

Panchatantra and it's other names

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ABSTRACT: This article focused on introduction of Panchatatra and information about it and its different names. It is found that essentially there are fourteen stories in kalila and Damna that are in parts. Among them the number of substantial stories reached to forty two. It means that one can read fifty six stories in Kalila and Damna. Panchatantra or Pancha Kyanai is the eastern stories of ancient book which has more than two thousand years history, and translated in different Asian and European languages almost seventy times and in some languages translated several times. It is found that different names were used for it. Such as: Kartac Damnak, Kalila Damna, Anwar Sohaili, Ayar Danish, Alam Khana Danish, Daber Danish, Humayun Nama, Negar Danish, Javidan Khird, Akhlaq Asasi , Gulshan Ara , Dastanhi Hakim bed Pai, Muratul- Mulk, Barhaman, Jam Jahan- Numa, and so on that all of them are names of the translated versions.

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I. INTRODUCTION

Kalila and Damna is a very old Dari book that have been read in Mosques and homes of our dear country for at least eight and nine hundred years ago. Over the millennia, followers of different religion and principles have adapted the contents, principles, and teaching of the book to the adherence to the religion and tradition of their community. The book has been translated almost seventy times in Asia and Europe with a total of 250 translation. The book became popular when it was translated from Pahlavi language to Arabic and from Arabic to Persian and then to other languages, but the translation process not only changed the content of the book, but also its name. it did not remain the same as before and different names were given to it Such as: Kartac Damnak, Kalila Damna, Anwar Sohili, Ayar Danish, Alam Khana Danish, Dabir Danish, Humayun Nama, Negar Danish, Javedan Khird, Akhlaq Asasi , Gulshan Ara , Dastani Hakim Bed pai, muratul- mulk, Rai and Brahaman, Jam Jahan- Numa, and others are all names of the translated versions of this book.

II. AIM AND METHOD OF THE RESEARCH

Much effort has been made in this study to identify and write about panchatantra but the main purpose was to name other Panchatantra names, which I researched to the extent that I could find other names. Analytical methods have been used in this study

III. PANCHATANTRA AND IT'S OTHER NAMES

Some scholars believe that the name of some works have become so popular in the literary history of the world that if the names of these works are removed from the history of literature, the history of the world literature will remain incomplete that one of these works is panchatantra or pancha-kyana.

Kalila and Dimna is a very old Dari book which has been read in mosques and homes of our beloved country Afghanistan for at least eight or nine hundred years. The book was translated from Arabic into Dari by Abual-Mani Nasruddin's secretary about the Bahram- shah king of Ghazni court in the year of 1100 Christian years and in 560 of lunar years. As it was a highly valued book, it became the pride of the king of the time and the book became known as Bahram Shah Kalila and Dimna (p age.1:8)

There are fourteen main stories in Kalila and Dimna, which are in chapters and sections and the number of sub- stories reached to forty two. It means that one can read fifty six stories in Kalila and Dimna. The protagonists of Kalila and Dimna tell proverbs, jokes and satires to prove their point. Therefore the protagonist are a series of colorful fictional, animalistic myths, most of which are cliched animal stories.

During thousands of year, adherent of different religious and doctrines have adapted to the religion and tradition of their community. And it was written according to the tradition. For example Panchatantra was written in Sanskrit based on the religions and traditions of Hindus and Brahmins, but Brozuya adapted it to the principles of his faith. When Ibn al – Muqaffa translated, in the Islamic world, he interpreted it in the light of Islamic principles.

The book has been compiled and translated into twenty five genres in India alone. It will be called by different names even in Sanskrit itself. For example, it is also called “Tatra khi Ika” and the story of the version is reflected in the book of King Hittite (P.34:3).

Panchatantra or Pancha- kayana is an ancient book of eastern stories that dating back more than two thousand years and has been translated into different Asian and European languages almost seventy times and in some languages several times with almost a total of about 250 translation. Panchatantra has reached to different part of the world through these translations, hence it has gained worldwide reputation.

The work is also known as Kirtika and Damanka, that was first written in Sanskrit language under the same name. kirtika and Damanka are the names of two foxes, so the work is named by these names, as this work has five chapters, each of which is about animal stories and animal language, the first chapter of which is longer than the other chapters on one side and specialized to Kalila and Damna to the other side, so this work is called Kalila and Damna. (p. 2:55)

The work of Panchatantra was brought to Iran by Borzuya physician during the time of Noshirvan about a Raja of India Da Bishlam.

This work is total of very valuable stories, with interesting examples of education, arts and ethics for the training of princes.

When Panchatantra was translated from Sanskrit to Pahlavi and Syriac languages, its name was changed to Kalila and Dimna.

The book became popular when it was translated from Pahlavi to Arabic and from Arabic to Persian and then to other languages, but the translation process not only changed the content of the book but also its name. It did not remain the same as before and different names were given to it. such as: Kartak Damnak, Kalila Damna, Anwar sohaili, Ayar Danish, Alam khana Danish, Daber Danish, Humayun Nama, Negar Danish, Javidan Khird, Akhlaq Asasi, Gulshan Ara, Dastanhi Hakim bed Pai, Muratul-Muluk, RaI and Brahman, Jam Jahanma and others are all names of the translated versions of the book.

It should be noted that India is the center of allegorical literature, as there were important storytellers in India thousands of years ago, whose stories were written in Sanskrit, Prakrit and OPalil languages. Accordingly, Dr. Vaneuternisi an Orientalist from Czechoslovakia, says that Indian storytellers have made a great contribution to the world literature. (p. 40 :80)

Panchatantra was also for the first time written in the ancient Aryan language of India Sanskrit. And the writer of this book is the first person who collected the allegorical stories in this book. But this is mentionable that before him also Indian people had these stories in their chest that the roots are reached to the Vida songs times. And as most of the stories of Vedic songs animals plays role of human, based on this these stories roots must be searched in Vedic songs.

When Barzuya the physician translated the Panchtantra work into pahlavi language in India with the help of Indian scholars and Pandits and added it from the book Mahabarat and put it at the end of the book. So he named the first chapter after two foxes Kritak and Dimnak. But the first name of the Pahlavi translation (Galilak Demang) is the name of the two foxes associated with the first chapter of the panchtantra and is the largest chapter of the book. And the name of (Juz) is given to (Kul) which later in Arabic and Persian translations became (Kalila Damna) and become known by the same name (16:7 p.)

Kalila and Dimna was also translated from Pahlavi to Syriac language during the time of Now-Shirwan. And this translation was done by a priest named (Bud), the most important translation of which is the Arabic translation of Abdullah Ibn Muqaffa. Abolmani Nasrullah translated Arabic kalila and Dimna in Persian for Bahramshah Ghaznavi around 538-540 solar years and therefor it is called Bahram-sha Kalila and Dimna. The translation that Muhammd ibn Abdullah Bukhari did for Saifudin ibn Zangy is called “the Dastanhai” (Bed pai). (p. 60:90)

Mawlana Hussain bin Ali Waiz Kashifi Sabzwari, during the reign of Sultan Hussain Bayqra, with the request of Shaikh Ahmad Sohaili of Nizam-ul Dulla, reformed Munshi Nasrullah (Kalila Dimna) and translated to Persian prose and named it Anwar sohaili. Due to its popularity, the translation has been translated in other languages such as Turkey, English and French and a summary also translated in Hindi language.

When Jaluldin Akbar did not like the translation of the sermons by Kashifi and Munshi Nasrullah, he wanted Kalila and Dimna to be translated in Persian in a way that was easy for Persians, because although Anwar Sohaili was close to the language of the people, it is still Arabic. There are words in it, so he ordered Abul Fazil to translate Anwar sohaili into a new Persian which is common in India. Abul Fazil did this and named it (Ayar- Danish)

Also the translation of Afzal khan khattak which is based on the revised text of Abul Fazil’s Ayar-Danish and as other writers and translators have voluntarily changed the name of this book. He also named it (Alaim Khana Danish).The historical article on the completion of Aliam Khana Danish is as follows:

Advices places in the air and head of deaf

Hearer will take the advices, this is book of times

If the history wants from me, let's hear it
If look at it, it is treasure of "Pashtuns"

Another demand of Jalul-ddin Akbar was that the book should be translated from the original Sanskrit text Panchakiana which was on the one hand to Kafina and on the other hand free from definition. So he appointed a scholar of his court named Mustafa Khaliqdad Hashemi Abbasi who also knew Sanskrit and Persian languages and he translated the Sanskrit text into Persian language and give it the same old Panchakiana name of the Sanskrit language (p.5:69)

Abdul Momin ibn Hassan ibn Hussain al Saghani, another Arabic translation of the Kalila and dimna in 640 solar year in 9000 (verses make it as a masnavi) named as (Darul-hakam fi Imthal al- Hind wa al- aljam.)

The text of Ayar Danish was abbreviated by the British for such purpose by an unknown writer in 19 century. Removed the extravagance and left the benefits and named it (Negar Danish) on it.

Abdul Rahman khan also summarized Kashifi's Anwar Sohaili in 1317 solar lunar year and named as (Aina Jahan Noma.)

Thus Mohammad Ali bin Hassan Tehrani suppress some parts of Abul-Maani's Kalila and Dimna for darshi purpose and named it as Akhlaq Assassi.

In year of 1347 Mirza Abdul- Wahab Iran Pore composed Kashifi Anwar-ri Sohaili in persian poem and named it (Gulshan Ara).

Later in 1320 of solar year a poet named Khesraw Daraie composed Kashifi's Anwar-ri Suhili into poem and named it (Shukristan) or poem of Anwar-ri Suhili.

In 1324 of solar year, another poet named Jahan Bakhsh Jamhiri composed kalila and dimna in Persian poem and named it Ray Barhman or Kalila and Dimna Manzuma.

In 1333 of solar year Ali Waisi merged Abul- Mani Kalila and Dimna with Kashifi's Anwar-ri Suhili. In 1359 Hijri of solar year in Iran Ghulam Hussain Fakhar Taba Tabaie translated this book into sweet poem called Paimana Pand or Kalila and Dimna's Manzuma which was illustrated and beautifully printed.

This book has been translated into Turkish several time, but the most popular translation in Turkish language from Waiz Kashifi's Kalila and Dimna is Ali chalbi that named it (Humun Nama).

During the reign of Jalalu-ddin Akbar, Mufti Taju-ddin translated the revised text of Panchatantra (Hitopadisha) into Hindi language called "Mufrah-ul-Qulub" and then Mir Bahadur Ali Hussain translated the same text into Urdu language in 1217 lunar year and later Hafizu-ddin translated the Abul-Fazil's Anwar-Sohaili revised text into Hindi under the title of (Khurd Afroz.)

This book was translated from Persian into French in 1644 and named as (Pil Pai) or beginning of the Myths. (p. 2:1)

Shad Mohammad Khan, a Pashtun tribal leader and the great poet of his time, the director of Mardan, translated the same book from Hussain waiz Kashifi Anwar -Sohaili and named it (Daber Danish.)

About (Daber Danish) this book is a Pashtu translation of Panchatantra, which the translator, like other translators and reformers, has voluntarily given the name of (Daber Danish) and is in the fifth back of genealogy of this work. The text of (Panchatantra) is written in Sanskrit, in detail that (Daber Danish) is the Pashtu translation of (Hussain Waiz Kashifi) (Anwar Sohaili). This book is a modified version of the Bahramsha version of Abul- Mani secretary Narullah 's (Kalila and Dimna) which he then translated from ibn Muqafa from Arabic Kalila and Dimna. And the Arabic Kalila and Dimna is translated from Pahlavi text that Brozya and Obris Jamhar translated from Sanskrit.

As there are many stories in this book, there are also many translations and this book has reached East and West through these translations, so now the work of Panchatantra is not only an Indian work, but the whole world through translation. Wealth and inherent have been used and in every society it has been used as a guide of political knowledge for kings and for princes in education, training, social life and artistic ways and all the writers and translators of the world have volunteered named it under different names.

IV. RESULT

Panchatatra or Panchakayana is an ancient book of Oriental tales dating back more than two thousand years and has been translated in into various Asian and European languages about seventy times. In the end, it can be said that everyone has translated it into any language and then named it. The story of Panchatantra's book is many and its translation is many. Through this translation the book has reached to East and West and through translation has become the wealth and heritage of the whole world. In every society, it has been used as guide for political knowledge for kings and for education and training of princes and all the writers and translators of the world have voluntary given different names.

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