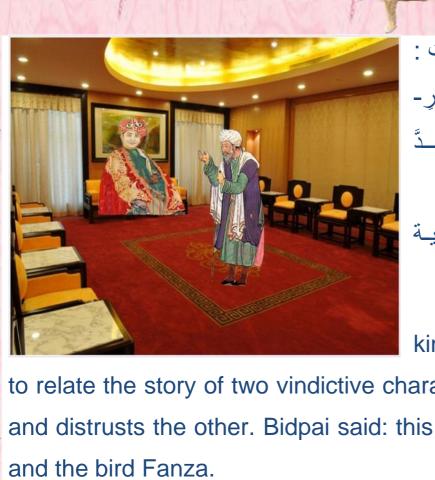




	سلسلة حكايات كليلة ودمنة
الكتاب	الحكاية
1	حكاية أصل كليلة ودمنة
2	حكاية الحمامة والثعلب، حكاية التاجر المحتال
3	حكاية القبرة والفيل، حكاية اللص المغفّل، حكاية الأسد والأرنب، حكاية الأسد والفأر، حكاية الأسد والعبد
4	حكاية الأسد والثور، حكاية الأسد والثيران الثلاثة،
5	حكاية الحمامة المطوقة والفأر والأصدقاء، حكاية الرجل الخدّاع والمُغفّل
6	حكاية الذئب والغراب وابن آوى والجمل، حكاية الغراب والثعبان، حكاية الفئران آكلة الحديد، ، حكاية السمكات الثلاثة
7	حكاية الأسد وابن آوى، حكاية اللبوءة والصياد والشُّغبر
8	حكاية الملك والطائر فنزة، حكاية ايلاذ وبلاذ وأبراخت
9	حكاية السائح والصانع، حكاية ابن الملك وأصحابه





قَالَ دبشليمُ الملكُ لبيدبا الفياسوف: اضرب لي مثل ذوي الأوتار-طُ للب الثارات - الذي لا بُلدً لِبَعْضِهمْ من إتِّقاء بعضِ

قال بَيدبا: المثلُ في ذلك مثلُ حكاية الملك والطائر فنزة

king Dabschelim asked Bidpai

to relate the story of two vindictive characters, of whom one suspects and distrusts the other. Bidpai said: this is like in the story of the king









واتَّفَقَ أَنَّ امرأةَ الملكِ وَلَدتْ غُلاماً فَألِفَ الفرخُ الغلامَ وكِلاهُما طِفلان يلعبانِ جميعاً، وكانَ فَنْزَة يذهبُ إلى الجبلِ كلَّ يومٍ فيأتي بفاكه فذرة، فيُطعمُ ابنَ الملكِ شَطْرَها ويُطعمُ فرخهُ شطرها، فأسرعَ ذَلكَ في نشأتِهما وشَبَابِهما، وبانَ عليهما أثرُهُ عندَ الملكِ فازدَادَ لفنزة إكراماً وتعظيماً ومحبةً

Now it happened that the queen

delivered a child prince. The young bird very soon became accustomed to the prince, and they used to play together. Fanzah went every day to a mountain, and brought back an unknown fruit, half of which she gave to the king's son, and the other half to her own young one. They both grew very fast in consequence. Observing this, the king showed Fanzah repeated marks of kindness and attention.









حتى إذا كانَ يومٌ من الأيَّامِ وفَنْزَةُ غائبٌ في اجتناءِ الثّمرةِ، وفرخهُ في حُجرِ الغلامِ فَزَرَقَ في حُجره، فغَضِبَ الغُلامُ وأخذ الفَرخَ فضرَبَ بهِ الأرضَ فماتَ .

ثُمَّ إِنَّ فَنْزَةَ أَقبَلَ فَوَجَد فَرخَهُ مقتولاً، فصاحَ وحَزِنَ وقالَ: قُبْحاً للذينَ لا عَهْدَ لهُمْ ولا وفاء. ويلٌ لِمَنْ ابتلى بصُحبَةِ مَنْ لا حَمِيَّةَ لهُمْ ولا حُرْمَةً، فلا وُدَّ ولا إخاء ولا إحسان، ولا غُفرانَ ذنْب ولا مَعْرِفة حقّ ، هم الذينَ أمرهم مبنيٌّ على الرّياء والفجور، وهم يَستصغرونَ ما يرتكبونه من عظيم الذنؤب ، ويستعظمون اليَسيرَ إذا خُولِفَتْ فيهِ أهواؤُهُم، ومِنهُمْ هذا

ثُمَّ وَثَبَ فنزة في شدَّةِ حَنَقهِ على وَجْهِ الغُلامِ ففقاً عينه ، ثم طارَ فَوَقَعَ على شرفةِ المنزلِ.

But as Fanzah was one day absent gathering fruit as usual, the young bird, which was in the room with the prince, dirtied the prince upon which the child flew into a violent anger. Taking his play-fellow in his hand, he threw him upon the ground, and killed him. Fanzah, on her return, finding her young one dead, was very sad, and cried out in a lamentable tone: "Cursed be people, in whom there is neither faith nor compassion, they do not know how to pardon a fault, nor respect the rules of justice. This is a true picture of that ungrateful boy, whose heart is closed to every emotion of pity, and who has been guilty of treachery towards his friend." At these words she darted at the face of the boy, and scratched out his eye, and then flew away and settled upon the terrace in front of the house.



ثم إنّه بَلغَ الملكُ ذلك، فَجزع أشدَّ الجزع ثمَّ قرَّر أن يحتالَ على فنزة و َيَنتقِم منه، فوقفَ قريباً منه وناداهُ وقال له: "إنَّك آمنٌ فانزلْ يا فنزة." فقالَ له فنزة: "أيُّها الملك، إنَّ الغادِرَ مأخوذُ بغدره، وإنَّهُ وإن أخطأهُ عاجِلُ العقوبةِ لمْ يُخطئهُ الأجلُ، حتى أنه يُدْرِكُ الولدَ وولدَ الولد، وإنَّ ابنكَ غدرَ بابني فَعَجَّلتُ لهُ العُقُوبة." قالَ الملكُ: "لعَمْرِي قد غَدَرنا بابنِكَ فانتقمتِ منّا، فليسَ لنا عِندك ثأرٌ مطلوبٌ فأرجعْ إلينا آمناً." فقال فَنزَةُ: "لستُ براجع إليكَ أبداً، فإنَّ ذَوِي الرَّأيِ قدْ نَهَوْا

فهذا مثلُ ذوي الأوتار الذين لا ينبغي لبعضِهم أنْ يَثِقَ ببعض.

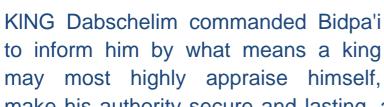


As soon as the king was informed of what had happened, his impatience to catch Fanzah was very great, and he determined to try every means for the purpose. So he approached her, and called out: "Come down, Fanzah, for you have nothing to fear." "O king!, the deceitful man is taken in his own trap; and if he escapes himself the punishment which he deserves, his crime is visited upon his children's children. Now your son has acted treacherously towards mine, and I have lost no time in punishing him as he deserved;" answered Fanzah. The king said: "I acknowledge that we have dealt deceitfully with your son, but your revenge being complete, there is no reason why we should retain any ill-will towards each other; so return to us." "Never, as long as I live; for it is the height of madness to put one's self in the power of a person who is seeking to avenge himself." answered Fanzah and took off.



قال دبشليمُ لبيدبا الفيلسوفِ: إضرب لي مثلاً في الأشياء التي يجبُ على المآلكِ أن يُلزِم بها نفسَهُ، فيحفظَ مُلكهُ ويثبِّتُ بها سلطانهُ، أبِ الحِلْمِ أم بالمروءةِ أم بالشجاعة أم بالجودِ. قال بيدبا: إن أحق ما يحفظُ به المَلِكُ مُلكهُ الحِلْم، وبه تثبُّتُ السلطنةُ، والحِلمُ رأسُ الحِلْم، وأجود ما كان في المُلوكِ.

KING Dabschelim commanded Bidpa'i



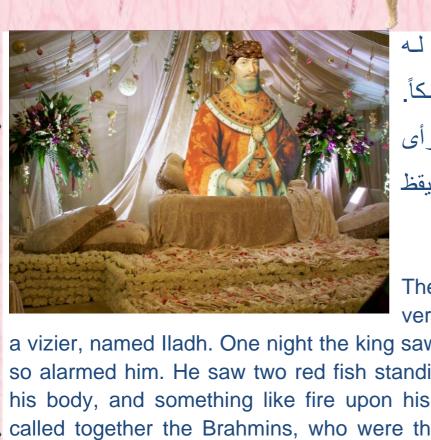
make his authority secure and lasting, and consolidate his kingdom; whether by compassion, by strength, by courage, or goodness. The best security for his kingdom, answered the philosopher, and the safeguard of his power, is the compassion of the monarch, which is the brightest gem in his crown, and the very essence of all his duties, as is proved by the following story.











يحكى أنّه كان مَلِكُ يُدعى بَلاَذَ وكان له وزيرٌ يدعى إيلاَذَ - وكان مُتعبِّداً ناسكاً. وفي ذات ليلة وبينما كان الملك نائما رأى في منامه ثمانية أحلامٍ أفزعته فاستيقظ مرعوباً.

There was a king named Beladh, very devoted and religious, who had

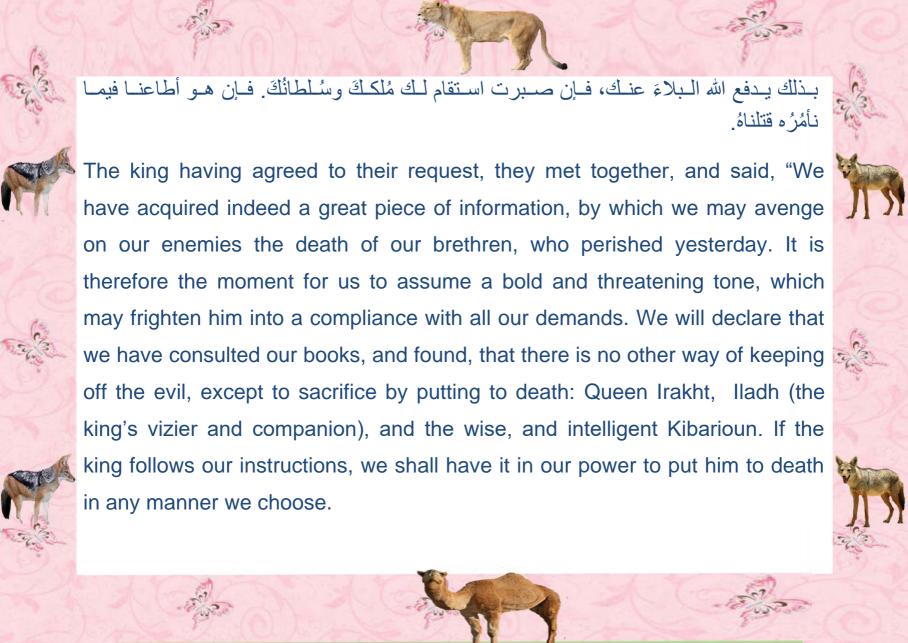
a vizier, named Iladh. One night the king saw in his sleep some visions, which so alarmed him. He saw two red fish standing upon their tails, blood all over his body, and something like fire upon his head. He suddenly awoke, and called together the Brahmins, who were the chief ministers of religion, that they might interpret these visions.













فلما أجمعوا أمرهم على ما ائتمروا به رجعوا اليه في اليوم السّابع وقالوا له أيُّها المَلِكُ: إنا نظرنا في كُتِبنا تفسيرَ ما رأيت وفحصنا عن الرَّأي فيما بيننا، فليكُنْ لك أيُّها الملك الطاهر الصالحُ الكرامةُ ، ولسنا نقدرُ أن نُعْلِمكَ بما رأينا إلا أن تخلو بنا، فأخرَجَ الملِكُ من كان عنده وخلاً بهم فحدَّثوه بالذي ائتمروا به فقالَ عنده وخلاً بهم فحدَّثوه بالذي ائتمروا به فقالَ

لهمُ: الموتُ خيرٌ لي مِنَ الحياةِ إن قتلتُ هؤلاءِ الذي همْ عديلُ نَفْسِي. قال له البرْهَمِيُّون: إن أنت لم تغضب أخبرناك فأذن لهم فقالوا: "أيُّها الملك إنك لم تقل صواباً حين تجعلُ نفسَ غيرِكَ أعزَّ عندكَ من نفسكَ، ، فاسْمَعْ كلامَنا وانظُر لنفسكَ مُناهَا وَدعْ ما سِواهَا.

فلمَّا رأى الملك أنَّ البرهميِّين قد أغلظوا له في القولِ واستجرأُوا عليه في الكلام، اشتدَّ غمُّهُ وحُزْنُه وقامَ من بينِ ظهرانيهم ودَخَلَ إلى حجرته فخَرَّ على وجهِهِ يبكي. ويتقلَّبُ





They returned to the king at the expiration of the seven days, and said to him, O king, we have searched in our books for the interpretation of the visions which you have seen, and have examined the affair, which so nearly concerns our glorious and just sovereign, but we are not able to declare our opinion, unless we are left alone with you." Then the king sent away all who were present. As soon as he was left alone with the Brahmins, they acquainted him with what they had previously agreed upon. Then the king said: "Death is a greater blessing than life, if I am obliged to kill those who are as dear to me as myself. "The Brahmins said to him in reply: "you entertain an erroneous notion, when you estimate the soul of another more highly than your own. We recommend you to follow the advice which we have given." The arrogant tone of the Brahmins only added to the grief and distress of the king, and he arose from his seat, and retired into his chamber, and fell on his face and wept.





على شيءٍ من أسراره، فلستُ آمَنُهم أن يُشيرُوا عليه بما يضرُه ، فقُومي وادْخلِي عليهِ فأسأليهِ عن أمرِهِ وشأنِهِ وأخبريني بما هُوَ عليهِ واعلميني فإنِّي لستُ أقدرُ على الدُّخولِ عليه، فلعلَّ البرهميِّينَ قد زيَّنوا لهُ أمراً وحملوه على خطُّةٍ قَبيحةٍ.



As soon as the vizier lladh was informed of the king's situation, he went to queen Irakht, and said to her: "The king from the day entered his service to this moment, has never taken any step without my advice and opinion; but he is now engaged in some affair, the knowledge of which he studiously conceals from me. All that I have been able to learn is that he has passed some nights with the Brahmins where no other person was present. I am afraid, that he has communicated to them some important secrets, and that they will have advised some measure, which may prove harmful to his interests. Go therefore, and inform yourself of what he is about, and lose no time in acquainting me with the result of your enquiries."



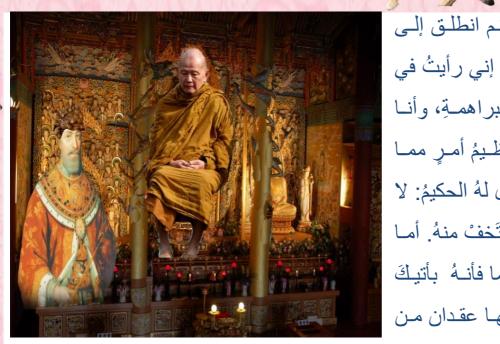
فانطلقت إيراخْتُ على المَلكِ فجلست عنده وقالت: "ما الذي بكَ أيها الملكُ المحمودُ، وما الذي سمعتَ من البَراهِمَةِ فإني أراك محزوناً فأعلمني ما بك؟"،

قال لها المَلكُ: "لا تساليني عن شيءٍ فالذي تسألين عنه لا خير فيه، لأن عاقبته هلاكي وهلاكك وهلاكك كثيرٍ من أهل مملكتي ومن هو عديلُ نفسي، وذاك أن البَرَاهِمَة زَعمُوا أنه لا بدَّ من قتْلكِ وقتلِ كثيرٍ من أهلِ مودَّتي، ولا خَيرَ في العيش بعْدكُمْ

وهل أحدٌ يسمعُ بهذا إلاَّ اعتراه الحُزنُ؟" فلمَّا سَمِعَت ذلك إيراختُ وقالت: "أيُّها المَلِكُ لا تجزع فنحن لك الفِدَاء ولكني أطلب منك أن لا تثق بعدها بأحدٍ من البراهمة، ولا تُشاورهم في أمرٍ حتى تتثبَّت في أمرك ثم تُشاور فيه ثِقَاتكَ مِراراً، فانطلق إلى كباريون الحكيم فاخبرهُ عما رأيتَ في رؤياكَ، واسألهُ عن وجهها وتأويلها.



Then Irakht went to the king and said to him: "What is it that you have heard from the Brahmins? The sorrowful state in which I see you is not to be mistaken. May I at least have the satisfaction of sharing your pains?" Cease, replied the king: "The subject is connected with my death and yours, as well as with that of many dear persons in my kingdom, for the Brahmins have declared this sacrifice of you and them to be necessary. Irakht having heard this said: "I beg of you that for the present you would place no confidence in the Brahmins, till you have had time to consult your trusted men. Go therefore, I beg you, to the wise Kibarioun, and acquaint him with what you have seen in your visions, and demand of him their meaning and interpretation.



فلما سمعَ الملكُ ذلكَ سُرِّيَ عنه ثم انطلق إلى كباريون الحكيم وقال له الملك : إني رأيتُ في المنامِ أحلاماً قصصتُها على البراهمةِ، وأنا خائفٌ أن يصيبني من ذلك عظيمُ أمرٍ مما سمعتُ من تفسير هم لرُؤيايَ. فقال لهُ الحكيمُ: لا يُحزنكَ أيُّها الملكُ هذا الأمرُ ولا تَخفْ منه. أما السَّمكتانِ الحمراوانِ اللَّتانِ رأيتهما فأنه بأتيك رسولٌ من مَلكِ نهاوندَ بعلبةٍ فيها عقدان من

الدُرِّ والياقُوتِ، وأمَّا الدَّمُ الذي رأيتَ كأنهُ خُضِّبَ به جسدُك، فانّهُ يأتيكَ لباسٍ أرجوانٍ أحمر يضيء في الظُلمةِ، وأما ما رأيتَ على رأسك شبيهاً بالنارِ، فانّهُ يأتيكَ من ملكِ أرزَنَ من يقومُ بين يديكَ بإكليلٍ من ذهبٍ مكلَّلٍ بالدُّرِ والياقوتِ، وسوف تستلم هذه الهدايا بعد سبعة أيام. فلما سمَعَ الملكُ ذلك سَجَدَ لكباريونَ ورجعَ إلى منزلهِ.





Then the king rode to the wise Kibarioun. The wise man said to him: "What is the matter, O king, for I am distressed at seeing you so changed in your looks?" The king said: "I have seen in my sleep some visions, which I have related to the Brahmins, and I am afraid, from the manner in which they have interpreted them, that some great event is at hand, which threatens the prosperity of my kingdom." Kibarioun .said: "Cease, O king, to be alarmed and distressed. This is the interpretation of your visions: The two red fish, signify that a messenger will come and present to you two boxes with pearls and sapphires. The blood signifies that you will receive a magnificent purple scarf, which shines in the dark. The fire on the head signifies that you will get a crown of gold set round with pearls and sapphires. The messengers who will be the bearers of the presents will arrive at the expiration of seven days, and offer them to you.



فلما كان بعد سبعة أيام جاءت البشائر بقدوم الرسُل، وجاءت الهدايا كما أخبره بقدوم الرسُل، وجاءت الهدايا كما أخبره كباريؤن الحكيم. فلما رأى الملك ذلك أشتد عجب وفرحه من علم كباريون وقال: ما وُقِقت حين قصصت رؤياي على البراهمة فأمروني بما أمروني به. ولحولا أنَّ الله تعالى تداركني برحمت وكذلك لا ينبغي لكنت هلكت وأهلكت ... وكذلك لا ينبغي

لأحدٍ أن يسمع إلا من الأخلاء ذوي العُقُول، وإن إيراخْتَ أشارَتْ بالخير فقبلته ورأيت به النجاح، فضعُوا الهدية بين يديها لتأخُذ منها ما اختارت.

ثم أحسنَ الملكُ جائزةَ إيلاذَ ومكَّنهُ من أولئك البراهمةَ الذينَ أشاروا بقتلِ أحبابهِ، وقرَّتْ عينُ الملكِ وعيُونُ عظماءِ أهلِ مملكتهِ وحمدوًا الله وأثنوا على كباريُون الحكيم لسعةِ علمِهِ وفضلِ حكمتهِ لأنَّ بعلمهِ خَلصَ الملكُ ووزيرُهُ الصالحُ وامرأتهُ الصالحةُ .



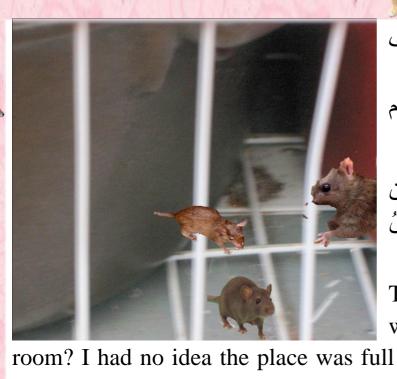




Then the king took leave of Kibarioun, and returned to his palace. At the expiration of seven days it was announced that the messengers arrived and the gifts were presented to him as Kibarioun had foretold. The joy of the king, and his wonder at the knowledge of Kibarioun, were very great. The king said: It was my ill fortune which prevailed, when I related my visions to the Brahmins, and placed myself in their power. If heaven had not shown me mercy, I should not only have perished myself, but should also have been persuaded to have delivered up many others to destruction. I see therefore how necessary it is to listen to the counsel of friends who possess understanding. Irakht advised what was best, therefore the presents shall be placed at her disposal. Kibarioun is to be commended for the extent of his knowledge and the superiority of his wisdom, which had been the means of saving the king and his faithful wife and his viziers. The Brahmins were dismissed from service and put in jail for their conspiracy.







ثم قَدِمَ بعدَ ذلكَ بمدة ، فجاء التاجرُ إلى الرجلِ طالباً ما استودعه لديه من الحديد . قال الرجل: إن الجرذانَ قد أكلت الحديدَ ولم يبق منه شئ.

قال التاجر: لقد سمعتُ أنَّه لا شئ أقطع من أنياب الجرذانِ للحديد!! ففَرِحَ الرَجلُ بتصديق التاجر لما أخبره.

The friend said: "you remember how we stored the iron in that locked

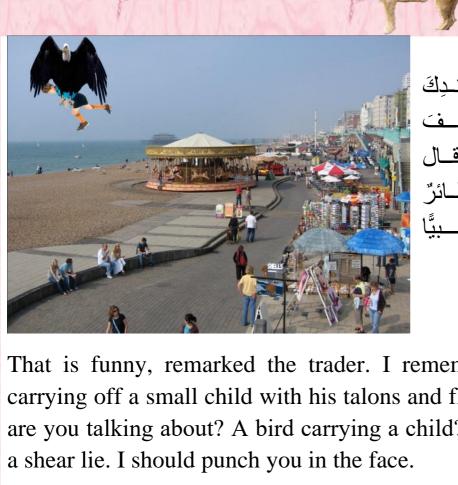
room? I had no idea the place was full of mice. I am very sorry to tell you that your iron has been eaten by the mice." The trader knew it was a bluff to cover his friend's stealing of the iron. However, he played along and said: "Oh! I heard the mice teeth are so sharp and they love eating iron!" The friend was so happy that the trader believed his story.







خرجَ التاجرُ مشتاطاً غيطاً من قلَّةِ أمانة الرجل وفحاشة كذبه. وفي الطريق لقى ابن الرجل يلعب فأخذه التاجرُ إلى منزله. وفي صباح الغدِ ذهبَ الرجلُ إلى التاجر يسألهُ إن كان لديه علم عن اختفاء ابنه. The trader left enraged from his friend's dishonesty. In his way out, the trader saw his friend's only son playing in the street. He managed to kidnap him and lock him safely in a cellar in his own house. Next day, his friend informed him of the disappearance of his son, and enquired if he knew of the boy's whereabouts.



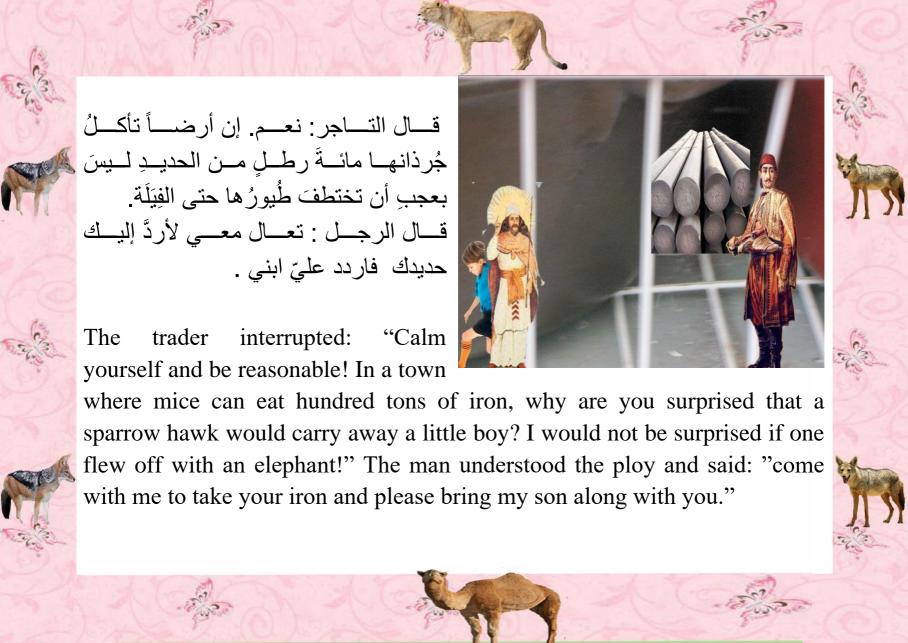
قال التاجر: لمّا خرجتُ من عندِكَ بالأمس، رأيت طيراً قد اختطف صبياً وطاربه، فلعله ابنك قال الرجل: وهل يعقلُ أن يستطيعَ طائرٌ كالنذي تصف أن يحمل صبيًّا و يطيرَ به؟

That is funny, remarked the trader. I remember seeing a sparrow hawk carrying off a small child with his talons and flying away into the sky. What are you talking about? A bird carrying a child?"; exploded the man. That is









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