgha}, II, 128 (in name of 'Ali).

\textsuperscript{116} \textit{Boc.}, 179-180; \textit{Kalim}, 31, and \textit{Amthāl}, 148 (in the name of Plato).

\textsuperscript{117} \textit{Boc.}, 179 and \textit{IAU}, 48 (the last phrase is missing in both.).

\textsuperscript{118} \textit{Boc.}, 180.

\textsuperscript{119} \textit{Ib.}

\textsuperscript{120} \textit{Ib.}

\textsuperscript{121} \textit{Ib.}; \textit{Kalim}, 31 and \textit{Amthāl}, 148 (in name of Plato). Cf. the saying ascribed to Muhammad: \textit{תֹּכְסֶהוֹ לְעַטֵּשׁ אֵין אָדָא (your love of something blinds and deafens [you])}, \textit{Jamhara}, 92, and Įsāma, \textit{Lubāb al-Ādāb}, 331.

\textsuperscript{122} \textit{Boc.}, 180 (omits the two middle consequences).
The mistake is the result of transcribing Arabic into Hebrew characters.
168. He said: How obvious the admonition of this world is to one who seeks it. How clearly it shows its evil misfortunes, its rapid passing, its abandonment of its clients and its regular betrayal of its lovers. He who accepts its advice is wise, and he who fails to accept it is careless.

169. He said: He who believes that the world will satisfy his vices lies about it, for he sees the evidence regarding it which others give, and observes its passing.

170. He said: How much this world admonishes its visitors, and how few of them heed it.

171. He said: This world admonishes him who renounces it and assists him who seeks it. Its admonition consists in showing him how it changes [the fortunes] of its clients. Its assistance consists in allowing him to taste of a brief pleasure, after which it serves its bitter taste.123

172. A man said to Socrates: “I have never seen you sad.” Socrates replied: “I own nothing which, if it perished and I were deprived of it, would make me feel sad.”124

173. Then one of the Sophists said: “Suppose the barrel breaks?” (he had a barrel which provided him shelter against heat and cold). He replied: “If it breaks, its place will not break.”125

174. The prince said to him: “I feel sad for you.” Said Socrates: “Why?” The prince replied: “Because of your extreme poverty which I have noticed.” Socrates answered: “If you knew what poverty was, you would be too busy feeling sorry for yourself to feel sorry for me.”126

123 Ib.
124 Musre, II, ρ, 64; Boc., 171; IAU, 48; Mibhar, 118; Ṭākūn Mahāta Nusf (ed. Wise), 33 (English: 82); Kalim, 79; Kindi, l. c., 26; ibn Falaquera, (ed. Warsaw), 17; Budge, I.
125 Musre, II, ρ, 65; Kindi, ib.; Ṭākūn Mahāta Nusf, ib.; Budge, II.
126 Musre, II, ρ, 66; Boc., 180-181 (the conversation is between Socrates and a nameless individual); Mibhar, 550; IM, 52 (the sage is not identified in the last two sources); Usāma, l. c., 464; Budge, lvi.
וכן קרא בפיelsenphan אלהים אלהים פי אלהים אלהים

אלהים.

וראץ אטרט רוגלת המหมาย פקאלollower דוע אלברבר פנאה.

ירעו אלהי ענש אלהי.

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וקאל אבקראם לפוקלייב אפקטנא הדממה אלהים אלהים

פסקלאם יערן מנה אלהים אלהים יערן מנה אלהים אלהים אאלנרה (איך קא) אלהים פי פקך אלהים פקך ילך (וקך) פסקנה יושר חומך אלהים

ואלאים לא פיינ פייה לאמה זאמא יבומ בוה קד מחה מאמבמה.

וקאל נא, אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פקא אלהים פكا
175. One of the aphorisms of the Stoics is: Abstention from this world provides rest for the heart. 127

176. Aristotle saw a preoccupied person and said to him: “Cease your reflecting, for it leads to a loss of reason.” 128

177. Ptolemy said: Sickness is the prison of the body, and worry is the prison of the mind. 129

178. Hippocrates said: The heart suffers from two illnesses, to wit: grief and care. Now grief brings on sleep and care brings on sleeplessness. The reason is that care means thinking of the fear of what will happen, and this results in sleeplessness. But grief involves no reflection, since it results only from what has happened and is over. 130

179. Galen said: Care is destruction of the heart and grief is sickness of the heart, for grief is about what has happened and care is regarding what will happen. 131

180. He said further: Grief is about what has passed and care is regarding what will come. Beware of grief, for it causes loss of life. Note that when a person’s face is overclouded he will perish of grief. 132

181. In his On Freedom from Worry, Galen relates that several calamities befell him, such as the loss of his wealth, the burning, in the palace where the fire broke out, of his books as well as stores, vessels, and many medicines and pastes which he had prepared. Yet he did not grieve but urged [others] to dispel grief and to attain relief from it. This is the opinion of the ancient philosophers. 133

127 Musre, II, 58 (anonymously).
128 L. c., II, 4.
129 L. c., II, 17 (in name of Diogenes) and II, 12 (in name of Socrates, in inverted order); IM, 52 (inverted and anonymous); Boc., 151 (Diogenes); IMut, 75; noen אֶלֶּה, 4.
130 Musre, II, 2; Boc., 129; IAU, 29; Shahrastāni, Al-Milal wal-Nibal, 282 (Haarbrucker, II, 116) in name of Socrates, not including the reason.
131 Musre, II, 2; IAU, 88; Sehçe, 34 (Engl. 83).
132 Musre, ib.; Boc., 353, up to “what will come”; IAU, ib.; Nahmias ad Prov. 12.25.
133 See Introd., 63.
The mistake can be readily accounted for in Arabic characters; see the transcription.

The error crept in in the transcription of Arabic to Hebrew.
182. It is told that Aristippus owned four villages. Some accident occurred because of which he lost one village, so that three remained. One of his fellow-townsmen met him and began to manifest his grief over the loss which had befallen him. But Aristippus laughed and said: "Why do you grieve over me when I have three villages while you do not even own one like them? Ought not I to be the one to grieve over you?"\textsuperscript{134}

183. Galen said: He spoke well, indeed. I declare that it does not behoove an intelligent person to reckon what he lost but what has remained.\textsuperscript{135} He ought to reflect and consider in his mind that those who inherit three villages from their fathers do not stop and do not refrain from looking enviously at people who own thirty villages. If they have thirty, they look enviously at other people who own seventy, and if they also acquire seventy they turn their eyes to others who own more than a hundred, so that, as the matter gets out of hand, they long and strive to possess more than all people. As a result, they are poor all their life and their passions are not satisfied.\textsuperscript{136} If, however, a man does not look at the other person’s accumulation of wealth, and concentrates his attention on whether his wealth is adequate for his expenses, the loss of superfluous wealth is easy to bear. It follows that if a man owns one village and loses it, so that he he remains stripped and penniless, his grief, if he grieves, is reasonable.

184. Galen also said in his treatise, On Freedom from Worry: My father was wont to make light of, and scoff at all human affairs, and this is an attitude which I acquired in my advanced age.

\textsuperscript{134} Plutarch, de Tranquilitate (ed. Loeb), 469 (192–195); זרואדוע, 31–32.

\textsuperscript{135} Muste, II, 20; Boc., 206; I A U, 53 (all in name of Plato); Usâma, l. c., 441 (in name of Diogenes), and 464, (in name of Socrates); I M, 52, (anonymously). Cf. רֶזָּי, Al-Ṭibb al-Rūḥānī, 68.

\textsuperscript{136} For parallels to this elaboration of the principle that מי ש‏ל מתים ראו ח‑ז‏פ בָּא, cf. רֶזָּי, l. c., 26 and 85; Maimonides, Guide, III, ch. 12; and his son Abraham, Kifāyat al-ʿAbidin (ed. Rosenblatt), 216.
114. חָּלִיק אִישׁ אֶל הַיָּמִים וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ.

יָרָהּ אֶלֶת הַנָּחַשִּׁים אֶלֶת הַיָּמִים אֶלֶת הַיָּמִים וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ.

סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ.

116. חָּלִיק אִישׁ אֶל הַיָּמִים וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ.

וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ וַיַּגְּדֵּה סְלָב אֵמוֹרָה בִּשְׁמֵיהּ בְּלִילָהּ.

טֹהֵר וְהוֹסְרָה אָפַרְלָם.
185. He said further: If a person thinks that he has been deprived of costly material goods, he will necessarily grieve and care continually; but if he thinks that he has been deprived of only simple, temporal goods, he will remain free from grief. 137

186. He said: Attention to good food and drink, to costly garments, and to the delights of sexual life compels those who yield to these wants to undertake the task of accumulating great wealth. For since they are not satisfied, they at first weep and groan — both night and day. Afterwards, when they reflect on how they can continue their passions with what they have gained, they are forced to lie awake all night. If they do not find a way, they wail and weep. Even if they achieve it, they are not satisfied. Those whose appetites are insatiable find themselves in an even more precarious situation than this. The reason is that many people manifest an unwholesome interest in honor, praise, wealth, power and authority. Now, any one who loves any of these excessively is forced to seek unceasingly all his life, until he loses sight of the excellent virtues of the soul and forgets its evil aspects. In addition, he is always deeply grieved. If he does not attain his aim, it is because an unruly, excessive appetite can never be satisfied. 138

187. One of the ancient philosophers said: He who is certain of death finds misfortune easy [to bear], because the gravest misfortune, even if it is singular, is a lesser danger than death. 138a

188. The poet said: Anticipate the going-out of the lamp; prolongation of it is not possible. 138a

189. Socrates said: Death frees a person from the strain and afflictions of this world and brings him to the delights and life of the next.

190. He said: Death is a cup which only he is glad to drink whose heart is pure and whose deeds are good. 139

137 Cf. Rāzī, l. c., the chapter On Worry, and the well-known exclamation of Zeno, after his last merchant-ship was lost at sea: "Much obliged, Fortune! You also drive me to the philosopher’s cloak", Plutarch, l. c., § 467 (182-183).

138 Cf. בַּזְּמֶן, 15.

138a From the context the meaning seems to be that man must perform good deeds during his life, and not postpone that duty.

139 Boc., 181, 'which adds: e es seguro del mal que ha de resceber despues de la muerte.
וקאל אלמתו ובין ילך יברוחו אלנה בו נער ונער כל
עליה.

וקוא על חברה אלמתה כאו דליות עליה בו המקפהו
והם שרה בו נשא דליות עליה תעה.

וקוא אלמתה собственно לא בור מנה ומיה שלמה פלא
יכרהיה קפיה בקבת מיא ירד עלייה.

וקוא אלמתה собственно בורה אלמתה בער אלמתה טעב אל
סעה בער אלצימ.

וקוא על שאבי פצליה אלמתו ארקד) כאו טבב קפה
אלבנלקה קפה, מיקפה] עזלא אלנה שני עזלא אלנה ומי עזלא
אלביה אלו עזלא אלנקלסק emitter ימי עזלא אלה אלネタב אלוי עזלא
אלמתה ומי עזלא אלメッו אלו עזלא אלנקלסק) כל יום
למן אלמתה פצליה אלנה ראתה מספר לא נㅈה מיא אערפרד לילך אחר
אלבנלק מיא השכאל.

וקוא אלמתו יברך בנך בו אלנה אלגור וניהם בינה
ובנו שאלי אלמנצה.

וקוא ברירה לעמ קדם יירה אלו יזלא אלנה בער
ווכל אלמתו כאורה והרי לעמ קדם יירה ואו יעהל אלנרתה
בארלותים מיא יעררה.

וקוא אלמתו יירה לעמ יורה ימתנקל מימ לא נצר.

וימנער עמי יירה פלאק ויהול בנך בו במר.

(כף) Add אלמה.
(כף) Ib.: קול אטילוס.
(כף) Wanting in Kalim, ib. and Amthål, ib.
(כף) Wanting in Kalim, Amthål and Müller, ib.
191. He said: Death is a necessity; only he who did much wrong and little justice hates it.

192. It has been said: A person’s dislike of death is an indication of his evil past, and a person’s happiness to die is an indication of his good works.

193. He said: Death is an unavoidable road. He who walks it hates it only because of the evil nature of what will befall him.\(^{140}\)

194. He said: Death is the road to rest after fatigue and the cause of relief after distress.

195. He said: How manifest is the excellence of death! For it causes the transfer from the world of humbleness to the world of nobility, from the world of ignorance to the world of intelligence, from the world of weariness to the world of rest, from the world of transitoriness to the world of permanence. Even if death offered no other advantage than relief from those of your antagonists who do injustice and the company of those of your equals who act equitably [it would be good].\(^{141}\)

196. He said: Death separates you from the men of iniquity and reunites you with the people of equity.\(^{142}\)

197. He said: One who has done good [during his life time] is likely not to attain it until death has alighted in his courtyard, and one who previously has done evil is likely through death, to find quick relief from his evil company.

198. He said: Death rids you of your enemy, redeems you from him who has been unjust to you, spares you from him who wishes to wrong you and intervenes between you and your adversary.

\(^{140}\) For the first half cf. *Musre*, II, 2, 18 (in name of Plato) and II, 1, 7 (Pythagoras); Knust, 505 (in name of Segundo).

\(^{141}\) *Kalim*, 31, and *Amthāl*, 148 (in name of Plato); Müller (*ZDMG*, XXXI), 521; *Boc.*, 181. In all these parallels the passage “Even if death . . .” to the end is missing, and the order of the phrases varies. *Boc.* adds: e del mundo de todo mal al mundo de todo bien.

\(^{142}\) *Boc.*, ib. as part of the previous saying.
וקאלแמנה יברת אלמהות כל נבר פלי לניניא ואובע

במעע המאותות אספה עלי, מאימים מנה פאמה מבי באלא

פייהו מברך לשלוחתבם מכונל לאלהלדיה פגלה בתכיב

ראתהה מתה יקצוי מואהלדיה ומזלל אלאראהה בער

ממארקרתח.

токאל אולך מעות אסרהל ממוות מנייב וייתאה.

токאל אלמהות ספב ילהקה במחמודי מיהאפר מ

אלופיך היווכ בורג מו חקור ומו מעоборот אפרדה.

токאל מיא סמול אלמהות עלי מיאיקוק באה בער מוא

אצבע אלמהות עלי מני יש פימה בטעה.

токאל מוי קמד יירל יווק חתוחיה אabbo קספ"ל מגיא יוק מ

征信ה אולך חמד ער.

токאל מיא שרי אלמהות למו תורר של ציז אין לאלהלדיה.

токאל מוי נבר אלמהות פליפה מיא קמד ייראה יברעה מון

אלה אלמהות פליפה מיא קמד ייראה יברעה.

токאל אלמהות ספב אףראתה מיא אלדרניה ומקלבה

באהלהדיה מוריה מיא מתעה ישלהל לום טצל מאורתה.

токאל מוי מיא אול מח ליא אסקבא בגרהא מקיר מני

נפסה מוי איקוק בור אלמהות לעאבקה עמל מיא לא ירד עלייה

ואיהן אלفرح לגסה.

) Add אלמות.
199. He said: Only he dislikes death who has coveted this world and wearied himself in collecting its vanities, since he is grieved over [the loss of] what he has accumulated. But he who has abstained from it, withstood its temptations and shunned its clients, finds death a cause for his relief in removing him from its clients and bringing him rest after departing from it.143

200. He said: A thousand deaths are easier than the death of one whose life distresses you.144

201. He said: Death brings about your reunion with those of your praiseworthy brethren who preceded you, and your separation from those you dislike of the company of your adversaries.145

202. He said: How easy death is to one who is certain of what follows it, and how difficult death proves to one who has doubts regarding what follows it.146

203. He said: He who has performed good deeds of whose reward he is certain is glad [to die] since he is sure of reaping the fruits of his good deeds.

204. He said: How delightful death is to him who relinquishes this world to its clients.

205. He said: If one hates death it is on account of the evil acts committed by him,147 and when one loves it, it is because of the good deeds performed by him.

206. He said: Death brings relief from this world and from its perfidy towards its clients. It helps those whose friends were evil and their love insincere.

207. He said: He who believes that death has no sequel has decided his soul’s fate, but he who is certain of a sequel after death does what will not revert against him and takes good care of his soul.

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143 L. c., 372 (in name of Piramus).
144 This saying, which in its present form is far-fetched, is almost certainly a corruption of the popular epigram: Better that a noble person die than that a vile person become ruler. See Boc., 341 (in name of Enufio); Musre, II, ω, 4 (טָוֵעָה); Amthal, 144 (Plato); Zabara, וּשְׁפִיעֵם, ч. 7, p. 71. Perhaps מַיִם in text is somehow related to מַיִם in the last source.
145 Boc., 181, in inverse order.
146 Tb.
147 See Kur’ān (ed. Miṣr), 2. 94.
וקאל נון ט面白い פי אלדניא עישת פזון אלמה ראתה.

ולא שלבח אלמל מ SAFAwards.

וקאל אלמה מניק א warmed אלמה אלמה וה了他的 אלמלים.

וקאל אלמה סביר לבכם אלמהו כי ציור אלוהים.

токאל מ whisky והייתה שאפתה.

токאל אלמה עם מ contrôle אלמלים ונעל רוח.

токאל אלמה מנצת בק אלבלק פי חור אלמצעי אלמל.

טכורהל אלמל מתב לאלמל וניור ישראל לאלמל.

токאל אלמה ונהב עלי ככ באלבלקה שלכברונה וה.

מספס עלר אלבאדור פי כסעהיה.

токאל לא תזר אלמהו אלא מיי אל חול עני אל עלה.

ולא חיה אלמלים מיי אלמלים עני אלשהויה.

токאל מッツ אלמלים חם כנות נפש פי ענה.

токאל נפות אלבארד משמחת אלמלים כמא אנס.

токאל נפות אלבארד משמחת אלמלים כמא אנס.

токאל מ בכרה תיאתה חנכה מיתאה.

токאל אלמלים סביר לבכם אלבלקיו את 들.

токאל אלמלים ביר מ אלข้อピי פי קאר אללה.

токאל נון בכם אלמלים סביר ראתה ממעגלה על ביר נון.

_tokזילור_.

f. 36b
208. He said: He whose life in this world has changed for the worse finds his relief in death.\textsuperscript{148}

209. He said: Death is a road on which only he is safe who likes to travel it, and only he can travel who has prepared for its wildernesses.

210. He said: Death brings rest to the pure souls and suffering to the defiled souls.

211. He said: Death brings about the survival of the souls in the storehouse of life and the destruction of the bodies.

212. He said: He who lives a good life dies a good death.\textsuperscript{149}

213. He said: Death is a guarantee against cares and leads to pleasure and triumph.

214. He said: Death helps all men alike to abandon sin, and only he hates it who loves injustice or hates righteousness.

215. He said: Death becomes necessary by birth for every living being,\textsuperscript{150} and he who hates it is angry with God about His handiwork.

216. He said: Only he hates death whose heart is devoid of learning, and only he loves death whose heart is devoid of passion.\textsuperscript{151}

217. He said: How agreeable death is to him whose soul is in distress.

218. He said: The hearts of the pious crave death, just as the hearts of the wicked love life.

219. He said: He who leads an evil life suffers an evil death.

220. He said: Death brings about the redemption of the soul from the body.

221. He said: Death is better than residence in the contemptible abode.\textsuperscript{152}

222. He said: When death brings one relief, it were better that it came sooner than later.

\textsuperscript{148} Boc., ib. \textsuperscript{149} Ib. \textsuperscript{150} Musre, I, 6; Ĥemōtōm, 14. \textsuperscript{151} Ĥemōtōm, 82. \textsuperscript{152} Boc., ib.
Wanting in Boc., 182 and IAU, 48.

So MS. Read אַנָּאָתָה.

אַנָּאָתָה Read: אַנָּאָתָה.

אַנָּאָתָה Read: אַנָּאָתָה.

So MS.
223. He said: Death brings relief to him who is a slave of his passion and a servant of his lust, because the longer his life lasts the more numerous are his evil actions and the more notorious his treachery.\textsuperscript{153}

224. He said: When a person is evil, death rids the world of his evil because he is rid of his lust.\textsuperscript{154}

225. He said: Death deserves praise under all circumstances, whether it takes a virtuous or a wicked person. For the virtuous person is rewarded according to all his previous works, and is reunited with his praiseworthy brethren. As for the wicked, the world is rid of all his wickedness.\textsuperscript{155}

226. He said: Death brings good tidings to the intelligent and a warning to the ignorant.

227. He said: He who hates death loves life in this world, and he who loves life acquires sorrows.

228. He said: When a man has lived long, his constitution weakens, his strength is exhausted, his passions diminish, and he finds his relief in death.

229. He said: Life judges the living unjustly, but death judges the dead equitably.\textsuperscript{156}

230. He said: If death offered no other comfort and advantage than that it makes king and subjects equal and relieves the wronged one from the wrong-doer [it would be good].

231. He said: Death is the comfort of him whose passions in this world have passed.

232. He said: Death brings relief from [the fear] of death and freedom from the dread of passing away.\textsuperscript{157}

\textsuperscript{153} L. c., 182; cf.: כִּשְׁתֵּיהוּ הַנֶּפֶשׁ בָּחוֹל, ibn Falakôra, הַמְּבַקְשִׁים, 32.

\textsuperscript{154} Boc., ib.; IA U., 48 (the phrase "because he is, etc." is missing in both); Freytag, III, 3009.

\textsuperscript{155} Boc., ib., but from the words "as for the wicked" it continues: por non crescer en sus pecados; בדימה, 82.

\textsuperscript{156} Boc., ib.

\textsuperscript{157} Freytag, III, 618.
כאמל מא שאר יום עמל גלותה אילן אלמנה
וני תמרת וירע עמל וירע עמל אלמנה בראתה לולמה
לכלת תמרת וירע עמל.

כאמלת ויהי קהל.fmאלמה כלם, ויראיה באלבה פי
כאמלת.

כאמל מא אבקת אלבה עליי מ קהל fmאלמה meat.qמAlamat יפרה לה בחת מ
ירד עלייה ולאממלות ייחו לה לסופי, כא ירד עלייה.

כאמל מא במא קדם ומקנק כל קהל לולמות ממחבוי
כאמל מא במא קדם עלייה במא Lולמות באורכה.

כאמל יים Amer بكחתו ודיק נשר אילן במא_fmמלים
(ב) 1b.: ...ילך דריזא ל...备案.
(כ) 1b.: ...备案.
233. He said: How intensely the doer of good deeds longs for death so that he may gather the fruit of his labors, and how violently the doer of evil hates death because of the vile fruits of his labors.

234. He said: He who is unjustly killed thereby receives a guarantee of his subsequent reward, but he who is justly killed may well fear the consequences.

235. He said: How stupid it is to weep for one who has been unjustly killed, and how proper it is [to weep] for one who is justly killed. For the wronged one should be cheered by the lovely rewards which will come to him, and the wrong-doer should be grieved by the evil which will befall him.

236. He said: He who feels confident of his past performance loves death, but he who is frightened by his past actions hates death.

237. On the day when his execution was ordered, seeing how his disciples were weeping, he asked: "Why are you crying?" They replied: "Because you are being unjustly slain." He retorted: "You ought much rather to laugh, but should have wept had Socrates been justly executed.

238. He said: It behooves him who hates death not to slay another.

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158 L. c., 619; 159:17. 159 Cf. Abu Huraira’s explanation of his weeping when he was ill: I am not weeping for your world, but because of my long journey and my inadequate provisions (‘Uyūn, II, 309), and the well-known statement of Rabban Yoḥānān b. Zakkai, Berakhot, 28b.

160 Shahrazūri, as cited by Müller, ZDMG, XXXI, 515.

161 Ib.; Boc., 182.

162 This anecdote, which is between Socrates and a disciple in Xenophon’s Apology, 28 (ed. Loeb, 504–505), and Socrates and his wife in Diog. Laert., Lives, II, 35 (ed. Loeb, I, 64–65), is very popular. It is between him and his wife in Boc., 198 (cf. note ad loc.); Kalim, 82; Budge, V; Baihaki, l. c., 425; Jāḥiz, 27; Tertullian, “On the Soul” in Ante-Nicene Fathers, III, 181; Mīḥar, 374, who does not mention Socrates’ name. It is between him and his disciples, as in our text, in Chrysostomus, “Homily 14 on Acts” in Nicene and Post-Nicene Fathers, XI, 93–4, but without reference to Socrates. In Musre, II, κ, 68 it is with an anonymous person. In Müller, ib., it is ascribed to Diogenes.
וקאל木质้น זה, שעד.WindowManager כל תמלית ון שהם אלמות.

עמל זה על ידנו פעיל בלשיเทคโนyen. עניין ובני

וא ידך או המופע בסוף מתלטט לכלוף תילקית.

ונמקיקת הכף, עflammatory האמה חמא אנה טן, ע seri וביידן. ון ידך

וא ידך או המופע בסוף מתלטט לכלוף תילקית. אamate תלטט לכלוף תילקית.

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239. He said: When a person is fearful of something, he ought to do that which will insure him against it, and when a person fears death, he ought to do that which will enable him to expect peace from it.\textsuperscript{163}

240. Abu Naṣr said in his \textit{Stray Chapters}:\textsuperscript{164} It is unlikely and rare that a person exist who is naturally fully endowed with all virtues, both moral and intellectual, just as it is unlikely and rare that a person exist who is naturally equipped with all the arts. Similarly, it is unlikely and rare that a person exist who is naturally disposed towards all the evil deeds. Both possibilities alike are to be excluded. Most commonly, each one is endowed with one or several specific virtues or with one or several specific arts, so that one is qualified for one virtue or art, a second for another, and a third for still another.

241. He said further in these Chapters:\textsuperscript{165} If at some time some one should exist who is naturally fully equipped with all the virtues, which are later firmly rooted within him through habit, the virtues of such a person are so superior to those possessed by most people that he almost rises from the level of human virtues to a rank nobler than the human. The ancients used to call this man divine.\textsuperscript{165a} His opposite, i.e. one who is naturally disposed toward all the evil deeds which are later firmly rooted within him through habit almost remains outside

\textsuperscript{163} \textit{Boc.}, 182.

\textsuperscript{164} MS. Bodl. or Hunt., 307, f. 94b. I wish to thank Dr. Franz Rosenthal for giving me this and the two foll. MS. references, and for sending me copies of these extracts.

\textsuperscript{165} L. c., f. 95a.

Dr. Rosenthal notes that an error which he may have introduced in copying.
the category of human evils. But they have no term for him when his evils are excessive, although they usually call him beast or some similar name. These two extreme are found very rarely among people. When the former exists he is of too noble a rank to rule one city but should rule all the cities, for he is the true king. If it happens that the second type of person exists, he cannot rule any city nor hold any post in it, but should be excluded from all cities.

242. Abu-bekr ibn al-Šaig said: There are some people over whom the physical [element] gains complete mastery. These are the vilest of the human race. There are others over whom the very fine spiritual element gains mastery, and still others in whom both are found but vary in degree. The first two groups are small. The physical is more numerous, whereas the other extreme, namely, the perfectly spiritual is rare to find. In this group we count Uwais al-Karani and Ibrahim ibn Adhem. Hermes is an extreme case even in this group, as Aristotle states in his Nicomachean Ethics.

243. Socrates said: Women are a set-up trap in which only he falls who is duped by it.

166 For the qualifications required of the ruler of one city, see his Al-Madīna al-Fāqīla (ed. Dietrici), 59–61, and, in an abridged Hebrew trans., ibn Falāquera, Sefer ha-Milkan 'Israel 16–17.

167 MS. Bodl. or Pocock 206 (ibn Bajjah), f. 174a. The ideas of this paragraph are also to be found in his Mekhīʾ Nirdāmīm (ed. Meḥirī Nirdāmīm), chs. 4 & 5.

168 One of the followers of Muḥammad who fell in battle at Šīfān in defense of 'Ali in the war between the latter and Muʿāwiya. He is known as Sayyid al-Tābiʿīn, and is celebrated in legend, cf. Goldziher, Muḥammedanische Studien, II, 147. He is highly respected by the Sūfis, Ḥujwīrī, Kashf al-Maghjūb (tr. Nicholson), 83–84. Steinschneider’s suggestion to change Ḥepī to Ḥepī (Arab. Liter. d. Juden, § 4, p. 5) is of course to be ruled out.

169 A highly venerated Sūfī, Ḥujwīrī, l. c., 103 sqq.

170 Book VII, i (ed. Loeb, 374–375). Hermes is a mistaken reading for Hector.

171 Musre, II, 73; Boc., 191.
באלנמה 244.

אתנה 245.

באלנמה 246.

בתקהל 247.

באתנה ולמה נבק אבוד 248.

באלנמה אתנה אשר תורדה며 אתנה ושש RGBA 249.

אתנה 250.

אתנה עלEnumeration 251.

אתנה ועלEnumeration 252.

ושתור ו dbg 253.

בןAleph תוליזיה 254.

ברברא 255.

תחבצלת בבר יא אלי אללכוסה פליסף 256.

יתרףו ולש 257.

בתי אל-בלואויה קילב Aleph-Ba, I, 395: אירא.


244. He said: There is no greater harm than ignorance and no worse evil than women.\textsuperscript{172}

245. He said: He who remains alone with a woman who dominates him gives proof of his weakness and brings about his death.

246. He said: Women are a fatal poison. He who leaves it is not hurt; he who takes it is killed.

247. He said: The shrewd person is he whom women do not ensnare, for if he is caught, his wings will be clipped and will never grow again.\textsuperscript{173}

248. He said: A woman possesses a more violent heat than fire and a more poisonous sting than a scorpion.\textsuperscript{174} She satisfies her passion and then does not mind if she slays [the man].

249. He said: Whoever wishes to escape the wiles of Satan should under no circumstances submit to a woman. For women are an upright ladder, and Satan has no power over one except when one is climbing it.\textsuperscript{175}

250. He said: A man’s weakness becomes evident by three characteristics: paying little heed to self-improvement, offering little resistance to what he covets, and being guided by a woman.\textsuperscript{176}

251. He said: Let him who exerts himself in search of wisdom beware of allowing women to gain possession of his soul.\textsuperscript{177}

252. He saw a woman perfuming herself and said: A fire on which more wood is piled so that its heat becomes intense and its harm grows.\textsuperscript{178}

253. He said to a disciple of his: My son, if you cannot get along without a woman make your contact with her like eating a carcass. Eat of it only from necessity, and take enough to

\textsuperscript{172} Musre, II, n, 74; Boc., ib.; IAU, 49; Müller, l. c., 514 (in name of Diogenes). Cf. Ben-Sira, 25.13: יְרַעְתָּה יִלְךָ אֱלֹהֵי יִשְׂרָאֵל.\textsuperscript{173} Musre, II, n, 78; Balawi, Alif-Bā, I, 395.

\textsuperscript{174} Boc., 385.

\textsuperscript{175} L. c., 191; IAU, 49.

\textsuperscript{176} Boc., ib.

\textsuperscript{177} L. c., 192; Musre, II, n, 79; Freytag, III, 517.

\textsuperscript{178} Musre, II, n, 103; Boc., ib.
אַלְרָמֶק (תַּחַרְתּוֹרֵא) וֹאַרְבּוֹי, אֲבָלְתוֹה, מֶנְחָה פּוֹק אַלְתַּחוֹת הַאָסָפוֹת (יַאֲשֶׁר) וֹתְקָלוֹת. (ר) 254
הָוקֵל לְסַקְרָמֶק בִּכַּח גָּנְבֵת לְךָ וּלְפָרֵה, אוֹלֶמֶת וּלְסַקְרָמֶק לְךָ.
תַּנוּק. (י) וֹלַּה אַשְּמָלוֹת מֵאֲלָחָמוֹ בֵּקָלָא אֲשָׁא מֶתְלָא (ר) אֲלָחָמָא
מָתַל: אֵלֶּהלֶא יָאֵל אֲלָלֵא? וּלְפָרֵה, פּוֹק אַבּוֹא בִּכֵּדֶא אֲשָׁא עֲדָה (ר)
אִלֶּהָמֶא רַקְמֵב (י) אִלֶּהָמֶא.
הָוקֵל לְסַקְרָמֶק מֵאֲלָלֵא חַנֵר מֵאֲלָלֵא. קָאָל לְמָא
אָרָא מְנַוָּהֶזֶא מֵאֲלָלֵא וּלְסַקְרָמֶק: מֵי תְכָרְקָל. (ר) 256
הָקָאָל אֲשֶׁה אֲלָחָמָא מֵתְלָא רַאָבָכ אֲלָלֵא. וֹאָלָס
בֵּשַר בַּאֲלָלֵאָה וֹאָתְכַּב לְךָ יָלָמֵא נָבָא.
הָקָאָל כָּל אָסְרַי נָפְק אֲלָלֵא אֲסַר אֲלָלֵא. פּוֹקָאָה נָר
מָסָכָרַא.
הָקָאָל מָא נַיִיד יָבָט נְסָה בּוֹלֵא וּפּוֹקָאָה פּוֹקְלָא עלַי
נְסָה מְרָאָה פּוֹקָאָה מֵי אֲלָחָמַא.
הָקָאָל מָא נַאָר יַעֲשֶׁה עִשְׁתַּא רוֹחָא וּתָתוֹא בֵּלָלֵא כְּדֶא.
(ר) פָּלַא יִשְׁלָא נְסָה (י) בֵּשַׁהוּא פּוֹקָאָה. (י) 259
נָתַר סַקְרָמֶק אָלַּי מְרָאָה תַּעֲלֵא אֲלָוָיָבָא פּוֹקָלָא תַּעֲרֹב
וּרַאָר מִסְתַּנְּא עַלֵא סָמָה.
הָקָאָל אֲלָחָמָא אֲלָחָמָא הַיָּא לָא בַּר מַנַּה וּפּוֹקָרַב
הָלָוָה אֲלָלָסְכָה. (י) 260
וֹתַר סַקְרָמֶק אֲלָלָסְכָה לְהַיָּא נַצְרֵא אֲלָחָמָא פּוֹקָלָא לְהַיָּא נַצְרֵא
פּוֹקָלָא יָאָבִי בּוֹלֵא אֲבּוֹרֵא בֵּשַׁבּוֹתָא פּוֹקָלָא. פּוֹקָלָא לְהַיָּא
אֲלָחָמָא פּוֹקָלָא יָאָבִי בֵּשַׁבּוֹתָא פּוֹקָלָא לְהַיָּא נַצְרֵא
בּוּנֵא אֲבּוֹרֵא רַאָבָכְיָא נַצְרֵאָה פּוֹקָלָא יָאָבִי בֵּשַׁבּוֹתָא
וּקַּרְמֵב (יר) IaB.: wanting.
אֶפֶלֶפֶל (יר) Ib.: wantin.
אֶפֶלֶפֶל (י) Ib.: IAU, 49: מִנּה.
עָבָרַא (י) Ib.:
אֲשָׁקָלָא (י) Ib.: + מִנּה.
אֲשָׁקָלָא (י) Ib.: Albs-Ba, ib.: מִנּה.
אֲשָׁקָלָא (יר) IaB.: + מִנּה.
וֹאָל רוֹבָא בּוֹדָה וֹאָל רוֹבָא
sustain your breath of life and abandon it. If you take more than you require, it makes you diseased and kills you.\footnote{Boc., ib.}

254. It was said to Socrates: "How can you allow yourself to condemn women? Were it not for them, neither you nor your equals among the sages would be alive." He replied: "Indeed, women are like a palm-tree with pricks which hurt a person if they penetrate his body. But it bears delicious fresh dates."\footnote{Balawi, ib.}

255. It was said to Socrates: "Why do you flee women?" He replied: "Because I see that they flee the good and walk the road of evil."\footnote{Plato, ib.; Balawi, l. c., 395.}

256. He said: A woman's husband is like a voyager on the high seas. If he arrives safely, he is congratulated upon his escape, but if he perishes, he has only himself to blame.

257. He said: Every prisoner is set free except the captive of a woman; he cannot be released.\footnote{Balawi, ib.}

258. He said: Whoever wishes to reduce himself to nought before his decease should make a woman master over him, for he will be dead while alive.\footnote{L. c., 152 (in name of Diogenes).}

259. He said: Whoever wishes to lead an easy life and to pass his time without hardships should not become involved in a passion for women.\footnote{Musre, II, β, 71; Nahmias ad Prov. 6.25, less Socrates' last statement; Zabara, מִשָּׁה, 9.}

260. Socrates saw a woman learning the art of writing and said: A scorpion adding more poison to its poison.\footnote{Musre, II, β, 48; Boc., 193.}

261. Plato said: Woman is an inescapable disease and a scorpion with a sweet sting.\footnote{L. c., 152 (in name of Diogenes).}

262. Socrates saw a disciple of his looking at a pretty woman and said: "My son, beware lest she catch you in her net and you perish." He replied: "O Philosopher, I am only admiring the handiwork of God in her." Socrates answered: "My son, turn her inside out in your imagination, and her ugly form will become apparent to you."\footnote{Musre, II, β, 104; Boc., 171; IA U, 49; IM, 33.}
וקשת אטימאשה לסקראש טו מא אינטפייה, זורחת יי.

סקאל לאמה לאמה אנכ מא אלמראויה, אלצרהה באאא תועי

פיקרו.י "כ奢华אש אטימאשה לסקראש איבאמשכ טו סיו איפלף במק

תערך והיל חזר מאמ לא תערכה.

היל אלפאשנוק איו דוך ימקכ נאמנ טו גור במקאל און

יונב אילאמאש אילני אילימלقام טו טלק האל כרבע פיר

אלמסמלכ איל אלה לא分かる אלמעורפים באלפאשנוק בא אילאמאש

אלמסאסמלים לאה עדכ חורב מיא ביאלמעאבודס פוש אולבלב

ישבח אלפעקסיור אלקפלאנל פלאה תואהון פי אלארוהו אלי

אמסאסמל אילמייר מונה פלאימ טלכ מחל תלכ אלפעקסיור אלא

לאלאלאלא שן עלא אילארלאלאלאה לא ינעוה לאמ יקחל באמה

אילאניס.

וקסל נאליגנס פי הלפייה חמאב סייאמ אטימאשה און

אלךיב קד ימקכ און ינוע טמאמעאמלאלאה אלכיספיות פוי קחם און

סבכת: 79 (חר-ני)

אלמראויה אלצרהה לא נוגה (1) צוורח פיקרו (רייד-וויר)

Kalim, 79: (חר-ני)
263. A woman once said to Socrates: “How ugly your face is!” He answered: “If you were not a rusty mirror, the beauty of my face would be reflected in you.”

264. In Socrates’ testament to Plato we read: Have a bad opinion of those you know, and beware of those you do not know.

264a. Plato was asked: What excellence is every person capable of? He replied: Wishing people good.

265. Plato said: It does not behoove a king to permit unrestricted lying in his kingdom except to his virtuous officials who are known for their efforts to make peace between people, when they seek to reconcile those who have become estranged. For lying is like the fatal drugs whose use is required in medicines in small doses. But the right to dispense such drugs is granted only to the upright pharmacists who will not sell them to one who will kill people with them.

266. Galen stated in his Epitome of Plato’s Politics: A lie may be helpful when it is at some time utilized like a medicine or cure by a learned man for the purpose of averting some harm.

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188 Musre, II, 107; Boc., n, 187; Kalim, 79; Budge, III.
189 Usāmah, l. c., 466; Boc., 170 (much longer than ours, but not including the second half). Both explain that the occasion was Plato’s departure on a journey. Diez, Merkwürdigkeiten aus Asien, I, 77, strangely translates: Sei nicht (!) argwöhnisch . . . .
190 Plato, Republic, Book II (ed. Loeb, 194–195). A form of the statement approximating ours more closely is found in the following anecdote: A clown told a story in the council of Yezdejird, in which he related a lie about himself in order to make the king laugh. But Yezdejird said to him: Woe to you! Do you not know that we keep our subjects from lying and punish them for it? For the Sages have said: Lying is like the poisons. They kill when used in simple form, but are employed beneficially in the compounding of medicines. It is not proper for a king to allow lying except to one who utilizes it for ensnaring enemies, and for bringing distant men together, just as it is not proper to entrust poisons to any except those who are trustworthy and will withhold them from one who can do damage. Yakut al-Musta’simī, Asrār, 99, and Risālat Ḥāḍa‘ wa-Ḥikam, 65. A much briefer statement on lying, found in Hebrew and Arabic, is: לא אומרים כל שהוא קמצון וסמלתא וא לאו ... שיעטורו והסחי וביר אבא ואברים הירם ואأمن יאנו יאולא שבלתא 78; ‘Uyun, II, 25, and Jäbiz, 44, both in name of Muḥammad. Cf. also the remarks of Sheshet Ha-Nāṣi in Marx, Texts by and about Maimonides, 420, lines 176–184.
191 See Bergstrassser, Ḥunain b. Ishāq über die syrischen und arabischen Galen-Ubersetzungen, no. 124.
אללואקלאהרימ, אדא קזרبدل קרף עלץ אלמא נמטלך פעיל אולרואוא.
שפא זווסון נור זאל פילס נ:['זת על צד פוי קח עץ אללואקלאים
ולא סאוויר זיר אללואקלאים לא בימי דלך פעאל עמא תחאם אליח
אללך הסבבב י американскז אללואקלאים אללך.
בכלך לא 267. קאצל אללואקלאים עמתי-אעוד, אלימיה" בפעצל לא
בך הזה. 268. קאצל אללואקלאים לכלך ענחייהו, לעלאם הזה
עליזם לאן פי משבועה שא ליין לעצזה בעץ ולא יקורנה אבל
מן אנסנטו עליזם בור מאירגבעצה בם בעץ.
הaska הורה בת סואוויה מלבוש להב זתרי אלשאואר
269. קאלאת תומדת זו יכה לאענשאבים זו יופה.
南省היהתנמא זו יכה לאענשאבים זו יופה.
יירש אוליאו הורה וחוהה בחוהה פעיל ען פעצל היא מן
זגנה אתרי אלינא פים החנה מעך עץ אלליאקרים עלי אללואקלאים
ואל הביר מעצלאו העלי דלך ווה עץ אללואקלאים אלל אי-לואקלאים

(2) From margin.
(1) Freyt. III, 2943 and Kalim, 85: מתת. תורש
(3) Freyt., ib.: לאלאמקא.
(4) So MS. Read מתת.
(4) Read: בניה הדור בם טמא.
But apart from such need it can at no time be beneficial, nor may anyone other than the philosopher resort to lying, because all that is outside the emergency which compels the wise men to employ lying.

267. Plato said: A man is tested not by what he says but by what he does.\(^{192}\)

268. Plato said: Every one who scorns people is despised by them, for it lies in their nature to despise one another, and they will not honor him. And whoever becomes familiar with them exposes himself to the experiences of anyone of them.\(^{193}\)

269. The daughter of Haram b. Sinān their king, said to the daughter of Zuhair the poet: You have given us what will endure, whereas we have given you what will perish.\(^{194}\)

270. It is related of one of the distinguished men that when a person reviled him he would send him a gift and make a present to him. When asked about this practice, he replied: He presented us with a gift in the form of the self-control and patience which we have gained as a reward in his company, and we are compensating him for it. Ought not a gift to be paid with a gift?\(^{195}\)

\(^{192}\) Bocc., 86 (in name of Sed; see note ad loc.), and 137 (in name of Pythagoras, with the explanation: que hay muchos omnes, que son malas sus obras e buenos sus dichos); Kalim, 85, (in name of Socrates); Freytag, II, 2943; IM, 58.

\(^{193}\) Bocc., 225.

\(^{194}\) Our author adds: אמא או שותי יוהי לאבהא מעתקון מאלו מאתקובר וצלל אבימ אוהי במעה (She meant that Zuhair's gift to her father would endure as long as time, whereas her father's present to Zuhair would perish). The statement, usually ascribed to 'Omar and addressed to Haram's daughter, refers to an exchange in which the king gave the poet beasts of burden and garments, and the poet praised his generosity in some laudatory couplets. In one version of the anecdote (cited in Shankiti, Al-Mu'allakit al-'Ashar, 21–22). ‘Omar makes this remark in answer to one of Haram’s children who felt that her father's gift was as good as the poet's. In another (apud Meidanii Proverbia, ed. Schulthess, 143) ‘Omar says it after the daughter describes her father's gift as “a horse that will become emaciated, a camel that will die, a garment that will wear out, and wealth that will perish.”

\(^{195}\) This motif of rewarding a reviler is also found in anecdotes related in Ibn Bakuda’s Nokhbat al-hubbat (ed. Zemer, 186–187; Arabic, ed. Yahuda, 274) and in the commentary on Aböth by David b. Abraham Maimonides, 13b. It is also recorded in Arabic sources, cf. Yahuda, Introd., 98–99. But the reason
וכנה בלטם על מסע בחセルר ומג'ט עוליימ
באלטימאות נמנה.

ホーム אראב פלטסחל אלגן מערארה סגנה יומן עליימ
מצארקה אלחממק.

וקואל בטלימオン אנסמא עמי אלצריך צרייק בצדקה ל
וסמיא עוליגר עזוזה בולירה) עליימ. בני(,
וקואל בלטםונ יבגיני erot לא ממעג בלטימונ ריב(מערארה
сталנס שעכ(לעבנה רём) ליבגיני erot מערארה אלטימאות
לאלטימאות.

וקואל בלטסמ און בום פי אלטימאק אלטימשכ עקלו
דרמ בוקא. חול יזרך פי אודורמא אלב ברתור אל_ntיפאה
береж אלטימשכ יזרך טשקה בדא אלטימשכ מנה ה' בים. בוליך
און בום בלטימשכ בא אלטימשכ אול טשם רפעה וצארה
פמא אלטימשכ אלטומם לא אצל וליא מרע בול אנסמא יום בוקר
בדינoque אלשתוד אלאלימהו.

Kalim and IAU, ib.: זוחר. Freyt. and Asrâr, ib.: הזע.
Mut., 115: הלעד
לכע, + המ
לכע, + רבר.
ים Read מעראקה אלטימס עם Musre 1, ע, 5 (החברה).}
(סח כוסה בפשע תומש י) Musre 1, ע, 5: ב(החברה).
271. Plato was asked: "Which is the choicest treasure?" He answered: "A good friend."196

272. Plato said: Do not associate with an evil person, for your nature will steal from his without your knowing it.197

273. He said: Do not associate with evil people, for you are benefited by them when you keep away from them.198

274. One of the aphorisms of the Stoics is: The enmity of the intelligent person is preferable to the friendship of the stupid person.199

275. They said: The enmity of a learned man is less harmful than the friendship if an ignorant person.200

276. Ptolemy said: The friend is called a friend only because of his friendship with you, and the enemy is named an enemy only because of his enmity towards you.201

277. Plato said: It is not proper to prevent the mutual love of souls, but it is fitting to prevent the mutual love of bodies.202

278. He said: When love stirs within a lover and a beloved on an intellectual plane, it endures and remains. It does not die in one except with the death of the other, and when the lover begins to extinguish his love, the beloved begins to do likewise proportionately. Similarly, when it starts within the beloved, the lover and the beloved begin it simultaneously. But bodily love has neither root nor branch, but is merely in proportion to the raging of the animal passion.203

in all these cases is that the bearer of evil tales loses some of his reward in the future world to the person reviled. This perhaps is the meaning of the saying תוריהי ריהה חוקינו שבעוור אנוה בן אגרד על העמל, Mib., 47. For an attitude of indifference to slander, see the Socrates incident, Boc., 201.

196 L. c., 183 (in name of Socrates); בַּחֲשֹׁת, 27.
197 Musre, II, ע, 49; Boc., 231; IAU, 52; Kalim, 10; Freytag, III, 1633; Asrār, 117; Usāma, l. c., 449; Moses b. Ezra,しまיא רזוי, 119.
198 Boc., 213; IAU, 51; Kalim, 8; Amthāl, 142; Usāma, l. c., 447.
199 Musre, II, ע, 47; Boc., 373; Shahrastānī, Al-Mīlal wal-Nīḥal, 305 (in name of Democritus); שִׁנְשַׁעיעֵי, א, ch. 7, no. 39; IM, 50; ibn Falaquera, 'ס עַל הַאֱלֹהִים, 60; אמותל, 4.
200 Musre, II, ע, 48; Mawerdi, Adab al-Dunya wal-Dīn (ed. 1315), 105.
201 Musre, II, ע, 24; IMut, 115; Kalīla va-Dimna (ed. Cheikho), 209; Mawerdi, l. c., 101.
202 Musre, I, ע, 5.
203 Amthāl, 146; ibn Falaquera, l. c., 69; Boc., 393.
ובאלמנק אלטרמי בל רפה. בהל הולך אלאתרצאותהיה היא אלא אלמנק אלטרמי בל רפה.

ומארה,لانה נמצאת אלא אנה רוחנתה בימיה סמה אלא

אלמנק אלטרמי בל רפה. בהל הולך אלאתרצאותהיה היא אלא אלמנק אלטרמי בל רפה.

ואז שארה מנה פי כלו ירוור הכמה. סמה

אלמנק אלטרמי בל רפה. בהל הולך אלאתרצאותהיה היא אלא אלמנק אלטרמי בל רפה.


בלוב. "Amthål, ib.: קולי

בלוב. "Amthål, ib.: קולי

בלוב. "Amthål, ib.: קולי

בלוב. "Amthål, ib.: קולי

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בלוב. "Amthål, ib.: קולי

בלוב. "Amthål, ib.: קולי

בלוב. "Amthål, ib.: קולי
279. He said: An intellectual lover does not have to cajole his beloved with physical speech, but only with a look, gesture, or sign. These are all forms of expression, but they are spiritual and simple. But the brutish lover employs physical speech.²⁰⁴

280. He said: The intellectual lover comprehends the inner, intellectual form and its effects, but the brutish lover loves the exterior of the physical form.

281. He said: The brutish lover is intellectually duped and is deceitful, but the intellectual lover has a clear reflection and a pure mind.

282. He said: The intellectual lover grows in wisdom day by day, but the brutish lover grows in ignorance day by day.

283. He said: The wise person incurs no loss through a friend, for if the latter is virtuous he is an ornament to him, but if he is foolish, his honor protects him from folly.²⁰⁵

284. They said regarding behavior towards a friend and the height of delight with him: When you have a friend it is your duty to be his friend's friend, but it is not required of you to be his enemy's enemy, because this is something required of his servant but not of his equal.²⁰⁶

285. It is said: A man's nobility does not attain perfection until he can be the friend of two mutually hostile individuals.²⁰⁷

²⁰⁴ Musre, I, 22.
²⁰⁵ Amthāl, 144–145; Ḥaḍrāt, 32.
²⁰⁶ Boc., 237; Amthāl, 143 (both in the name of Plato). But 'Uyūn, III, 6 reports reading in Kitāb al-Hind: The mark of a friend is that he is the friend of his friend's friend and the enemy of his friend's enemy.
²⁰⁷ Boc., 215; IAU, 51; Kalim, 9; Amthāl, 143; Usāma, l. c., 448 (all in name of Plato); Usāma, 237.
The version as quoted in *Magasin f. d. Wissenschaft d. Judentums*, XV, 111 is:

המִנְיָרִים עָלִיָּה עָמְנוֹת וַהֲקָסָר עַמִּית צֶרֶךְ אֲחָי שָׁאָה

שָׁאָל אַהֲמַת הָיְתָן בְּבֵן אֲשֶׁר אוֹמַר וְכָנָה וּדְבַרְתוֹ שָׁאוּ.

Kaufmann, *ib.* p. 139 emends על בֶּעָלָי, אַמָּה to read על בֶּעָלָי אַמָּה רַמָּה, זְמוֹרָה מְרוֹרָה וְהָמוּס מְרוֹרָה וְהָמוּס מְרוֹרָה וְהָמוּס מְרוֹרָה.

It is probably a misreading of כָּעָלָי, אַמָּה.

Kaufmann, *ib.* p. 139 emends על בֶּעָלָי אַמָּה רַמָּה, זְמוֹרָה מְרוֹרָה וְהָמוּס מְרוֹרָה to read על בֶּעָלָי אַמָּה רַמָּה, זְמוֹרָה מְרוֹרָה וְהָמוּס מְרוֹרָה.

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286. In this connection we said:

When told a friend is faithful, loyal, a friend of right, of truth a brother;

Ask: Can this be true of man? If they say yes, they utter lies.

287. Abu Hārūn [Moses ben Ezra] said in this connection:

For the lack of loyal hearts, I cry alas! to you, my soul. Despair for e'er of seeing one; there is none such on this world-isle.

288. Abu Hārūn ibn Ezra said:

Abandon friends who love you but for food and raiment’s sake
But hasten to betray you if fortune you forsake.

289. Abu Hārūn said:

Alas! those men who drank my love and requited me with pain
Whose love I wrote on all my being whilst they wrote venom in return.

208 A number of verses by our author are still extant. On the basis of a remark on a leaf used in a binding and printed by Steinschneider (Berliner's Magazin, XV, 110–111) the latter conjectures (Die arabischen Literatur d. Juden, § 170, 232, no. 11) that ibn ʿAknīn's verses were collected in a volume. The couplet cited here is preserved on that leaf with the superscription: "אֲנָפָאֵס וֹ תוֹ עֹדוֹ לֹא תָּמְלָּךְ וֹ לֹא תָּמְלָּךְ אֲלָּתָהּ קָלָּעָה (He also stated: Concerning the want of men of excellence and men of nobility we wrote).

209 This rendering of אָשׁ was already given by David Kaufmann in his translation of the verse (Magazin, ib., 139). Cf. also his discussion of the word in ZDMG, XXXVII, 236. Benjamin Klar in הָוָּאָה לַרְאֵשְׁת, pp. 5–9, has collected a number of illustrations from medieval writings to prove how widely Saadia’s interpretation of אָשֶׁר in Job 15.31 as_even, just_ was accepted.


211 L. c., 6.4 (Günzburg, 56; Brody, ib.)

212 L. c., 6.13 (Günzburg, 57; Brody, 363).
כאל אבריו הרוח ול

אחי התהרו של רוד ישכן או רוד بمוקד חרב יראה, אם הנה
ורק מקול יקר. אם כי לא מתוך דמי, בהם אַמְנָה.

וקאלו פי אנגרבה ענוה

מוסר שמיעו מַאָישִׁים בְּכָל יְרֵיעָה של אַחוּךְּ רַע

ימצא́הו), כל אַחַוּكְ יָקָוָב יָקָוהָמ בָּנָל וּלְ רְכֵּל תַּע

ויִיםְתִּהל וּזִיוָהוּ רַיְיוּדוּדָה הַלָּלָיִיְו נַעְיֶרֶה

אמרו לו: הַלָּלוּהוּ אַתָּבִים עִיְיתָם כִּלוּ אַלֶּהוּ אוֹרִי

אמרו לו: גַּחַתְוַעְתְוֵשׁ בָּרִיעְוַעְעַתְו עִיְיתָם כִּלוּ אַלֶּהוּ אוֹרִי

וּמוֹנֵכָל אָלָלָה רָחֲוּקְ עַנָּךְ רְנוֹ.

(יבְּרִימָה) Brody, l. c., 361 no. 3: טַנְנָא.
(יבְּרִימָה) L. c., 6, 6 and Günsberg: טַנְנָא.
(ירוש) L. c., 6, 41 (p. 58): יָאִמָר.
(יבְּרִימָה) Diwan, ed. Brody, I, 69 reads:

שָׁלַלְתוּ גַּחַתְוַעְתְוַעְעַתְו עִיְיתָם כִּלוּ אַלֶּהוּ אוֹרִי

אַמְרוּ לוּ גַּחַתְוַעְתְוַעְעַתְו בָּלֵי אוֹתִיְוַה נָפָסָא שִׁשְׁוָויִי.

(יבְּרִימָה) IAU, 65; Asrār, 119.
(יבְּרִימָה) IAU, ib., 109.
(יבְּרִימָה) Asrār, ib. . . . אַוְּנָה . . . . . . .
(יבְּרִימָה) Asrār, ib. . . . . . . .
(יבְּרִימָה) Asrār, ib. . . . . . . .
290. In this connection Abu Hārūn said:
A bereaved bear’s company seek, my friend, or dwell by
demon’s side indeed,
But keep away from sons of man, for you will find no
faith in them.213

291. Regarding the advisability of forsaking them, he said:
Accept advice from one who knows, and ever dins it into
ears:
He finds no brother but betrays, and every friend
calumniates.214

292. Let one follow the precept of R. Jehuda Ha-Levi;215
They said: Have you not planted love? Yes, I replied,
but it prospered not.
They said: What joy without friend? In me, I said, I
find my joy.216

ADDITIONAL APHORISMS

293. Aristotle said: Slander brings hatred to hearts, and who­
ever reports to you reports about you.217

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213 L. c., 6.3 (Günzburg, 56; Brody, 361). The word מַשָּׁר לָא ש (Dt. 18.11) which is translated in the Talmud מַשָּׁר לָא ש (Kerithoth, 3b) or to מַשָּׁר לָא ש (Job 40.30) which some medieval authorities render magicians. The sense of demon might be an extension of this basic meaning. Prof. Saul Lieberman suggests that the meaning is Parsee, and that the passage alludes to the Talmudic admonition מַשָּׁר לָא ש (Shabbat, 11a). Saul Joseph (משבצת הצרשות, 186), because of his peculiar rendering of מַשָּׁר לָא ש as a verb with the meaning of מַשָּׁר לָא ש, and his translation of מַשָּׁר לָא ש as הוכ, wonders whether the original was not מַשָּׁר לָא ש, and Brody in the Schiff Classics ed., 83, actually reads מַשָּׁר לָא ש. Cf. T. B. Kiddushin, 72a.

214 L. c., 6.18 (Günzburg, 58; Brody, 364).

215 The lines are from the poem מַשָּׁר לָא ש to Moses b. Ezra (ed. Brody, I, 69).

216 This hemistich is clearly dittographic in our text. For the correct version see the note to the Hebrew text. Dukes was aware of the divergence from the original of our first line but not of the second (דְּרָכֵי עָקֶמֶר ד, 60). The translation of the second line is based on the correct version.

217 IAU, 65; Asrār, 119. For the second half see Freytag, III, 3104.
טקוש אמירה אלעמאקל ותעלק על אלים להמאתה.

294. טעמי אליל ארטסאמליפה חלמי לעבר פקאל להאמחב גaaS נקבל קולדה פיק
كافל של פקאליה) חח( הניה) עוניה אלוסר נכנך ענרי.

295. טקוש הרמס אלמאמעי כארב על כל מי עני אליה אדו נאיה
לム מי איליה(ה)

296. טקו אליספי אלמאסיה אלכלי מיק ה serif פי אילמאסי) קפל

297. טאמב פלקסיה אלכלי מק ה serif פי אילמאסי) קפל

298. קרן אלה שיק אלמאסיה אלה קר אל לסדיך וה
אניה פי איל換え קלא אלוה נירח בלשלבי.

(ריס.₪)

ככלי מדיה עליון ומך עליה: 'IKd, I, 315: 'Iκd, I, 24: א컵סיך מכם מכם קפה
(ריס) IΚκτ, ib.: 1א.
(ריס) Iκτ, ib.: קפל.
(ריס) Iκτ, ib.: 1א.
(ריס) Iκτ, ib.: WANTING.
(ريس) 'IKd, ib.: IΑU, 65: אלקס.
(ريس) 'IKd and Iκκτ, ib.: 1א.
(ريس) Mut., 85: עלויה.
(ريس) Ijaz, 13: מכם עליון.
(ريس) Iκτ, ib.: מכם עליון.
294. Homer said: He is intelligent who restrains his tongue from blame.\textsuperscript{218}

295. A disciple of Aristotle slandered someone before him. Then Aristotle said: Would you want us to believe what you say about him on condition that we believe what he says about you? When he replied, no, Aristotle admonished: Stay away from evil and it will stay away from you.\textsuperscript{219}

296. Hermes said: A slanderer either lies to the one he reports to or betrays the one he reports about.\textsuperscript{220}

297. One of the sayings of the Stoics is: He who maligns others is maligned by others.\textsuperscript{221}

298. Junaid, the Sheikh of the fraternity, said: The brother, i.e., the friend is in reality you, but he is physically someone other than you.

\textsuperscript{218} Boc., 115; Usāma, l. c., 236. Cf. also the first saying of Ptolemy in Musre, II, \textsuperscript{1}, 1, and Boc., 317.

\textsuperscript{219} Musre, II, \textsuperscript{1}, 6; Boc., 266; IA U, 65; Kalim, 92–93; 'Ikd, I, 315; Uyun, II, 24 (the last three in name of Alexander).

\textsuperscript{220} Musre, II, \textsuperscript{v}, 15; Boc., 99; IMul, 85.

\textsuperscript{221} Ijāz, 13.