

90. Translation Activities at *Dar al-`ilm (The House of Knowledge)* or *Dar al-Tarjamah (The House of Translation)* in Gondesaphur and the Influence of Translations on the Persian and Arab World

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Abstract

If the Alexandrian school was an important centre of culture and science in the Antique Age, the Gondesaphur Academy (or School) was the most important intellectual centre in the Medieval Age because the city of Gondesaphur, located in the south-west Iran in Khuzestan Province, had a particular importance as a city and as a centre of cosmopolitan culture. Between the fifth and ninth centuries, Gondesaphur became a centre of translations of classics and works on medicine, astronomy, astrology and other fields. Important works, especially on medicine, were translated from Sanskrit and Greek into Pahlawi, and then into Arabic at *Dar al-`ilm (The House of Knowledge)* or *Dar al-Tarjamah (The House of Translation)* in Gondesaphur and these translations influenced the Persian and Arab world and science a lot. The translations of the *Panchatantra*, an Indian collection of stories; *Kalila wa Demna* and the *Almagest* of Ptolemy can be cited as some important works done in Gonesaphur. The aim of this study is to give information about the Gondesaphur Academy (or School), to examine the translation activities in Gondesaphur and the influence of these translations on the Persian and Arab world.

Keywords: Translation, Gondesaphur, Gondesaphur Academy, Dar al-`ilm

Cüdişâpûr Okulu'nda Faaliyet Gösteren Darü'l-İlm (Bilgi Evi)'de Çeviri Faaliyetleri ve Çevirilerin İran ve Arap Dünyasına Etkisi

Öz

Eğer İskenderiye Okulu, Antik Çağ'ın önemli bir kültür ve bilim merkezi olmuşsa, Cundişapur Okulu da Orta Çağ'ın en önemli entelektüel merkezi olmuştur çünkü İran'ın güney-batısında bulunan Huzistan eyaletinde yer alan Cundişapur şehri, hem farklı kültürlerin bir arada bulunduğu bir merkez hem de bir şehir olarak ayrı bir öneme sahip olmuştur. Cundişapur, altıncı ve dokuzuncu yüzyıllar arasında klasiklerin yanı sıra tıp, astronomi, astroloji ve başka alanlarda çevirilerin yapıldığı bir merkez olmuştur. Cundişapur'da yer alan Dar al-`ilm (Bilgi Evi) veya Dar al-Tarjamah (Tercüme evi) olarak adlandırılan tercüme bölümünde, özellikle tıp üzerine olmak üzere, önemli eserler Sanskritçe ve Yunancadan Pehleviceye ve daha sonra Arapçaya çevrilmiş ve bu çeviriler İran ve Arap dünyasını ve bilimini oldukça etkilemiştir. Başta Manfred Ullmann ve bu alanda çalışma yapan diğer araştırmacılar, Pehlevicenin bilim dili haline gelmesinden sonra bu dile birçok çeviri yapıldığını ve I. Hüsrev döneminde yapılan çevirilerin özellikle tıp ve felsefe alanında olduğunu belirtmektedir. Hintlilere ait bir hikaye derlemesi olan *Panchatantra*, *Kelile ve Dimne* ve Batlamyus'un *Almagest*

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adlı eserleri Cundişapur'da çevrilen önemli eserlerdendir. Bu çalışmanın amacı, Cundişapur Okulu hakkında bilgi vermek, Cundişapur Okulu'nda yapılan çeviri faaliyetlerini ve bu çevirilerin Fars ve Arap dünyası üzerindeki etkilerini incelemektir.

Anahtar Kelimeler: Çeviri, Cundişapur, Cundişapur Okulu, Dârülilim

1.Introduction

Translation schools have always been important centres where knowledge is transmitted from one culture to another in history. While the centres such as *Bayt al-Hikmah* and *Toledo School of Translators* were essentially the centres of translation, some other schools like *the Alexandrian School* and *Gondesaphur Academy* also included the centres or houses where important books on different subjects were translated at that time. Although the Alexandrian School became an important institution, Gondesaphur was the most important intellectual centre during the 6th and 7th centuries. Gondesaphur, which was one of the most important centres of sciences in the East, is examined in two periods: the period before Islam and the period after Islam. Gondesaphur became the most important centre of sciences, arts and medicine, and the place of circulation of knowledge for oriental and occidental traditions. There was also a centre for translation of classical books because it had a department of translation, called *Dar Al-İlm* or *Dar Al-Tarjamah*, in addition to medical training centre in Gondesaphur, which was near the *bîmaristan* (hospital). Most of the translators were also physicians at the *bîmaristan*.

Azizi (2008, p.116) states that Gondesaphur was one of the most remarkable cultural and scientific centres of Sassanids and, Gondesaphur Medical School was renowned cosmopolitan institution and had a crucial impact upon the further development of Islamic medicine. Azizi (2008, p. 116) also points out that, at this school, the Greek, Persian and Indian medical heritage was conserved, developed, and it was then transferred to the Islamic world and subsequently to the West, and Gondesaphur Hospital was also an excellent model for establishment of hospital especially in the Islamic countries. In addition to medicine, translations on philosophy and literature were also done at the Gondesaphur Academy.

2.The history of Gondesaphur city

Gondesaphur was one of the most known centres of science in history. Christensen (1993, p. 111) points out that Gondesaphur was one of the four major cities of Kuzestân in the Sasanian epoch, and the other three cities were Karkâ (Drân-xwarrah-Ṭābuhr), Susa, and Ṭuṭtar. Christensen (1993, p. 111) also states that the extensive irrigation systems developed there by the early Sasanians were probably aimed at supplying a large population and the four cities “must have had a total population of about 100,000” at that time. Agricultural products, mainly rice and sugar, were the main exports of the area, but the textile industry also made this province rich and famous (Christensen, 1993, p.111). According to Potts (1989, p. 327-334), Gondesaphur might have had a Parthian antecedent and this argument is based on the mention in two Greek inscriptions from Susa of the term Gondeisos as the name of a waterway. Potts (1989, p.234) states that the name would seem to represent an Iranian *gund-dēz* (military fortress), which led Potts to pose the hypothesis that Gond-dez was the original Iranian name of the place, from which the name of the river Āb-e Dez had been derived.

Abbotts (1968, p.71) points out that there are several distinguishable periods in the history of Gondesaphur as a town or city and as a centre of cosmopolitan culture and, tradition traces the site of

the town to the time of David and beyond that even pre-history. It is also stated by Abbotts (1968, p. 71) that its earliest Pahlawi or old Persian name is given as Genta Shapirta which is rendered as ‘The Beautiful Garden’ or the ‘Abode of Happiness’, both of which reflect the good climate and fertility of the site. Miller (2006, p. 615) points out that Gondesaphur, which means ‘Beautiful Garden’, was a city founded in Khuzistan founded by the Sasanid Emperor Shapur I (241-272 AD) and the site was located in South-Western Persia and it is now marked by the ruins of Shahbad near the city of Ahwaz.

Figure 1. The Ruins of Gondesaphur



Miller (2006, p. 615) states that the site was first established to settle the Greek prisoners but with time, it became a refuge and melting pot for intellectuals from various regions.

Many Syrians took refuge there when Antioch was captured by Shapur I. The Nestorians were granted refuge under the patronage of Shapur II when the School of Edessa was purged by the Byzantines in 457 and later shut down by Emperor Zeno in 489 AD. The closing of the Athenian School by Byzantine Emperor Justinian (529 AD) also drove many learned Greek physicians to Jundi-Shapur. Subsequently, a university, medical school and hospital was established by Khusraw (Chosroes) Anushirawan in about 555 AD. It was here that a uniquely tolerant and peaceful meeting point for the study of the philosophical and medical traditions of Persians, Greeks, Indians, Zoroastrians, Jews and Nestorians developed, serving as the foundation for the tremendous medical advancements set to occur under Muslim rule. In fact, Harith bin Kalada, the Prophet Mohammed’s physician, trained at Jundi-Shapur (Miller, 2006, p. 615).

According to Söylemez (2017, p. 7), Gondesaphur, which is in ruins today, was one of the most important centres of science in history and the statement engraved upon its portal, “Knowledge and virtue are superior to sword and biceps” shows the philosophy and the role undertaken by the city, and Gondesaphur influenced the Islamic thought and philosophy from its earlier periods but its real brilliance only existed during the early days of the Abbasid dynasty. Söylemez (2005: 2) points out that Gondesaphur city, founded in 260 by the Sassanid emperor Shahpur I, was located in Khuzistan (called Ahwaz in early Muslim sources) and it was not influenced by Mesopotamian civilization although it fell outside the geographical borders of Mesopotamia. The city’s population consisted of various ethnic and

religious elements; its earliest residents were Romans, the second ethnic components were the Pahlawis and another ethnic group was the Syriacs, and almost all residents in Gondesaphur were multilingual; as a result, along with Pahlawi, Greek, and Syriac, languages such as Lurian, Hebrew and Khuzi were spoken in the markets (Söylemez, 2005, p. 3).

3. The Gondesaphur Academy (or School)

There are different views as to when the Gondesaphur Academy was founded. According to some scholars, it was built at the same as the city, but some others claim that it was founded during the reign of Shahpur II (Söylemez, 2017, p. 5). According to the famous orientalist George Sarton, Muhammed Muhammedi and Seyyed Hossein Nasr, the Gondesaphur School was founded at the time of Shahpur II. Nasr claims that Shahpur II not only enlarged and adopted Gondesaphur as his capital city, but he also built therein a large school that included a medical school and, another scholar Nakhai, claims that it took seven years to build the school which was inaugurated by Shahpur II and shortly after that event, about 5000 students from Persia, Rome, Greece, Syria, Arabia, and India enrolled in the school; as a result of which, Gondesaphur transformed into an important regional centre of medical science (Söylemez, 2017, p. 5).

Abbasi and Pouyan (2020, p. 38) point out that, under the Sasanian dynasty (ruled Iran from 224 to 644, Gundesaphur Academy (or Gondesaphur University) was founded in Gondesaphur city of Khuzistan and the education at the academy included medicine, philosophy, theology and other sciences. According to Cambridge History of Iran, "Gondesaphur was the most important medical centre of the ancient world during the 6th and 7th centuries."

Azizi (2008, p. 117) states that the exact date of the foundation of Gondesaphur School is unknown, but it was established during the Shapur II reign (309-379 AD) according to most inestigators and it was a cosmopolitan school attracting physicians and scholars from several countries including Egypt, Syria, India, Greece, as well as Persia, and in addition, it was a well-organized institute based on scientific principles.

Figure 2. The Remains of the University in the Ancient City of Gondesaphur



Ullmann (1978, p. 16) draws attention to the activities at the Gondesaphur Academy and states that Shapur I, son of Ardashir, is supposed to have collected books on 'medicine, astronomy, motion, time, space, substance, creation, genesis, passing away, change and growth, and other arts and crafts' from India, the Byzantine empire and other countries, and this information is probably connected with the victory of Shapur over the emperor Valerian in the year 260, when Valerian was captured and Roman technicians and scholars came into the country as prisoners, along with his army. These people settled chiefly in Khuzistan, and the founding of the town Gondesaphur resulted from the attempt by the great king to prepare a home fort he scholars so that their knowledge could benefit the country, and under Khosrow I Anosharwan (531-78), the empire of the Sasanids reached the peak of its cultural flowering (Ullmann, 1978, p. 17).

Khosrow I Anosharwan (531-78 AD) paid special attention to the Academy at Gondesaphur, where once more a search for ancient manuscripts was set afoot and translations from the Greek and Sanskrit were made into Pahlawi and Syriac and, the literary momentum carried into the reign of Khosrow I Anosharwan II (590-628 AD) (Abbott, 1968, p. 72). It is also stated by Abbott (1968, p. 72) that syncretism prevailed at first at the medical Academy of Gondesaphur but soon yielded progressively to the Greek medical tradition and, this latter was flourishing at the same time at the medical centres in Rome, Alexandria, Constantinople, Antioch and Amida.

Abbasi and Pouyan (2020, p. 41) point out that, after the famous university was closed by firm supporters of Catholic orthodoxies in 489, Christians with prominent scholars among them, and Nestorian scholars went into exile and sought refuge to the court of Sasanids, and st. Efraem had established a hospital in Mesopotamia, subsequently founded another hospital at Gondesaphur in Persia. Frye (1975, p. 22) draw attention to the fact that the Persian centre of learning at Gondesaphur impressed the Arabs, even though perhaps it had passed its prime by the middle of the seventh century and it was especially famous for medicine, even Greek neoplatinist philosophers driven from Athens in 529, had taken refuge there for a few years. The school or university continued to flourish under Islam, and Ibn Bukhtishu, a famous doctor of the time of al-Mansur, was head of the medical school until his death in AD 771 (Frye, 1975, p. 22). It is also stated by Frye (1975: 22) that, at the Academy of Gondesaphur and elsewhere, many books were translated from Greek, Sanskrit and Syriac into Pahlawi in late Sasanian times and, a number of Syriac and Greek Works were translated into Arabic not from the original languages but from Pahlawi, an indication of the importance of Iran as the transmitter of ancient knowledge to Islam.

According to Söylemez's (2017, p. 7) study, the Gondesaphur school's sections were as follows:

The Medical School and Hospital (Bimaristan)

The Pharmacology Laboratory

The Translation House

The Library

The Observatory

Since the aim of this paper is about the translations at the Gondesaphur Academy, we will give information only about The Translation House here.

4.The translation activities *Dar al-`ilm* (The House of Knowledge) or *Dar al-Tarjamah* (The House of Translation) and their influence on Persian and Arab world

Söylemez (2017, p. 13) highlights that the Gondesapur school also contained a section for translations and, known as *dar al-`ilm* in the late sources, it was adjacent to the bimaristan, where translators were also physicians. The Sasanids Empire reached the peak of its cultural blossoming under Khosrow I Anoushiravan (531-578), who had a keen interest in the school's advancement and therefore, a special mission headed by Burzuyah (Perzoes in Latin), the Iranian physician was dispatched to India to obtain books on medicine and other subjects (Azizi, 2008: 117). Azizi (2008, p. 118) emphasizes that medical books including Greek texts were translated into Syriac or Pahlawi mostly by Nestorian physicians and, Hunayn ibn Ishaq (808-873 AD), known as Johannitus, was an active translator of Galens works into Arabic.

Bahri (2011, p. 8) states that the movement of translations reached its peak especially at the time of Khosrow I (531-578) when a large number of scholars and translators actively engaged in collecting, rewriting and translating the historical, scientific and religious records of their civilization and the neighboring countries.

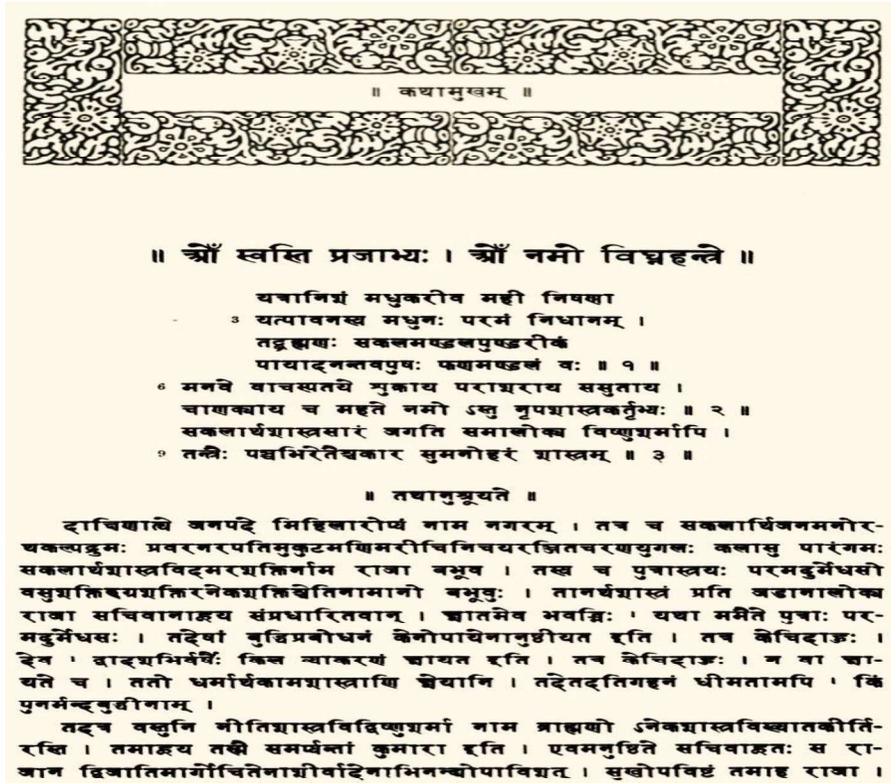
Figure 3. Plate of the Sasanian King Khosrow I Anushirvan



It is also stated by Bahri (2011, p. 6) that Persian Sassanians believed in Zoroastrianism, which regarded Ahura Mazda, the God of wisdom, as the origin of all learning, as a result of which, they considered all branches of knowledge to be sacred and these incentives along with a desire to remain active in the arena of international cultural exchange led to another translation movement, known as the revival movement. Karimi-Hakkak (1998, p. 514) emphasizes that Sasanian kings encouraged translations from Greek and Latin, and the Sasanian monarch Shapur I commissioned many translations from Greek and Indian works to be incorporated into collections of religious texts, and Shapur II laid claim to parts of the Roman Empire on the basis descriptions provided by Greek historians.

More importantly, the wide currency of Greek philosophy and sciences in Iran just before the advent of Islam may be attributed principally to translations which now have been largely lost early in the sixth century AD, King Khosrow the first, known as Anushirvan ('the immortal soul'), decreed the establishment of a clinic and medical school in the town of Gondishapur. There, Greek and Syrian philosophers and physicians worked side by side with their Iranian colleagues. The king also commissioned a translation into Pahlavi of the *Panchatantra*, an Indian collection of stories which provided the basis for numerous works in the Persian literature of Islamic era. (Karimi-Hakkak, 1998, p. 514).

Figure 4. The first page of oldest surviving *Panchatantra* text in Sanskrit



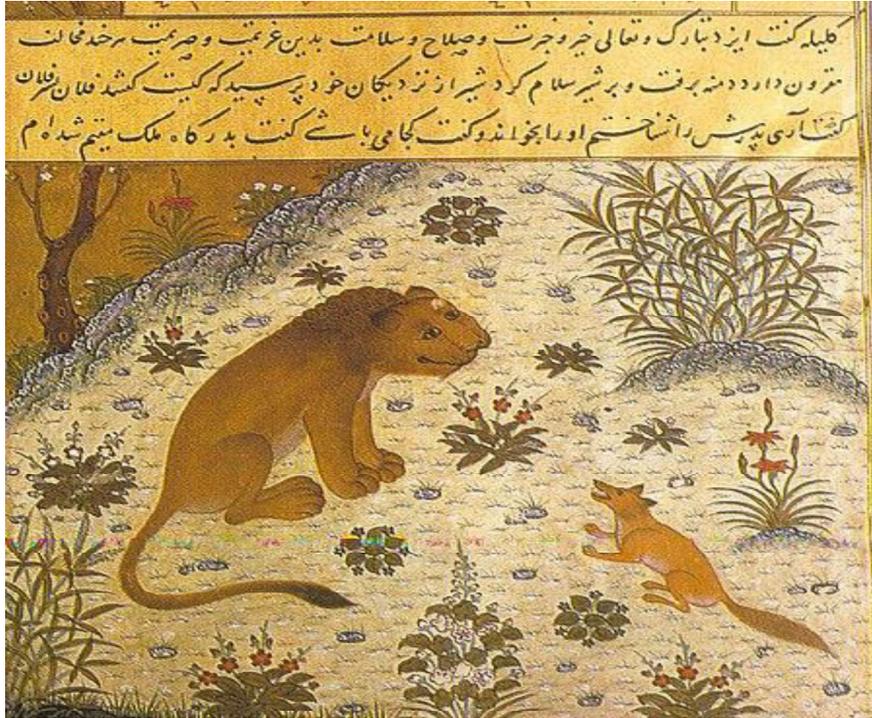
Karimi-Hakkak (1998, p. 514) also states that this work formed the basis of many narratives in medieval Europe as well, possibly through later translations or abridged versions in Syriac, and Arabic encyclopedias and chronicles list the names of several significant sources of historical information on the Sassanians and incorporate the information they contained, according to which, early in the seventh century AD many famous Indian literary works had also been translated into Middle Persian. It is also stated by Karimi-Hakkak (1998, p. 514) that, in addition to the above-mentioned *Panchatantra*, which was later modified and expanded into *Kalileh va Demneh*, these included two of the Sinbad books, among many other tales.

Although direct witnesses are almost completely lacking, at the latest in the time of Khosrow I, complete Greek medical works were translated into Pahlavi (Ullmann, 1978, p. 17). As Ullmann (1978, p. 17) points out, there were middle-Persian translations of the agricultural work of Cassianus Bassus

Scholasticus (sixth century AD), the astrological works of Vettius Valens (second century AD) and of Teucrus (second century B.C. or first century AD ?) as well as of the *Almagest* of Ptolemy.

Martins e Silva (2017, p. 532) state that Shapur I, following the example of his father, Ardashir, the first Sasanian king, had collected various books from India, Byzantium, Egypt, Syria, and Greece, that were used to teach people in their original languages, and had them translated to Persian, and ordered a copy of each work be deposited in the Royal Treasury (*Ganj-i-Shaspigan*), and therefore the medical teachings by the Greek doctors might have been supported by that specialized documentation, particularly from Greek and Indian medicine. With the consolidation and renewed influences of Zoroastrianism, recovered from the reign of Shapur II, Greek texts and their respective teachings began to be translated and taught mainly in Syriac (Ancient Syrian language), with a mixture of Persian and Arabic (Martins e Silva et al., 2017, p. 532).

Figure 5. Kelilah va Demneh, the 15 th century manuscript, Topkapı Palace Museum, İstanbul, Türkiye



As it is stated by Martins e Silva (2017, p. 533), following the closing of the School of Edessa (Urfa) and the University of Athens (529), the emigrating flux of Nestorian scholars and physicians headed for Persian territory and further on until Arabia, China, India and Siberia, and Khosrow I invited the Nestorian missionaries to Persia in order to teach in a renewed Gondesaphur Academy and translate previous works of Greek, Syrian and Indian origin into Persian and vernacular Pahlavi.

Azizi (2008, p. 117) points out that Jurjıs Buhktıshu, the chief of Gondesaphur Hospital was summoned to Baghdad to treat the Abbasid Caliph al-Mansour (d. 775 AD) in 765 AD, and so an official connection between the Gondesaphur physicians and Baghdad was established for the first time, and then, in subsequent years, more medical scholars from Iran migrated to Baghdad, where they played an important role in the development of Islamic medicine. It is also emphasized by Azizi (2008, p. 117) that

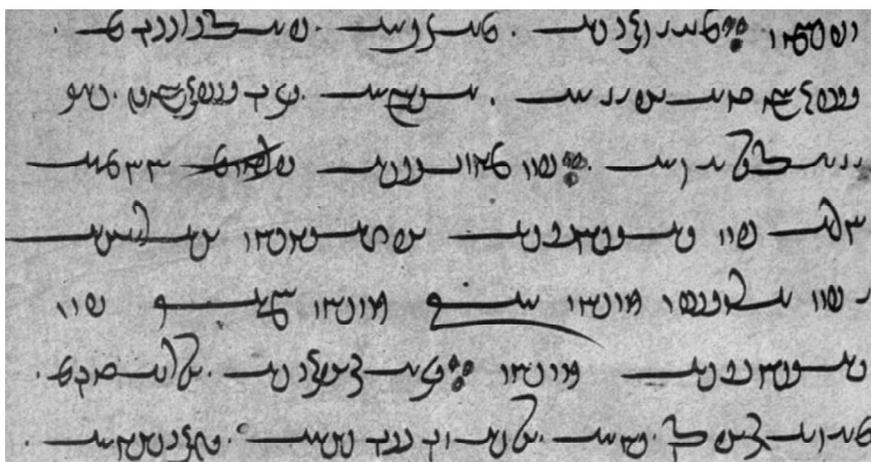
these scholars wrote a variety of books on medicine and translated medical Pahlavi and Syriac texts into Arabic. At Gondesaphur School, Nestorian physicians translated Greek texts into Syriac or Pahlawi. For example, Hunayn Ibn Ishaq (808-873 AD), known as Johannitus, was an active translator of Galen's medical works into Arabic. The teaching of philosophy and medical studies by the Nestorian teachers was based on their Syriac translations of Greek books, namely from Aristotle and Plato, Hippocrates and Galen (Martins e Silva, 2017, p. 533).

The cultural politics encouraged by Khosrow I was continued by Khosrow II, the last great Sassanid monarch (590-628) and this was reflected in the functions carried out and in the wealthy collection assembled in the library of Gondesaphur (Martins e Silva, 2017, p. 532).

Martins e Silva (2017, p. 534) also state that the library of Gondesaphur promoted translation, copying, preservation, illustration, and composition of other works in addition of documenting, conservation and the centralization of new acquisitions and, medical texts, mostly of Greek origin or written in Sanskrit, were translated into the Syriac or Pahlavi languages, largely by Syriac-Nestorian physicians.

Karimi-Hakkak (1998, p. 513) indicates that, with the establishment of the Sasanian dynasty in Persia (224-652 AD) and the rise of Middle Persian, also known as Pahlawi, sufficient information about intercultural exchange to afford substantive discussions and Middle Persian translations of parts of the *Avesta*, albeit in literal renditions which at times make the meaning unclear were gained.

Figure 6. A Page from *Avesta*



Towards the end of the Sasanian period, the number of such translations increased considerably, perhaps as a way of combatting the rise of heretic tendencies within Zoroastrianism. Many surviving translations from Avestan into Middle Persian are religious in nature and contain a heavy dose of Semitic heterograms. Some contain translations from the *Avesta* and other books, either in an Avestan alphabet known to us as Pazand, or in the Arabic script adopted in later centuries. We also know that the Sasanian kings encouraged translations from Greek and Latin. Much historical knowledge, lost to the Persians as a result of the chaos that followed Alexander's conquest in 330 BC, was regained in this way. The Sasanian monarch Shapur I commissioned many translations from Greek and Indian works to be incorporated into collections of religious texts, and Shapur II laid claim to parts of the Roman Empire on the basis of descriptions provided by Greek historians (Karimi-Hakkak, 1998, p. 514).

During Khosrow's reign, many historical annals were compiled and translated but only the *Karnamey-ye Ardashir-e Babakan* (Deeds of Ardashir), a mixture of history and romance that served as the basis of the Iranian national epic, the *Shahnameh* (Book of Kings) survived and the University of Gondesaphur, which was founded in the 5th century, became the greatest intellectual centre of the time drawing students and teachers from every quarter of the ancient world, and the works of Plato and Aristotle were translated into Pahlawi and taught at the Gondesaphur University (Bahri, 2011, p. 8). Frye (2005, p. 464-74) points out that Nestorian Christians were received at the Gondesaphur University and brought Syriac translations of Greek works in medicine and philosophy, which were then translated into Pahlawi.

Bahri (2011, p. 8) states that Indian and Chinese scientific materials in astronomy, mathematics and medicine were also translated into Pahlawi, and traces of ancient Indian tales were preserved in Medieval Persian such as *Sheeren and Farhad*, of which story is from Sassanian origin and closely resembles one of the ancient love stories of *Kama Sutra*.

Figure 7. Khosrow Parviz's first sight of Shirin, bathing in a pool, in a manuscript of Nezamis poem



Blois (1990, p. 12-22) draws attention to the fact that a renowned translator at that time was Borzua, who was also a physician and travelled to India, and on his return brought back the *Panchatantra* (mentioned above), and Indian collection of stories and several other works as souvenirs. *Kalila wa Demna* was translated into Pahlawi by order of Khosrow I and it was quickly translated from Pahlawi into Syriac and then into Arabic, Persian and other languages several times. *Kalila wa Demna* provided the basis for numerous works in the Persian literature of the Islamic era (Bahri, 2011, p. 8).

Starr (2013, p. 90) states that, at Gondesaphur, the Persian emperor encouraged the scholars to translate Greek and Syriac texts into prevailing Pahlavi Persian and soon, these eager translators had turned their attention also to Indian works on mathematics, astrology, and astronomy and to Chinese medical texts. Their specialty, however, became the translation of classical Greek texts for Persian readers, and later, under Muslim rule, they were to shift to translating into Arabic, which was to bring about a revolution in thought (Starr, 2013, p. 90).

Ullmann (1978, p. 17) mentions the translations at Gondesaphur and states that there were middle-Persian translations of the agricultural work of Cassianus Bassus Scholasticus (sixth century AD), the astrological works of Vettius Valens (second century AD) and of Teucrus (second century BC or first century AD) as well as of the *Almagest* of Ptolemy, and he emphasizes that their Persian versions were further translated into Arabic towards the end of the eighth or ninth century. Ullmann (1978, p. 17) mentions, with reference to Arabic sources, four medical works translated into Arabic as follows:

The first work consists of a list of *Succedanea* (Ar. *Abdal al-adwiya*). In it is shown what drugs the apothecary may use as substitute when he cannot provide or procure those prescribed by the doctor for the patient. The name of the author is Badighuras in its Arabic form and it appears he was a Greek doctor named Pythagoras by the Persians; at least he was not earlier than the Sasanid period and therefore he may have worked in Gondesaphur. The Persians had assimilated his name into their language when it must have sounded Padhighoras, which, when his writing was translated, was turned by the Arabs into Badighuras. (...) Of the second work about twenty-five fragments are preserved in Arabic authors. It deals partly with drugs in India and unknown to the Greeks (Ullmann, 1978, p. 17).

The third work mentioned by Ullmann (1978, p. 18) is a book quoted by ar-Razi under the title *The Old Medicine (at-Tibb al-qadim)*, which is related to an outline of general medicine dealing with facial paralysis, headaches, trachoma, dysentery, hysterical choking and other illnesses, and it corresponds exactly to the usual list of illnesses in Greek books. Ullmann (1978, p. 18) also points out that, after it was translated into Arabic, the title page apparently went missing so that ar-Razi could only refer to it under the provisional title of *The Old Medicine*. The fourth work that Ullmann (1978, p. 19) mentions is a book, which is written in Greek and thence transmitted to the Arabs through Pahlawi, and its author was Xenocrates of Aphrodisias and it is met in Arabic under the name of *At' hurusfus*, which is related to the cures based on sympathetic magic using parts of organs, secretions and secreta from men and animals.

Translations from Sanskrit also appeared during this period, among them Shanak's *Kitab as-Sumum* (The Book of Poisons) which was translated into Pahlawi with the help of Abu Hatim al-Balkhi, and then translated into Arabic through the intermediacy of 'Abbas bin Sa'id al-Jawhari (Söylemez, 2017, p. 14).

According to Ullmann (1978, p. 19), Persia took much from Indian medicine because of its favoured geographical position and, under Khosrau I, the Persian doctor Burzoe travelled to India whence he brought back to his home not only the *Pancatantra* but also medical books. Ullmann (1978, p. 19) states that the *Caraca-Samhita*, a medical compendium that contains the teachings of Agnivesa² was first translated, according to the account by Ibn-an-Nedim, from the Indian into Persian and then translated further into Arabic by a certain 'Abd-Allah ibn-'Ali and the book was frequently used by Muhammed ibn-Zakariyya' ar-Razi, who quoted it by the term *Sharak*.

² A legendary sage in Hinduism, reputedly one of the earliest authors on Ayurveda.

Susruta lived about A.D. 400. His manual, the Sustra-Samhita, belongs to the most significant Indian works. Ibn-an-Nadim tells how the Barmakid Yahya ibn-Khalid commissioned the Indian doctor, Mankah, to translate it. The same Mankah is also supposed to have translated the 'Book of Poisons of Shanaq. (...). This *Kitab as-Sumum* is at any rate the only Indian medical work of which the Arabic version is preserved completely even to-day in numerous manuscripts (Ullmann, 1978, p. 20).

The books translated at the Gondesaphur Academy can be shown as follows:

Table 1. The known books translated at the Gondesaphur Academy

The Name of the Book	Theme	Language	Translator
<i>Panchatantra</i>	Literature	From Sanskrit into Pahlawi	Borzua
<i>Kalila va Demna</i> (Arabic name of <i>Panchatantra</i>)	Literature	From Pahlawi into Arabic	Abdullah b. Mukaffa
<i>Almagest</i> (Original name: <i>Mathematike Syntaxis</i>)	Astrology	From Greek into Arabic	Sahl ibn Bishr al-İsraili
<i>Avesta</i>	On Zoroastrianism	From Sanskrit into Pahlawi	?
<i>The Old Medicine</i> (<i>At-Tibb al-qadim</i>)	General medicine	From Greek into Arabic	?
<i>At' Hurusfus</i>	Medicine (Cures)	From Greek into Pahlawi, and then from Pahlawi into Arabic	?
<i>Kitab as-Sumum</i>	Poisons	From Sanskrit to Pahlawi	with the help of Abu Hatim al-Balkhi
<i>Caraca-Samhita</i>	A Medical Compendium	From Indian into Persian	?
<i>Peri antemballomen_n</i> (<i>Adabu'l-edviye</i>)	Medicine	From Greek into Pahlawi	?
<i>Kitabu'l-esâbi' li Bukrat şerh Calinûs</i>	Medicine	From Greek into Arabic	Huneyn b. İshâk
<i>Kitabu'l-aşrete makalat fi'l-ayn</i>	Medicine	From Greek into Arabic	Huneyn b. İshâk

As mentioned above, many important books about literature, philosophy, astronomy, astrology and especially medicine were translated into Pahlawi at the Gondesaphur School, and these translations contributed a lot to the Persian and Arabic world.

5. Conclusion

At Dar al-`ilm (The House of Knowledge) or Dar al-Tarjamah (The House of Translation) in Gondesaphur, important works on medicine, philosophy, literature, astronomy and astrology were translated into Pahlawi, most of which, were then translated into Arabic. After Pahlawi had been the language of science, many books were translated into it. Some of the books translated at Dar al-`ilm have had an important influence all around the world. *Kalila va Dimna*, which was translated from Sanskrit into Pahlawi and then from Pahlawi into Arabic under the name of *Kalila va Dimna* provided the inspiration for *Aesopus fables* and *La Fontaine Fables*. Ptolemy's comprehensive treatise of

mathematical astronomy was translated many times into different languages. The Persians were influenced especially from the Indians, the Greeks and the Syrians, and the Arabs were influenced from the Greeks, the Syrians, the Persians and the Indians because translation was the most important means at that time. The names of the translators of the books are known but some of them are not known. But it is a fact that these translations contributed to the Persian and Arabic world a lot.

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