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MATERIALS FOR A DICTIONARY OF THE MEDIEVAL TRANSLATIONS
FROM GREEK INTO ARABIC

EDITED BY

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FASCICLE 3

إلى to أصل



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ἀφέψημα τῆς ρίζης ... πινόμενον *Rufus Ict. fr. 8 Ullmann p.21 (ap. Aetios Τετράβιβλος X 18)* = wa-īdā šuriba mā qad tubiḥa fihi ašluhū 37; ἐρυθροδόχου ρίζα *fr. 9 Ullmann p.21* = ašlu l-fuwwati 39; etc. — οὐ γὰρ ἐν ταῖς ρίζαις μὲν ἄλλο μόριον τῆς φυτικῆς ψυχῆς *Them. In De an. 37.36* = wa-dālika annā lasnā naḡidu ḡuzʿan mina l-nafsi l-nabātiyyati fī l-ašli mina l-nabāti 40.2; οἱ μὲν γὰρ ρίζαι (sc. τῶν φυτῶν) τῷ στόματι ἀνόλογον 42.9 = fa-inna l-ušūla mina l-nabāti nazāʿiru l-fami 50.9 (*sim. Arist. De an. II 1, 412b3* = 30.6-7); τὸ γὰρ ἀυξάνομενον ὅμοι τοῖς κλάδοις ἐπὶ τὸν ὄνω τόπον ἀυξάνεται καὶ ταῖς ρίζαις ἐπὶ τὸν κάτω 44.16 = fa-inna l-nāmiya maʿan tanšaʿu aḡṣānuhū ilā l-mawḏiʿi l-fawqi wa-ušūluhū ilā l-mawḏiʿi l-asfali 55.11 (b) *in hend. ašlun wa-asāsun* : v. *supra asāsun 3.1b, p. 211* (c) v. *infra 2.2*.

1.2 ρίζωμα (root element) : πᾶσων (πᾶσων *cod. F Stobaei, Arab. [an πόσης?]*) : παγῶν *codd. Ps.-Plut., ed.*) ἀενόου φύσεως ρίζωμά τ' ἔχουσιν (*Arab. οὔσων? Daiber p. 337 Ps.-Plut. Placita 282a 10** (= *Anon. Pyth. fr. B 15, Diels/Kranz I 455.10*) = hiya ašlun li-kulli l-ḥabīʿati llati tasilu dāʿiman 6.1; τέσσαρα τῶν πάντων ριζώματα (πρῶτον ἄκουε *add. ed. : om. Arab.*) 287.6* (= *Empedocles fr. B 6, Diels/Kranz I 311.15*) = inna ušūla l-ašyāʿi kullihā arbaʿatun 7.21.

1.3 ρίζωσις (*having, taking root in; origin*) : ρίζωσις φλεβῶν ἥπαρ, ρίζωσις ἀρτηριῶν καρδίη *Hippocr. Alim. 144.15* = ašlu l-ʿurūqi l-kabidu wa-ašlu l-awridati l-qalbu 13.3.

1.4 ριζόμοι *med. (to strike or take root)* = waḏaʿa ašlan : Ξενοφάνης πρώτην (sc. τὴν γῆν), εἰς ἄπειρον (γὰρ *add. E ed. : om. G(A)BC Arab.*) ἐρριζώσθαι *Ps.-Plut. Placita 377a9** (= *Xenophanes fr. A 47, Diels/Kranz I 125.26*) = wa-ammā Kasānūfānisu fa-innahū yarā anna l-arḏa awwalu l-ašyāʿi wa-annahā qad waḏaʿat ašlan lā nihāyata lahū 45.6.

1.5 *sem.; etym.*; κοττεριζωμένος *med. part. (firmly rooted)* = lāzimun li-ašlihi : ἀλλ' ἐν αὐτῷ μένει (sc. τὰ φυτὰ) τῷ τόπῳ κοττεριζωμένα *Them. In De an. 79.5* = bal huwa (sc. al-nabātu) lābiḥun fī mawḏiʿihī lāzimun li-ašlihi 134.4.

1.6 *sem.; etym.*; πρόρριζος (*by the roots, i.e., utterly*) (a) *abs. in tamyiz gen.* : αὐαινόμενα δὲ (sc. τὰ δένδρα) ἢ πρόρριζα ἀνατρεπόμενα ... τὰναντία σημαίνει *Artem. Oniocr. 145.15* = fa-ammā in raʿāhū (sc. al-šaḡara) yābisan aw maqlūʿa l-ašli ... fa-innahū yadullu ʿalā šarrin wa-maḏarratin 261.7 (b) bi-ašlihi : πρόρριζα (*sic V* : πρὸς ρίζαν *L*) γὰρ ἀνασπᾶτου *Artem. Oniocr.*

73.21 = li-annahā tuqlaʿu bi-uṣūlihā 135.14 (c) min aṣlihi : πρόρριζον γὰρ ἀνατραπῆναι τὸν βίον καὶ τὴν ὑπορξιν τοῦ ἰδόντος σημαίνει *Artem. Oniocr. 214.10* = wa-dālika anna l-ruʿyā tadullu ʿalā yasāriṭ (*an tasyāri leg.?*) ṣāhibihā wa-ḡamīʿi mā yamlikuhū min aṣlihi 389.1*.

1.7 *sem.; etym.*; παχύρριζος (*with thick roots*) = ḡalīzu l-aṣli : πέμπτον (*sc. εἶδος κίνομαώμου*) ... πρὸς τὴν ἀφήν δὲ στερεόν, οὐ πόνου ἰνῶδες, παχύρριζον *Diosc. Mat. med. I, 19.14* = wa-minhu (*sc. al-dāraṣiniyyi*) ṣinfun ḡāmisun ... ṣulbun tahta l-maḡassati, laysa bi-mutaṣazzin ... ḡiddan, ḡalīzu l-aṣli *Ibn al-Bayṭār Ḡāmiʿ II, 84.2*.

1.8 *sem.; etym.*; ῥίζοφόγος (*eating roots*) = yaʿkulu l-uṣūla : καὶ γὰρ αὕτη (*sc. ἡ ὕς*) ῥίζοφόγος ἔτι ... καὶ τὰ ῥίζοφόγοι τῶν ὀρνέων *Arist. Part. anim. III 1, 662b14-15* = li-annahū (*sc. al-ḡinzīru*) ... yaʿkulu l-uṣūla wa-ka-dālika ... al-ṭayru llaḏī yaʿkulu l-uṣūla 62.1-2.

2. transl. σπέρμα (*seed*) and its derivatives and compounds

2.1 *sem. amplif.*; σπέρμα (*seed, germ*) = al-aṣlu llaḏī ka-l-bizri : ἔτι τοῦτο ὀποδεικτέον ἀναγκαιότατα, πῶς ἐν ἀμφοτέροις τούτοις ὡς ἐν ἀρχαῖς καὶ σπέρμασι δυνάμει πόνοια τὰ τοῦ ἀριθμοῦ ἰδιώματα προὑπόκειται *Nicom. Arithm. 113.3* = fa-inna l-wāḡiba ayḏan an nubayyina kayfa yaḡharu fī kulli wāḡidin min ḡādayni l-ṣinfayni bi-manzilati l-mabādiʿi wa-l-uṣūli llatī hiya ka-l-bizri (*bizri nos : nūr ed.*) bi-l-quwwati ḡamīʿu ḡawāṣṣi l-aʿdādi 88.6*.

2.2 *sem. amplif.; in hend.* σπέρμα καὶ ῥίζα (*germ and root, i.e., origin [of a mathematical series, etc.]*) = al-aṣlu llaḏī minhu l-tawalludu : καὶ ἡ μὲν τῶν ... στερεῶν ἀριθμῶν ... γένεσις ... τοι-αύτη, σπέρμα καὶ ῥίζαν ἔχουσα τοὺς πολυγώνους αὐτούς *Nicom. Arithm. 105.3* = wa-qad waṣafnā l-ḡāla fī kawni l-aʿdādi l-muḡassamati ... wa-l-aṣla llaḏī minhu tawalluduhā wa-annahū l-aṣkālu l-muḡānasatu laḡū min ḡawāti l-aḡlāʿi 82.7.

2.3 σπερματικῶς *adv. (seminally, like a seed)* : ὥστε καὶ τὸ ἕτερον σπερματικῶς μονάδι ἕτερόν ἐστι καὶ οὐκ ἄλλω ἀριθμῷ *Nicom. Arithm. 109.7* = fa-yakūnu l-ṣayʿu l-muḡālifu innamā l-aṣlu fī ḡilāfihī ayḏani l-wāḡidu lā ḡayruhū mina l-aʿdādi 85.10.

! 2.4 *sem.; etym.*; πανσπερμία (*seeds or elements of all [inaccurate etym. transl. for the misunderstood technical term referring to the mixture of all seeds or elements]*) = *in hend.* aṣlun wa-baḡrun li-l-kulli : ὁ δ' (*sc. Δημόκριτος*) ἐκ τῆς πανσπερμίας τῶν σχημάτων τῆ ἀφῆ συνεχῆς τὸ ἄπειρον εἶναι *Arist. Phys. III 4, 203a21* (=

Democritus ap. Anaxagoras fr. A 45, Diels/Kranz II 18.2) = wa-ammā (*sic leg.*) Dimuqrītusu fa- (*sc. yaqūlu inna lā-nihāyata muttaṣilun bi-l-mumāssati*) ʿani l-maʿnā llaḏī yulaqqibuhū bi-aṣli wa-baḏri kulli šaklin (*sic ed. pro bi-aṣli kulli šaklin wa-baḏrihi*) 205.10*⊗.

3. καρπός (*seed*) : κοῖ σελίνου καρπὸν κόψασα κοῖ κυμίνου Αἰθιοπικοῦ καρπὸν *Hippocr. Superf.* 88.3 = wa-uṣūlu l-karafsi aw kammūnin kirmāniyyin 15.9.

4. transl. στοιχεῖον (*element*) and its derivatives

4.1 στοιχεῖον (*element*) (a) *abs.* : διὰ τίν' αἰτίαν οὐχ ἄπροντα ψυχὴν ἔχει τὰ ὄντα, ἐπειδὴ πᾶν ... ἢ ἐκ στοιχείου ἐνὸς ἢ πλειόνων ἢ πόντων *Arist. De an. I 5, 410b8* = kullu ḡismin mina l-aḡsāmi huwa murakkabun min hāḏihi l-uṣūli fa-mā bāluhū lā yakūnu ḏā nafsīn *Paraphr. Arist. De an. 138.1 al-Ahwāni* — τῶν κοῖ στοιχείων καλουμένων *Artem. Oniocr. 5.21* = wa-hiya llatī tusammā l-uṣūla 12.6 (b) *in hend.* ἡρῶν wa-aṣlun : ὄν. εἶη στοιχεῖον (στοιχεῖον *Arab.* β : τὰ στοιχεῖα *A Kassel*) περὶ ἀγοθοῦ κοῖ συμφέροντος ἀπλῶς, ἔσται (ἔσται *Arab.* : ἔστω *ed.*) δὴ ἀγοθόν ... *Arist. Rhet. I 6, 1362a20** = tumma innahū in kānat fī l-ḥayri wa-fī l-nāfiʿi mursalan ḥurūfun wa-uṣūlun, fa-inna l-ḥayra huwa ... 28.16.

4.2 *sem. metathesis; comparative/positive transformation* : στοιχειωδέστερος (*more elemental*) = *in hend.* allaḏī yaḡrī maḡrā l-ʿunṣuri wa-l-aṣli (*that which is analogous to an element and principle*) : κοῖ ἐκ τούτου δῆλον γίνεται ὅτι στοιχειωδέστερα τὰ τρίγωνα *Nicom. Arithm. 103.18* = wa-qad naʿlamu min hāḏihi l-aṣyāʿi llatī ḏakarnā ayḏan anna l-muṭallaṭāti hiya llatī taḡrī maḡrā l-ʿunṣuri wa-l-aṣli 81.10.

4.3 *sem. metathesis; superlative/positive transformation* : στοιχειωδέστατος (*most elemental*) = allaḏī ka-l-aṣli (*that which is like an element*) : στοιχειωδέστατος μὲν (*sc. λόγος τῶν ἐν ἄρμονίᾳ συμφωνιῶν*) ὁ διὰ τεσσάρων *Nicom. Arithm. 134.5* = al-ittifāqu llaḏī bi-arbaʿini llaḏī huwa ka-l-aṣli 103.14.

5. transl. ἀρχή (*lit.: beginning*) and its derivatives and compounds

5.1 ἀρχή (*principle*) (a) *in hend.* aṣlun wa-awwalun : δῆλον ὡς τὸ πρῶτον ἔχον ὡς ἐν ἀγγελίᾳ δ' ἔχον ἀναγκαῖον εἶναι τὴν ἀρχὴν *Arist. Part. anim. III 4, 666a18* = yanbaḡi an yakūna l-awwalu llaḏī fihi l-damu miḡla wiʿāʿin wa-bi-ḏtirārin an yakūna l-aṣlu wa-l-awwalu miḡlahū 71.16 (b) *in hend.* aṣlun wa-ṭabīʿatun :

ἐκ τῶν ἐνοοντίων ἀρχῶν συνεστηκῶς ὁ κόσμος *Ps.-Arist. Mund. 5, 396a34* = qāma hādā l-ʿālamu min uṣūlin muḥtalifatin wa-ṭabāʿīa mutaʿādiyatin *F 97b6*.

5.2 ἀρχομοί (*to originate*) = al-aṣlu llaḍī minhu *c. verb* : φθόγγοι δὲ μελωδίας ἀπόσης (*sc. στοιχεῖα λέγεται*), ἀφ' ὧν ἀρχεται συγκρίνεσθαι *Nicom. Arithm. 73.11* = wa-ka-mā anna l-nigama hiya l-aṣlu llaḍī minhu yufhamu taʿlifu l-luḥūni kullihā *60.8*.

5.3 *sem.; etym.*; τὸ ἀρχοειδές *subst. adj. (s.th. having the nature of a principle)* = šayʿun bi-manzilati l-aṣli : δεύτερος δὲ καὶ σύνθετός ἐστιν ἀριθμὸς περισσὸς μὲν ... ἀρχοειδές δὲ οὐδὲν ἔχων ἐν ἑαυτῷ *Nicom. Arithm. 27.14* = wa-ammā l-ʿadadu l-tānī l-murrakabu fa-huwa ayḍan ʿadadun fardun ... wa-laysa hādā l-nawʿu fihi šayʿun huwa bi-manzilati l-aṣli *30.5*.

5.4 *sem. metathesis; comparative / positive transformation* : ἀρχικώτερος τῆς ἀρχῆς (*more principal than the principle*) = al-mabdaʿu wa-l-aṣlu l-awwalu (*the origin and the very first principle*) : σημαίνουσα ὡς τῆς τῶν πάντων ἀρχῆς ἀρχικώτερα ἢ τούτων φύσις *Nicom. Arithm. 117.12* = fa-yakūnu ḡālika dalilan ʿalā anna aʿdāda hādāyini l-saṭrayni hiya bi-l-ṭabīʿati ka-l-mabdaʿi wa-l-aṣli l-awwali li-ḡamīʿi l-aʿdādi *91.12*.

6. κεφαλή (*head, i.e., origin [of muscles]*) = *in hend.* raʿsun wa-aṣlun : διότι καὶ μάλιστα ἀνασπᾶσθαι πεφύκασιν (*sc. οἱ μύες*) ἐπὶ τὸς ἑαυτῶν κεφαλᾶς *Galen In De off. med. 866.11* = li-anna min šaʿnihī (*sc. al-ʿaḍali*) an yataqallaṣa mirāran kaṭīratan ašadda l-ta-qalluṣi wa-yanḡaḍiba ilā nāhiyati ruʿūsihi wa-uṣūlihi *42.21*.

7. εὐθέως *adv. (from the beginning)* = min aṣlihi : φύονται εὐθέως ἔνιοι (*sc. τρίχες*) πολιοί *Arist. Gener. anim. V 5, 785a34* = wa-rubbamā ḡaraḡa l-šaʿru wa-huwa abyāḡu min aṣlihi *190.9*.

8. *sem. concentr.*; πρώτη ἔνδοσις (*initial imparting [i.e., of motion]*) = aṣlun : καίτοι τῆς πρώτης οἶον (οἶον *ed.* : ὄλου *Arab. vel om.*) ἐνδόσεως εἰς κίνησιν μιᾶς γενομένης *Ps.-Arist. Mund. 6, 398b26** = wa-in kāna aṣluhā kulluhū min raʿsin wāhidin *F 102a13*.

9. *transl.* πυθμῆν (*base*) and its derivatives

9.1 πυθμῆν (*base, foundation*) *in hend.* aṣlun wa-asāsun : *Nicom. Arithm. 55.16* = 49.13, *v. supra* asāsun 2b, *p. 211*.

9.2 πυθμενικώτερος (*more basic*) = aqrabu ilā l-aṣli : οἱ τρεῖς ὄροι ἀναπεποδισμένοι σοι εὐρεθήσονται εἰς πυθμενικώτερουσ ἄλλουσ τρεῖσ *Nicom. Arithm. 75.10* = tawallada laka min ḡālika

talāṭatu ḥudūdin uḥaru hiya aqrabu ilā l-aṣli mina l-nisbati llatī kānat laka 61.9.

10. *μυχός* (*recess, innermost part*) : Εὐρώπη μὲν οὖν ἔστιν ἥς ὄρη κύκλω ὄροι (ὄρη κύκλω ὄροι *s Arab.* : ὄρη κύκλω *BCGD* : ὄροι κύκλω *mn, Lorimer*) στήλαί τε Ἡρακλέους καὶ μυχοὶ Πόντου θάλοιστά τε Ἰρκοκνία *Ps.-Arist. Mund. 3, 393b24** = fa-ammā Awrūfi (*sic leg. pro Awrūqī ed.*) llatī aḥāṭat bihā l-ḡibālu fa-qad tuḥaddadu min asāṭini Hiraqlisa wa-aṣli Fūntūsa (*sic leg. pro Qūntūs ed.*) ilā baḥri Ireqāniyā *F 92a1**.

11. *transl. words denoting an underlying principle*

11.1 *ὑπόθεσις* (*basis [of an argument], starting point*) : ὑπόθεσιν λαβόντες <τὸ> (*add. Mueller, Arab.*) ἀλλοιοῦσθαί τε τὴν οὐσίαν ἡμῶν *Galen An. virt. 46.18* = lammā ttaḥaḍtu aṣlan anna ḡawharanā yatagayyaru 20.14.

11.2 *ὑποθήκη* (*guideline*) : μετὰ τὰς τεχνικὰς ὑποθήκας *Artem. Onirocr. 100.2* = qad waṣafnā l-uṣūla llatī tūḍa'u 'alā sabīlin ṣinā'iyyin muḥkamin 184.3.

11.3 *sem. periphr.*; *ὑπόκειμι* *verb, and ὑποκείμενον* *pass. part.* (*to be an underlying, basic principle*) = waḍa'a aṣlan muwaṭṭa'an : τὸ μὲν οὖν κατὰ τὸν ὀρθὸν λόγον πρόττειν δεῖν (δεῖν *add. Arab., Urmson ap. Aristotle CWA p. 1743 : om. ed.*) κοινὸν καὶ ὑποκείσθω *Arist. Eth. Nic. II 2, 1103b32** = wa-l-naḍa' aṣlan muwaṭṭa'an anna l-qawla bi-annahū yanbaḡī an naf'ala (naf'ala *nos : taf'ala ed.*) l-aḥ'ala bi-tamyizin ṣawābin muṣṭarakun 88.1* *Badawī* — ἡμεῖς δὲ λέγομεν ἐκ τῶν ὑποκειμένων ὅτι ἔστιν ὕλη μία τῶν ἐνοοντίων *Arist. Phys. IV 9, 217a21* = fa-ammā naḥnu fa-innā naqūlu 'alā ḥasa-bi l-uṣūli l-muwaṭṭa'ati lanā inna li-l-aḡḡādi hayūlā wāḥidatan 398.3.

11.4 *sem. amplif.*; *the expr. fī l-aṣli* *rendering the meaning 'at bottom,' 'in essence' implicit in the Greek* : τίθενται γὰρ γνωρίζειν τῷ ὁμοίῳ τὸ ὅμοιον *Arist. De an. I 5, 409b26* = wa-ḡālika annahum waḍa'ū fī aṣli kalāmihim anna l-miṭla yu'rafu bi-l-miṭli 23.10; τὸ δὲ ἔσχατον ἐν *III 7, 431a19* = illā anna l-ḡāyata fī l-aṣli ḡāyatun wāḥidatun 77.11.

• 12. *sem.; etym.*; *εὐτρόπελος* (*a man of insignificant moral substance or foundation [i.e., an extension of the original meaning of buffoon]*) = al-hayyinu l-aṣli : ἀλλὰ τοὺς μὲν εὐτροπέλους τοῦ ἡδέος ἐφιέμενοι *Arist. Eth. Nic. VIII 6, 1158a31* = bal yaṣtahūna l-hayyina l-aṣli li-makāni l-laḡḡati 286.9 *Badawī*.

13. *sem. metathesis; affirmative / negative transformation* : κενός (vain; i.e., baseless) = lā ašla lahū (without basis) : εἰ δὲ αὐτὸ μόνον ἴδοι σόλπιγγα, κενῶ περιπεσεῖται φόβῳ *Artem. Onirocr. 63.4* = fa-in raʿā hāḏihi l-ālata faqaṭ fa-inna ḏālika yūqiʿuhū fī ḥawfin wa-fazaʿin lā ašla lahū 116.17.

14. *sem. metathesis; affirmative / negative transformation* : μότιος (idle; i.e., groundless) = in hend. bi-gayri ašlin wa-ṭabātin (without basis and ground) : ψῶρες ... σημερινοῦσι ... τοιροχῆν μοτιόων *Artem. Onirocr. 137.10* = fa-ammā l-tāʿiru llaḏī yusammā basārisa ... fa-innahū yadullu ... ʿalā ḏtirābin bi-gayri ašlin wa-ṭabātin 247.10.

15. *sem. metathesis; superlative / positive transformation* : κυριώτοτος (most elemental, principal) = ašlun mutaqaddimun (antecedent principle) : καὶ ἔστι τοῦτο (sc. τὸ ἐνθύμημα) ὡς εἰπεῖν ὀπλῶς κυριώτατον τῶν πίστεων *Arist. Rhet. I 1, 1355a7* = li-anna hāḏā (sc. al-tafkīra) fī l-ḡumlati huwa l-ašlu l-mutaqaddimu li-l-tašḏiqāti 4.19.

16. *sem.; etym. and amplif.*; ποιφάγος (eating [the roots of] grass) = aklu ušūli l-ʿušbi : ποιφάγοις γὰρ τούτοις οὔσι ποιεῖ ροιδίως *Arist. Part. anim. III 1, 662b16* = wa-huwa muwāfiqun li-l-ḥafri wa-akli ušūli l-ʿušbi 62.3 (where the amplif. is occasioned by the context and the word ριζοφάγος in the preceding sentence [v. supra 1.8]; for ποιφάγος see 693a15 = yaʿrā l-ḥuḏrata wa-l-ḥašīša 145.15).

17. *sem.; etym. and amplif. in the def. of* ἐπιγλωσσίς (epiglottis) = al-ʿuḏwu llaḏī ʿalā/fawqa ašli l-lisāni : ἡ φύσις πρὸς τοῦτο μεμηχόνηται τὴν ἐπιγλωσσίδα *Arist. Part. anim. III 3, 664b22* = wa-li-ḏālika ḥtāla l-ṭibāʿu ... ḡitāʿan wa-huwa l-ʿuḏwu llaḏī ʿalā ašli l-lisāni 67.18; οὐκ ἔχει δὲ τὸ λεχθέντος ζῶα τὴν ἐπιγλωττίδα *III 3, 665a1* = wa-laysa yakūnu hāḏā l-ʿuḏwu aʿnī llaḏī yakūnu fawqa ašli l-lisāni fī l-ḥayawāni llaḏī waṣafnā 68.10; *sim. III 3, 665a9* = 68.16.

18. *sem.; etym. and amplif. in the def. of* πορωτίς (tumor of the parotid gland) *Diosc. Mat. med. I, 118.5* = al-awrāmu l-ʿarīḏatu fī ašli l-uḏuni *Ibn al-Bayṭār Ḡāmiʿ I, 147.9, v. supra uḏunun 1.3, p. 186.*

19. *paraphr.* μέχρι τινός (up to a point; i.e., inside an animal's horn) = mā qaruba min ašli nabātihā (close to the point where [the horn] emerges [out of the skin]) : τῶν δ' ἄλλων (sc. ζώων) τὰ κέρατα μέχρι τινός κοῖλα *Arist. Part. anim. III 2, 663b15* =

fa-ammā qurūnu sāriri l-ḥayawāni fa-mā qaruba min ašli nabātihā fa-huwa muḡawwafun 64.19.

! 20. *interpr.* ἐπίρρυσις ([the matter] that flows forth from [the root; i.e., of the tooth]) = al-māddatu llati tamuddu mina l-ašli : τοιχὺ γὰρ ὄν κατετρίβοντο (sc. οἱ ὀδόντες) μὴ γιγνομένης τινὸς ἐπιρρύσεως *Arist. Gener. anim. II 6, 745a28* = wa-law lam takun (sc. al-asnānu) tanšū la-‘araḡa lahā l-insihāqu ‘āḡilan law lā l-māddatu llati tamudduhā mina l-ašli 86.10! (the conventional transl. of ἐπίρρυσις in this particular passage is 'means of saving'; the Arab transl. rendered it in its regular meaning of 'afflux').

أصلاً ašlan adv. c. neg.

1. *transl. indefinite neg. pronouns*

1.1 οὐδεὶς (no one, no one at all) : τὸ δὲ ἐν ὑποκειμένῳ μὲν ἔστι, καθ’ ὑποκειμένου δὲ οὐδενὸς λέγεται *Arist. Cat. 2, 1a23* = wa-minhā mā hiya fī mawḡū‘in wa-laysat tuqālu ašlan ‘alā mawḡū‘in mā 34.9 / fol. 159a3; *sim. 2, 1a29* = 34.13 / fol. 159a6; 2, 1b7 = 34.20 / fol. 159b1; τούτων οὐδέν ἐστιν ἄνῳ μέσον 10, 12a2 = fa-laysa fimā baynahumā mutawassiṭun ašlan 64.1 / fol. 173a15; etc. — οὐδέν ἐκουσίως πρότιμον *Arist. Eth. Nic. III 1, 1111a27* = allā naf‘ala šay‘an ašlan ... ἰαω‘an 111.8 *Badawī* — οὐδὲ μέγεθος ἔξει οὐδέν *Arist. Phys. I 2, 185b5* = wa-lā lahū miqdārun ašlan 11.10; Πλότων δὲ ἔξω μὲν οὐδέν εἶναι σῶμα *III 4, 203a8* = wa-ammā Falāṭunu fa-yaqūlu innahū laysa ḥāriḡa l-ḡismi ḡismun ašlan 203.9; μεταβολῆ δ’ οὐκ ἔστιν οὐδεμία ἄπειρος *VI 10, 241a26* = wa-laysa yakūnu taḡayyurun ašlan sarmadan 729.16 — τούτων μὲν οὐδέν οὐδ’ ἄχρι φαντασίως ἐννοῆσαι δεδύνηται *Galen An. virt. 39.5* = fa-hāḡihī ašyā‘u laysa yumkinunī ašlan an atawahhamahā 14.22 — αὐτὸς μὲν γὰρ ... περὶ τούτων οὐδέν ἔγραψεν *Galen Ther. Pis. 233.13* = fa-innahū lam yaḡkur sababa ḡālika ... ašlan 111a13.

1.2 μηδεὶς (not even one) : τῶν κατὰ μηδεμίαν συμπλοκὴν λεγομένων ἕκαστον ἦτοι οὐσίαν σημαίνει ἢ ποσόν *Arist. Cat. 4, 1b25* = kullu wāḡidin (wāḡidin om. *Badawī*, cf. *Georr 321.4*) mina llati tuqālu bi-ḡayri ta‘līfin ašlan fa-qad yadullu immā ‘alā ḡawharin wa-immā ‘alā kammin 35.16* / fol. 159b12 — τὴν μὲν γὰρ ἔξιν ἐνδέχεται μηδὲν ἀγαθὸν ἀποτελεῖν ὑπάρχουσιν *Arist. Eth. Nic. I 8, 1099a1* = li-anna l-malakata qad yumkinu an takūna mawḡūdatan fī l-insāni wa-huwa lā yaf‘alu ḡayran ašlan 71.1 *Badawī*; τὸ γὰρ αἴσχιθ’ ὑπομεῖναι ἐπὶ μηδενὶ καλῶ (ἢ μετρίῳ *add. ed. : om.*

Arab.) φούλου III 1, 1110a23* = li-anna l-ṣabra 'alā l-ašyā'i l-qabihati bi-ḡayri amrin ḡamilin ašlan min fi'li insānin ḡasisin 107.17 *Badawī*; etc. — τοιούτην δ' αἰτίον μηδεμίον εἶναι *Arist. Phys. II 4, 196a34* = wa-innahū laysa lahā sababun ašlan 115.10; εἰ ἐνδέχεται ὄπειρον καὶ ἐν τοῖς μαθηματικοῖς εἶναι καὶ ἐν τοῖς νοητοῖς καὶ μηδὲν ἔχουσι μέγεθος III 5, 204b1 = hal yumkinu an yakūna lā-nihāyata fī l-ta'ālīmi wa-fī l-ma'qūlāti (<wa-fī> *frustra suppl. Badawī*) llatī laysa lahā miqdārun ašlan 224.10*; εἰ γε μηδὲν αὐτὸν περιέχει σῶμα IV 5, 212b9 = id kāna laysa yuḥītu bihā ḡismun ašlan 330.8 — καὶ μηδενὸς ἄλλου ὀσφραίνεσθαι δύνασθαι (*sic leg.*) *Galen Ther. Pis. 234.11** = yabṭulu minhu ḡissu l-šammi ašlan 111b8.

2. transl. adverbs c. neg.

2.1 ὅλως *c. neg.* (*not at all*): οὐδὲ κατὰ ἀνθρώπου ὅλως (*sc.* κοιτηγορεῖται) *Arist. Cat. 5, 2b1* = wa-lā (*sc.* yuḥmalu) 'alā insānin ašlan 37.8 / fol. 160b9; εἰ γὰρ μὴ ἐν τινὶ τῶν καθ' ἕκαστα, οὐδὲ ἐν σώματι ὅλως 5, 2b3 = fa-innahū in lam yakun fī wāḡidin mina l-ḡuz'iyyāti (ḡuz'iyyāti *nos* : ḡuz'iyyati *ed.*) fa-laysa huwa wa-lā fī l-ḡismi ašlan 37.10* / fol. 160b10; μὴ ὄντος δὲ ὅλως (ἀπλῶς Δ) τοῦ Σωκράτους 10, 13b25 = wa-matā lam yakun ayḡan Suqrātu ašlan 69.4 / fol. 175b12 — ἀκίνητον δ' ἐστὶ τό τε ὅλως ἀδύνατον κινήθῃναι *Arist. Phys. V 2, 226b10* = wa-ḡayru l-mutaharriki huwa llaḡī laysa yumkinu fihi l-ḡarakatu ašlan 533.17 — καὶ οὕτως αὐτὸ ὀλίγον τὸν ἰὸν ἢ μὴδ' ὅλως ἔχειν *Galen Ther. Pis. 247.17* = ḡattā lā yabqā fihi nasyun mina l-sammi ašlan wa-in baḡiya fa-innamā yabqā l-yasīru llaḡī lā yaḡurru 116a3 ; τοὺς μὲν προπίνοντας αὐτήν (*sc.* τὴν θηριακὴν) ἐν τῇ λοιμικῇ καταστάσει μὴδ' ὅλως ἔῤῥν ἀλίσκεσθαι τῷ κοκῶ 282.3 = wa-man šaribahū (*sc.* al-tiryāqa) fī waḡti l-wabā'i qabla an yamraḡa lam yamraḡ ašlan 126b6 — *Them. In De an. 62.24* = 97.14.

2.2 ἀπλῶς *c. neg.* (*in no way*): ὅτι δ' εἰ μὴ ἔστιν ὄπειρον ἀπλῶς, πολλὰ ἀδύνατα συμβαίνει, δῆλον *Arist. Phys. III 6, 206a9* = wa-mina l-bayyini ayḡan annahū in lam yakun lā-nihāyata ašlan lazima min ḡālika umūrun kaḡīratun muḡālun (*sic ed. pro muḡālatun*) 250.5⊙.

2.3 οὐδομῶς (*in no wise*): τὸ δὲ ὡς τὸ ἐνοητό, αὐτὸ μὲν ἄπερ ἐστὶν οὐδομῶς πρὸς ἄλληλα λέγεται *Arist. Cat. 10, 11b34* = fa-ammā 'alā ṡariḡi l-muḡāddati fa-inna māhiyatahā lā (lā *nos* : illā *ed.*) tuḡālu ašlan ba'ḡuhā 'inda ba'ḡin 63.19* / fol. 173a10 — ἐν ἐκείνοις (*sc.* τοῖς ἀπλοῖς ὀνόμοισιν) μὲν γὰρ οὐδομῶς τὸ μέρος

σημονυκόν *Arist. Int. 2, 16a24* = wa-ḡālika anna l-ḡuzʿa mina l-ismi l-basiṭi laysa yadullu ʿalā šayʿin ašlan *100.14 / fol. 179b6*.

2.4 οὐκ ἔτι (*no longer*) : οὐ γὰρ ἔτι ἄρχῆ ἔστιν *Arist. Phys. I 2, 185a3* = wa-ḡālika annahū lā yakūnu hāhunā mabdaʿun ašlan *7.12*.

2.5 *periphr. for ἥκιστος (as little as possible, not at all)* : ašlan *c. neg., v. infra immā ... wa-immā 7*.

أصلي ašliyyun

1. *sem. metathesis; superlative / positive transformation* : στοιχειωδέστατος (*most elemental*) = ašliyyun (*original*) : ὅτε καὶ γνωριμώτερον ὄν, ὅτι ἄρα καὶ διαφορὰ τῶν πρώτων καὶ στοιχειωδεστάτων συμφώνων πρὸς ἄλληλα ὑπάρχει *Nicom. Arithm. 146.22* = wa-hiya nisbatun bayyinatun maʿrūfatun id kānat fašla (*fašla nos* : fašla *ed.*) mā bayna l-ittifāqayni l-awwalayni l-ašliyyayni *113.14**.

2. *transl. πυθμῆν (base) and its derivatives*

2.1 *sem. amplif.; πυθμενικῶς adv. (with regard to s.th.'s base or foundation)* = al-šayʿu l-ašliyyu : ἕτερον γὰρ καὶ ἑτερότητα οἱ πολλοιοὶ ... πυθμενικῶς ἐν τῇ δυάδι ἐθεώρουν *Nicom. Arithm. 109.4* = wa-ḡālika anna l-qudamāʿa ... innamā kānū yaqūlūna inna l-šayʿa l-ašliyya llaḡi yazharu fihi l-ḡayru wa-l-iḡtilāfu huwa l-iṭnāni *85.7*.

2.2 *πυθμῆν (in arithmetic, base number, or basic ratio, in a series)* (a) nisbatun ašliyyatun : πρῶτος μὲν πρώτου πρώτων πυθμένῃα πολλαπλάσιον ἔξει, δεύτερος δὲ δευτέρου δεύτερον ἄπο πυθμένῃος ἡμόλιον, τρίτος δὲ τρίτου τρίτον ἄπο πυθμένῃος ἐπίτριτον *Nicom. Arithm. 116.12-15* = kānat lanā nisbatu l-awwali mimmā fī aḡadhimā ilā l-awwali mimmā fī l-āḡari l-nisbata l-ašliyyata min nisabin ḡawāti l-aḡāfi, wa-kānat lanā nisbatu l-tāni ilā l-tāni l-nisbata l-tāniyata mina l-nisbati l-ašliyyati llati ḡakarnāhā wa-hiya nisbatu l-miṭli wa-l-niṣfi, wa-kānat lanā nisbatu l-tāliṭi ilā l-tāliṭi l-nisbata l-tāliṭata mina l-nisbati l-ašliyyati wa-hiya nisbatu l-miṭli wa-l-tuṭli *90.16-20* (b) ʿadadun ašliyyun : οὕτως γὰρ εὐτοκτα τὸ τοῦ ἐπιμεροῦς τε καὶ ὑπεπιμεροῦς εἶδη κατὰ τοὺς ἐκόστου πυθμένῃος δηλωθήσεται *Nicom. Arithm. 57.7* = fa-innā matā faʿalnā ḡālika waqafnā ʿalā anwāʿi l-zāʿidi aḡzāʿan wa-l-muqābili li-l-zāʿidi aḡzāʿan ʿalā marātibihā wa-waḡadnāhā fī l-aʿdādi l-ašliyyati mina llati fihā yūḡadu kullu wāḡidin minhā *50.14*; μετὰ γὰρ τοὺς πυθμένῃος ... γενήσονται οἱ συνεχεῖς *57.10* = wa-yatawalladu min hāḡihi l-aʿdādi l-ašliyyati ... al-aʿdādu llati yūḡadu fihā ḡālika *50.16*.

3. γνώμων (*in arithm., figurate number, i.e., »la distance entre les nombres qui servent de base à la constitution d'une série«, Bertier p. 160 n. 6*) = al-ʿadadu l-ašliyyu : ἐκόστου πολυγώνου τοὺς γνώμονας διαφέρειν ἀλλήλων δυόδι ἐλοιπόνως, ἢ κοιτὰ τὴν ἐν τῷ ὀνόματι ποσότητα τῶν γωνιῶν *Nicom. Arithm. 95.6* = wa-hiya anna miqdāra l-tafāḍuli llaḍī fimā bayna l-aʿdādi l-ašliyyati llatī li-kulli wāhidin mina l-aškāli yakūnu aqalla min ʿadadi zawāyā ḡālika l-šakli bi-tḡayni *75.15; sim. 94.12 = 75.4; 94.19 = 75.7; 95.3 = 75.13.*

أفق

أفق *uf(u)qun, pl. āfāqun*

1. πέρασ (*extremity, boundary*): τὸ χρῶμα ὠρίσατο Ἄριστο-τέλης πέρασ τοῦ ὠρισμένου διαφοροῦς *Alex. qu. I 2 [Color] 5.2* = inna Aristūṭālisa ḡadda l-lawna ḡaddan qāʿiman fa-qāla inna l-lawna huwa ufuqu l-mubšari l-maḡdūdi 6; τοῦ γὰρ σώματος καθόσον μὲν σῶμα πέρασ ἐπιφάνεια *5.3* = fa-li-annahū (*sc. al-ḡirma*) ḡirmun šāra l-saḡhu ufuqahū 9; *sim. 5.5 = 11; 5.6 = 12; etc.* — ὀνύκειται δὲ κοιτὰ τόπον τὸ ὄνω τῷ κάτω, ὥστε ταῦτα ἔσται πέρατα τῆς φορῶς *Arist. Cael. I 8, 277a23* = fa-inna mawḡiʿa l-ʿuluwwi mu-ḡālifun li-l-sufi, wa-hāḡāni l-mawḡiʿāni humā āfāqu l-sulūki wa-l-ḡarakāti *versio B 184.3 Badawī (sic leg. cum MSS)*; τὸ μὲν γὰρ ὀριζόμενον τὸ μέσον, τὸ δ' ὀρίζον τὸ πέρασ *II 13, 293b13* = wa-ḡālika anna l-wasaḡa huwa l-maḡdūdu, wa-l-ufuqu huwa l-ḡaddu laḡu *versio B 279.3 Badawī (sic leg. cum MSS)*; ἐπεὶ δ' ὁ τόπος ἐστὶ τὸ τοῦ περιέχοντος πέρασ (περιέχει δὲ πάντα τὰ κινούμενα ...) *IV 3, 310b8* = inna l-mawḡiʿa iḡā kāna ufuqa l-šayʿi l-muḡiḡi *B 371.8.*

2. ἔσχατος (*last, extreme*) in various uses

2.1 ἔσχατον, *pl. ἔσχατα (end, extremity)*: (τὸ ὄπειρον) ἔσται ἢ ἔσχατόν τι τοῦ παντὸς ἢ μέσον. τοῦτο δ' ἀδύνατον ... ὅλως δ', οὐ μὴ ἐστὶ μέσον μηδ' ἔσχατον, μηδὲ τὸ μὲν ὄνω τὸ δὲ κάτω, τόπος οὐθεὶς ἔσται τοῖς σώμασι τῆς φορῶς *Arist. Cael. I 7, 276a7, 8* = fa-yakūnu immā fī ufuḡi l-kulli wa-immā fī wasaḡihī. wa-hāḡā mim-mā lā yumkinu an yakūna ... wa-kullu ḡirmin laysa laḡu wasaḡun fa-(!) laysa laḡu ufuḡuni l-battata ... wa-in kāna ka-ḡālika, lam yakun li-sulūki l-aḡrāmi mawḡiʿuni l-battata *versio B 177.5, 7 Badawī*; λέγοντας οὕτως τὸ μέσον ἐν ποιεῖν ἀνάγκη καὶ τὸ ἔσχατον *I 8,*

276b20 = wa-aqarra l-qā'ilūna 'awālima kaṭīratan bi-dālika ḡīrāran an yaḡa'ū l-wasaṭa wa-l-ufuqa wāḡidan, a'nī an yakūna wasaṭu l-'awālimi kullihā wa-ufuqu l-'awālimi kullihā wāḡidan *B 180.15*; ὥστ' ἀναγκαῖον ἢ κινεῖν ταῦτα τὰς ὑποθέσεις, ἢ τὸ μέσον εἶναι καὶ τὸ ἔσχατον *I 8, 277a10* = fa-in lam yaqdir muḡālifun 'alā naqḡi ḡāḡihi l-muqaddamāti wa-l-maqāyisi, kāna l-wasaṭu wāḡidan wa-l-ufuqu wāḡidani ḡīrāran *B 182.16 Badawī (sic leg. cum MSS)*; εἰώθαμεν γὰρ τὸ ἔσχατον καὶ τὸ ἄνω μάλιστα καλεῖν οὐρανόν, ἐν ᾧ καὶ τὸ θεῖον πᾶν ἰδρῦσθαί φομεν *I 9, 278b14* = fa-innā qadi 'tadnā an nusammiya ufuqa l-'ālamī wa-a'lāhu samā'an, wa-naqūlu inna hunāka ḡamī'a l-rūḡāniyyati ṭābitatun sāki-natun *B 190.19*; τὸ ἐπὶ τοῦ μέσου ἰδρῦμενον καὶ ὁμοίως πρὸς τὸ ἔσχατον ἔχον *II 13, 295b14* = al-ṣay'u l-qā'imu fī l-wasaṭi l-ba'īdu mina l-āfāqi bi-l-sawā'i *B 290.12*; τὸ δὲ πῦρ ... διὰ τί ἐστὶ ἐπὶ τοῦ ἐσχάτου *II 13, 295b27* = fī-mā ṣārati l-nāru mawḡū'atan fī l-ufuqi *B 291.12*; etc.; in conjunction with āḡirun *II 14, 296b14* = *B 295.19, v. supra āḡirun 3.2, p. 122* — τῆς ψυχῆς ἐν οἷον ἐσχάτοις τοῦ νοητοῦ κειμένης *Plot. IV 4, 2.17* = wa-innamā ṣārati l-nafsu ka-ḡālika li-annahā mawḡū'atun fī ufuqi l-'ālamī l-'aqliyyi *Theol. Arist. II 29: 33.14*

2.2 *sem. concentr.*; τὰ σημεία τῶν ἐσχάτων (*the extreme points*) : ὁμοίως γὰρ ἔξει πρὸς τῶν σημείων τῶν ἐσχάτων ὅτιοῦν *Arist. Cael. II 13, 296a10* = li-annahā ḡīna'iqin takūnu ba'īdatan mina l-āfāqi bi-l-sawā'i *versio B 292.13 Badawī*.

2.3 *sem. amplif.*; ἔσχατον (*the last or lowest part*) = ufuqun suflan : ἡ φύσις ... ψυχῆς ἔσχατον ὄν *Plot. IV 4, 13.4* = anna l-ṭabī'ata ... ufuqun li-l-nafsi suflan *Theol. Arist. cephal. 37: 10.18*.

2.4 ἔσχατος *adj. (last)* = ufuq *c. gen.* : οὐρανὸν λέγομεν ... τὸ συνεχές σῶμα τῆς ἐσχάτης περιφορᾶς τοῦ παντὸς *Arist. Cael. I 9, 278b16* = nusammī l-samā'a ... al-ḡirma l-muttaṣila bi-ufuqi sulūki l-'ālamī *versio B 191.2 Badawī*; (ἐπεὶ δὲ ...) πρῶτον δὲ σῶμα τὸ ἐν τῆς ἐσχάτης περιφορᾶς *II 4, 287a4* = wa-kāna l-ḡirmu l-awwalu huwa llaḡī fī ufuqi ḡarakatihī ay (ḡarakatihī ay *om. T*) ḡarakati l-kulli *B 240.12*.

3. τέλος (*fulfilment, end*) (a) *abs.* : (ὥστε συμβαίνειν) ἡμῶς μὲν εἶναι πρὸς τῆς ἀρχῆς, ἐκείνους δὲ πρὸς τῶς τέλει *Arist. Cael. II 2, 285b33* = an nakūna naḡnu fī nāḡiyati btidā'i ḡarakati l-samā'i, wa-yakūnu ulā'ika fī nāḡiyati ufuqi ḡarakati l-samā'i *versio B 234.10 Badawī (sic leg. cum MSS)* (b) *in hend.* ḡāyatun wa-ufuqun, ḡāyatu

ufuqin : τὸ γὰρ τέλος τὸ περιέχον τὸν τῆς ἐκόστου ζωῆς χρόνον, οὐ μὴδὲν ἔξω κατὰ φύσιν, αἰῶν ἐκόστου κέκληται *Arist. Cael. I 9, 279a23* = inna l-ġāyata wa-l-ufuqa l-muḥīṭa bi-zamāni ḥayāti kullī wāḥidin mina l-ašyāʿi l-ḥayyati llaḍī laysa min warāʿihī wa-lā min ḥalfihī zamānun āḥaru ṭabiʿiyyun huwa dahru ḡālika l-šayʿi wa-ḥulūduhū *versio B 194.11*; καὶ τὸ τοῦ παντὸς οὐρανοῦ τέλος καὶ τὸ τὸν πάντα χρόνον καὶ τὴν ἀπειρίαν περιέχον τέλος αἰῶν ἐστίν *I 9, 279a26* = inna ḡāyata ufuqi l-samāʿi kullihā wa-l-ġāyata l-muḥīṭata bi-l-zamāni kullihī l-dāʿimi huwa dahru l-samāʿi *194.14 Badawī (sic leg. cum MSS)*.

4. *sem. concentr.*; τὸ ὑπὲρ γῆν ἡμισφαίριον (*the hemispherical horizon or field of vision above the earth*): ἄμοι γὰρ ὑπὲρ τὸν ὀρίζοντα γέγονεν ὁ ἥλιος, καὶ ἐξαίφνης ἀχρόνως ὄλον τὸ ὑπὲρ γῆν ἡμισφαίριον κοιταπεφώτισται *Philop. In De an. 327.3* = wa-ḡālika annahū (*sc. al-ḡiyāʿa*) maʿa ṭulūʿi l-šamsi yuḍīʿu l-ufuqa <kullahū dufʿatan wāḥidatan> (*nos sec. transl. persicam : om. cod., ed.*) *Paraphr. Arist. De an. 147.6 al-Ahwāni*.

أقحوان

أقحوان uqḥuwānun

A. uqḥuwānun / uqḥuwānun abyāḍu (*v. Ullmann, Rufus Ict., p. 66 ad § 38*)

1. χαμοαίμηλος ἢ λευκάνθεμος (*white camomile; bot.: matricaria chamomilla L.*) = uqḥuwānun abyāḍu : ἐπιτηδειότατον δὲ καὶ ἡ χαμοαίμηλος <ἦ> καὶ (*nos; cf. quae et Cornarius*) λευκάνθεμος καὶ τὸ βούφθαλμον *Rufus Ict. fr. 10 Ullmann, p. 22 (ap. Aetios Τετρόβιβλος X 18)** = wa-l-uqḥuwānu l-abyāḍu wa-l-aḥmaru ... nāfiʿatun 46.

2. ὀμόροκον (*marjoram; bot.: origanum majorana*): ὀμόροκον ... δύνονται δὲ ξηρὰ σὺν ὀξυμέλιτι ἢ σὺν ὀλσὶ ποθεῖσθαι ... φλέγμα καὶ χολὴν ἄγειν κάτω *Diosc. Mat. med. II, 147.14, 148.1-2* = uqḥuwānun ... idā šuriba yābisan bi-l-sakanḡabīni awi l-milḥi ... ashala balḡaman wa-mirratan sawdāʿa *Ibn al-Bayṭār Ḡāmiʿ I, 48.27, 49.4-5*.

2.1 ὀμοράκινον, *sc. ἔλαιον (marjoram oil)* = duhnu l-uqḥuwāni : ὀμοράκινον δὲ ἐν Κυζίκῳ κάλλιστον γίνεται *Diosc. Mat. med. I, 53.10* = aḡwadu mā yakūnu min duhni l-uqḥuwāni mā yakūnu mina

l-madīnati llati yuqālu lahā Qūzīqus (*sic leg. : fwrngs ed.*) *Ibn al-Bayṭār Ḡāmiʿ II, 99.10**; ἀναλογοῦν (*sc. τὸ μαλοβοθρινον ἔλαιον*) τῷ κροκίνῳ καὶ ἀμοροκίνῳ τὴν δύνοαμιν *I, 57.5 = wa-quwwatu duhnihi (sc. al-sāḍaḡi) ... šibhu duhni l-uqḥuwāni wa-l-zaʿfarāni Hāwī 21, 6.5; etc.*

3. πορθένιον (*feverfew; bot.: pyrethrum parthenium, matricaria parthenium L.*) : πορθένιον· οἱ δὲ ἀμόροκον, οἱ δὲ λευκόνθεμον καὶ τοῦτο καλοῦσι *Diosc. Mat. med. II, 147.11 = farṭāniyūnu wa-huwa l-uqḥuwānu: wa-mina l-nāsi man yusammīhi amārāquna wa-minhum man yusammīhi lūqanṭamuna II, 300.17 (Dubler); v. Ibn Sīnā, al-Qānūn I, 250.18 (Būlāq ed.).*

B. uqḥuwānun aḥmaru (*v. Ullmann, Rufus Ict., p. 66 ad § 38*)

1. βούφθαλμον (*ox-eye daisy; bot.: chrysanthemum coronarium L.*) : *v. supra A 1.*

إقليم

إقليم *iqlīmun, pl. aqālīmu*

1. κλίμα (*geographical zone, latitude; region*) : κατ' ἐκεῖνοι τὰ κλίματα ἢ ἀφορία ἔσται *Artem Onirocr. 110.4 = yakūnu iqbālu l-āfati ... min tilka ... l-aqālīmi 202.16* ; οἱ ἀπὸ τῶν κλιμάτων ἐκείνων ... πνέοντες (*sc. ὄνεμοι*) *166.23 = fa-inna l-riyāḥa llati taḥubbu min ḡālika l-iqlīmi 298.16* — ὁ μὲν (*sc. τῶν πόλων*) ... ὑπὲρ κορυφὴν ὧν κατὰ τὸ βόρειον κλίμα ... ὁ δὲ ὑπὸ γῆν ἀεὶ κοιτοκέκρυπται κατὰ τὸ νότιον *Ps.-Arist. Mund. 2, 392a3-4 = wa-iḥdāhumā (sc. nuqtatay al-quṭbayni) ... fawqa samti ruʿūsinā mina l-iqlīmi l-šimāliyyi ... wa-lā tazharu lanā <l-uḥrā> (nos) li-annahā taḥta l-arḍi fi l-iqlīmi l-ḡanūbiyyi Y 296a17-18**.

اقليميا

اقليميا *iqlīmīyā (v. Dozy s.v.) vel aqlīmīyā (v. Luḡat-nāma s.v.); qalīmīyā ap. Ibn al-Bayṭār Ḡāmiʿ IV, 30.5ff. et saepe*

1. καδμεία (*cadmia, calamine*) : πλύνεται δὲ τὸ ψιμύθειον ὁμοίως

<τῆ> (*add. Wellmann*) κοιδομεία *Diosc. Mat. med. III, 62.17* = wa-qad yuḡsalu isfidāḡu l-raṣāṣi ka-mā yuḡsalu l-iqlīmiyā (*sic leg.*) *Ibn al-Bayṭār Ḡāmiʿ I, 31.22**; κοιδομεία ὀρίστη μὲν ἔστιν ἡ κυπρία *III, 37.11 et ff.* = aḡwadu l-iqlīmiyā (*sic leg.*) l-qubrusiyyu *Ibn al-Bayṭār Ḡāmiʿ IV, 30.13 et ff.*; etc.

آك

آك II. akkada

1. βεβοιώω (*to confirm, make good*): οἱ δ' ὑπὸ τῶν ἐπεικῶν ... ὀρεγόμενοι τιμῆς βεβοιωῶσαι τὴν οἰκείαν δόξαν ἐφίεντοι περὶ αὐτῶν *Arist. Eth. Nic. VIII 8, 1159a23* = wa-ammā llaḡīna yaštahūna l-karāmata mina llaḡīna hum ḡawū sti'hālin ... fa-innahum yaštahūna an yu'akkidū ray'ahum fihim 289.8 *Badawī* — πόντοα ... ὑπὸ ... τοῦ ... δημιουργήσαντος ... διοκεκρίσθαι τε κοῖ κεκοσμηθῆσθαι βεβοιουμένου τοῦ ποροδείγματος *Nicom. Arithm. 12.5* = inna narā ḡamī'a l-ašyā'i ... al-ḡāliqu ... mayyazahā wa-sawwāhā 'alā ḡāli l-maḡmūdati l-ḡamilati wa-akkada fihā amra l-miṭāli 18.19.

تاكيد ta'kīdun maṣdar

1. τὸ βέβαιοον (*steadfastness*): οἱ δὲ μοχθηροὶ τὸ μὲν βέβαιοον οὐκ ἔχουσιν *Arist. Eth. Nic. VIII 8, 1159b8* = fa-ammā l-ašrāru fa-laysa lahumu l-ta'kīdu 290.12 *Badawī*.

تاكيد V. ta'akkud maṣdar

1. ἀντίρρεις (*power of resistance*), in *hend.* ta'akkudun wa-stinādun: τὰ πλότος ἔχονται τῶν σωμάτων ... πρὸς τοὺς ἀνέμους ἔχει δυσκινήτως διὰ τὴν ἀντίρρεισιν *Arist. Cael. II 13, 294b17* = al- aḡrāmu ḡawātu l-'arḡi ... taṭbutu wa-taḡūmu wa-lā tastaṭī'u l-riyāḡu an tuḡarrikahā wa-lā tuzilahā 'an mawāḡi'ihā min aḡli ta'akkudihā (*tawkīdihā MLH*) wa-stinādihā *versio B 285.8 Badawī (sic leg. cum MSS.)*.

→ See also s.r. w-k-d, of which ʿ-k-d is considered a variant.

اكر

اكار akkārūn, pl. akaratun

1. γεωργός (*plowman, farmer*) : κόπρος βοεία γεωργοῖς μόνοις συμφέρει *Artem. Oniocr. 145.21* = ziblu l-baqari dalīlu ḡayrin fī l-ru'yā li-l-akarati faqaṭ 261.14; τοὺς δὲ ἑτέρους (*sc. μύρμηκας ἰδεῖν*) ἐργάταις καλουμένους (ἐργάταις καλουμένους *LV Arab. [cf. Endreß p. 345.2]* : *secl. Pack*) ἀγαθὸν γεωργοῖς 206.23* = fa-ammā l-namlu llaḡī yuqālu lahū l-fa'ālu idā ra'āhu l-insānu fa-innahū dalīlu ḡayrin li-l-akarati 373.9; *etc., v. Schmitt p. 152.*

2. *interpr.* : ἐργάτης (*worker, i.e., with oxen in a field*) = akkār (*plowman*) : βόες ἐργάταις (ἐργάταις *Arab. [v. Rosenthal p. 144a, Pack 1967 p. 319]* : ἐργάται *LV ed.*) πᾶσιν ἀγαθοί *Artem. Oniocr. 121.18** = fa-ammā l-baqaru fī l-ru'yā fa-innahā li-ḡamī'i l-akarati dalīlu ḡayrin 221.10.

اكرة ukratun, pl. ukarun

1. σφαῖρα (*ball*) : ὥς ἐκ τοῦ κηροῦ καὶ τοῦ εἴδους ἡ σφαῖρα *Arist. Gener. anim. I 21, 729b17* = wa-miṭla mā takūnu l-ukratu mina l-mūmi wa-l-ṣūrati 44.15 — Κόλλιπος δὲ τὴν μὲν θέσιν τῶν σφαιρῶν τὴν αὐτὴν ἐτίθετο Εὐδόξω *Arist. Metaph. Λ 8, 1073b33* = wa-ammā Qilūbusu (*sic leg.*) ammā (*sic ed. pro fa-ammā*) fī waḡ'i l-ukari fa-qad kāna yaḡa'u 'alā mā waḡa'a Awduksusu 1668.10* ⊗ — καθόπερ καὶ Δημόκριτον ἔφομεν ὑπὸ τοῦ ἀριθμοῦ τῶν σφαιρῶν (*sc. κινεῖσθαι τὸ ζῶον*) *Them. In De an. 32.9* = ka-mā ḡakaynā 'an Dīmuqrītusa ayḡan min qawlihi bi-anna l-ḡayawāna innamā yataḡarraku 'an 'adadi l-ukari 27.7.

2. σφαιρίον (*little ball*) : τοῖς συνιστᾶσιν αὐτὴν (*sc. τὴν ψυχὴν*) ἐκ μικρῶν σφαιρίων *Them. In De an. 32.5* = alladīna yaḡ'alūna qiwāmahā min ukarin ṣiḡārin 27.3.

اكل

أك I. akala

1. transl. ἐσθίω (*to eat*) and its derivatives and compounds

1.1 ἐσθίω (*to eat*) : τοῦτο δὲ εἰ ἐσθίει δριμέα *Arist. Metaph. E 3, 1027b4* = wa-hādā in akala ašyā'a ḥirrifatan 729.12 — καὶ τὸ μὲν ὀπτὰ δοκεῖν ἐσθίειν τὰ χοίρεια παντελῶς ὀγοθόν *Artem. Onirocr. 76.15* = wa-man ra'ā ka-annahū ya'kulu lahma l-ḥinziri mašwiyyan fa-inna dālika ḡayyidun ḡiddan 140.14; 4.5 = 8.16; 76.19 = 141.4; v. *infra* 3.1; etc. — ἐσθιόμενοι δέ (*sc.* τὰ ἀμύγδαλα) ἐστὶν ἀνώδυνα *Diosc. Mat. med. I, 113.2* = wa-idā ukila (*sc.* al-lawzu) sakkana l-waḡa'a *Ibn al-Bayṭār Ḡāmi' IV, 111.12; I, 117.21* = *Ibn al-Bayṭār Ḡāmi' I, 147.5*; etc. — τῆς ἐξ ἐκόστου τῶν ἐσθιομένων τε καὶ πινομένων ἀπολούσεως *Galen An. virt. 36.1* = al-talaḡḡuḡu bi-kulli mā yu'kalu aw yuṣrabu 12.5; τίνοι μὲν ἐσθίειν αὐτοῦς χρή 67.8 = mā llaḡī yanbaḡī an ya'kulū 35.1 — ὁ δὲ σκορπίος σὺν ἄρτω ἐσθιόμενος *Galen Ther. Pis. 242.14* = al-'aqrabu ... idā ukilat ma'a l-ḡubzi 114a11; ἐσθιόμενον δὲ ὑπ' αὐτῶν ἀβλαβὲς εἶναι, καὶ μηδὲ κοκκὸν αὐτοῦς ἐργάζεσθαι 244.18 = wa-idā akala minhu l-insānu naḡā mina l-mawti wa-lam yuḡirra bihi akluhū iyyāhu ašlan 115a1; *sim. 245.2* = 115a3; etc. — ἔπειτα σιλία παντοδοπὰ ἐσθιέτω *Hippocr. Nat. hom. 214.1* = ḡumma ya'kulu min ba'di dālika aḡ'imatan muḡtalifatan min kulli ḡarbin 31.16; τοῦτοισι πᾶσι συμφέρει πολλόκις τῆς ἡμέρης ἐσθίειν 214.9 = fa-yanbaḡī an ya'kula fī l-yawmi mirāran 32.9 — ἦν τις κυῖσκομένη γῆν ἐπιθυμέη ἐσθίειν ἢ ἄνθροακος καὶ ἐσθίη *Hippocr. Superf. 80.8* = ayyumā ḡāmilini štaha akla l-ḡini wa-l-fahmi fa-akalat 8.9; καὶ ἐσθιέτω τοῦτον τὸν χρόνον σκόροδο 84.9 = wa-l-ta'kul fī hādā l-waḡti ḡuman 12.2 — *Rufus Ict. fr. 8 Ullmann p.21 (ap. Aetios Τετράβιβλος X 18) = 37* — v. *infra* 2.

1.2 κατεσθίω (*to eat up, devour*) : εἰ κατεσθίοι τι (κατεσθίοι τι *Arab.* : κατεάσσοιτο *ed.*) τούτων (*sc.* τῶν ποτηρίων *ut intell. Arab.*) τινὸς ἀποθανεῖσθαι δηλοῖ ... τὸ δοκεῖν κατεσθίειν (κατεσθίειν *Arab.* : κατεάσσειν *ed.*) ποτήρια ναυάγιον προαγορεύει *Artem. Onirocr. 72.23*, 73.2** = in ra'ā l-insānu ka-annahū ya'kulu

šay'an minhā (sc. al-aqdāhi) fa-innahū yadullu 'alā mawtihi ... ra'aw fi manāmihim ka-annahum ya'kulūna aqdāhan fa-waqa'ū fi šiddatin 'aẓimatin 134.4, 6 (the transl. manifestly had a corrupt Greek text here [72.22-73.7], for he transl. correctly εὐκοιτέακτον, 72.21, as sur'at al-inkisār, 134.1); καὶ οὕτως οὐχὶ τὰς σάρκας αὐτοῦ κοιτέδεται ἀλλὰ τὰς ἀπὸ τῶν σαρκῶν ἐργασίας 213.17 = wa-ya'kulūna min kaddi aydihim lā min luḥūmihim 387.11; εἰ δέ τις τὸ ἐοικυτοῦ στόμα κοιτεσθίοι ἢ τὴν ἐοικυτοῦ γλῶσσαν 214.1 = fa-ammā in ra'a l-insānu ka-annahū ya'kulu lisānahū bi-famihī (bi-famihī ed. : fort. wa-famahū leg. ; sic bi-famihī pro bi-fihī/wa-fāhu ed.) 388.7*⊗.

1.3 ἐδώδιμος (eatable) : σκίλλα γεωργοῖς μὲν ἀφορίας ἐστὶ σημωνικὴ διὰ τὸ μῆδεν ἐδώδιμον ἔχειν *Artem. Onirocr.* 225.11 = baṣalu l-fa'ri fi l-ru'yā yadullu fi l-akarati 'alā qaḥṭihim wa-ḡālika annahū šay'un lā yu'kalu 414.4 — εἴτε ἐδώδιμον τοῦτο εἴτε κοῖ μὴ *Them. In. De an.* 42.13 = ma'kūlan kāna ḡālika l-šay'u aw ḡayra ma'kūlin 50.12.

2. transl. φαγεῖν (to eat) and its derivatives and compounds

2.1 φαγεῖν (to eat) : καὶ τὸ ὑγιαίνειν (sc. αἰρετόν) οὐ μὴν οἷον φαγόντι *Arist. Eth. Nic. X* 3, 1173b28 = wa-l-šihhatu muḥtāratun <wa-lākin> (nos) laysa (sic cod. pro laysat) li-man (li-man *Axelroth* : in *Badawī*) akala šay'an mā 339.18 *Badawī**⊗/44.10 *Axelroth**⊗ — (ἀγαθόν) ... ἐπεὶ οὖ (οὖ *Arab.* : ὄ ed.) γέ τινος τῶν οἰκείων ἔφαγε (ἔφαγε *Arab. ut vid.* : φαγῶν ed.) σάρκας καὶ τὸν ὄν (ὄν *Arab.* : οὖ ed.) ἔφαγε κατακορέσθαι (κατακορέσθαι *Arab.* : κοιτορῦξει ed.) καὶ αὐτόν τε (αὐτόν τε *Arab. ut vid.* : αὐτὸς δι' ed.) οὐδενὸς δεῖσθαι, τὸν δὲ βρωθέντα λιμώσσειν ὅτι οὐδέν» (sic *Arab.* : om. rec. gr. ex homoiotel.; cr. *Pack* 1967 p. 322 n. 20) μέγα τῶν ἐσθιομένων παρομένει *Artem. Onirocr.* 76.24-77.1* = fa-inna ḡālika ḡayrun, wa-ḡālika annahū lam ya'kul lahma insānin min ahli baytihi; wa-yadullu annahū yašba'u huwa wa-yastagnī, wa-yaḡū'u l-ma'kūlu li-anna kulla mā ukila fa-qad talifa 141.9-11; μῆλα ... φαγεῖν ἐστὶν ἀγαθόν 78.16 = aklu l-tuffāhi ... maḥmūdun 145.3 ; 77.8 = 142.4 — λαπόθου γοῦν εἶ τις μὲν τὰ φύλλα φάγοι, τὴν κοιλίαν ἐκταράσσειται *Galen Ther. Pis.* 226.2 = fa-innahū in ukila waraqhū (sc. al-ḥummāḡi) ashala l-baṭna 109a4 — καταλαμβάνει δὲ ταῦτα ... πολὺ μᾶλλον ἢν τι ἄλλο φάγωσιν ἢ πῖωσι *Hippocr. Diaet. Acut.* 43.20 = lākinnahā qad ta'rifu ayḡan akṭara min ḡālika kaṭīran matā akalū aw šaribū ašyā'a uḡara 10.8; οἱ μὲν σιτία ἔφαγον

αὐθημερὸν ἠργμένοι ἤδη 52.17 = akala fi ḡālika l-yawmi llaḏī btadaʿa bihī maraḏuhū 22.13.

2.2 *sem.; etym.*; σαρκοφάγος (*carnivorous*) and σαρκοφαγέω (*to be carnivorous*) = yaʿkulu l-laḥma : οἶον ὄσα σαρκοφάγα τῶν ἀγρίων (*sc. ζώων*) τὴν φύσιν ἐστίν *Arist. Part. anim. III 1, 661b5* = miṭla l-ḥayawāni llaḏī ṭibāʿuhū barriyyun wa-huwa yaʿkulu l-laḥma 58.6; τῶν ἰχθύων οἱ δηκτικοὶ καὶ σαρκοφάγοι *III 1, 662a31* = al-samaku llaḏī yaʿaḏū wa-yaʿkulu l-laḥma 61.5; τὸ μὲν γὰρ γαμφώνυχα καλούμενα διὰ τὸ σαρκοφαγεῖν ... γαμφὸν ἔχει τὸ ῥύγχος ἀπαντα *III 1, 662b1* = wa-min aḡli ḡālika šārat manāqīru baʿḏi l-ṭayri muʿaqqafatan li-annahā taʿkulu l-laḥma 61.8 — ὅτι μήτε θηρεύει <τις> (<τις> *ut vid. Arab.* : <ἐν ἡμέρῃ> *Pack : om. LV*) μήτε σαρκοφαγεῖ τὸ νυκτερινὸ ὄρνεο *Artem. Onirocr. 232.19** = wa-ḡālika anna ṭayra l-layli lā yuḥmalu ʿalā l-yadi wa-lā yuʿkalu laḥmuhā 430.1.

2.3 *sem.; etym.*; πομφόγος (*omnivorous*) = yaʿkulu aṣnāfan kaṭīratan mina l-ṭaʿāmi : εἰσὶ δέ καὶ τὰ πομφογώτερα (*sc. τῶν ζώων*) ποικιλώτερα *Arist. Gener. anim. V 6, 786a34* = wa-l-ḥayawānu llaḏī yaʿkulu aṣnāfan kaṭīratan mina l-ṭaʿāmi muḥtalifatu l-alwāni 192.21.

2.4 *sem.; etym.*; ποιφάγος (*eating [the roots of] grass*) = aklu uṣūli l-ʿuṣbi : ποιφάγοις γὰρ τούτοις (*sc. τοῖς ὄρνεσι*) οὔσι ποιεῖ ῥοδίως (*sc. τὸ ῥύγχος*) *Arist. Part. anim. III 1, 662b16* = wa-huwa (*sc. minqāru l-ṭayri*) muwāfiqun li-l-ḥafri wa-akli uṣūli l-ʿuṣbi 62.3.

2.5 *sem.; etym.*; ῥιζοφάγος (*eating roots*) = yaʿkulu l-uṣūla : καὶ γὰρ αὕτη (*sc. ἡ ῥίζ*) ῥιζοφάγος ἔτι ... καὶ τὰ ῥιζοφάγα τῶν ὄρνέων *Arist. Part. anim. III 1, 662b14-15* = li-annahū (*sc. al-ḥinjīru*) ... yaʿkulu l-uṣūla wa-ka-ḡālika ... al-ṭayru llaḏī yaʿkulu l-uṣūla 62.1-2.

3. *transl.* τρέφω (*to feed*) and its derivatives and compound phrases

3.1 τρέφομαι (*to take nourishment*) : ἢ οὐ λομβόνων (πορ' ἄλλου *add. V : om. L Arab.*) τροφὸς ὡσπερ οἶ (οἶ *Arab. ut vid.* : οὐδὲ *V : om. L*) ὑπὸ τῶν ὀδόντων τρεφόμενοι (τρεφόμενοι *Arab.* : τρεφόμενος *ed.*) *Artem. Onirocr. 39.16** = wa-immā li-annahū lā yaʿkulu bi-asnānihī ka-mā yaʿkulu ḡamīʿu l-nāsi 74.4; γυνὴ δὲ τὰς ἐοικυῖσας σάρκα ἐσθίουσα πορνεύσει καὶ οὕτως ἀπὸ τοῦ ἰδίου σώματος τροφήσεται 214.5 = fa-ammā l-imraʿatu (*sic ed. pro al-marʿatu*) idā raʿat ka-annahā taʿkulu laḥmahā fa-inna ḡālika yadullu ʿalā annahā

tazni ḥattā takūnu taʿkulu min ḡallati badanihā 388.11 ⊙; 215.18 = 392.6.

3.2 τροφή (*eating; food*): ἐπὶ τοῦ στόματος ἢ μὲν τροφή πάντων κοινόν *Arist. Part. anim. III 1, 662a21* = fa-inna ḡamiʿa l-ḥaya-wāni innamā yaʿkulu bi-l-fami 60.12 — ἐὼν συμμέτρως τις ἔχων [τῆς] τροφῆς κοθεύδη *Artem. Onirocr. 17.1* = idā kāna l-insānu innamā akala bi-l-ʿašiyi aklan muʿtadilan 33.3; οὐκ ἐχρήσαντο ταῖς (κοτὰ τὸ ἔθος *add. ed. : om. Arab.*) τροφαῖς 41.21* = fa-lā yaʿkulu šayʿan 78.11; ὑπὸ πολλῆς ἀπορίας ... ἐπὶ τοιαύταις ὀρμησιν τροφάς 77.3 = idā ftaqara (*sc. al-insānu*) faqran šadīdan ... yaḡḡarruhu l-amru ilā akli luḥmāni l-nāsi 141.12 — τρέφουσιν (*sc. τὰ θηρία*) οὐ ταῖς εἰθισμένους τροφαῖς *Galen Ther. Pis. 256.11* = an taʿama (*sc. al-afāʿi*) ḡayra llaḡī kānat taʿkuluhū 118b14; αὐτοὶ γὰρ αὐτῶν εἰσιν αἱ κοτὰλληλοι τροφαῖ 264.19 = fa-inna l-afāʿiya taʿkulu ḥāḡihi l-dawābba 122a8.

• 3.3 τρώφιμος (*edible*) = mā yuʿkalu : κεφαλωτὰ ... καὶ ὅσα <ἄλλοι> (*suppl. Pack, Arab. : om. LV*) ἐστὶ τρώφιμα ὠφελειῶν ἐστὶ σημαντικά *Artem. Onirocr. 73.20** = fa-ammā l-kurrāṭu l-šāmiyyu wa-mā ašbahahū mim mā yuʿkalu fa-innahā tadullu ʿalā ḡayrin 135.12; τὰ μὲν ὀλίγα (*sc. ὦν*) κέρδους ἐστὶ σημαντικὰ διὰ τὸ τρώφιμον 178.3 = fa-inna l-bayḡa l-qalīla yadullu ʿalā manāfiʿa wa-ḡālika annahū yuʿkalu 321.7.

3.4 *sem. concentr.*; λαμβάνω τροφάς (*to take nourishment*) → akala 3.1, *first half of first sentence*.

4. transl. βιβρώσκω (*to eat, to eat up*) and its derivatives

4.1 βιβρώσκομοι (*to be eaten*): τῶν λαχόνων ὅσα ὄδωδε μετὰ τὸ βρωθῆνοι (τὸ βρωθῆνοι *L* : τὴν βρῶσιν *V*) τὰ κρυπτὰ ἐλέγχει *Artem. Onirocr. 73.10* = idā raʿā l-insānu fī manāmihī ka-annahū yaʿkulu mina l-buqūli ḡawāti l-rāʿihati fa-inna ḡālika yadullu ʿalā zuḥūri šayʿin ḡafiyyin 135.2; ἢ τοῦ βρωθέντος (*sc. θηρίου*) ἰδέα τε καὶ μορφή 77.20 = nawʿu ḡālika l-sabuʿi l-maʿkūli laḡmuhū 142.16 — κτείνει δὲ καὶ ἀλώπεκος βρωθέντα (*sc. τὰ ἀμύγδαλοι*) σὺν τινι *Diosc. Mat. med. I, 113.9* = wa-idā akalahu (*sc. al-lawza*) l-ḡaʿlabu maʿa l-ḡāmi qatalahū *Ibn al-Bayṭār Ḡāmiʿ IV, 111.18*; χρήσιμα δὲ (*sc. τὰ κόρυνοι*) βιβρωσκόμενα πρὸς ἐμέτους νῆσται *I, 114.3* = wa-idā ukila (*sc. al-ḡawzu*) ʿalā l-rīqi hawwana l-qayʿa *Ibn al-Bayṭār Ḡāmiʿ I, 173.31; I, 114.5 = Ibn al-Bayṭār Ḡāmiʿ I, 173.33; etc.*

4.2 βρῶσις *subst. (eating)* → akala 4.1, *first sentence*.

4.3 βρωτικός (*eating much, voracious*) = allaḍi ya’kulu aklan kaṭīran; *comp.* βρωτικώτερος = akṭaru aklan : ἐπεὶ καὶ νῦν ἐνίοις γηράσκουσι τοῖς βρωτικοῖς ... κοιτατρίβονται (*sc.* οἱ ὀδόντες) πόμπον *Arist. Gener. anim. II 6, 745a29* = wa-min aḡli hāḍihi l-’illati tansaḥiqu ḡiddan asnānu ba’ḍi l-ḥayawāni llaḍi ya’kulu aklan kaṭīran 86.11 — ὅσα (*sc.* τῶν ἐντόμων) βρωτικώτερο καὶ μείζω τὴν φύσιν *Arist. Part. anim. IV 5, 682a17* = idā kāna l-ḥayawānu a’zama ḡuttatan wa-akṭara aklan 117.3.

5. *transl.* σιτέω (*to take food*) and its compounds

5.1 σιτέομαι (*to take food, to eat*) : καὶ τοῖσι μὲν γε εἰθισμένοι-οι δις σιτεῖσθαι τῆς ἡμέρης *Hippocr. Diet. Acut. 40.14* = wa-man kāna mu’tādan an ya’kula fī l-yawmi marratayni 6.1; τοῖσι δις σιτεο-μένοισι τῆς ἡμέρης 48.5 = man ḡarat ‘ādatuhū an ya’kula fī l-yawmi marratayni 17.14.

5.2 *sem.; etym.*; μονοσιτέω (*to eat but one meal in the day*) = akala marratan wāḥidatan (fī l-yawmi) : τοῖσι δὲ μονοσιτεῖν εἰθισ-μένοις *Hippocr. Diet. Acut. 40.15* = wa-man i’tāda an ya’kula marratan wāḥidatan 6.3; τοῖσιν μονοσιτέουσιν 48.6 = man ḡarat ‘ādatuhū an ya’kula fī l-yawmi marratan wāḥidatan 17.15; οὗτος ὁ πορὸ τὸ ἔθος μονοσιτήσας 49.15 = man akala ‘alā ḡayri mā ḡarat bihi ‘ādatuhū marratan wāḥidatan 19.10.

6. δειπνέω (*to dine*) : ἔδοξέ τις σὺν τῷ Κρόνῳ δειπνεῖν *Artem. Niurocr. 15.4* = miṭla insānin ra’ā fī manāmihi ka-annahū ya’kulu ma’a Zuḥala (*Zuḥal Rosenthal : raḡul ed.*) 30.3*.

7. ἐκνέμομαι (*to feed on [s.th.]*) : ἔτι ... καὶ πᾶσαν τὴν εἰσφερομένην τροφήν ἐκνεμομένην (*sc.* ἔλμινθα) ... ἐξόγει τῶν ἐν-τέρων *Galen Ther. Pis. 272.10* = wa-yuḥriḡu ayḍan ḥabba l-qar’i llaḍi ya’kulu ḡami’a mā yaḡtaḍihi l-insānu 124a3.

8. λομβάνω (*to take [said of a medication]*) in *hend.* akala wa-šariba : τὸ δὲ ἀφέψημα αὐτῶν ξηρανοθειῶν καὶ αὐτοῖσι <δὲ> λομβονόμενοι ὤμοι κοιλίον ἰστοῖσι *Diosc. Mat. med. I, 109.15* = wa-idā ukila wa-šariba ṭabiḥuhū ba’da an yuḡaffafa ‘aqala l-baṭna *Ibn al-Bayṭār Ḡāmi’ IV, 77.15*.

9. *sem. concentr.*; ὀνοκαθαίρω καὶ ὀνολίσκω (*to purge and consume*) : ἀρμόζει δὲ (*sc.* ἡ τῆς συκῆς κονία) εἰς τὰ καυστικὰ καὶ γαγγραινούμενα ὀνοκαθαίρει δὲ καὶ ὀνολίσκει τὰ περισσὰ *Diosc. Mat. med. I, 119.26* = wa-qad yašluḥu an yusta’mala (*sc.* mā’u

l-ramādi) fi l-adwiyati l-muḥriqati wa-l-qurūḥi l-ḥabīṭati wa-qad yaʿkulu l-laḥma l-zāʿida fi l-qurūḥi *Ibn al-Bayṭār Ḡāmiʿ IV, 137.17.*

10. ἔρπυστικός (*creeping [ulcer] by eating away [at healthy flesh]*) in *hend. dabbābun yaʿkulu* : τὸ ἐρπυστικὸν ἔλκη *Diosc. Mat. med. I, 81.2* = al-qurūḥu l-dabbābatu llati taʿkulu (allati taʿkulu *ed.* : al-mutaʿakkila *Esc. 812*) *Hāwī 20, 472.1* (cf. *Ibn al-Bayṭār Ḡāmiʿ IV, 180ult.* : al-qurūḥu l-namliyatu).

11. λαχονεύομαι *pass.* (*to be eaten [i.e., as a vegetable]*) : καὶ λαχονεύεται δὲ τὸ πρόσφορον τῶν φύλλων (*sc. τῆς πτελέας*) *Diosc. Mat. med. I, 80.20* = wa-qad yuʿkalu mā kāna min <waraqī> (nos) hāḍihi l-šaḡarati (*sc. al-baqqi*) raḥṣan *Ibn al-Bayṭār Ḡāmiʿ II, 90.24** = wa-waraqū hāḍihi l-šaḡarati l-ḡaḍḍu qad yuʿkalu bi-l-baqli *Hāwī 20, 471.10*; λαχονεύεται δὲ ἐφθόν (*sc. ἡ ἀνδρόφαξ*) *I, 192.15* = wa-qad yuṭbaḥu (*sc. al-qatafu*) qalīlan wa-yuʿkalu *Ibn al-Bayṭār Ḡāmiʿ IV, 25.13.*

12. *periphr.*; ἄπτομαι (*to touch [as food]*) : καὶ ὅτι τῶν ἄλλων ζώων, εἴ τι καὶ ἄψαιτο τοῦ ζώου ἀνηρημένου (*sc. τοῦ βασιλίσκου*), καὶ αὐτὸ τελευτᾷ εὐθέως *Galen Ther. Pis. 233.19* = wa-kullu dābbatin taʿkulu min qālika l-mayyiti (*sc. al-ḥayyati l-malikati*) tamūtu ayḍan min sāʿatihā (*where the transl. appears to interpret ἄπτομαι as 'to touch s.th. in order to eat it'*) *111b3.*

أك aklun maṣdar

1. *transl. derivatives of ἐσθίω (to eat)*

1.1 ἐσθίειν *inf.* (*to eat*) → akala 1.1.

1.2 ἐδωδή (*eating*) : διὸ καὶ πρὸς τὴν ἐδωδὴν γίγνεται εὐχυσμα (*sc. τὰ ὄσπρεα*) κατὰ τοὺς καιροὺς τούτους *Arist. Gener. anim. III 11, 763b7* = wa-fī hāḍihi l-azmāni yakūnu akluhū (*sc. al-ḥalazūni*) azyada muwāfiqan *133.1.*

1.3 ἐδωδός (*given to eating, eating much*) (a) ἕββυ l-akli : φιλογυμναστοί τε καὶ φιλόπονοι καὶ ἐδωδοί *Hippocr. Aer. 26.4* = ἕββυ l-ʿamali wa-l-kaddi wa-l-akli 9.2 (b) iktāru l-akli : ἐδωδοὺς δὲ ἀνάγκη τὰς τοιαύτας φύσεις εἶναι καὶ οὐ πολυπότας *Hippocr. Aer. 30.12* = li-anna hāʿulāʿi l-qawma yukṭirūna l-akla ḡirāran wa-lā yukṭirūna l-šurba 27.1.

2. *transl. φαγεῖν (to eat) and its compounds*

2.1 φαγεῖν *inf.* (*to eat*) → akala 2.1.

2.2 *sem.; etym.*; πολυφαγία (*eating much*) = kaṭratu l-akli : οἶον ἐπὶ τῶν ἄθλητῶν συμβοίνει διὰ τὴν πολυφαγίαν *Arist. Gener. anim. IV 3, 768b29* = wa-hāḏā l-ʿaraḏu šabihun bi-l-ʿaraḏi llaḡī yaʿriḏu li-ašhābi l-širāʿi wa-l-baṣī bi-l-aʿmāli l-šadīdati li-hāli kaṭrati l-akli 147.24.

2.3 ποηφόγος (*eating grass*) → akala 2.4.

3. τροφή (*food, nourishment*) : αἱ ὄμετροι τροφαί *Artem. Oniocr. 17.1* = al-aklu l-muḡāwizu li-l-iʿtidāli 33.4 — τῆς τροφῆς τοῦ σώματος ... τοχέως ἐπὶ τὸ κρεῖττον γιγνομένης *Galen Ther. Pis. 252.10* = la-qawiya l-badanu sarīʿan mina l-akli 117b7; v. akala 3.2, *supra p. 243*.

4. *transl. compounds of* βιβρώσκω (*to eat up*)

4.1 βρωτικός (*voracious*) → akala 4.3.

4.2 *sem.; etym.*; πολυβόρος (*eating much*) = kaṭratu l-akli : οὐ γὰρ οἶόν τε ἄμα πολυβόρους τε εἶναι καὶ πολυπότας *Hippocr. Aer. 30.13* = li-annahū lā yumkinu an yaḡmaʿū kaṭrata l-akli wa-l-šurbi 27.2.

5. *transl. derivatives and compounds of* δειπνέω (*to have a meal*)

5.1 δειπνον (*meal*) : δειπνου μὲν γὰρ τοῦ σὺν θεῷ εἰκὸς εἶναι ἡδεῖαν τὴν ὄψιν *Artem. Oniocr. 15.5* = fa-l-ruʿyā llati raʿāhā tasurru šāhibahā wa-hiya akluhū maʿa Zuḡala (*Zuḡal Rosenth.: raḡul ed.*) 30.4*.

5.2 *sem.; etym.*; φιλοδειπνιστής (*one who has frequent meals*), *c.* ἔστιον (*to give a dinner*) = mudāwamatu l-akli wa-l-šurbi : ἔτερον εἶδος ἐστι τῆς φιλονηρωπίας, ἐν ᾧ τινες φιλοδειπνιστοὶ εἰσι ... διὰ τοῦ ἔστιον καὶ φιλοσυνουσιάζειν *Ps.-Arist. Div. 26a20, 24* = wa-l-šadāqatu tanqasimu ... ilā l-šadāqati llati takūnu (*yakūnu leg.*) sababuhā l-iḡtimāʿu wa-l-ḡadīṭu wa-l-surūru wa-l-faraḡu wa-mudāwamatu l-akli wa-l-šurbi *versio T 50.25*.

6. ἀριστητής (*one who eats much [i.e., who takes more than one full meal in the day]*) = kaṭratu l-akli : ὁκοίη ἦδοντοι (*sc.* οἱ ἄνθρωποι διαίτη) πότερον φιλοπότοι καὶ ἀριστητοὶ καὶ ἀταλαίπωροι *Hippocr. Aer. 26.3* = wa-fī ayyatin laḡḏatum (*sc.* al-nāsi) a-fī kaṭrati l-šarābi wa-l-akli wa-ḡubbi l-daʿati 9.2.

كأ maʿkalun maṣdar

1. φαγεῖν *inf.* (*to eat*) : τὸ δὲ ἐπιθυμητικὸν μέρος τῆς ψυχῆς ἐστὶν αἶψιον τοῦ ἐπιθυμεῖν φαγεῖν *Ps.-Arist. Div. 15a12* =

wa-l-šahwāniyyatu (sc. quwwatu l-nafsi l-šahwāniyyati) hiya l-sababu fi l-in-iṭāfi ʿalā l-maʾkali *versio T 52.14.*

أكل ākilun *act. part.*

1. σηπτικός (*putrefactive, corrosive*) = ākilun li-l-laḥmi : δύνομιν δὲ ἔχει (sc. ἡ κεδρίοι) σηπτικὴν μὲν τῶν ἐμψύχων *Diosc. Mat. med. I, 76.18* = wa-li-l-qaṭrāni quwwatun ākilatun li-l-laḥmi (ākilatun li-l-laḥmi *Hāwī* : ākilatun muqaṭṭiʿatun *ed. Dubler II, 80.16*) ἡδὲ li-l-badani l-ḥayyi *Hāwī 21, 97.11; cf. infra akkālan 2.*

ماكول maʾkūlun *pass. part.*

1. ἐδώδιμος (*eatable*) → akala 1.3.

2. *transl. derivatives of βιβρώσκω (to eat)*

2.1 βρωθέν (*eaten*) → akala 2.1, 4.1.

2.2 βρωμα (*what is eaten away [in a tooth, i.e., cavity]*) = mawḍiʿun maʾkūlun : βρώματι ὀδόντων ἐντεθὲν (sc. τὸ μέσον τῶν τῆς δρυὸς κηκίδων) ποῦει τὰς ὀδύνας *Diosc. Mat. med. I, 100.15* = wa-mā dāḥila l-ʿafṣi idā wuḍiʿa ʿalā l-mawāḍiʿi l-maʾkūlati mina l-asnāni sakkana waḡaʿahā *Ibn al-Bayṭār Ğāmiʿ III, 127.29, cf. infra akkālan 1; sim. I, 102.1* = *Ibn al-Bayṭār Ğāmiʿ III, 29.26, cf. infra akkālan 1; I, 99.5* = *Ibn al-Bayṭār Ğāmiʿ III, 87.6; I, 119.1* = *Ibn al-Bayṭār Ğāmiʿ I, 147.20, cf. infra taʾakkulun 1.*

2.3 ἔμβρωμα (*what is eaten away [in a tooth, i.e., cavity]*) = mawḍiʿun maʾkūlun : εἷς τε ἐμβρώματα ὀδόντος ἐνστοαγεῖσα θρούει μὲν τὸν ὀδόντα *Diosc. Mat. med. I, 77.5* = wa-idā quṭṭira fi l-mawḍiʿi l-maʾkūli mina l-sinni fattata l-sinna *Ibn al-Bayṭār Ğāmiʿ III, 61.18, cf. infra mutaʾakkulun 1.3.*

تآكل V. taʾakkulun *maṣdar*

1. βρωμα (*what is eaten away [in a tooth, i.e., cavity]*) : ὀδοντοαλίος ὠφελῆ ... εἰς τὸ βρωμα ἐντιθέμενος *Diosc. Mat. med. I, 119.1* = wa-idā ḡuʿila ... fi taʾakkuli l-asnāni sakkana waḡaʿahā *Hāwī 20, 199.6, cf. supra maʾkūlun 2.2.*

2. διάβρωσις (*erosion [of the flesh in a body]*) in *hend.* taʾakkulun wa-sulāqun : διὸ καὶ μίγνεται κολλυρίοις πρὸς τὰς τῶν βλεφάρων διαβρώσεις εὐθετεῖ *Diosc. Mat. med. I, 97.17* = wa-li-dālika taqaʿu fi aḥlāṭi l-šiyāfāti li-taʾakkuli l-aḡfāni wa-sulāqihā *Ibn al-Bayṭār Ğāmiʿ II, 174.24.*

مأكل muta'akkilun act. part.

1. transl. derivatives of βιβρώσκω (to eat away)

1.1 βεβρωμένος pass. part. (eaten away, eroded) : ὅσοι δὲ μέλωνος ἢ σεσηπότας καὶ βεβρωμένους (καὶ βεβρωμένους V Arab. : om. L Pack) ἢ κολοβούς ἔχοντες ὀδόντας Artem. Onirocr. 39.23* = wa-ammā man kānat asnānuhū sawdā'a (aw add. Fahd : om. cod.) muta'akkilatan (aw add. Fahd : om. cod.) mu'waḡḡatan fāsīdatan 74.11 * — ποιοῦσα (sc. ἢ λιγνὺς) καὶ πρὸς ... κοινθούς βεβρωμένους πρὸς τε πτίλα βλέφορα Diosc. Mat. med. I, 65.24 = fa-yaşluḡu (sc. duḡānuhū) li-tasāquṭi l-aşfāri wa-l-ma'āqī l-muta'akkilati (al-muta'akkila Hāwī 20, 178.9; ed. Dubler II, 69.7 : om. Ibn al-Bayṭār) Ibn al-Bayṭār Ġāmi' III, 89.3*.

1.2 περιβεβρωμένος pass. part. (gnawed all around) : λιγνὺς ῥητίνης ... χρησιμεύει πρὸς περιβεβρωμένους κοινθούς Diosc. Mat. med. I, 70.12 = wa-duḡānu hāḡihi l-şumūḡi ... yaşluḡu li-... al-ma'āqī l-muta'akkilati ed. Dubler II, 74.2, cf. Hāwī 20, 302.8*.

1.3 ἔμβρωμα (what is eaten away [in a tooth, i.e., cavity]) : εἷς τε ἐμβρώματα ὀδόντος ἐνστοαγεῖσα ... παύει δὲ τὴν ἀλγηδόνα Diosc. Mat. med. I, 77.5 = wa-idā quṭṭira fī l-sinni l-muta'akkilati sakkana l-waḡā'a Hāwī 21, 98.2, cf. supra ma'kūlun 2.3.

2. ἐφθορμένος pass. part. (eaten away, eroded) : ἐκβάλλει δὲ (sc. ἢ ἀμύρην) καὶ τοὺς ἐφθορμένους ὀδόντας ... περιπλοσθεῖσα Diosc. Mat. med. I, 94.16 = wa-idā ... luṭiḡa bihi (sc. al-zaytāri) 'alā l-asnāni l-muta'akkilati qala'ahā Ibn al-Bayṭār Ġāmi' II, 177.25.

3. νεμόμενος med. part. ([to spread, said of ulcers, by] eating away) : ποιεῖ δὲ (sc. ἢ κύπερος) καὶ τοῖς ἐνστομίοις ἔλκεσι καὶ νεμομένοις Diosc. Mat. med. I, 10.8 = wa-huwa (sc. al-su'ḡu) nāfi'un mina l-qurūḡi llawātī fī l-fami wa-l-qurūḡi l-muta'akkilati Ibn al-Bayṭār Ġāmi' III, 15.25.

4. ἐρπυστικός (creeping [ulcer] by eating away [at healthy flesh])
→ akala 10.

أكال ākilatun subst.

1. φαγέδαινα (cancerous sore) : καὶ φαγεδαίνου κίνδυνος ἐγγίνεσθαι, ἀπὸ πάσης προφάσιος ἢν ἔλκος ἐγγένηται Hippocr. Aer. 50.15 = fa-in 'araḡat bi-ba'ḡi l-'ilali li-aḡadin mina l-nāsi qar-hatun ālat ilā l-ākilati ḡirāran 105.4 — οἱ αἰμορροΐδου ἔχοντες

οὔτε πλευρίτιδι ... οὔτε φορυγεδοίνη ... ἄλισκοντοῦ *Hippocr. Humor.* 20:2 = wa-llaḡīna tanfatiḡu fiḡhim afwāḡu l-urūqi llati fi l-siflati lā tuṡibuhum ḡātu l-ḡanbi ... wa-lā ākilatun 33.9.

أكل akkālun

1. βρώμοι (*what is eaten away [in a tooth, i.e., cavity]*) : βρώμοι ὀδόντων ἐντεθὲν (*sc. τὸ μέσον τῶν τῆς δρυὸς κηκίδων*) ποῦει τὰς ὀδύνοϋς *Diosc. Mat. med. I, 100.15* = wa-matā wuḡī'a fi akkāli l-asnāni sakkana waḡa'ahā *Hāwī 21, 180.3, cf. supra ma'kūlun 2.2; sim. I, 102.1 = Hāwī 21, 27.15, cf. supra ma'kūlun 2.2.*

2. σηπτικός (*putrefactive, corrosive*) in *hend. akkālun muqaṡṡi'un* : δύνομιν δὲ ἔχει (*sc. ἡ κεδρία*) σηπτικὴν μὲν τῶν ἐμψύχων *Diosc. Mat. med. I, 76.18* = wa-li-l-qaṡrāni quwwatun akkālatun muqaṡṡi'atun li-l-abdāni l-ḡayyati *Ibn al-Bayṡār Ḡāmi' III, 61.14, cf. supra ākilun 1.*

أكلت ma'kalatun

1. *paraphr.; sem. transposition*; οὐ κύνους φυγέειν (*not to escape the dogs, i.e., being eaten by them*) = ḡa'alahū ma'kalatan li-l-kilābi (*to make one a meal for the dogs*) : οὐ οἱ ἄρκιον ἔσσειται φυγέειν κύνους <ἡδ' οἰωνούς> (*suppl. Arab.*) *Arist. Eth. Nic. III 8, 1116a35** (= *Iliad B 393*) = mā kuntu aqna'u illā an aḡ'alahū ma'kalatan li-l-kilābi wa-l-ṡuyūri 128.1 *Badawī.*

٥١

٥١ illā

illā, illā an

- A. *transl. Greek exceptive words and syntax in an Arabic sentence that retains the structure of the Greek; it translates*
 1.-8. *exceptive/restrictive particles, conjunctions, and prepositions;*
 9. *exceptive, i.e., conditional or concessive, syntax;*
- B. 10.-18. *sem. metathesis; affirmative/negative transformation* : *transl. the exceptive or restrictive sense of affirmative Greek words with a negative exceptive construction, though the Greek structure is not exceptive;*

- C. 19. synt.; transl. the exceptive, restrictive, or negative sense implied in the Greek syntax, though the Greek structure is not exceptive;
- D. 20.-21. sem. metathesis and periphr.; transl. a non-exceptive or non-restrictive Greek statement by means of an exceptive Arabic construction.

illā anna

- A. transl., in an Arabic sentence that retains the structure of the Greek,
1.-8. exceptive particles and conjunctions, or
9. exceptive syntax;
- B. 10.-11. sem. metathesis; affirmative/negative transformation :
transl. the exceptive or restrictive sense of affirmative Greek words with a negative exceptive construction, though the Greek structure is not exceptive;
- C. 12. sem.; transl., in two consecutive Greek sentences, the semantic restriction exercised by the latter on the former, though the Greek structure is not exceptive;
- D. 13.-14. periphr.; transl. non-exceptive or non-restrictive Greek words and sentences by means of an exceptive Arabic construction.

wa-illā (fa-)

laysa illā

(NB: Because of the ubiquity of the Arabic particle, the references in the following examples cannot be exhaustive of its incidence in our sources but only representative.)

أَلْ إِيْلَا ، إِيْلَا اَنْ illā, illā an

A. transl. Greek exceptive words (particles, conjunctions, and prepositions: 1-8) and syntax (9) in an Arabic sentence that retains the structure of the Greek

1. εἰ μή (unless) in various uses

1.1 affirm. c. εἰ μή (if not, unless) (a) affirm. c. illā an : Arist. *De an.* I 5, 409b5 = 22.11 — ὡσοῦτως δὲ καὶ ἐπὶ τῶν ἄλλων (sc. τῶν διαθέσεων) εἰ μή τις καὶ αὐτῶν τούτων τυγχάνοι ... ἥδη πεφουσιωμένη ... οὕσα Arist. *Cat.* 8, 9a1 = wa-ka-ǧālīka l-amru fī sāʾirihā (sc. al-ḥālātī) illā an yakūna l-insānu qad šarat hādīhi l-ašyāʾu ayḡan lahū ... ḥālan tabīʿiyatan 55.14 / fol. 169b12 — τὸ πολλὸν πολὺ, εἰ μή τι ἄρα διαφέρει ἐν συνεχεῖ εὐορίστῳ Arist. *Metaph.* I 6, 1056b12 = wa-l-kaṭratu kaṭīrun illā an yakūna muḥālīfan ḥilāfan mā fī muttašīlin saḥli l-taḥdīdi 1335.1 — τὸ μὲν ποσόν ... ἀγαθόν

εἰ μὴ ὑπὲρ ἄνθρωπόν τις μέγας δόξειε γεγονένου *Artem. Oniocr.* 55.9 = wa-ammā l-kammiyyatu fa-... ḡālika maḥmūdun illā an yazunna l-insānu annahū qad šāra šayʿan aʿzama mina l-insāni 104.13 (b) *affirm. c.* allāhumma illā an : διὰ τοῦτο δῆλόν ἐστι τὸ λεγόμενον εἰ μὴ ἄρα ταῦτα πάντα βουλόμενος ἡμᾶς ἀκούειν οὕτως (*sc.* 'πρῶτον ') ἔγραψεν *Galen In De off. med.* 913.12 = fa-qawluhū bi-hāḡā l-sababi huwa qawlun bayyinuni llāhumma illā an yakūna innamā ḡāla 'awwalan' wa-huwa yuridu minnā an nafhama 'anhu hāḡihi l-ḥiṣāla kullahā 86.12.

1.2 *neg. / interrog. c.* εἰ μὴ (*except, unless*) (a) *neg. c.* illā : ἰσχυρότερον ὧδε κινήθηνοι εἰ μὴ ὑπ' ἄλλου *Arist. Metaph. Z* 9, 1034a17 = fa-lā taqwā an tataḥarraka fi-mā yanbaḡi illā bi-āḡara 871.10 — τίς γὰρ μανθάνει αὐτὸ τὸ ὄν εἰ μὴ τὸ ὅπερ ὄν (*tu add. codd. : om. fort. ST Arab.*) εἶναι *Arist. Phys. I* 3, 187a8* = fa-innahū laysa aḡadun yafhamu min qawlinā 'l-mawḡūdu nafsuhū' illā llāḡi huwa l-mawḡūdu 31.5; αὕτη (*sc.* ἡ διαίρεσις) γ' οὐκ ἔσται εἰ μὴ ἔξει (*sc.* ὁ πρίων) ὀδόντας *II* 9, 200b6 = lam yakun ḡālika (*sc.* al-šaqqu) yataḡayya'u illā bi-an takūna li-l-minšāri asnānun 164.5 — οὐ γὰρ πρότερον ὀρμῶσιν ἐπὶ τὰ τοιαῦτα πόμοιτα εἰ μὴ ὑπὸ νόσου ἀνογκάζοιντο *Artem. Oniocr.* 72.5 = li-annahum lā yamuddūna a'yunahum ilā miḡli hāḡihi l-aṣribati illā bi-sababi maraḡin ya'riḡu lahum 132.16 — λεπτομερεῖς καὶ ἀόρατοι (*sc.* αἱ ἀνοθυμιώσεις) παντόποσιν εἰ μὴ (εἰ μὴ *Arab. : εἰ [tu] μὴ recte secl. Lorimer*) κατὰ τὰς ἐφῶς *Ps.-Arist. Mund.* 4, 394a11* = buḡārāni laḡifāni ... lā yakādu yustabānu luḡfuhumā bi-l-nazari illā bi-tafaqqudi ḡālika qabla ḡulū'i l-šamsi *F* 92b5; = wa-hāḡāni l-buḡārāni laḡifāni ḡiddan lā yakādu an turā (*sic ed. pro yurayā*) illā 'inda ḡulū'i l-šamsi *Y* 298a8*⊗ — ὁ γὰρ ἐκ γενετῆς τυφλὸς καὶ κωφὸς οὐκ ὄν ... φαντασθεῖη κύκλον ἢ τρίγωνον εἰ μὴ θερμὸν ἴσως καὶ ψυχρὸν *Them. In De an.* 116.5 = wa-l-dalilu 'alā ḡālika anna man wulida a'mā wa-aṣamma fa-lā sabila lahū ilā an ... yataḡayyala dā'iratan wa-lā muḡallaḡan illā wa-huwa ḡārrun aw bāridun 212.6 (b) *neg. c.* allāhumma illā : οὐσίον δὲ ἄπειρον (εἶναι *add. codd. cet., Ross : post πάθος transp. I : om. J Arab.*) ἢ ποιότητα ἢ πάθος εἶναι οὐκ ἐνδέχεται εἰ μὴ κατὰ συμβεβηκός *Arist. Phys. I* 2, 185b1* = fa-ammā ḡawharun ḡayru mutanāhin aw kayfiyyatun aw aḡarun fa-laysa yumkinu an yakūna llāhumma illā bi-ḡariḡi l-'araḡi 11.6 (c) *sem. metathesis; neg. / affirm. transformation* : μηδὲν διαφέρει εἰ μὴ (*there is no difference unless*) = wāḡidun illā (*it is all one unless*) : ὅσα ... μηδὲν διαφέρει τὸ ὅλον τοῦ μέρους εἰ μὴ τῷ

πλήθει *Ps.-Arist. Div. 39a10* = fa-hiya llati l-ǧuz'u minhā wa-l-kullu (wa-l-kullu *nos* : wa-li-kull *ed.*) wāhidun illā fi l-ʿizami *versio T 47.24** (d) *neg. c.* illā an : τὸ γὰρ διπλήχει οὐδέν ἐστιν ἐνοοντίον ... εἰ μὴ τις τὸ πολὺ τῷ ὀλίγῳ φοιή ἐνοοντίον εἶναι *Arist. Cat. 5, 3b30* = fa-innahū laysa li-ǧī (*sic leg.*) l-ǧirāʿayni muḏāddun ... illā an yaqūla qāʿilun inna l-qalila ḏiddu l-kaṭīri *41.2 / fol. 163b1; sim. 6, 5b14 = 45.21 / fol. 164b5* — *Arist. De an. I 5, 410a7 = 23.21* — τοῖς δὲ ... τὸ μὲν κρίνειν κοιλῶς οὐκ ἔν ὑπόρχοι εἰ μὴ ἄρο αὐτόμοτο *Arist. Eth. Nic. X 9, 1181b11* = fa-laysa lahum an yaqḏū naʿaman (naʿaman *Axelroth* : fahman *vel* fihā *Badawī*) illā an yakūna ḏālika mina l-ḏāti *362.5* Badawī / 86.3 Axelroth* — *Artem. Onirocr. 113.7 = 207.13* — ὡς κοῖ ἀδύνοτο εἶνοι γενέθοι τοῖς ἀκούουσι δοκεῖν εἰ μὴ τὴν πορο τὴν γινομένην διὰ τῆς ὄψεωσ πίστιν πορο τοῦ γινομένου λάβωσι *Galen Ther. Pis. 226.17 = hattā inna l-sāmiʿa bi-ḏālika yaʿǧabu minhu wa-lā yakādu yuṣaddiqu bihi illā an yarāhu wa-yuʿāyinahū 109a12.*

1.3 *sem. amplif.; transl. the* εἰ μὴ (*except*) *implied in* οὐκ ἄλλωσ *adv. (in no other way) = lā miṭla ... illā (not in such a way except) :* οὐ γὰρ ἄλλωσ (*sc. εἰ μὴ νοσοῶν implied*) πένης μετὰ πολλῶν λούετοι *Artem. Onirocr. 69.20 = li-anna l-faḡira lā yaḡtasilu miṭla hāḏā l-iḡtisāli (sc. maʿa ḡamāʿatin kaṭīratin) illā min maraḏin 128.13.*

2. ἐὼν μὴ (*unless*) and variants in various uses

2.1 *affirm. c.* ἐὼν/ὄν/ἦν μὴ (*if not, unless*) (a) *affirm. c.* illā an : δυνοτοῶσ θεωρεῖν (*sc. ὁ ἐπιστήμων*) ὄν μὴ τι κοιλύση τῶν ἔξωθεν *Arist. De an. II 5, 417a28 = amkanahu (sc. al-ʿālima) l-nazaru illā an yaʿūqahū ʿāʿiqun mina l-nawāʿibi l-ʿāriḏati min ḡariḡin 42.15* — ὀκόσοι δ' ὄν τὴν ὄρην τοῦτην ὑπερβόλλωσιν (ὀκόσοι ... ὑπερβόλλωσιν *V Gal. Arab. : οἶσι ... ὑπερβόλλη ed.*) ἐνιουτῶ αὐτόμοτοι ὑγιέες γίνονται (ὑγιέες γ. *V Gal. Arab. : om. ed.*) ἦν μὴ τι ἄλλο κοκουρηῖτο ὄνθρωποσ *Hippocr. Nat. hom. 200.11** = fa-in ḡāwaza (*sc. man kānat hāḏihi ḡāluhū*) hāḏā l-waqta ṣahḡa badanuhū min tilqāʿi nafsihī fi sanatin illā an yuḡṭiʿa l-insānu ʿalā nafsihī *23.9; 210.2 = 29.5* (b) *affirm. c.* allāhumma illā an : οὔτω γὰρ κοῖ αὐτόμοτο ἀφέλεῖ ἦν μὴ (μὴ *M Arab. : om. A ed.*) οἶ περίοδοι τοῦσ ποροξομοῦσ ἐν τῆσιν ὀρτίησι ποιέωντοι *Hippocr. Humor. 6:23** = wa-ḏālika annahā innamā tanfaʿu idā ḡadaṭat min tilqāʿi nafsihā matā kānat ʿalā hāḏihi l-ṣifati llāhumma illā an takūna l-nawāʿibu taqaʿu fi l-azwāḡi *15.3.*

2.2 *neg. c.* ἦν/ὄν μὴ (*if not, unless*) (a) *neg. c.* illā : οὐ γὰρ

μεταβάλλει (*sc.* τὰ μονόχροα) ὄν μὴ διὰ πάθος *Arist. Gener. anim. V 6, 785b34* = *li-annahū* (*sc.* *al-ḥayawāna llaḍī lahū lawnun wāḥidun*) *lā yuḡayyiru lawnahū illā li-ḥāli āfatin aw maraḍin 191.14* — οὐδὲ γίγνεται ὅτιοῦν ἐξ ὅτουοῦν ὄν μὴ τις λομβόνη κοιτὸ συμβεβηκός *Arist. Phys. I 5, 188a34* = *wa-lā yatakawwanu ayyu šay'ini ttafaqa 'an ayyi šay'ini ttafaqa illā bi-an na'ḥuḍa ḡālika bi-tariqi l-'araḍi 44.11; II 9, 200a12 = 160.3* — ἐπεὶ οἱ ἄνθρωποι οὐ πρότερον ὀρχοῦνται ἢν μὴ ... τῆ γαστρὶ (τῆ γαστρὶ *Arab., conī. Rigault* : τῆ ἀρχῆ *codd.* : τὴν ἀρχὴν <τῆ γαστρὶ> *Festugière*) τὴν ἀποφορὸν ἀποδῶσι *Artem. Onirocr. 81.24** = *wa-ḡālika anna l-nāsa lā yarḡuṣūna illā min farahin wa-šab'in 150.9* — τὰ δὲ πνεύματα τὰ ἀπὸ τῶν θερμῶν πνέονται <οὐκ> (*add. Littré*) ἀφικνεῖται ἢν μὴ ὀλιγάκις *Hippocr. Aer. 68.1* = *inna l-riyāḥa llatī tahubbu mina l-mawāḍi'ī l-hārrati lā yabluḡu ilayhim minhā illā aqalluhā 141.2* (b) *neg. c.* *illā an* : *Arist. De an. III 13, 435b9 = 88.6* — πότερον δὲ ἄνθρωπος ἢ λευκὸν οὐ λέγομεν ἐὼν μὴ ἐξ ὑποθέσεως *Arist. Metaph. I 5, 1055b34* = *wa-lā naqūlu hali l-insānu awi l-abyaḡu* (*sic B* : *insān aw lā abyaf Bouyges*) *illā an yakūna bi-naw'ī l-farḍi* (*al-farḍ conī. Bouyges, nos* : *al-'araḍ BL*) *1319.7** — ὀφθαλμοὶ τε ἐγγίνονται (ὑγροὶ καὶ *add. ed.* : *om. Arab.*) οὐ χαλεποὶ ὀλιγοχρόνιοι ἢν μὴ τι πάγκοινον (πάγκοινον *ed. p.28.22, Arab.* : *om. ed. p. 28.18*) κοιτάσχη νόσημα *Hippocr. Aer. 28.18** = *qad ya'riḡu li-'uyūni hā'ulā'ī l-nāsi l-ramadu ḡayru l-šadīdi wa-lā l-tawīlu illā an yanzila bihim suḡmun 'āmmun 21.2, 10* — *Hippocr. Nat. hom. 204.21 = 26.4.*

3. πλήν *prep. and conj. (except), and compound expr.*

3.1 *affirm. c.* πλήν *prep. c. gen. (except)* (a) *affirm. c.* *illā* : τὸ γὰρ πορὸ τὴν ἡλικίαν μοχθηρὸ πόντος πλήν ὀλίγων *Artem. Onirocr. 25.3* = *wa-kullu l-ašyā'ī llatī takūnu fī ḡayri awḡātihā fa-hiya radi'atun illā l-qalila minhā 48.3* — *Hippocr. Humor. 1:3 = 1.5* (b) *affirm. c.* *illā an* : νοσοῦντι δὲ θάνατον προαγορεύει ... πλήν ἀθλητοῦ καὶ δούλου *Artem. Onirocr. 56.25* = *wa-ammā l-marīḡu fa-yadullu fīhi 'alā l-mawti ... illā an yakūna šāhibu l-tu'yā mušarī'an aw mamlūkan 107.7; ἐγκλείειν δὲ μελίσσοις ... ἄγαθὸν* (πῶσι *add. V* : *om. L Arab.*) πλήν γεωργῶν *139.13** = *in ra'ā l-insānu ka-annahū yuḡarriḡu l-naḥla ... fa-innahū dalīlu ḡayrin illā an yakūna akkāran 250.14; 180.14 = 326.12.*

3.2 *neg. c.* πλήν *prep. c. gen. (except)* = *neg. c.* *illā* : ψεύδεσθαι οὐκ ἔστιν ἐπιτήδειον πλήν τῶν ἐπὶ θυμέλην ἀνερχομένων *Artem.*

Onirocr. 206.1 = al-kiqbu fi l-ru'yā laysa bi-maḥmūdīn li-aḥadin illā li-man yurīdu l-ḥirā'a 371.10.

3.3 *affirm. c. πλήν conj. (except)* (a) *affirm. c. illā* : ἄγαθὸν δὲ καὶ τοῖς λοιποῖς πλήν ἦτιον *Artem. Onirocr.* 27.1 = wa-hāḍihi l-ru'yā maḥmūdātun ayḍan li-sā'iri l-nāsi illā qalīlan minhum 51.11 (b) *affirm. c. allāhumma illā an* : (δεῖ ὄνω ἄγειν) καὶ ὅσοι εἰκοστεῖα καὶ τεσσαροκοστεῖα (*sic A Arab.* : καὶ τεσσαροκοστεῖα *om. M ed.*) πλήν ὅσοι κάτω *Hippocr. Humor.* 6:32* = wa-ayḍani llati (*sc. al-tanqiyatu min fawqu*) takūnu fi l-ḥirāna wa-llati takūnu fi l-arba'ina llāhumma illā an takūna taḥtāḡu ilā tanqiyati l-badani ... min asfala 15.11.

3.4 *neg. c. πλήν conj. (except)* (a) *neg. c. illā* : καὶ μὴ διαδῆλους αὐτοῖς (*sc. τοῖς σκληροφθάμοις*) εἶναι τὰς διαφορὰς τῶν χρωμάτων πλήν τῷ φοβερῷ καὶ ἀφόβῳ *Arist. De an.* II 9, 421a15 = wa-lā ma'rifata ḥindahā (*sc. qāsiyati l-a'yuni mina l-hayawāni*) bi-fuṣūlihā (*sc. al-alwāni*) illā bi-l-muḥifi wa-ḡayri l-muḥifi (*muḥif [bis] nos, cf. 403a23 et 427b22* : baḥt *cod.* : ḥawf *Badawī*) 52.9*; II 1, 412b21 = 31.5 — ἄνῳνοι δὲ καὶ αἰ διαθέσεις, πλήν ἢ τοῦ φιλοτίμου φιλοτιμία *Arist. Eth. Nic.* II 7, 1107b30 = wa-aḥwālu hā'ulā'i ayḍan fa-laysa minhā ṣay'un lahū smun illā ḥālu muḥibbi l-karāmati fa-inna smahū muḥibbu (*fort. maḥabbatu leg.*) l-karāmati 99.7* *Badawī* — θαυμάζεται δὲ τοῦτο καὶ ἀδύνατον οὕτω δοκεῖ γίνεσθαι τι ἐκ μὴ ὄντος (ῥασαύτως δὲ οὐδ' ἐξ ὄντος οὐδὲ τὸ ὄν γίνεσθαι *add. ed. : om. Arab.*) πλήν κατὰ συμβεβηκός *Arist. Phys.* I 8, 191b18* = wa-qad yustankaru hādā wa-yuzannu annahū muḥālun an yakūna ṣay'un 'an ḡayri mawḡūdīn illā bi-ḥarīqi l-'araḍi 69.2 (b) *neg. c. allāhumma illā* : ἀλλὰ μὴν οὐδὲ τῷ εἶδει οἶόν τε ἔν εἶναι πλήν τῷ ἐξ οὔ *Arist. Phys.* I 3, 186a19 = wa-ayḍan fa-laysa yumkinu an yakūna wāḥidan fi l-ṣūrati llāhumma illā min ḥarīqi mā 'anhu kāna 20.14.

3.5 *affirm. c. πλήν εἰ μὴ conj. (except)* (a) *affirm. c. illā* : οἱ δὲ εὐῳνοι (*sc. ὀδόντες σημαίνουσιν*) γυνοῖκας πλήν εἰ μὴ τινα σπόνια προσίπτοι *Artem. Onirocr.* 37.20 = wa-mā kāna (*sc. mina l-asnāni*) fi l-yusrā yadullu 'alā l-ināti fi ḡamī'i l-nāsi illā qalīlan minhum 71.6 (b) *affirm. c. illā an* : τὰ δὲ ξενικὰ (*sc. ἔθῃ*) κοικῶν (*sc. σημεῖα*) πλήν εἰ μὴ τι τῶν παρόντων τὴν ἀπόβασιν ἀλλοχόσε τρέποι *Artem. Onirocr.* 18.14 = wa-l-aṣyā'u l-ḥārīḡatu min 'adātihim maḍmūmatun illā an yataḡayyara l-ṣay'u lladī ya'riḍu bi-sababi ṣay'in āḥara mina l-aṣyā'i l-ḥāḍirati 35.11.

3.6 *neg. / interrog. c. πλήν εἰ μὴ conj. (except, unless)* (a) *neg.*

c. illā : μέχρῃς ἀπειρου ἐτέρῃ τῃς τελευτῇ οὐχ εὐρεθήσεται πλὴν εἰ μὴ ἢ ε' *Nicom. Arithm. 111.15* = wa-law fu'ila dālika ilā mā lā nihāyata la-mā wuḡida fī āhirihī illā l-ḥamsatu 87.10 (b) *neg. c. illā an* : πῶς γὰρ ἂν γένοιτο λευκὸν ἐκ μουσικοῦ πλὴν εἰ μὴ συμβεβηκὸς εἶη τῶ (μὴ *add. ES ed. : om. AVS^{In De caelo Arab.}*) λευκῶ ... τὸ μουσικόν *Arist. Phys. I 5, 188a35** = fa-innahū lā sabila ilā an yakūna abyadu 'an mūsīqūna illā an yakūna qad 'araḡa ... li-l-abyadi an yakūna mūsīqūna 44.12 (c) *neg. c. allāhumma illā an* : τὸ λευκὸν οὐκ εἰς τὸ μουσικόν (*sc. φθείρεται*) πλὴν εἰ μὴ ποτε κοιτῶ συμβεβηκός *Arist. Phys. I 5, 188b4* = anna l-abyada lā yafsudu fa-yasīra mūsīqūna llāhumma illā an yaqa'a dālika fī ḥālin mina l-aḥwālī bi-ḡarīqi l-'araḡi 45.10.

4. ἀλλά (*but*) and compound expr.

4.1 *affirm. c. ἀλλά (but) = affirm. c. illā* : ὡς διοπεμπομένων τῶν χρωμάτων διὰ τοῦ ἄερος ἀλλ' οὐχὶ ὀρωμένων ἐκεῖ *Alex. An. mant. [Vis.] 145.30* = min qibali anna l-alwāna tanfuḡu fī l-hawā'i illā mā turā fī mawāḡi'ihā 159.124.

4.2 *neg. c. ἀλλά (but) = neg. c. illā* : *Arist. De an. III 10, 433a12* = 82.5 — οὐδ' ἔστι γένεσις καὶ φθορὰ τούτων ἀλλ' ἄλλον τρόπον ... *Arist. Metaph. Λ 3, 1070a15* = lam yakun yūḡadu ayḡan kawnu wa-fasādu ḥāḡihī (*sic ed. pro kawnu ḥāḡihī wa-fasāduhā*) illā bi-naḥwin āḡara ... 1467.1⊗; 1071a22 = 1542.1²/1542v1 — οὕτε γὰρ ... ταῦτα (*sc. ἔρρωσο καὶ ὑγίαινε*) λέγουσιν οἱ ἄνθρωποι ἀλλὰ ἀπαλλαττόμενοι (ἀλλὰ ἀπ. V : ἀπ. δὲ L) ἀλλήλων *Artem. Oniocr. 99.10* = wa-dālika anna l-nāsa lā yuwaddī'u ba'ḡuhum ba'ḡan illā 'inda l-mufāraqati 183.5 — καὶ μοι δοκεῖ μὴτ' ἀλόγως, ἀλλ' ἀκριβεῖ τι νῖ λογισμῶ ... πεποιῆσθαι αὐτῆς τὴν σύνθεσιν *Galen Ther. Pis. 220.9* = wa-zanantu annahū lam yu'allifhu illā bi-l-qiyāsi 107a10 — διόπερ οὐ γίνεται ἐν τοῖς ἀλόγοις ζώοις ἀλλ' ἡδονὴ μόνη καὶ λύπη *Them. In De an. 107.13* = wa-li-dālika laysa yaḡduḡu fī l-ḡayawāni ḡayri l-nāḡiqi illā l-laḡḡatu wa-l-aḡā faḡaḡ 194.18.

4.3 *neg. c. ἀλλ' εἰ = neg. c. illā an*

4.3.1 *neg. c. ἀλλ' εἰ ἄρα (unless indeed) = neg. c. allāhumma illā an* (*cf. Wright II 340A*) : τῶν δὲ καθ' ἕκαστα οὐδὲν αὐτὸ ὅπερ ἔστιν ἐτέρου λέγεται ... ἀλλ' εἰ ἄρα κοιτῶ τὸ γένος καὶ αὐτοὶ τῶν (τῶν *BΔP Arab. : om. codd. cett., ed.*) πρὸς τι λέγεται *Arist. Cat. 8, 11a28** = fa-ammā l-ḡuz'iyyātu fa-laysa šay'un minhā māhiyyatuhū tuḡālu bi-l-qiyāsi ilā ḡayrihī ... allāhumma illā an takūna ḥāḡihī ayḡan qad tuḡālu mina l-muḡāfi min ḡarīqi l-ḡinsi 61.16 / fol. 172a20.

4.3.2 *neg. c. ἄλλ' εἶπερ (but if so) = neg. c. illā an : καὶ οὐκ ἔστιν ἐν ὁπωῦν χρόνῳ λαβεῖν κίνησιν τελείον τῷ εἶδει, ἄλλ' εἶπερ, ἐν τῷ ἄποκνυ Arist. Eth. Nic. X 4, 1174a28 = wa-lā yumkinu an tūḡada ḥarakatun fī zamānin mā tāmmatun bi-l-šūrati illā an takūna (takūna *Badawī* : yakūna *Axelroth*) fī l-kulli 341.4 *Badawī* / 47.6* *Axelroth* — ἐπὶ μὲν οὖν τινῶν τὸ τότε τι οὐκ ἔστι πορὰ τὴν συνθετὴν οὐσίαν ... ἄλλ' εἶπερ, ἐπὶ τῶν φύσει *Arist. Metaph. Λ 3, 1070a17 = fa-ammā 'inda ba'ḏi l-nāsi (sic) fa-laysa l-hādā ḡayra l-ḡawhari l-murakkabi ... illā an yakūna <'inda> (nos : takūna Bouyges, cf. app. crit. ad loc.) llaḏī bi-l-ṭibā'ī 1467v2*, cf. infra illā anna 2.1) — οὐδὲν μέλει (sc. τις) τῆς <ὑπό> (add. *Kassel*) τοῦτων τιμῆς ἢ δόξης ..., ἄλλ' εἶπερ, δι' ἄλλο τι *Arist. Rhet. I 11, 1371a16-17 = fa-innahū laysa min aḥadin ya'taddu bi-takrimati ḥā'ulā'ī aw bi-ḥamdihim illā an yakūna ḡālika li-sababin āḥara 58.13.***

4.4 *neg. c. ἄλλ' ἢ (except) = neg. c. illā : Arist. De an. II 1, 412b14 = 30.17 ; III 1, 425a24 = 63.18 (v. infra wa-illā 1) — κίνησις δ' οὐκ ἔστι συνεχῆς ἄλλ' ἢ ἡ κοιτὸ τόπον *Arist. Metaph. Λ 6, 1071b11 = wa-laysa tūḡadu ḥarakatun muttaṣilatun illā llatī fī l-makāni 1556.9 ; = wa-laysat ḥarakatun muttaṣilatun illā l-makāniyyatu 1556v5 ; III 2, 1005a12.13 = 331.10 — οὐ χωριστὸν ὄν (sc. τὸ εἶδος) ἄλλ' ἢ κοιτὸ τὸν λόγον *Arist. Phys. II 1, 193b5 = wa-hādīhi l-šūrātu ḡayru mufāriqatin illā bi-l-qawli 86.6 — οὐδεὶς γὰρ βούλεται ἄλλ' ἢ ὅτιον οἰηθῆ εἶναι ἀγαθόν *Arist. Rhet. I 10, 1369a3 = li-annahū laysa yurīdu l-murīdu illā mā yazunnu annahū ḡayrun 51.19.****

4.5 *neg. c. ἄλλ' ὅτιον (but [only when]) = neg. c. illā an : οὐκ ἀεὶ τοῦτο γίνεται ἄλλ' ὅτιον ἢ γυνῆ ... μὴ ἐν γαστρὶ ἔχη *Artem. Oniocr. 189.13 = waḡadtuhū 'alā ḡayri mā qālū abadan illā an takūna l-imra'atu (sic ed. pro al-mar'atu) ḡayra ḥublā 343.110.**

5. ἢ *comp.* (... than) and other uses

5.1 ἢ *comp.*, after a *neg.* or a *rhetorical interrog.* ([not/what?] ... other than) (a) *neg. c. illā : ὁ δὲ σώφρων ... οὐτ' ἀπόντων (sc. τῶν ἡδέων) λυπεῖται οὐδ' ἐπιθυμεῖ ἢ μετρίως *Arist. Eth. Nic. III 11, 1119a14 = al-'afīfu ... lā yaḡtammu iqā faqada l-ašyā'a l-laḡīdata wa-lā yaštahī illā bi-miqdārin mu'tadilin 138.3 *Badawī* — καὶ ἔστι νῦν τὸ βλακνεῖον οὐδὲν ἄλλο ἢ ὁδὸς ἐπὶ τροφήν (τροφήν *V Arab. : τρυφήν L ed., cf. Pack 1967 p. 319 Artem. Oniocr. 69.9* = wa-laysa l-ḥammāmātu fī zamāninā illā marāqiya ilā tanāwuli l-ṭa'āmi 127.16; τὸ δὲ μιγῆναι νεκρῶ τῆ μητρὶ νοσοῦντι τί***

ὄν ἄλλο σημαίνου ἢ τὸ τῆ γῆ μεγῆνοι 92.25 = fa-idā raʿā l-ʿalilu ka-annahū yuḡāmiʿu ummahū wa-hiya mayyitatun fa-laysa yadullu dālika illā ʿalā annahū yaṣīru ilā maṣīrihā 170.11; 98.7 = 181.1 — οὐκ ὄρα κύκλος κύκλου ἐφόπτεται ... κοιτὰ πλείονα σημεῖα ἢ ἔν *Eucl. El. III 13 : i, 112.20-22* = fa-laysa yumkinu an tumāssa dāʿiratan dāʿiratan illā ʿalā nuqṭatin wāḥidatin ii.2, 48.17; *sim. III 13: i, 113.9-10 = ii.2, 50.6* — εἰ (εἰ *Arab.*: ἢ *ed.*) οὖν, οὐδέν ἔσται ποιητικὸν ἢ τὸ ἀσώμοτον *Procl. El. theol. 80:76.2** = fa-in kāna hāqā ʿalā mā waṣafnā, lam yakun ṣayʿun mina l-aṣyāʿi fāʿilan illā l-ṣayʿu llaḍī lā ḡirma lahū faqaṭ 80.9 (b) *neg. / interrog. c. illā an* : πῶς ὑπολαβεῖν χρῆ τὸν νοῦν σύνθεσιν εἶναι ἢ τὸ αἰσθητικὸν ἢ τὸ ὀρεκτικόν; *Arist. De an. I 4, 408a13* = wa-kayfa dālika (*sc. tarkību l-ʿaqli*) illā an naqūla inna tarkībahū mina l-quwwati l-hāssati wa-l-quwwati l-muṣṭahiyati? 18.22 — φησὶ ... ὅτι (ὅτι *C Arab.* : ὅπερ ἢ *codd. cett., ed.*) οὐκ ἔστιν ἀλλοιοῦσθαι ... ἢ ἕτερον γένος ἀλλοιωσεως *Them. In De an. 28.31** (= *Arist. De an. II 5, 417b6-7*) = qāla ... hāqā l-qawla: wa-laysa dālika bi-stihālatin ... illā an yakūna ḡinsan āḡhara mina l-istihālati 19.17.

5.2 *periphr.; transl. comp.* ἢ (... *than*) as an exception ('A is more than B' = 'there is A; there is no B except a little') : καὶ ἐν τοῖς φωτόκοις ἦττον μὲν ἢ ἐπὶ τούτων (*sc. τῶν μὴ σπληῆνα ἔχόντων*) φανερόν (*sc. τὸ διμερές ἦπαρ*) *Arist. Part. anim. III 7, 669b32* = wa-waḡʿuhumā (*sc. ḡuzʿayi l-kabidi fī l-ḡayawāni llaḍī laysa lahū ṭihālun*) zāhirun li-l-muʿāyanati wa-laysa dālika bayyin (*sic ed. pro bayyinan*) fī l-ḡayawāni llaḍī yabiḍu bayḍan illā fī baʿḍihī 82.10 — οἴονται γὰρ προσήκειν μᾶλλον πάσχειν εὔ ὑπ' αὐτῶν ἢ μὴ καὶ τοῖς εἰθισμένοις τιμῶν (*τιμῶν ed. : ἀτιμῶν vel ἀτιμώζειν frustra coni. Lyons p.305*) ἢ φροντίζειν *Arist. Rhet. II 2, 1379b4** = li-annahum yazunnūna annahum qarībun min an yanālūn (*sic ed. pro yanālū*) minhum fīʿla ḡusnin illā an yakūnū innamā yuʿayyarūna aw yuḡālūna bi-llāti qad uʿṭidat (*where the transl. understood μᾶλλον ... ἢ together and read the following μὴ as belonging to τιμῶν = yuʿayyarūna*) 87.130.

5.3 *periphr.; transl. disjunctive* ἢ (*or*) as an exception ('A or B; [not A implied;] therefore B' = 'nothing [i.e., no A] except B') : ὥστε (ἢ *add. codd. cett. : om. Z Arab.*) θῆλυ δοκεῖ εἶναι (*sc. τὸ ἐκτεμνόμενον*) ἢ μικρὸν ἀπολείπειν *Arist. Gener. anim. I 2, 716b8** = ḡattā yuzannu anna llaḍī ḡuṣiya ṣabihun bi-untā li-annahū laysa bi-dūnihā illā bi-l-ṣayʿi l-qalili l-yasīri 5.11 — μηδ' ὅτιοῦν ἢ ὀλίγιστόν γε πάνυ τὸ ὑγρὸν ἐγκείμενον τοῖς σώμασιν ἔχον-

τα Galen Ther. Pis. 224.10 = lā yabqā fi badanihī minhu (sc. mina l-mā'i) illā l-yasīru 108b5.

6. *neg. c. ἄνευ prep. c. gen. ([not] ... without) = neg. c. illā* : πληγὴ δ' οὐ γίνεται ἄνευ φορῶς Arist. De an. II 8, 419b13 = wa-l-qar'ū lā yakūnu illā bi-harakatin 48.6; II 9, 421a12 = 52.7 — οὐ γὰρ ἄνευ συνουσίας [ἀφροδισίου] (secl. ed.) γόλοιο ἄν ποτε σχοίη (sc. ἡ πορθένος) Artem. Onirocr. 24.24 = wa-dālika annahū lā yakūnu fī ṭadyihā (sc. al-'adṛā'i) labanun illā min ba'di liqā'i l-raḡuli 47.17; 96.17 = 177.9; 172.20 = 309.14 — ταῦτα δὲ οὐ δυνατὰ γενέσθαι ἄνευ τῆς τῶν μέσων εὐρέσεως Erat. Cub. dupl. 90.27 = wa-laysa yumkinu an na'mala dālika illā bi-an yūḡada l-mutawassitāni 155.1 — ὑφόντης μὲν τις ἢ σκυτοτόμος ἀγαθὸς ἄνευ μαθήσεώς τε καὶ ἀσκήσεως οὐκ ἄν ποτε γένοιτο Galen Med. phil. 8.12 = inna l-hā'ika l-hāḏīqa awi l-iskāfa l-muḡida lā yakūnāni hāḏīqayni illā bi-tadarrubin min kulli wāḥidin minhumā fī šinā'atihī 136.

7. *neg. c. χωρίς prep. c. gen. ([not] ... without) = neg. c. illā* : μηδενὶ γὰρ ἐπιβάλλειν μηδετέρων (sc. αἴσθησιν καὶ νόησιν) χωρὶς τοῦ προσπίπτοντος εἰδώλου Ps.-Plut. Placita 395a4 = lā yaqa'ū fī anfusinā šay'un illā mā šarat ilaynā šūratuhū min ḥāriḡin 53.16.

8. *neg. c. παρὰ prep. c. acc. ([nothing] ... beside) = neg. c. illā* : εἰ μὲν οὖν μηδὲν ἔστι τι (ἔστι τι Arab., v. Endreß p.254 : ἔστι ed.) παρὰ τὸ ἔν ... Procl. El. theol. 2:2.18* = fa-in ulfiya šay'un laysa huwa šay'an aḥara illā wāḥidan faqaṭ ... 2.5.

9. *synt.; transl. the exceptive, i.e., conditional or concessive, function of Greek participia coniuncta or relative clauses*

9.1 *transl. the exceptive structure of Greek sentences in which a negative main clause is followed by (a) a conditional neg. participium coniunctum or (b) a conditional neg. relative clause or attribute* : διὰ τὸ μηδὲν ὁρῶν κινουῦν ὃ μὴ καὶ αὐτὸ κινεῖται Arist. De an. I 2, 404a24-25 = za'amū annahum lam yaraw šay'an fā'ilan illā an yakūna ayḏan huwa mutaḥarrīkan 9.3; οὐδὲν γὰρ φθίνει οὐδ' αὐξεται φυσικῶς μὴ τρεφόμενον, τρέφεται δ' οὐθέν ὃ μὴ κοινωνεῖ ζῶης II 4, 415b26-27 = li-annahū lā yazīdu šay'un wa-lā yanqušu illā an yakūna muḡtaḏīyan bi-l-ṭibā'i wa-laysa yaḡibu l-ḡidā'u li-šay'in illā an yušārika ma'nā l-ḥayāti 38.18-19 ; τῶν πεζῶν ὅσα ἀνοπνεῖ ἄδυνατεῖ ὁμοῖσθαι μὴ ἀνοπνεύοντα II 7, 419a35-b2 = wa-mā kāna mutanaffisan min ḡawī l-arḡuli laysa yumkinuhū idrāku l-rā'iḥati bi-l-ištimāmi illā an yatanaffasa 47.17; οὔτε γὰρ ταύτην (sc. τὴν

ἀφ᾿ ἑνὸς ἔχειν οἷόν τε μὴ ζῶον *III 13, 435b6* = wa-laysa yumkinu ša'y (*sic cod. pro šay'an*) mina l-ašyā'i ttiḥādu hādā l-ḥissi illā an yakūna ḥayawānan *88.4* ⊗ — ἔχει δ' (*sc. κέραια, but the transl. understood κεφαλήν*) οὐδὲν μὴ ζωοτόκον *Arist. Part. anim. III 2, 662b24* = wa-laysa yumkinu an yakūna ra'sun bayyinun illā fi l-ḥayawāni llaḍī yalidu ḥayawānan *62.8* — οὐδὲν γὰρ ὄν ὃ οὐχ ὄπερ ὄν *Arist. Phys. I 3, 186b8* = min qibali annahū laysa mawḡūdan (*sic leg. pro mawḡūdan ed.*) illā llaḍī huwa l-mawḡūdu *24.12** — οὐδὲν γὰρ ἔθνος ἀνθρώπων ἄθεον *Artem. Onirocr. 17.5-6* = wa-ḡālika annahū laysa ummatun illā wa-lahā mal'akun *33.12*.

9.2 transl. the concessive function of a participium coniunctum : ὃ δὴ (*sc. τὸ πυρωθὲν πνεῦμα ὃ ἀστροπὴ λέγεται*) πρότερον τῆς βροντῆς προσέβλεψεν (*προσέβλεψεν D^c sⁿ, Arab. [?]*) : προσέπεσεν *vel* συνέπεσεν *codd. cett.*) ὕστερον γινόμενον *Ps.-Arist. Mund. 4, 395a17** = fa-tarā l-barqa qabla an tasma'a l-ra'da wa-laysa yakūnu barqun illā min qibali (*sic ed.; fort. ba'di*) l-ra'di *K 186a15** (*cf. infra illā anna 8*).

B. sem. metathesis; affirmative/negative transformation : *transl. the exceptive or restrictive sense of affirmative Greek words with a negative exceptive construction, though the Greek structure is not exceptive*

10. μόνος (alone) and its compounds

10.1 μόνος (alone) = neg. c. illā : ταύτην μόνην τῶν κινήσεων (*sc. τὴν κοινὴν τόπον*) κινεῖν ἢ ψυχὴ τὸ ζῶον *Arist. De an. I 5, 410b20* = wa-l-nafsu lā tuḥarriku l-ḥayawāna min ḡamī'i l-ḥarakāti illā ḥarakata l-intiqāli *25.12*; *v. also what follows.*

10.2 sem. amplif; strengthening by overdetermination the meaning of μόνος (alone) = neg. c. illā c. faqaṭ : ἐν ταύτῃ (*sc. τῆς καρδίας*) γὰρ μόνη τῶν σπλάγχχνων (*κοῖ τοῦ σώματος add. ed. : om. Arab.*) ἀἶμα ἄνευ φλεβῶν ἔστι *Arist. Part. anim. III 4, 666a3** = wa-laysa yakūnu fi sā'iri l-a'ḡā'i damun bi-ḡayri 'urūqin illā fi l-qalbi faqaṭ *71.6*; διαπνέοντος τοῦ ὑγροῦ διὰ μόνων (*μόνων Arab. : μονῶν ed.*) τῶν σαρκῶν *III 8, 671a20** = wa-li-ḡālika lā tanfaššu (*tanfaššu GL² : xxxos L¹ : tatafaššašu ed.*) l-ruḡūbatu illā bi-l-laḥmi faqaṭ *85.13**.

10.3 sem.; etym.; μοναχῶς (in one way only) = lā ... illā bi-tariqatin wāḥidatin : ἔτι τὸ μὲν ὁμορτόνειν πολλαχῶς ἔστιν ... τὸ δὲ κατορθοῦν μοναχῶς *Arist. Eth. Nic. II 6, 1106b31* = wa-ayḡan fa-inna l-ḥaṭa'a muta'addidu l-aškāli ... baynamā lā yumkinu murā'ātu l-qā'idati l-mustaqīmati illā bi-tariqatin wāḥidatin *96.11 Badawi.*

10.4 *sem.; etym.*; μονοτόκος (*bearing but one at a time*) = *lā yalidu illā waladan wāhidan* : ὅτι πρῶτον μὲν ἑκάτερον αὐτῶν ἔστι μονοτόκον ἐκ τῶν συγγενῶν ζώων *Arist. Gener. anim. II 8, 748a17* = *aʿnī anna kulla wāhidin min hādayni l-šinfayni lā yalidu illā waladan wāhidan min bayni ḡamīʿi l-ḥayawāni l-muttafiqi bi-l-ḡinsi 93.14; II 7, 746a12* = 88.11; *IV 4, 770a33* = 152.2; *etc.*

10.5 *sem.; etym.*; μονόχροος (*having but one color*) = *laysa lahū illā lawnun wāhidun* : τούτου μὲν οὖν αἴτιον τὸ μονόχροα τὰ ὄμμοτα τῶν ἄλλων εἶναι μᾶλλον *Arist. Gener. anim. V 1, 779a30* = *wa-ʿillatu qālika min qibali annahū laysa li-ʿuyūni sāriri l-ḥayawāni illā lawnun wāhidun 176.1-2; III 3, 754b23* = 110.22.

11. *sem.; etym.; transl.* ἴδιος (*one's own*) in ἰδιογνώμων (*following but one's own view*) = *lā yarā illā raʿyahū* : καὶ τοὺς ὀργὰς αὐθόδεος καὶ ἰδιογνώμονος *Hippocr. Aer. 82.11* = *wa-ḡaḡabuhum šadidun lā yarawna illā raʿyahum 161.8.*

12. ὀλίγος (*little*) and its derivatives

12.1 ὀλίγος (*little, few*) (a) *al-kull illā l-qalil* : τινὲς μὲν αὐτῶν φύσει κακοὺς ἄπαντας ἀνθρώπους ἀπεφάνοντο τινὲς δ' ὀλίγου δεῖν ἄπαντος *Galen An. virt. 76.11* = *qāla baʿḏuhum inna l-nāsa kullahum ašrārūn bi-l-ṭabʿi wa-baʿḏuhum qāla inna kullahum illā l-qalila ašrārūn 41.8* (b) *neg. c. illā qalil* : ἐνίων γε καὶ ἄγονόν ποτε γίγνεται τὸ ἀποχωροῦν διὰ τὸ ὀλίγον ἔχειν τὸ σπερματικόν *Arist. Gener. anim. I 18, 725b16* = *lā yūladu li-kaṭīrin mina l-nāsi li-annahū laysa fī-mā yufḏi l-raḡulu illā zarʿun qalilun 33.12* (c) *neg. c. illā yasir* : καὶ ἀκμάζει ὀλίγον χρόνον ἢ εὐεξίη ... τῶν σωματίων *Hippocr. Nat. hom. 218.3* = *wa-ḥiṣbuhā (sc. al-abdāni) lā yadūmu illā zamānan yasīran 34.15.*

12.2 ὀλιγόκις (*seldom, a few times*) = *neg. c. illā fī l-nadrati* : ὀλιγόκις ἐδεήθην ἐπιδέσεως *Galen In De off. med. 895.10* = *fa-kuntu lā aḥtāḡu ... ilā l-ribāṭi illā fī l-nadrati 66.20.*

12.3 *sem. metathesis; comp./positive transformation* : ἥσσων and ἐλόσσων *comp. (less, scarcely) = not ... except a little / with difficulty* (a) *neg. c. illā qalil* : εὐεκτικοὶ γὰρ ὄντες καὶ γιγνόμενοι πολὺσαρκοὶ ... ἥτιον προίεντοι σπέρμοι *Arist. Gener. anim. I 18, 725b33* = *aʿnī annahum idā šahḥat aḡsāduhum wa-kaṭura laḥmuhum ... lā yufḏūna illā zarʿan qalilan 34.5; ἀσθενέστερον δὲ τὸ ἐλόπτονος θερμότητος κοινωνοῦν κατὰ φύσιν I 19, 726b33* = *wa-takūnu aḏʿafa li-annahū laysa fihā illā ḥarāratun ṭibāʿiyatun qalilatun 37.2* (b) *neg. c. illā yasir* : πυκνότης σώματος ἐς διαπνοήν οἴσιν

ἔλασσον ἀφορειῖται νοσηλόν *Hippocr. Alim. 144.5* = wa-inna şafāqatahū (sc. al-badani) ġayru muwā'imatin li-l-tanaffusi li-annahū lā yaḥruġu mina l-fuḍūli illā yasīrun fa-yaḍurru qālika bi-l-badani 11.10 (c) *neg. c. illā bi-mašaqqatin* : οἱ ἀμβλυώττοντες ἦττον τὸ πρὸ ποδῶν ὀρῶσι *Artem. Onirocr. 32.12* = man qa'ufa başaruhū lam yadri mā bayna yadayhi illā bi-mašaqqatin 61.10.

13. χαλεπῶς *adv. (with difficulty)* = *neg. c. illā bi-mašaqqatin* : καὶ ἐν γαστρὶ ἴσχουσι (sc. αἱ γυναικες) μόλις καὶ τίκτουσι χαλεπῶς *Hippocr. Aer. 36.15* = fa-lā yaḥbalna (sc. al-nisā'u) illā ba'da 'usrin wa-lā yalidna illā bi-mašaqqatin *versio A 55.1-2* = *versio B 55.10*.

14. μόλις (*scarcely*) = *neg. c. illā bi-/ba'da 'usrin* : διὰ τὸ καὶ τὸν ἐγκέφαλον συνίστασθαι μόλις *Arist. Gener. anim. II 6, 744a22* = li-anna taqwīma l-dimāġi lā yakūnu illā bi-'usrin ayḍan 83.16 — *Hippocr. Aer. 36.15* = *versio A 55.1* = *versio B 55.9*; v. *supra* 13.

15. τελευταῖον *adv. (at last)* = *neg. c. illā fi aḥaratin* : διὰ γὰρ τοῦτο καὶ τὸ βρέγμα τῶν ὀστέων (ὀστέων *ed.* : στερεῶν *Arab. ut vid.*) γίγνεται τελευταῖον *Arist. Gener. anim. II 6, 744a25** = wa-li-hāli hāḡihi l-'illati yakūnu makānu l-yāfūḡi raṭban wa-lā yaşlabu illā fi aḥaratin 83.19.

16. ὀψέ (*after a long time, with delay*) = *in hend. lā ... illā bi-ibṭā'in wa-ba'da zamānin kaṭīrin* : ὀψὲ γὰρ πορεύεται (sc. ὁ ἐγκέφαλος) τῆς ψυχρότητος καὶ τῆς ὑγρότητος *Arist. Gener. anim. II 6, 744a22* = min aġli anna l-burūdata wa-l-ruṭūbata llatī (*sic ed. pro allatāni*) fihi (sc. al-dimāġi) lā takuffu illā bi-ibṭā'in wa-ba'da zamānin kaṭīrin 83.17⊗.

17. *sem.; etym. : transl. restrictive prefixes*

17.1 δυσ- (*hard*) *in* δυσοικονόμητος (*hard [to manage]*) = *neg. c. illā bi-ġammin* : τά γε πολλὰ (sc. χρήματα) διὰ τὸ δυσοικονόμητον φροντίδας καὶ λύποας σημαίνει *Artem. Onirocr. 186.20* = idā ra'āhā (sc. al-danānira) kaṭīratan dallat 'alā humūmin wa-ġumūmin li-annahā lā tudabbaru illā bi-ġammin 338.10.

17.2 οὐκ εὐ- (*not easily*) *in* οὐκ εὐσυνάρμοστος (*not easily [fitted together]*) = *neg. c. illā bi-'usratin* : λίαν μακροὶ ὄντες (sc. οἱ ὄφεις) οὐκ εὐσυνάρμοστοί εἰσιν *Arist. Gener. anim. I 7, 718a29* = wa-li-hāli ṭīli ġuttatihā (sc. al-ḥayyāti) lā talta'imu (tlṭ'm *MSS. ed.*) sifādahā illā bi-'usratin 11.2⊗.

17.3 α- *privativum* in ἄγονώτερος (*[more] un[fertile]*) = *neg.*
c. illā : καὶ οἱ πίωνες δὲ ἄγονώτεροι φαίνονται εἶναι τῶν μὴ
 πίωνων *Arist. Gener. anim. I 18, 726a3* = wa-l-nāsu llađina šuḥūmu-
 hum aḡtaru min šuḥūmi ġayrihim lā yalidūna illā qillata awlādin a‘nī
 aqalla mina llađina abdānuhum mu‘tadilatun 34.9-10.

18. *periphr.* ἐξ ἀνάγκης (*necessarily*) = lā yaşilu ilā ... illā bi- : ἐξ
 ἀνάγκης, εἴ τις βούλοιο αὐτὸ (*sc. τὸ ἐντυπωθὲν πρόσωπον*) περι-
 αιρεῖν, τὸ σύμπαν ὄξαλμοι λύειν *Ps.-Arist. Mund. 6, 400a1* = in
 arāda insānun naz‘a l-timṭāli min mawđi‘ihī lam yaşil ilā dālika illā
 bi-naqđi ġami‘i l-şanami *F 104b10*; = lā yatahayya‘u li-aḡadin an
 yaqla‘a tilka l-şūrata ‘an mawđi‘ihā illā an yanquđa l-şanama kullahū
Y 303b11.

*C. synt.: transl. the exceptive, restrictive, or neg. sense implied in
 the Greek syntax, though the Greek structure is not exceptive*

19. *synt.: transl. the emphasis generated in the Greek by the
 inversion of the regular word order, i.e., by the placement of the
 object or predicate before the subject, and of the prep. phrase before
 the main verb; the inverted word or phrase in the Greek becomes the
 excepted item after illā in the Arabic* : νῦν μὲν γὰρ οἱ λέγοντες καὶ
 ζητοῦντες περὶ ψυχῆς περὶ τῆς ἀνθρωπίνης μόνης ἐόικασιν
 ἐπισκοπεῖν *Arist. De an. I 1, 402b3-4* = fa-inna llađina takallamū fi
 l-nafsi wa-faḡaşū ‘anhā fi barhanatinā hāđihī lam yafḡaşū illā ‘ani
 l-nafsi l-nāfiqati waḡdahā 4.12-14; καὶ διὸ ταῦτα ἤδη φυσικοῦ τὸ
 θεωρῆσαι περὶ ψυχῆς ἢ πόσης ἢ τῆς τοιούτης *I 1, 403a27-28* =
 wa-li-dālika lā yalīqu l-nażaru fi l-nafsi l-kulliyyati awi l-ġuz‘iyyati
 illā bi-man kāna bahḡātan ‘ani l-ṭabi‘ati 6.15-16; θεωροῦν γὰρ γίνε-
 ται τὸ ἔχον τὴν ἐπιστήμην *II 5, 417b5* = wa-laysa yakūnu bahḡātan
 nazzāran illā man kāna lahū ‘ilmun bi-dātihi 43.3; αἴτιον δ’ ὅτι τῶν
 κοθ’ ἕκοστον ἢ κοτ’ ἐνέργειαν αἴσθησις *II 5, 417b22* = wa-dālika
 anna l-ḡissa bi-l-fi‘li lā yakūnu illā mina l-aşḡāsi l-mufradati 43.16;
 τὸ χρῶμα ἀνογκοῖον ἐν φωτὶ ὀρῶσθαι *II 7, 419a22* = kāna l-
 lawnu bi-l-iđtirāri ġayra mubşarin illā fi l-daw‘i 47.4; τὸ γὰρ σῶμα
 ὀπτικὸν τὸ ἔμψυχον πᾶν *III 13, 435a14* = wa-dālika anna dā l-
 nafsi mina l-aġrāmi lā yakūnu illā mulāmisan 87.13.

*D. sem. metathesis or periphr.; transl. a non-exceptive or
 non-restrictive Greek statement by means of an exceptive Arabic
 construction*

20. *sem. metathesis; non-exceptional/exceptional transformation* : διοίσει γὰρ κατὰ λόγον (*sc.* ἡ φύσις τῶν ἀπλῶν σωμάτων ἐν τοῖς πλείοσιν οὐρανοῖς) ... τὸ δ' εἶδος τὸ αὐτὸ *Arist. Cael. I 8, 276b25* = lam yaḥtalif fi šūratihi l-battata illā fi kammiyyati l-bu'ḍi faqaḥ, fa-ammā fi šūratihi fa-lā yaḥtalifu *versio B 181.4 Badawī (sic leg. cum codd.)* — ἔοικε δὲ καὶ τῶ τῆς ψυχῆς πάθη πόντοι εἶναι μετὰ σώματος *Arist. De an. I 1, 403a16-17* = wa-ka-dālika yuṣbiḥu allā yakūna ḡamī'u taḡyiri l-nafsi illā ma'a l-ḡirmi 6.5-6; δεῖ γὰρ τὴν μὲν τέχνην χρῆσθαι τοῖς ὀργάνοις τὴν δὲ ψυχὴν τῷ σώματι *I 3, 407b25-27* = wa-lā yanbaḡi li-l-ṣinā'ati an tattaḥiḍa illā ālatahā fa-ka-dālika li-l-nafsi (li-l-nafsi *nos* : al-nafs *cod.*) an <lā> (*add. Badawī*) tasta'mila illā ḡirmahā 18.2-3 *; συμβαίνει τε τὸ ζῶον κινεῖσθαι ὑπὸ τοῦ ἄριθμοῦ *I 5, 409b7* = wa-ya'riḍu ayḍan min qawlihim anna (*sic leg.*) taḥarruka l-ḥayawāni lā yakūnu illā min 'adadin 22.12; τοῖς δὲ ... δοκεῖ ... τὴν ... τροφὴν μεταβάλλειν *II 4, 416a33* = wa-ra'a āḥarūna ... anna l-ḡiḍā'a lā yakūnu illā bi-l-istiḥālati 40.5; καθόπερ νῦν δοκεῖ ἡ μὲν γεῦσις καὶ ἡ ἄφῃ τῷ ἄπτεσθαι αἰ δ' ἄλλοι (*sc.* αἰσθήσεις) ἄποθεν *II 11, 423b3* = ka-llaḡi yuzannu bi-l-maḍāqi wa-l-lamsi fa-innahumā yudrikāni l-ašyā'a bi-l-lamsi wa-sā'iru l-ḥawāssi lā tudriku l-ašyā'a illā min bu'din 58.10; ταῦτα γὰρ πόντοι κινήσει αἰσθανόμεθα, οἷον μέγεθος κινήσει *III 1, 425a17* = fa-ḡamī'u hāḡiḥi tudraku bi-l-ḥarakati ka-l-ḥizami fa-innahū lā yu'rafu illā bi-ḥarakatin 63.12; ἡ μὲν οὖν τῶν ἀδιαιρέτων νόησις ἐν τούτοις περὶ ᾧ οὐκ ἔστι τὸ ψεῦδος *III 6, 430a26* = fa-l-idrāku li-mā lā taḡzi'ata lahū lā yakūnu illā bi-mā lā kiḍba fihi 75.14; οὕτω τὸ μαθηματικὸν οὐ κεχωρισμένον ὄντα (ὄντα *add. Arab. ut vid., Ross* : *om. codd.*) ὡς κεχωρισμένον νοεῖ *III 7, 431b16** = wa-ka-dālika l-ašyā'u l-ma'lūmiyyatu laysat bi-mufāriqati l-hayūlā illā bi-l-tawahhumi 78.11 — ἐγκοιλιεῖται γὰρ ἡ τῆς εἰργασμένης θερμότητος μόριον *Arist. Part. anim. III 9, 672a8* = li-annahū lā yabqā minhā illā ḡuz'u l-ḥarārati l-musta'malati (al-musta'mala *nos* : al-mušta'ila *L ed.* : al-nāriyya *G*) 87.15*.

21. *periphr.*; ἀκριβῆς (*precise*) in ἀκριβῆς τέχνη (*precise [medical] skill*) *Galen Ther. Pis. 213.15* = allatī lā yafī bihā illā l-ḥabību llaḡi qad šuhira bi-ṣinā'atihi 104b16; *periphr.* ἀπροσδόκητος (*unexpected*) in ἀπροσδόκητος ἐμπειρία (*experience not expected of one*) 214.5 = mā lā yaqdiru 'alayhi illā l-aḡibbā'u llaḡīna kaḡurat taḡribatuhum 105a4.

٢١٢ | illā anna

A. transl. Greek exceptive particles and conjunctions (1.-8.) or exceptive syntax (9.) in an Arabic sentence that retains the structure of the Greek

1. πλήν (*except that, albeit*): τὸ γὰρ φωντόσμοιτα ὡσπερ αἰσθήμοιτό ἐστι πλήν ἄνευ ὕλης *Arist. De an. III 8, 432a10* = wa-ḡālika anna l-tawahhuma ṭāʾifatun mina l-mahṣūsi illā annahū bi-ḡayri hayūlā (bi-ḡayri hayūlā nos : bi-ḡayrihi ʿwly cod., ed.) 79.11* = fa-inna l-ḡayālāti bi-manzilati l-iḥsāsāti illā annahā ḥilwun mina l-hayūlā *Them. In De an. 212.10* — βουλευτὸν δὲ καὶ προαιρετὸν τὸ αὐτό, πλήν ἄφωρισμένον ἤδη τὸ προαιρετὸν *Arist. Eth. Nic. III 3, 1113a3* = wa-l-ṣayʿu llaḡī nurawwī fihi wa-l-ṣayʿu l-muḥtāru maʿnan wāhidun illā anna l-muḥtāra muḥaṣṣalun 116.12 *Bada-wī* — ὥστε ἕτερον (*sc.* ἔλεγε Ἀναξαγόρας), πλήν ὡς ἡμεῖς λέγομεν *Arist. Metaph. Λ 9, 1075b9* = fa-ammā Anaksāḡūrašu ... fa-idaṇ qad qāla qawlan aḡhara illā annahū ka-qawlinā 1723.7 — καὶ ἔοικε πολλοῖα εἶναι καὶ αὐτῆ ἢ δόξα ... πλήν οὐ τὸν αὐτὸν τρόπον *Arist. Phys. I 6, 189b13* = wa-yuṣbiḥu an yakūna hāḡā ayḡan raʿyan qadīman ... illā annahū laysa ʿalā waḡhin wāhidin 54.9 — σημαίνει καὶ νοσοῦσιν εἰς ἔσχατον ἐλόσσαι κίνδυνον πλήν οὐκ ἀποθνεῖν *Artem. Onirocr. 29.6* = wa-man kāna mariḡan dallat hāḡihi l-ruʿyā ʿalā annahū yaṣīru ilā ḡāyati l-ṣiddati illā annahū lā yamūtu 55.10 — *Them. In De an. 68.18* = 111.6.

1.1 πλήν ὅτι (*except that*): τὴν ψυχὴν εἶναι τόπον εἰδῶν πλήν ὅτι οὕτε ὄλη *Arist. De an. III 4, 429a28* = inna l-nafsa makānan (*sic cod. pro makānun*) li-l-ṣuwari illā anna hāḡā l-maʿnā laysa li-kulli nafsīn 73.10; III 12, 435a1 = 86.25 — αἱ δὲ βόασσοι μαρτυροῦσι τινές εἰσιν, ἔχειν δὲ δοκοῦσι τὸ πιστόν ὅτι (*fort.* <πλήν> ὅτι *Arab.*) ἀνάγκη τις πρόσσειν *Arist. Rhet. I 15, 1376b32** = fa-ammā l-fuḡūṣu fa-innahā ṣahādātun wa-fihā taṣḡiqātun illā annahā (*fort.* li-annahā *leg.*) mustakrahun ʿalayhā 78.14* — τὸ δὲ κηρύσσειν τὸ αὐτὸ τῷ σολπίζειν σημαίνει, πλήν ὅτι τοὺς δούλους ... ἐλευθέρωθῆναι λέγει *Artem. Onirocr. 63.6* = wa-idaḡā raʿā l-insānu fī manāmihi ka-annahū yunādī bi-l-munādina fa-inna ḡālika yadullu ʿalā miḡli mā tadullu ʿalayhi l-ālatu llatī ḡakarnā illā annahum in kānū ʿabīdan fa-innahum ... yuʿtaqūna 117.1.

2. ἀλλά (*but*) alone and in combination with other particles

2.1 ἀλλά (*but*): τὸ κοιτασκευάζειν αὐτὸν (*sc.* τὸν κόσμον) αἰδίον μὲν ἀλλὰ μεταβάλλοντα τὴν μορφήν *Arist. Cael. I 10,*

280a13 = an yağ'alū l-‘ālama dā’iman lā fanā’a lahū illā anna
 šūratahū tastahīlu wa-tatağayyaru *versio B 200.8 Badawī, sim. versio*
A 117b8; ὁμοίως δὲ τὸν κιθαρίζοντα, μὴ ᾄδοντα δέ, ᾄδειν φάνου
 ψεῦδος, ἀλλ’ οὐκ ᾄδύνατον *I 12, 281b11* = wa-ka-ḡālika man qāla
 inna l-ḡāriba bi-l-‘ūdi yuğannī fa-qad kaḡaba illā anna qawlahū laysa
 bi-muḡhālin *versio A 106a5* — ἴσως μὲν οὖν καὶ ἄλλος ἄν τις
 φωνεῖη τρόπος ποιότητος, ἀλλ’ οἷ γε μάλιστα λεγόμενοι σχεδὸν
 τοσοῦτοί εἰσιν *Arist. Cat. 8, 10a25* = wa-la‘allahū qad yazharu
 li-l-kayfiyyati ḡarbun mā āḡaru illā anna mā yuḡkaru ḡāṣṣatan min
 ḡurūbihā fa-hāḡā mablaguhū *59.1 / fol. 171a11* — φαίνεται γὰρ
 καὶ τὰ ἔνυδρα τῶν ζώων ἔχειν αἴσθησιν ὁσμῆς ἀλλ’ ὁ μὲν
 ἄνθρωπος ... ἄδυνατεῖ ὁσμᾶσθαι *Arist. De an. II 7, 419b1* = fa-
 qad narā ḡawāti (*fort. leg. dawābbi*) l-mā’i wa-lahā ḡissu l-ištimāmi
 illā anna l-insāna ... laysa yumkinuhū idrāku l-rā’iḡati bi-l-ištimāmi
*47.15** — ἐκ δὲ τοῦ μὴ πρόττειν ταῦτα (*sc. τὰ δίκαια καὶ τὰ*
σώφρονα) οὐδεὶς ἄν οὐδὲ μελλήσειε γίνεσθαι ἀγαθός ἀλλ’ οἷ
 πολλοὶ ταῦτα μὲν οὐ πρόττειουσιν *Arist. Eth. Nic. II 4, 1105b12* =
 fa-laysa yaṣīru aḡadun mina l-nāsi min ḡayri fi‘li umūri l-‘adli
 wa-umūri l-‘iffati <ḡayran> (*nos*) illā anna l-ḡumhūra lā yaf‘alūna
 ḡāḡihi l-umūra *92.14 * Badawī; III 9, 1117a30* = *132.2*
Badawī — ἐπὶ μὲν οὖν τινῶν τὸ τόδε τι οὐκ ἔστι παρὰ τὴν
 συνθετὴν οὐσίαν ... ἀλλ’ εἴπερ, ἐπὶ τῶν φύσει *Arist. Metaph. Λ 3,*
1070a17 = fa-inna fi šay’in šay’in ma’nā hāḡā l-šay’i laysa huwa
 ḡayra l-ḡawhari l-murakkabi ... illā annahū la‘allahū fi-mā
 bi-l-ḡabī‘ati *1467.2 (cf. supra illā an 4.3.2); I 4, 1055b19* = *1315.7*;
Λ 2, 1069b25 = *1446.12* — *Arist. Phys. I 3, 186a31* = *21.13*; *I 6,*
189b8 = *54.5*; *II 4, 196a11* = *113.3* — οἶδα δέ τινα ὅς ἔδοξε ...
 ἀλλὰ τοῦτο ἄποξ ἐγένετο *Artem. Onirocr. 52.15* = wa-innī la-a‘rifu
 insānan ra’ā ... illā anna ḡālika šay’un innamā (*innamā Browne 209* :
lanā ed.) ‘araḡa marratan wāḡidatan *99.1**; *9.14* = *19.6* — *Galen An*
virt. 45.6 = *19.8* — *Galen In De off. med. 767.2* = *38.24* — *Galen*
Med. phil. 4.13 = *61* — *Galen Ther. Pis. 217.4* = *106a10*; *258.15*
 = *119b6* — *Hippocr. Nat. hom. 164.7* = *1.8* — *Nicom. Arithm.*
1.11 = *1.11*; *4.21* = *13.13*; *5.10* = *13.20* — *Porph. Isag. 3.8* =
1062.3 / fol. 148b — ἔστιν ἄρα καὶ ἐν τῷ νῶ νοητὸν καὶ ἐν τῷ
 νοητῷ νοῦς ἀλλ’ ὁ μὲν τῷ νοητῷ ὁ αὐτός *Procl. El. theol. 167* :
146.12 = kāna iḡan fi l-‘ilmi ma‘lūmun wa-fi l-ma‘lūmi ‘ilmun illā
 anna aḡadahumā huwa l-ma‘lūmu min ḡātiḡi *167.23* — ποιότης γὰρ
 ὑγροῦ ὁ χυμός, ἀλλ’ οὐχ ἦ ὑγρόν *Them. In De an. 70.34* = fa-inna
 l-ḡa‘ma innamā huwa kayfiyyatu ruḡbatin illā annahū laysa min ḡarḡi

mā l-ruṣūbatu ruṣūbatun 116.5; 71.25 = 117.15.

2.2 ἄλλὰ μὴν *introducing a second argument in opposition to what preceded (and yet)* : διοίσει γὰρ κατὰ λόγον (sc. ἡ φύσις τῶν ὀπλῶν σωμάτων ἐν τοῖς πλείοσιν οὐρανοῖς) ... τὸ δ' εἶδος τὸ αὐτὸ. ἄλλὰ μὴν ἀνάγκη γ' εἶναί τινα κίνησιν αὐτῶν *Arist. Cael. I 8, 276b26* = lam yaḥtalif fī šūratihi l-battata illā fī kammiyyati l-bu'di faqaṭ, fa-ammā fī šūratihi fa-lā yaḥtalifu ... illā anna l-aḡrāma ... fa-lā budda min an tataḥarraka *versio B 181.6 Badawī (sic leg. cum codd.)* — ἄλλὰ μὴν ἀδύνατον ἅμα τὰς ἐναντίας κινήσεις κινεῖσθαι τὸ αὐτὸ *Arist. De an. III 2, 426b29* = illā annahū lā yumkinu l-šay'a bi-'aynihi an yataḥarraka ḥarakātin mutaḡaddatan 67.13 — ἄλλὰ μὴν εἰ ἔστι κινήτικὸν ἢ ποιητικὸν *Arist. Metaph. Λ 6, 1071b12* = illā annahū in kāna ḡawharun muḥarrikun aw fā'ilun 1562.4; 1071b25 = 1563.7.

2.3 ἄλλ' ὅμως (*although, though*) : εἰ καὶ αἰεὶ ἐλάττων ἔσται ἡ ἐκκρινόμενη (sc. σόρξ) ἄλλ' ὅμως οὐχ ὑπερβολεῖ μέγεθός τι τῆ μικρότητι *Arist. Phys. I 4, 187b30* = wa-in kāna llaḡī yaḥruḡu mina l-laḥmi yakūnu aḡgara dā'iman illā anna l-laḥma lā yataḡāwazu fī l-šigari 'izaman mā 39.5; *II 3, 195b12* = 108.7 — ὅσα δὲ βίη ἔρχεται θερμότερα γίνεται (ἀναγκαζόμενα ὑπὸ τῆς βίης *add. ed. : om. Arab.*) ἄλλ' ὅμως καὶ πρὸς ταῦτα πάντα ψυχρότατον ἐὼν τὸ φλέγμα φοίνεται *Hippocr. Nat. hom. 182.10** = wa-kullu mā kāna ḥurūḡuhū mina l-badani bi-stikrāhin kāna aḡhana illā annahū ma'a ḥāḡā qad yūḡadu (sc. al-balḡamu) bāridan 10.18 — ὑποτίθεσθαι ... μονόδοξ ... μικρὸς ἄλλ' ὅμως κινουμένους *Them. In De an. 32.11* = an taḡ'ala ... waḥdātin ... šigāran illā annahā mutaḥarrikatun 27.9.

2.4 οὐ μὴν ἀλλά (*nevertheless*) : τῶν κατὰ μηδεμίαν συμπλοκὴν λεγομένων οὐδὲν οὔτε ἀληθές οὔτε ψευδός ἐστιν ... οὐ μὴν ἀλλὰ μάλιστα δόξειεν ἄν τὸ τοιοῦτο συμβαίνειν ἐπὶ τῶν κατὰ συμπλοκὴν ἐναντίων λεγομένων *Arist. Cat. 10, 13b12* = fa-inna llati tuqālu bi-ḡayri ta'lifin aḡlan fa-laysa šay'un minhā lā šādiqan wa-lā kāḡiban ... illā annahū qad yuzannu anna ḡālika yalzamu ḥāḡḡatan fī l-mutaḡaddāti llati tuqālu bi-ta'lifin 68.16/fof. 175b3.

3. δέ (*but*) in various uses

3.1 δέ (*but, though*) *without preceding μέν* : (μετὰ δὲ τοῦτ' ἐπισκεπτέον ...) πρῶτον δ' εἴπωμεν περὶ τοῦ ἀπείρου *Arist. Cael. I 7, 274a29* = illā annahū qad yaḡibu 'alaynā an nabda'a wa-nafḥasa awwalan 'ani l-ḡirmi llaḡī lā nihāyata laḥū *versio BIC 166.2 Badawī;*

καθόλου δὲ περὶ ἄπεικτος σκεψομένοις ἔσται καὶ περὶ τούτων
 δῆλον· πρῶτον δὲ διαιρειτέον πῶς ἀγένηται καὶ γενητὰ φομεν καὶ
 φθορτὰ καὶ ἀφθορτα *Arist. Cael. I 11, 280b1* = illā annā nurīdu
 qabla an nafʿala ḡālika an nabdaʿa awwalan fa-nufaṣṣila maʿāniya
 l-kawni wa-l-fasādi wa-numayyizahā wa-nubayyina mā llaḡi naʿnī
 bi-qawlinā annahū mukawwanun wa-ḡayru mukawwanin *versio B*
202.10 Badawi; sim. versio A 99a3 — ποιόν τι σημοίνει (sc. ἡ
 οὐσία) ... οὐχ ἄπλῶς δὲ ποιόν τι σημοίνει *Arist. Cat. 5, 3b18* =
 annahā (sc. al-ḡawāhira) tadullu ʿalā ayyi ṣayʿin ... illā annahā laysat
 tadullu ʿalā ayyi ṣayʿin ʿalā l-iṭlāqi *40.13/fol. 163a15; 3b21 = 40.16/
 fol. 163a17*; (ὑπόρχει δὲ τοῖς οὐσίαις ...) οὐκ ἴδιον δὲ τῆς οὐσίας
 τοῦτο *3b27* = illā anna ḡālika laysa ḡaṣṣiyyan bi-l-ḡawhari *40.21/fol.*
163a20 — ὁμοίως γὰρ ἔχει ὁ ἀῆρ ... λαμβάνει δὲ μᾶλλον ἡμᾶς
Arist. De an. II 11, 423a31 = fa-ka-ḡālika ḡālu l-hawāʿi ... illā
 annahū yaḡhabu ʿalaynā *58.6; III 7, 431a19 = 77.11, v. supra*
aṣṣun 11.4, p. 229 — *Arist. Eth. Nic. III 5, 1113 b19 = 119.3*
Badawi; III 6, 1115b1 = 124.5 Badawi — *Arist. Metaph. Λ 6,*
1071b12 = 1562v1 — ἢ οὕτως (sc. αἰ ἀρχαί) ... τὸ γένος ἔν
 σχήματι δὲ (<διαφερούσας> *Torstrik, Ross : om. Arab.*) ἢ εἶδει δια-
 φερούσας *Arist. Phys. I 2, 184b21** = fa-immā an takūna (sc. al-
 mabādiʿu) ... wāḡidatan fi l-ḡinsi illā annahā fi l-ṣakli aw fi l-ṣūratī
 muḡtalifatun *5.14; 184b19 = 5.11; II 2, 194b3 = 97.1* — *Artem.*
Onirocr. 17.16 = 34.11 — συμβέβηκε δὲ πᾶσιν αὐτοῖς ἀποδεικτι-
 κῶς γεγραφέναι, χειρουργῆσαι δὲ ... μὴ δύνασθαι *Erat. Cub. dupl.*
90.9 = fa-ʿaraḡa annahum kulluhum katabū fi ḡālika kutuban bi-
barāhīna illā annahā (annahā nos : annahumā ed.) mimmā lā yumkinu
*an yuḡraḡa bi-l-fiʿli 153.5** — *Galen In De off. med. 906.8 =*
78.18 — οὐκ εὐκοιρον εἶναι νομίζω νῦν ἀναγράφειν (sc. τὴν
 ὕλην) ... ἐκεῖνο δὲ ἀναγκαῖόν ἐστιν εἰδέναι *Galen Ther. Pis.*
242.9 = wa-anā umsiku min ḡikrihā (sc. al-mawāddi) ... illā anna
mimmā yanbaḡi an taʿlamahū 114a7; 254.7 = 118a5; 257.5 = 119a7
 — *Hippocr. Nat. hom. 220.7 = 36.8* — τί τὸ ὄν αἰεί, γένεσιν δὲ
 οὐκ ἔχον *Nicom. Arithm. 4.1 (= Plato Tim. 27D) = mā l-ṣayʿu*
l-mawḡūdu abadan illā annahū lā takawwuna lahū 12.20; 19.10 =
24.4 — τὸ γὰρ σκότος ἀόρατον, κρίνει δὲ καὶ τοῦτο ἡ ὄψις
Them. In De an. 71.6 = fa-inna l-zulmata ḡayru marʿiyyatin illā anna
l-baṣara yumayyizuhā ayḡan 116.15; 74.17 = 123.5; 76.6 = 127.6.

3.1.1 ὅμως δὲ *without preceding* μὲν (*but nevertheless*) : ἀρκεῖ
 γὰρ μοι τὴν Ἀριστοτέλους ἐνδείξασθαι γνώμην ... ὅμως δὲ
 προσθήσω καὶ τὰ κατὰ τὸ πρῶτον εἰρημέννα τῆς τῶν ζώων

ἱστορίῳ Galen *An virt.* 54.17 = li-annahū qad yuktafā bi-wāḥidatin min hādīhi l-šahādāti fī l-dalālāti ‘alā ra’yi Aristāṭālisa ... illā anni zā’idun kalāmahū fī l-maqālāti l-ūlā min kitābihī fī l-aḥbāri ‘ani l-ḥayawāni 26.11.

3.2 δέ (*but, though*) answering to μέν : τινές ... τῶν λεγόντων ὄφθαρτον μὲν εἶναι (*sc.* τὸν κόσμον) γενόμενον δέ Arist. *Cael.* I 10, 279b33 = (li-iṭbāti) qawlihim fī anna l-‘ālama kā’inun illā annahū ḡayru fāsīdin *versio* A 115b7; τὸ γόρ σε μὴ ἐστῶτο φόνου ἐστῶνοι ψευδός μὲν, οὐκ ἄδύνατον δέ I 12, 281b10 = wa-dālika anna l-qā’ila innaka qā’imun wa-lasta bi-qā’imin huwa kāḍibun illā anna qawlahū laysa bi-l-muḥāli *versio* A 106a1 — Arist. *Cat.* 10, 12a15 = 64.12/fo1. 173b3 — περὶ δὲ ἀφῆς καὶ γεύσεως ἔχει μὲν ὁμοίως οὐ φοίνεται δέ Arist. *De an.* II 7, 419a31 = wa-ka-dālika yaḡrī l-qawlu fī l-lamsi wa-l-maḍāqi illā annahū laysa bi-zāhirin 47.11 — ἐπ’ ἐνίοις (*sc.* πρόξεσι) δ’ ἔπαινος μὲν οὐ γίνεται, συγγνώμη δέ ... Arist. *Eth. Nic.* III 1, 1110a24 = wa-ba’du l-ašyā’i lā yuhmadu l-insānu ‘alā fi’lihā illā annahū yu’ḍaru 107.18 Badawi; 1110b4 = 108.10 Badawi — ὁ οὐκ ἔστι μὲν δυνατὸν δέ Arist. *Metaph.* Θ 4, 1047b11 = alladī laysa huwa illā annahū yumkinu (yumkinu *Ld* : lā yumkinu *Bak, Bouyges*) an yakūna 1139.6*; περὶ οὐσίας αἰσθητῆς μὲν αἰδίου δέ Λ 8, 1073b6 = fī ḡawharin maḥsūsīn illā annahū sarmadiyyun 1646.5 — οὐκ εἰδότης μὲν λέγει (λέγει *E Arab.* : λέγεται *AVS ed.*) (*sc.* Ἀναξαγόρας), ὁρθῶς δὲ λέγεται Arist. *Phys.* I 5, 188a6* = fa-innahū qālahū (*sc.* Anaksāgūrasu) bi-lā ma’rifatin illā annahū qawlun ṣahīhun 41.1; II 2, 194b13 = 99.3; II 7, 198a31 = 138.10 — *Artem. Onirocr.* 63.25 = 118.8; 75.20 = 139.12; 191.7 = 346.6 — Ἴπποκράτης μὲν <οὔν> ἐπιδείξας ... ἐγὼ δ’ οὐ ... πιστεύω τὸνδρί Galen *An virt.* 64.10 = fa-idā kāna Abuqrātu qad awḍaha ... illā anni anā laysa ušaddīqu hādā l-raḡula 32.22; 66.14 = 34.12; 75.1* (δέ *habet Arab.*) = 40.5 — Galen *In De off. med.* 886.13 = 62.21; 887.10 = 64.11 — Galen *Ther. Pis.* 258.5 = 119a17; 259.4 = 119b9; 262.1 = 121a7 — *Hippocr. Nat. hom.* 164.11 = 1.14; 198.11 = 21.18; 204.9 = 25.8 — ἀφρανεῖς μὲν λίθους, πίπτοντας δὲ πολλὰκις ἐπὶ τὴν γῆν *Ps.-Plut. Placita* 342a2 = anna hādīhi l-aḥḡāra lā tazharu illā annahā kaṭīran taqa’u ‘alā l-arḍi 29.20 — πιθανότητα μὲν οὔν ὁ λόγος ἔχει, διελήλεκτοι δὲ πολλαχῆ καὶ ὑπ’ Ἀριστοτέλους καὶ ὑπὸ Πλότωνος *Them. In De an.* 24.21 = fa-hādā l-qawlu fihi iqnā’un illā annahū qad naqadāhū fī mawāḍi’fa kaṭīratin Aristūṭālisu wa-Flātunu 10.16; 74.16 = 123.3; 76.38 = 129.6; 77.31 = 131.9.

4. μέντοι (*and yet, though*): καὶ ὁμοίως κατὰ τὸ ἐξῆς (*sc. τόξομεν τοὺς λόχους*), οὐ μέντοι δεκαεξὲς ἀνδρῶν ἄλλ' ἡμίσει *Aelian. Tact. 326b3* = wa-ʿalā hādā l-minwālī (*sc. tuluwwu l-ḡufūfi*) illā annahū laysa yanbagī an yakūna ʿadadu ḡufūfi l-ʿuzli sittata ʿašara bal yakūnu aqalla min dālika 94.23 — ὀφ' ἐκόστης δὲ (*sc. ἀρχῆς*) οὐ τὸ αὐτὸ (*sc. τέλος*) ἐκόστοις (*sc. ὄσοις φύσει*) οὐδὲ τὸ τυχόν, ὅει μέντοι ἐπὶ τὸ αὐτό *Arist. Phys. II 8, 199b18* = wa-laysa min kulli mabda'in yakūnu li-šay'in šay'in (*sic leg.*) mimmā yakūnu bi-l-ṭabi'ati gāyatun wāḥidatun wa-lā ayyu gāyatini ttafaqat illā anna l-mabda'a l-wāḥida innamā yu'addī abadan ilā gāyatin wāḥidatin bi-ʿaynihā 155.3*; I 9, 192a10 = 73.8 — ἔστι δέ τι ... ψευδοκινώμων ... κατὰ πολὺ μέντοι ἐλαττούμενον κινωώμου κατὰ ... ὁσμῆν *Diosc. Mat. med. I. 20.16* = wa-minhu (*sc. al-dāršiniyyi*) ḡinfun āḡaru ... illā annahū dūna l-dāršiniyyi ḡiddan fī rā'ihatiḥi *Hāwi 20, 495.10* — παντόπειον ἄϋλον (*sc. τὸν ἀριθμόν*), οὐσίαν μέντοι τὴν ὄντως (τῆν/καὶ ἰδίον *add. GmCμ : om. codd. cett., Arab.*) *Nicom. Arithm. 12.9** = min ḡayri an yakūna dālika (*sc. al-a'dādu miṭālan*) fī hayūlā mā bi-waḡhin mina l-wuḡūhi battatan illā anna dātahū dātun mawḡūdatun 18.22; 22.3 = 26.8 — μεταξὺ δὲ τοῦ γενικωτότου (*sic leg.*) καὶ τοῦ εἰδικωτότου ἄλλα, ὧ καὶ γένη καὶ εἶδη ἔστι τὰ αὐτά, πρὸς ἄλλο μέντοι καὶ ἄλλο λαμβανόμενα *Porph. Isag. 4.19* = wa-fī-mā bayna ḡinsi l-aḡnāsi wa-naw'ī l-anwā'ī ašyā'u hiya bi-a'yānihā aḡnāsun wa-anwā'un illā annahā ka-dālika idā qisat ilā ašyā'a muḡtalifatin 1064.13/fol. 149b — Ἐμπεδοκλῆς δὲ κόσμον μὲν ἕνα, οὐ μέντοι τὸ πᾶν εἶναι τὸν κόσμον *Ps.-Plut. Placita 291a16* = Anbādūqlisu ... yarā anna l-ʿālama wāḥidun illā anna l-kulla laysa huwa l-ʿālama waḥdahū faqat 9.18 — οὕτω καὶ οὐχ ἡ ψυχὴ ἔλαεῖ ἄλλ' ὁ ἀνθρώπος, τῆ μέντοι ψυχῆ *Them. In De an. 27.39* = ka-dālika laysati l-nafsu hiya llati tarḡamu bali l-insānu illā anna l-insāna innamā yarḡamu bi-l-nafsi 18.4; 112.14 = 205.2.

5. οὐ μὴν (*but surely not*) = illā anna *c. neg.* : ὅτι οἱ μὲν ἦδοναι αἰρετοὶ εἰσιν, οὐ μὴν ἀπό γε τούτων *Arist. Eth. Nic. X 3, 1173b26* = inna l-laḡdāti muḡtāratun illā annahā laysat bi-hāḡihī (bi-hāḡihī *Axelroth : fa-hāḡihī Badawī*) 339.16* *Badawī / 44.8 Axelroth; X 9, 1180b16* = 360.2 *Badawī / 81.10 Axelroth* — οὕτω δὲ ὀνομάζουσι τὰ δυνάμενα μὲν συμβῆναι, οὐ μὴν συμβεηκότα γε *Galen In De off. med. 749.10* = wa-innamā yusammūna bi-hāḡā l-ismi l-a'ṭāḡa llati yumkinu an talzama l-šay'a illā annahā lam talzamhu 20.14 — προμήκης δὲ ἔστιν ὁ ὑπὸ δύο μὲν ἀριθμῶν

διαφερόντων (*sic leg.*) ... γινόμενος, οὐ μὴν μονόδι γε *Nicom. Arithm.* 113.14 = wa-ammā l-‘adadu l-mutabāyinu l-ṭūlayni fa-huwa ... muḡtama‘un min ɗarbi ‘adadayni ḡayri mutasāwiyayni ... illā anna mā baynahumā mina l-iḡtilāfi laysa huwa l-wāḡidu 88.13; 124.12 = 96.10 — καὶ ἢ μὲν διαφορὰ ἔπεται ἐκείνοις, ὧν ἦν διαφορὰ, οὐ μὴν καὶ (καὶ *om. M Boeth., fort. Arab.*) ἀντιστρέφει *Porph. Isag.* 19.14* = wa-l-faṣlu yatba‘u abadan tilka l-aṣyā‘a llati huwa lahā faṣlun illā annahū lā yan‘akisu 1099.5 / fol. 155b — Ἀριστοτέλης εἶδη μὲν ἀπέλιπε καὶ ἰδέας, οὐ μὴν κεχωρισμένους τῆς ὕλης *Ps.-Plut. Placita* 309a6 = wa-ammā Aristūṭālīsu fa-innahū kāna yarā wuḡūda l-anwā‘i wa-l-ṣuwari illā annahā lam takun ‘indahū mufāriqatan li-l-‘unṣuri 16.19 — ἢ ἐπιστήμη ἢ κοτ’ ἐνέργειον αὐτό ἐστι τὸ ἐπιστητόν, οὐ μὴν κοτὰ ταυτόν *Them. In De an.* 99.28 = anna l-‘ilma bi-l-fi‘li huwa l-ma‘lūmu nafsuhū illā anna ḡālīka laysa min ḡihatin wāḡidatin bi-‘aynihā 180.11 ; 79.6 = 134.6 ; 105.35 = 192.9.

6. οὐ τοίνυν *introducing an antithetical item (not even)* = illā anna *c. neg.* : οὐθὲν ἄρα ὄφελος ... εἰ μὴ τις δυνομένη ἐνέσται (*sc. ταῖς οὐσίαις*) ἀρχὴ μεταβάλλειν οὐ τοίνυν οὐδ’ αὐτὴ ἰκονή *Arist. Metaph.* Λ 6, 1071b16 = fa-lā ḡadwā iḡan ... in lam yakun fihā (*sc. al-ḡawāhiri*) mabda‘un mā yumkinuhū an yuḡayyira illā annahū lā yakfi wa-lā hāḡā 1562.7.

7. οὖν *concessive (though), introducing a restriction* : οὕτε γὰρ ἄπαντες ἐχθροὶ φύονται δικαιοσύνης οὐθ’ ἄπαντες φίλοι ... πῶς οὖν (πῶς οὖν *ed., Arab., v. supra p.180.5* : πῶς δέ *m* : πῶς οὐδέ *LWVM*), φασί, ... <ὄν> τις ἐποινοῖτο *Galen An virt.* 73.13 = wa-ḡālīka li-annahū laysa ḡamī‘u l-nāsi bi-mubḡiḡīna li-l-‘adli bi-ṭabī‘atihim wa-lā kulluhum muḡibbīna ... illā annahum yaqūlūna fa-kayfa iḡan naḡmadu 39.5 — βούλομαι δὲ περὶ τῆς Ἀσίης καὶ τῆς Εὐρώπης δέξοι ... περὶ μὲν οὖν ἀπόντων πολὺς ἂν εἶη λόγος *Hippocr. Aer.* 54.7 = inni urīdu an aḡkura ḡunda Āsiyata wa-ḡunda Ūrūbā ... illā anna l-qawla fi l-aḡnādi kullihā yakturu ḡiddan 117.4 — ἀπ’ ἰσότητος ... γεννᾶσθαι πάντων: ... προστάγματα οὖν τινὰ δεῖ ἔχειν ... οἷς πᾶσα ἢ προλεχθεῖσα πρόβασις ... ἀπὸ τῆς ἰσότητος εὐοδῶσει μὴ λειποτακτουμένη *Nicom. Arithm.* 65.19–66.19 = na‘lamu ... l-musāwāta ... yatawalladu ‘anhā ḡamī‘u (l-anwā‘i); ... illā anna hāhunā waṣāyā ... lā yu‘ḡalu ‘anhā fi ṣay‘in mina ... l-maslaki llaḡi qulnā innahū iḡā sulīka wa-bṭudi‘a bi-ḡālīka mina l-musāwāti lam yaṣuḡḡa ṣay‘un 56.17.

8. δὴ *emphatic particle, contrasting a relative pronoun to what immediately preceded* ([which,] however ...) : καὶ τὸ δὲ τὴν τοῦ νέφους ἔκρηξεν πυρωθὲν τὸ πνεῦμα καὶ λόμπσον ἀστραπὴ λέγεται. ὁ δὴ πρότερον τῆς βροντῆς προσέβλεψεν (προσέβλεψεν *D^e sⁱ, Arab. [?]* : προσέπεσεν *vel* συνέπεσεν *codd. cett.*) ὕστερον γενόμενον *Ps.-Arist. Mund. 4, 395a17** = wa-īdā ḡharaqa l-ḡaymu wa-ḡamiya l-hawā'u fīhi wa-ltahaba yaṣīru lahu lama'ānun (*sic leg.* : ᾠ^on *ed.*) wa-huwa l-barqu illā anna l-barqa yurā qabla an yusma'a l-ra'du wa-huwa mutakawwinun ba'dahū *Y 298b23** (*cf. supra* illā 9.2).

9. *synt.; rendering the conditional, adversative or concessive relation between a clause containing a participium coniunctum and the main clause* : περὶ θόρρη δὲ καὶ φόβους ἢ ἀνδρεία οὕσα οὐχ ὁμοίως περὶ ἄμφω ἐστίν *Arist. Eth. Nic. III 9, 1117a29* = wa-l-šaḡā'atu tūḡadu fī l-umūri l-mufzi'ati wa-fī-mā yutaḡarra'u 'alayhi illā annahā laysat fīhimā 'alā miḡālin wāḡhidin *132.1 Badawī* — καὶ περὶ γενέσεως καὶ φθορᾶς ἐπιχειροῦντες τὰς αἰτίας λέγειν ... τὸ τῆς κινήσεως αἴτιον ἀναιροῦσιν *Arist. Metaph. A 8, 988b26-28* = wa-rāmū an yatakallamū fī 'ilali l-kawni wa-l-fasādi ... illā annahum rafa'ū 'illata l-ḡarakati *79.15* — ἐπεὶ δὲ ὁ τῆς ἐπιδέσεως τρόπος ἀτροφώτερον τὸν μηρὸν (τὸν μηρὸν *Arab., Reinhold* : τὸ μόριον *ed.*) ἐξ ἀνάγκης (*sic leg.*) ἐργάζεται προσ-
 ἴεμενοι τὴν τοιαύτην βλάβην ἄχρι τινός *Galen In De off. med. 912.4-6** = wa-lākinnā na'lamu ma'a hāḡdā anna hāḡdā l-ḡarba mina l-ribāḡi yanhaku l-fahḡa lā mahāyata illā annā narḡdā bi-ḡālika wa-naṣbiru 'alā hāḡdā l-miqdāri mina l-maḡarrati ilā waḡtin mā *84.19* — Μάγνος δὲ ... τὰ ἄλλα πάντα ὁμοίως τοῖς ἀνδράσι τοῦτοις ἐν τῇ σκευασίᾳ φυλάττων, ἐν τῷ κινναμώμῳ μόνον αὐτοῖς διαφωνεῖ *Galen Ther. Pis. 261.7* = wa-ammā Magnusu ... fa-innahū allafa hāḡdā l-ma'ḡūna ka-mā allafahū nuzarā'uhū illā annahū ḡālafahum fī l-dārṣiniyyi faḡaḡ *120b17*; ἔγωγ' οὖν πολλοὺς τῶν τεταρταζόντων ... ἀπήλλαξα ῥαδίως τοῦ νοσήματος προκε-
 νώσεως αὐτοὺς τῷ ἀπὸ δειπνοῦ ἐμέτῳ *277.10* = wa-ḡad abra'tu anā ... 'iddatan mimman kānat bihi ḡummā l-rib'i illā anni kuntu anfuḡu abdānahum awwalan *125a14* — τὸν ἀριθμὸν προὔποστάντα ἐν τῇ τοῦ κοσμοποιοῦ θεοῦ διανοίᾳ, νοητὸν αὐτὸν μόνον *Nicom. Arithm. 12.9* = fa-innahū ḡa'ala l-a'dāda ... ṣabīhan bi-rasmin mutaḡaddimin sābiḡin fī 'ilmi llāhi ḡāliḡi l-'ālamī illā annahū innamā huwa mafhūmun 'indahū faḡaḡ *18.21* — πᾶν γὰρ ὅλον μερῶν ἐστιν ὅλον, ἢ ὡς πρὸ αὐτῶν ὄν ἢ ὡς ἐν αὐτοῖς *Procl. El. theol.*

73: 70.3 = li-anna kulla kulliyyin innamā yusammā kulliyyan li-hāli l-aǧzā'i illā annahū rubbamā kāna qablahā wa-rubbamā kāna fihā 73.7 — εἶτε ψυχὴν εἶτε ἐμψυχίον, δύνοαίμιν τινα ὑπάρχουσαν ζωτικὴν (*sic leg.*) *Them. In De an.* 26f. = al-šay'u alladī huwa in šī'ta nafsun wa-in šī'ta nafsāniyyatun illā annahū quwwatun mā li-l-hayāti 15.7.

B. sem. metathesis; affirmative/negative transformation : transl. the exceptive or restrictive sense of affirmative Greek words with a negative exceptive construction, though the Greek structure is not exceptive

10. μόλις (*only just, barely*) : μόλις δὲ καὶ διὰ πολλῆς ἐπιμελείας διαζῆν δυνάμενον (*sc. τὸ παιδίον*) *Galen Ther. Pis.* 286.14 = fa-‘ālaǧnāhu (*sc. al-ǧulāma*) zamānan ṭawilan fa-ba‘da ǧahdin wa-kaddini nta‘ašat quwwatuhū illā annahā kānat ba‘du qa‘ifatan mahīnatan 128a5.

• 11. ἄλλως τε (*anyway, at any rate*) : τέταρτον ἄλλο φαίνεται τοῦτο τι γένος ὄλων τε τῶν ὄντων (*sic Arab.* : ὄλως τε τὸ τῶν ὄντων *ed.*) ζητεῖν στοιχεῖα ... ἄλλως τε καὶ τοῦτον τὸν τρόπον ζητοῦντος *Arist. Metaph. A* 9, 992b19* = qad yuzannu anna hāhunā ǧinsan āhara rābi‘an yabḥaṭu ‘an usṭuqussāti ǧamī‘i l-mawǧūdāti ... illā annahum yabḥaṭūna ‘alā hādā l-naḥwi 153.15.

C. sem.; transl., in two consecutive Greek sentences, the semantic restriction exercised by the latter on the former, though the Greek structure is not exceptive

12. *joining a restricting or specifying μέν - δέ sentence to a preceding general statement* : τὸ δὲ θολωδέστατον (*sc. τοῦ οὐρου*) καὶ παχύτατον (*sic Arab.* : παχύτατον καὶ θολωδέστατον ξυστρέφεται καὶ *ed.*) ξυμπήγνυται, τὸ μὲν πρῶτον μικρὸν ἔπειτα <δέ> (*add. Gad.*) μεῖζον γίγνεται *Hippocr. Aer.* 44.26* = wa-yaǧmudu kadiruhū (*sc. al-bawli*) wa-ǧalīzuhū illā anna awwala ǧumūdihī yakūnu fi awwali ša‘nihi yasīran ṭumma ba‘da ǧālika ya‘zumu wa-yakburu *versio A* 87.2, *sim. versio B* 87.11 — πάντες γὰρ ὀρισμῶ χρῆσθαι πειρῶνται, καὶ τοῖς μὲν εἶναι δοκεῖ μία μέθοδος ... τοῖς δὲ οὐ μία *Them. In De an.* 2.13 = wa-ǧālika annahum kulluhum <yarūmūna> (*add. Lyons*) sti‘māla l-taḥdīdi illā anna ba‘qahum yarā anna l-sabila <wāhidatun ... wa-ba‘qahum ...> (*nos*) 3.13*.

D. periphr.; *transl. non-exception or non-restrictive Greek words and sentences by means of an exceptive Arabic construction*

13. periphr. ὅθεν (*whence*) : δύνοιατοι δὲ τὰ αὐτὰ καὶ τὰ τῆς ἡμέρου ἐλαΐας φύλλα, λείπεται δὲ τῆ δύνοιαμει, ὅθεν εἰς τὸ ὀφθαλμικὰ μᾶλλον ὀρμόζει *Diosc. Mat. med. I, 98.6* = wa-quwwatu l-bustāniyyi (*sc. al-zaytūni*) ka-quwwati l-barriyyi ḡayra annahū aḡʿafu illā annahū awfaqu li-l-ʿayni mina al-barriyyi *Hāwī 20, 560.3* (*cf. Ibn al-Bayṭār Ḡāmiʿ II, 175.1*) — *periphr.* ὅσοισοῦν (*anyone / anything whatsoever*) : ὁ δὲ ὑπὸ ἀγνώτος ινος ἀρρητοποιηθεὶς ζημωθήσεται ζημίον ἦντινοοῦν, οὐ γὰρ ἔστιν ἐπ' ἀκριβὲς εἰπεῖν (οὐ ... εἰπεῖν *LV Arab. : secl. Pack*) *Artem. Onirocr. 96.4** = fa-in fuʿila bi-insānin miṭlu hādā l-faʿāli min ḡayri maʿrifatin fa-inna ḡālika yadullu ʿalā ḡarāmatin wa-ḡusrānin taʿriḡu lahū minhum illā annā lā naqdiru ʿalā an nufaṣṣila l-qawla fī amri l-ḡarāmati *176.5*.

14. periphr.; *transl. a contrasting statement as an exception* : λέγεται δ' ἄγενητον ἔνα μὲν τρόπον ἔον ἦ τι νῦν πρότερον μὴ ὄν ἄνευ γενέσεως καὶ μεταβολῆς *Arist. Cael. I 11, 280b7* = fa-naqūlu l-āna inna ḡayra l-kāʿini yuqālu ʿalā ʿiddati ḡurūbin, yuqālu ʿalā l-ṣayʿi llaḡī yakūnu ḡayra mawḡūdin ṭumma yaṣīru mawḡūdan illā anna ḡudūḡahū yakūnu bi-ḡayri ṭarīqi l-kawni wa-l-istiḡālati *versio A 99b11; sim. 280b10 = 100a1* — ταῦτα γὰρ τὰ φάρμακα ... τὴν ὀλκήν τῶν χυμῶν τούτων ποιεῖσθαι φαίνεται· μὴ γὰρ πιστεύομεν Ἀσκληπιόδη ... λέγοντι *Galen Ther. Pis. 223.9* = wa-hāḡihi l-adwiyatu kulluhā tastafrīgu l-aḡlāṭa ... illā anna Asqilibiyāḡisa ... lā yuṣaddīqu bi-hāḡihi l-aṣyāʿi *108a11; 283.16-18 = 127a11*.

٥١, wa-illā (fa-)

1. εἰ δὲ μὴ (*but if not*) : τοῦτο δ' ὅτι ἀμφοῖν ἔχοντες τυγχάνομεν αἴσθησιν ...· εἰ δὲ μὴ οὐδοαμῶς ἄν ἄλλ' ἢ κατὰ συμβεβηκὸς αἰσθανοίμεθα *Arist. De an. III 1, 425a24* = wa-lanā fī ḡissinā idrāku l-amrayni ... wa-illā fa-lasnā nudrikuhā l-battata illā bi-l-ʿaraḡi *63.18*.

2. sem. amplif.; *transl. the implied protasis of an elliptical conditional sentence introduced by γάρ (for) when*

2.1 the apodosis is an affirmative statement ([for] otherwise, i.e., if that were not the case, [then ...]) : ἀδύνατον ὅτουοῦν ἰδίον αἴσθησιν εἶναι τούτων (*sc. τῶν κοινῶν*) ...· οὕτω γὰρ ἔσται

ὡσπερ νῦν τῆ ὄψει τὸ γλυκὺ αἰσθαινόμεθα *Arist. De an. III 1, 425a21* = *lā yumkinu ḥiss (sic cod. pro ḥissan) mina l-ḥawāssi l-iḥtišāšu bi-ḡamī'ihā ... wa-illā ḡāza an yudraka l-ḥulwu bi-l-bašari 63.17* ⲙ; οὐκ ἄρ' ἐστὶν ἰδίαι (sc. αἰσθησις τῶν κοινῶν)· οὐδομῶς γὰρ ἄν ἡσθαινόμεθα ἀλλ' ἢ οὕτως ὡσπερ εἴρηται *III 1, 425a28* = *wa-lā maḥālata annahū laysa li-mā ḡakarnā (sc. al-ašyā'i l-mušā'ati) ḥawāssun ḥāššatun lahā wa-illā mā aḥsasnā (aḥsasnā nos : ḥsn' li-l-ḥiss cod., ed.) bihā illā 'alā mā yalīqu bihā min ḡālīka l-ḥissi ka-lladī qulnā 64.1**; ἢ σὰρξ οὐκ ἔστι τὸ ἔσχατον αἰσθητήριον· ἀνάγκη γὰρ ἦν ἀπτόμενον αὐτοῦ κρίνειν τὸ κρῖνον *III 2, 426b16* = *laysa fī ḡuz'i l-laḥmi ḡāyatu l-ḥissi wa-illā kāna yaḡibu bi-l-iḡtīrāri an yaḡḏiya 'alā kulli šay'in yumāssuhū 67.1* — ὁμοιον οὖν τὸ ἀξιοῦν καὶ περὶ τὸ ἀδικεῖν ... εἶναι μεσότητα καὶ ὑπερβολὴν καὶ ἔλλειψιν· ἔσται γὰρ οὕτω γε ὑπερβολῆς καὶ ἔλλείψεως μεσότης *Arist. Eth. Nic. II 6, 1107a20* = *wa-ka-ḡālīka lā yaḡibu an yakūna fī l-zulmi ... ziyādatun wa-tawassuṭun wa-nuqṣānun wa-illā šāra li-l-ziyādati wa-l-nuqṣāni tawassuṭun 97.14 Badawī* — ὀρισμὸς δ' ἐστὶν οὐκ ἄν ὄνομα λόγῳ ταῦτὸ σημαίνει· πάντες γὰρ ἄν εἶεν οἱ λόγοι ὄροι *Arist. Metaph. Z 4, 1030a8* = *wa-l-ḥaddu laysa huwa li-lladī smuhū wa-kalimatuhū yadullāni 'alā ašyā'a hiya hiya wa-illā fa-sa-yakūnu ḡamī'u l-kalimi ḥudūdan 795.11* — ἀδύνατον γὰρ ... τὴν ἀπὸ τῆς οὐσίας ἐνέργειαν εἶναι χωριστὴν· ἔσται γὰρ οὕτως ἢ ἐνέργεια τῆς οὐσίας κρείττων *Procl. El. theol. 16: 18.12* = *li-annahū lā yumkinu ... an yakūna fi'luhū (sc. al-ḡawhari) mufāriqan ... wa-illā kāna l-fi'lu akrama mina l-ḡawhari 16.4*.

2.2 *the apodosis is a rhetorical question (Ifor] otherwise, i.e., if that were not the case, [how/why/who would ...?])* : οὐχ ὡς μέγεθος τι συνεχῆς (sc. ὁ νοῦς)· πῶς γὰρ δὴ καὶ νοῆσει μέγεθος ὧν *Arist. De an. I 3, 407a10* = *wa-laysa ttišālūhū (sc. al-'aqli) miṭla ttišāli l-ḡismi wa-illā fa-kayfa yudriku l-ḡismu wa-huwa ḡismun 16.5* — ! ἔτι δόξειεν ἄν ἀδύνατον εἶναι (sc. τὰ εἶδη, *ut intellig. Arab.*) χωρὶς τὴν οὐσίαν (τῆς οὐσίας *ut intellig. Arab.*) καὶ οὐ (*sic Arab.* : οὐ *ed.*) ἢ οὐσία· ὥστε πῶς ἄν αἰδέοι οὐσίαι τῶν προηγμάτων οὕσαι χωρὶς εἶεν *Arist. Metaph. A 9, 991b2* = *wa-ayḏan fa-innahū lā yumkinu an yutawahhama annahā (sc. al-šūrata) mawḡūdatun mufāriqatan li-l-ḡawāhiri wa-l-ḡawāhiru laysa; wa-illā kayfa takūnu anwā'un ḡawāhira l-umūri l-mufāriqata lahā 129.1!* (*where the mistranslation is caused by the translator's reading the sentence in Middle Greek syntax*); καί-τοι, εἰ ὡς λέγουσιν οἱ θεολόγοι ..., τὸ αὐτὸ ἀδύνατον· πῶς γὰρ κινηθήσεται *Λ 6, 1071b28* = *'alā annahū, bi-ḥasabi mā yaqūlu l-mu-*

takallimūna fī l-ilāhiyyāti ..., lā yumkinu an takūna hiya bi-‘aynihā [bi-ḡamī‘ihā] (nos) wa-illā fa-kayfa tataḥarraku 1564.3* — ὑποψίαν ... μὴ οὐκ ἀσώματος ἦ (sc. ἡ τῆς ψυχῆς οὐσίᾳ)· πῶς γὰρ ἄν ὑπὸ τῆς τοῦ σώματος κοινωνίας εἰς τὴν ἐνοντίαν ἐαυτῆς φύσιν ἀχθείη Galen An. virt. 48.22 = al-zann bi-kulli ḡawhari l-nafsi annahū laysa ḡayra ḡismin wa-illā fa-kayfa taṣīru bi-mušāarakatihā li-l-ḡismi (sic Biesterfeldt, Ḡālinūs p.136 : al-ḡisma ed.) ilā ṭabī‘atin hiya ḡidduhā 22.4* — εἰώθασι γὰρ οἱ τοιαῦτα ἐκγράφωντες διττῶς ὑπὸ τοῦ συγγραφέως γραφένται ... ἐπιγράφειν αὐτῷ τῷ συγγράμματι· τίς (τίς Arab. : τί ed.) γὰρ πιστεῦσαι δύναται δις τὰ αὐτὰ γράψαι βουληθῆναι Galen In De off. med. 876.3* = wa-min ‘ādati man yansaḡu ... an ya’ḡuḡa l-ṣay’a llaḡi a‘ādahū ṣāhibu l-kitābi marratayni ... fa-yudahḡilahū fī ḡawfi l-kitābi wa-illā fa-man yumkinuhū an yuṣaddiqa anna insānan yuḡibbu an yuṭbita ... aṣyā’a bi-a‘yānihā marratayni 52.7.

3. sem. amplif.; transl. the implied protasis of an elliptical conditional sentence introduced by ἐπεὶ ([since] otherwise, i.e., if that were not the case, [then ...]). NB: in some cases, the precise meaning of ἐπεὶ in such a context is misconstrued : καὶ τὴν ἐπιστήμην δὲ μέτρον τῶν πραγμάτων λέγομεν καὶ τὴν αἴσθησιν ... ἐπεὶ μετροῦνται μᾶλλον ἢ μετροῦσιν Arist. Metaph. I 1, 1053a32 = wa-naqūlu ayḡan inna l-‘ilma mikyālu l-aṣyā’i wa-l-ḡissa ... wa-illā fa-innahā aḡḡaru an tukāla min an takīla 1263.5 — τὸ γὰρ ζῶον οὔτε οὐδὲν τούτων ἐστίν, ἐπεὶ πόθεν ἄν τὰ εἶδη σχοῖεν διαφορός; οὔτε δὲ πάσας τὰς ἀντικείμενας ἔχει, ἐπεὶ τὸ αὐτὸ ὅμοι ἔξει τὰ ἀντικείμενα Porph. Isag. 11.2-3 = li-anna l-ḡayya laysa huwa wāḡidan min hāḡayni wa-illā fa-min ayḡa qtanati l-anwā‘u fuṣūlan wa-lā l-fuṣūlu ayḡani l-mutaqābilatu bi-aḡma‘ihā lahū wa-illā ṣārati l-fuṣūlu l-mutaqābilatu li-ṣay’in wāḡidin bi-‘aynihī ma‘an 1079-80 fol. 153a — αἱ δὲ διαφοραὶ τῶν ψόφων ἐν τοῖς κατ’ ἐνέργειαν ψόφοις δηλοῦνται, ἐπεὶ μέχρις ἄν ἦ ψοφητικὰ τῆ δυνάμει, ἄδηλος ἡ τῶν ψόφων τῶν πορ’ αὐτῶν γινομένων διαφορόα Them. In De an. 65.38 = fa-ammā aṣnāfu l-aṣyā’i llati yakūnu lahā ṣawtun fa-innahā tatabayyanu fī l-aṣwāti llati bi-l-fi‘li <wa->illā (suppl. Lyons) fa-mā dāmat innamā lahā l-ṣawtu bi-l-quwwati fa-inna ḡtilāfa l-aṣyā’i llati lahā l-ṣawtu ḡayru bayyinin min qibalihā 105.14; 1.16 = 2.1; 76.26 = 128.12; 111.9 = 202.18.

4. sem. metathesis: transl. the implied protasis of an elliptical conditional clause, answered by an inversion of the original statement

(*reductio ad impossibile*): τοῦ γὰρ ἀπείρου πλέον οὐκ ἔστι, τὸ δὲ ἐκ πόντων ἐκόστου πλέον *Procl. El. theol. 1: 2.12* = li-anna lā naḡidu šay'an aḡtara min lā-nihāyatin, wa-illā, kāna l-ḡuz'u aḡtara mina l-kulli l-murakkabi mina l-aḡzā'i 1.14.

5. *periphr.; transl. a contrastive conjunction as an exception*

5.1 *καίτοι (and yet)*: ἀλλὰ μὴν οὐδ' οὐ βέλτιον (*sc. τὴν ψυχὴν κύκλω φέρεσθαι*) λέγεται· *καίτοι γ' ἐχρῆν ... τὸν θεὸν κύκλω ποιεῖν φέρεσθαι τὴν ψυχὴν Arist. De an. I 3, 407b9* = wa-lā yumkinu an naqūla inna hāḡihi l-ḡarakatu (*sc. al-dawri*) ḡayrun li-l-nafsi min ḡayrihā wa-illā raḡa'a l-qawlu 'alā l-hāliqi fa-qulnā kāna yanbaḡi li-llāhi ... an yaḡ'ala ḡarakata l-nafsi ḡarakata dawratin 17.11.

5.2 *ἀλλά (but)*: μὴ ὑψηλὸς φρόνει, ἀλλὰ φοβοῦ *Rm 11,20* = fa-lā tatafakkar bi-l-'azā'imi wa-illā fa-fza' *cf. J. Blau, A Grammar of Christian Arabic § 494 p. 598.*

ليس إلا *laysa illā*

1. *μόνος (only = not otherwise)*: τὸ δὲ ψυχρὸν ὕδωρ ... σποινίως χρήσιμον γίγνεται, ἐπὶ μόνου σώματος ἰσχυρὸν ἔχοντος τὸ ἔμφυτον θερμὸν ὠφελίμως παραλαμβάνομενον *Galen In De off. med. 907.8* = fa-ammā l-mā'u l-bāridu fa-... innamā yaqa'u lahū an yakūna sti'māluhū fī hāḡihi l-'ilali nāfi'an fī l-nadrati iḡā tahayya'a an yakūna l-badanu llaḡī yuṣabbu 'alayhi ḡarāratuhu l-ḡarīziyyatu qawiyatan, *laysa illā 80.7.*

الذي

الذي *alladī*

A. *transl. Greek relative pronouns and adverbs:*

1. *relative pronouns,*
2. *relative adverbs;*

B. *sem. amplif.; introduces an Arabic relative clause that translates Greek personal and demonstrative pronouns; the relative clause repeats the antecedents of the Greek pronouns:*

3. *personal pronouns,*
4. *demonstrative pronouns;*

C. *introduces an Arabic relative clause that translates Greek*

adjectives and other attributes occupying the attributive position in the Greek syntax; the relative clause transl.

5. *adjectives,*
 6. *participles,*
 7. *prepositional phrases,*
 8. *adverbs,*
 9. *nouns in the attributive genitive;*
- D. *introduces an Arabic relative clause that translates the Greek adjectives and other attributes listed above (C) when they function as substantives in the Greek sentence; such substantives are translated in this manner in two ways: either*
10. *morph.;* *the relative pronoun allaḡī acts as the (pro)nominal denominator to which is attached the relative clause actually translating the Greek word, or*
 11. *sem. amplif.;* *the Arabic translation adds the generic substantive implied by the Greek attribute and modifies it by means of the relative clause actually translating the Greek word;*
- E. *sem. amplif.;* *introduces an incremental Arabic relative clause that*
12. *modifies the translated Greek word according to the context, or*
 13. *explains a transliterated Greek word;*
- F. *synt.;* *introduces an Arabic relative clause that renders the syntactic peculiarities of the Greek:*
14. *renders the emphasis generated in the Greek by the inversion of the regular word order;*
 15. *renders the emphasis generated in the Greek by the use of the potential optative;*
 16. *renders the protasis of a less vivid general condition.*

(NB: Because of the ubiquity of the Arabic particle, only a few representative examples are cited in each of the entries that follow. Cases where the Arabic relative pronoun and clause render the Greek only through paraphrasis or periphrasis were too indeterminate for the purposes of this Lexicon and were omitted below.)

A. *transl. Greek relative pronouns and adverbs*

1. *transl. relative pronouns*

1.1 ὅς (*who, which*) : ὁ δ' οἰσοφάγος ἐστὶ δι' οὗ ἡ τροφή πορεύεται εἰς τὴν κοιλίαν *Arist. Part. anim. III 3, 664a21 = fa-ammā l-marī'u fa-huwa l-ʿuḡwu llaḡī minhu yadhulu l-ṭāʿamu fī l-baṭni 66.11; III 4, 666b30 = 73.14; III 10, 672b11 = 89.7 — συν-έβη καὶ τοῦτου τὸν πατέρα ἀποθανεῖν ὅς καὶ τοῦ ζῆν καὶ τοῦ*

φωτὸς αἴτιος ἦν *Artem. Onirocr.* 7.22 = wa-ʿaraḏa li-hādā l-insāni an māta abūhu llaḏī huwa sababu ḥayātihi wa-baṣarihi 16.3; 110.17 = 203.15; 166.23 = 298.16 — φορμάκων δὲ τρόπους ἴσμεν ἐξ ὧν γεγένηται ὀκοῖα ὄττω *Galen Ther. Pis.* 228.14 = qad yanbaḡī an nataʿarrafa l-wuḡūha llatī tataṣarrafu ʿalayhā l-adwiyatu 109b16; 229.5 = 110a7; 230.7 = 110a17 — *Ps.-Plut. Placita* 275a27 = 3.6; 275a31 = 3.8; 279a17 = 4.28; 309a17 = 17.5; 311a4 = 17.22; 339a6 = 28.14.

1.2 ὅσπερ (*the very man who, the very thing which*): *Arist. Part. anim.* III 7, 670b2 = 83.10 — τὸ ὅπερ ὄν μηδεὶ συμβέβηκεν *Arist. Phys.* I 3, 186b4 = kāna llaḏī huwa l-mawḡūdu laysa huwa mim mā yaʿriḏu li-ṣayʿin aṣlan 24.6; *sim.* 186b8 = 24.12 — τρίτον τὸ κοιτὸ τὴν ἰδέον ὅπερ ἴδιον τῆς μορφῆς (ὅπερ ... μορφῆς *secl. Pack*: *habet Arab.*) *Artem. Onirocr.* 55.7* = tumma yufḥaṣa baʿda ḡālika ʿan ḥāli l-nawʿi llaḏī huwa sūratu l-ṣayʿi 104.11; 55.5 = 104.10 — *Galen An. virt.* 37.10 = 13.12; 40.19 = 16.4 — ὁ μὲν γὰρ Ἀνδρόμαχος ... οὕπερ καὶ πρότερον ἐμνημόνευσα *Galen Ther. Pis.* 259.9 = wa-ḡālika anna Andarūmāḥusa llaḏī ḡakartuhū fimā taqaddama 119b14 — Πλάτων τὸ μεταληπτικὸν τῶν εἰδῶν (*sc.* τὸν τόπον), ὅπερ εἶρηκε μεταφορικῶς τὴν ὕλην *Ps.-Plut. Placita* 317a3 = ammā Afīlāḡūnu fa-innahū yarā anna l-makāna huwa l-qābilu li-l-ṣuwari llaḏī yusammihī ʿalā l-maḡāzi ʿunṣuran 20.2; 334a18 = 26.24; 341a9 = 29.13; 415a12 = 63.4.

1.3 ὅστις (*anyone who, anything which*): πορεύσεται ... εἰς τὴν γῆν ἥτις ἐστὶ ποτρίς (*sic Arab.*) *Artem. Onirocr.* 42.15* = yargīʿu ilā l-arḏi llatī ka-l-wāliḏi lahū 79.16; 52.8 = 98.11; 93.16 = 171.13; 181.24 = 329.2; 200.13 = 361.17 — μονὰς ... ἥτις ... οὐκέτι ἐπιδέχεται τὸ ἥμισυ *Nicom. Arithm.* 15.14 = al-wāḥidu llaḏī ... lam yakun lahū niṣfun 21.3 — τῆ σφάιρα τοῦ παντός ἥτις ἐστὶν αἰθέριον σῶμα *Ps.-Plut. Placita* 305a4 = kurat al-kulli llatī hiya ḡismun aḡiriyyun 15.2; 391a9 = 52.1.

1.4 ὅσος (*anyone who, anything which*): οἶον ὅσα σαρκοφάγοι τῶν ἀγρίων τὴν φύσιν ἐστίν *Arist. Part. anim.* III 1, 661b4 = miṭla l-ḥayawāni llaḏī ḡibāʿuhū bariyyun wa-huwa yaʿkulu l-laḥma 58.6; 661b12 = 58.13; III 2, 664a8 = 66.1 — ὅσα δὲ λειοῖ τὰς ἔχθρας ποῦει *Artem. Onirocr.* 60.2 = wa-ammā llatī yuḥallu bihā fa-innahā tadullu ʿalā ḡhilāli l-ʿadāwati 110.13; 62.24 = 116.11; 197.11 = 356.16; 197.14 = 357.1 — *Galen Ther. Pis.* 274.19 = 124b9 — *Nicom. Arithm.* 39.15 = 38.16 — πάντα γὰρ τὰ ὀρώμενα ὅσα μήτε ὑπὸ τύχης ... ἐστὶ *Ps.-Plut. Placita* 274a27 =

fa-inna kulla l-mubšarāti llatī lam takun bi-ttifāqin 2.15; 320a15 = 21.15.

2. transl. relative adverbs

2.1 ἔνθα (*in the place which*): πεσοῦσης γὰρ τῆς οἰκίας ἔνθα ὄκει Artem. Oniocr. 13.19 = anna l-bayta llađī kāna yaskunuhū đālika l-rađulu waqa'a 'alayhi 27.9.

2.2 καθόπερ (*exactly as that which*): καθόπερ νῦν δοκεῖ ἡ ... γεῦσις καὶ ἡ ὄφῃ Arist. De an. II 11, 423b2 = ka-llađī yužannu bi-l-mađāqi wa-l-lamsi 58.9 — οἷον ταχύτητα σώματος καθόπερ τοῖς ἵπποις βεβοήθηκεν Arist. Part. anim. III 2, 663a3 = miṭla l-sur'ati llatī wuhibat li-l-ḥayli 62.19.

2.3 ὅθεν (*whence*): τὴν κοκκίαν ... οὐδεμίαν ἔχουσιν ἰδίαν ρίζαν <ἐν> τοῖς ψυχαῖς ἡμῶν ὅθεν ὀρωμμένη βλαστάνει Galen An. virt. 78.10 = min ġayri an yakūna lahū (sc. al-šarri) fī anfusinā šay'un mina l-ušūli l-ḥāššiyati llatī minhā mabda'uhū wa-nabātuhū ṭumma yatafarra'u ba'du 42.16.

2.4 ὅπου (*at the place where*): ὅπου ὂν ἡ μήτηρ διόγη ἐκεῖ σημαίνει πορευθῆναι τὸν ἰδόντα Artem. Oniocr. 92.8 = fa-inna l-ru'yā tadullu 'alā anna l-ibna yašīru li-llađī ummuhū fihi 169.10 — Ps.-Plut. Placita 378a1 = 45.20.

2.5 ὡσπερ (*like that which*): τούτων δὲ αἰ μεταβολαὶ αἵτιοι τῶν ὠρέων ὡσπερ μοι εἴρηται ἐν τοῖσι προτέροισι Galen An. virt. 59.13 = wa-l-sababu fī đālika tağayyuru l-azminati llatī đakartuhā ānifan 29.21.

B. sem. amplif.; introduces an Arabic relative clause that translates Greek personal and demonstrative pronouns; the relative clause repeats the antecedents of the Greek pronouns:

3. transl. personal pronouns

3.1 αὐτός (*he, she, it*): πολλαίειν τινὶ τῶν ἀφ' αἵματος ἢ φίλῳ στοισίῳσι πρὸς αὐτὸν καὶ φιλονεικῆσαι σημαίνει Artem. Oniocr. 66.19 = fa-in ra'ā ka-annahū yužārī'u ba'đa qarābātihi aw ba'đa ašđiqā'ihi fa-inna đālika yadullu 'alā annahū sa-yakūnu baynahū wa-bayna llađī yarāhu munāza'atun wa-'adāwatun 123.9; ἐκμάσσειν δὲ ἀγάλακτα θεῶν ... ἡμορτηκένου τι εἰς αὐτοὺς ἐκείνους τοὺς θεοὺς σημαίνει 156.12 = fa-ammā in ra'ā ka-annahū yamsaḥu ... timṭālāti l-malā'ikati ... fa-inna l-ru'yā tadullu 'alā ḥati'atin kānat minhu ilā đālika l-mal'aki llađī masaḥa timṭalahū 283.10; ἡγεῖσθαι χρὴ τὴν λεκόνην αὐτὴν τὴν δουλείαν αὐτῷ σημαίνειν 217.9 (*bis*) = fa-inna l-wāđiba an yatawahhama anna l-laqana llađī ra'ā fihi

ṣūratahū yadullu 'alā l-ʿubūdiyyati llatī huwa fihā 395.6 (*bis*).

3.2 ὁ αὐτός (*the very one, the same*) (a) *abs.* : οἷδα δέ τινα πηρὸν τῷ δεξιῷ ποδί ὅς ἔδοξε τὸν οἰκέτην αὐτοῦ τὸν αὐτὸν πόδα πηρὸν ἔχειν καὶ ὁμοίως σκόζειν *Artem. Onirocr.* 226.7 = wa-anā aʿrifu insānan aʿraḡa raʿā mamlūkan lahū ṣāra aʿraḡa bi-l-riḡli (bi-l-riḡli *coni. Fahd* : bi-l-riḡlayni *ed.*) llatī kāna yaʿraḡu bihā huwa 415.12* (b) alladī ḡakarnāhu/waṣafnāhu : διὰ τὴν αὐτὴν αἰτίαν *Arist. Part. anim. III 13, 675a18* = li-hāli hāḡihi l-ʿillati llatī waṣafnā 96.7 — ὀγοθὸν δὲ καταχρεοῖς διὰ τὸ αὐτό *Artem. Onirocr.* 44.8 = wa-ammā man kāna ʿalayhi daynun fa-inna ḡālika maḡmūdun lahū li-l-asbābi llatī ḡakarnāhā 83.10.

4. *transl. demonstrative pronouns*

4.1 οὗτος (*this*) (a) *abs.* : τοῦ δὲ σφοκελισμοῦ τοῦτ' αἰτίον ἔστιν *Arist. Part. anim. III 9, 672a33* = wa-ʿillatu tawalludi l-waḡaʿi mina l-riḡi llatī tuhayyaḡu li-hāli l-suddati 88.16 — *Galen Ther. Pis.* 272.6 = 124a1 (b) alladī ḡakartuhū/sammaytuhū : τὸ δὲ μῶ-νυχα μεταξὺ τούτων καὶ μικτόν (*sc.* τὸν σπλῆνα) *Arist. Part. anim. III 12, 674a2* = fa-ammā tiḡālu l-hayawāni llaḡi lahū ḡawāfiru fa-murakkabun mina (fa-murakkabun L^2 min L : fa-maḡlūtun aʿnī fimā bayna *codd. cett., ed.*) l-ṣinfayni llaḡayni ḡakarnā aʿnī anna fihi ḡiḡt (*sic ed. pro ḡiḡtan*) 93.1*⊗; *sim. III 14, 674b30* = 95.9 — ταῦτα ... τὸ φόρμωκα ... τὴν ὀλκήν τῶν χυμῶν τούτων ποιεῖσθαι *Galen Ther. Pis.* 223.8 = wa-hāḡihi l-adwiyatu kulluhā tastafrigu l-aḡlāta llatī ḡakartuhā 108a10; τῷ θηρίῳ τούτῳ 235.15 = bi-l-hayyati llatī sammaytuhā ānifan 112a8.

4.2 ἐκεῖνος (*that*) : ὀποκοπέντων ... τῶν μερῶν ἐκείνων *Galen Ther. Pis.* 243.15 = idā qutīʿa ... l-mawāḡiʿu llatī fihā l-sammu 114b7.

4.3 τοιοῦτος (*such a one*) (a) *abs.* : καὶ τῶν τοιοῦτων γιγνομένων, μήτε τοσαύτην δύνομιν ἔχόντων *Galen Ther. Pis.* 247.1 = ḡayra anna l-aṣyāʿa llatī tūḡaʿu min ḡāriḡin laysat lahā quwwatun sariʿatun 115b11 (b) alladī yuṣbihuhū : ὡσαύτως δ' ἔχει τοῦτο καὶ ἐπὶ τῶν ἄλλων τῶν τοιοῦτων *Arist. Part. anim. III 1, 662a6* = fa-hāḡihi wa-ḡamīʿu l-ālati llatī tuṣbihuhā tuḡtāḡu ilayhā li-hāli l-ʿawni wa-l-quwwati 59.17 (c) alladī miḡla hāḡā : τῶν ἄλλων (*sc.* ζώων) τῶν τοιοῦτων *Arist. Part. anim. III 12, 673b31* = wa-ḡamīʿu l-hayawāni llaḡi miḡla hāḡā 92.14.

C. introduces an Arabic relative clause that translates Greek adjectives and other attributes occupying the attributive position in the Greek syntax

5. introduces a relative clause transl. adjectives (examples given in the nominative case) : τὸ λιμνοῖτον ὄρνεον (*bird of the marshes*) Arist. Gener. anim. III 1, 751b12 = al-ṭayru llaḍī ya`wi l-na-qā`i'a 102.17 — ἡ ἀκοιτέργαστος τροφή (*undigested food*) Arist. Part. anim. III 14, 674b24 = in hend. al-ṭa`āmu llaḍī laysa bi-maṭbūhin wa-lā ma`mūlin 95.6; etc. — ἡ δημοτικὴ ἀσχολία (*public business, of the people*) Galen Ther. Pis. 210.11 = al-ṣuḡlu llaḍī ya`riḍu ma`a l-nāsi 103b15

6. introduces a relative clause transl. participles acting as attributes (examples given in the nominative case) : τὰ λεχθέντα ζῶα (*the animals that have been mentioned*) Arist. Part. anim. III 3, 664b36 = al-ḥayawānu llaḍī waṣafnā 68.11; ἡ γινομένη ἀνοθυμίασις (*the rising vapor that comes about*) III 10, 672b18 = al-buḥāru llaḍī yaṣ`adu ilā fawqu 89.10 — ὁ βοσιλεύσας Μάρκος (*Marcus that ruled*) Galen Ther. Pis. 216.15 = Marqusu llaḍī malaka 106a6; etc.

7. introduces a relative clause transl. prepositional phrases acting as attributes (examples given in the nominative case) : ὁ περὶ τὸς φρένας τόπος (*the place about the diaphragm*) Arist. Part. anim. III 10, 673a11 = al-makānu llaḍī yalī l-ḥiḡāba 90.15 — ὁ ἀπὸ τῆς Βιθυνίας ἰατρός (*the physician from Bithynia*) Galen Ther. Pis. 223.9 = al-ṭabību llaḍī min bilādi Biṭūniyā 108a11; ἡ ἐν ἡμῖν φύσις (*the nature which is in us*) 225.5 = al-ṭabī`atu llatī finā 108b14; etc.

8. introduces a relative clause transl. adverbs acting as attributes (examples given in the nominative case) : ὁ νῦν χρόνος (*the time that is now*) Arist. Int. 17a30 = al-zamānu llaḍī huwa l-āna 104.18 / fol. 181a13 — τὰ κάτω τοῦ ὑποζώματος σπλάγχνα (*the parts in the body beneath the midriff*) Arist. Part. anim. III 7, 670a8 = al-a`ḍā`u llatī taḥta l-ḥiḡābi 82.8; etc.

9. introduces a relative clause transl. nouns in the attributive genitive : ἡ τοῦ στόματος ἐργασία (*the function of the mouth*) Arist. Part. anim. III 14, 674b22 = al-`amalū llaḍī yakūnu bi-l-fami 95.4.

D. introduces an Arabic relative clause that translates the Greek adjectives and other attributes listed above (C) when they function as substantives in the Greek sentence; such substantives are translated in this manner in two ways:

10. morph.; the relative pronoun allaḍī acts as the (pro)nominal denominator to which is attached the relative clause actually

translating the Greek word (examples given in the nominative case) :
 τὸ συνιστόμενον (*constituting*) *Arist. Gener. anim. III 11, 762b1* =
 alladī yataqawwamu 130.5 — τὰ ὀνογκοῖα (*necessaries*) *Arist.*
Part. anim. III 4, 665b25 = allatī yuhtāḡu ilayhā bi-ḡtirārin 70.15;
 ἐπόμενον (*following*) : ἐπόμενον δ' ἐστὶ *III 4, 665a28* = wa-llaḡī
 yatlū qawlanā 69.9; *sim. III 5, 667b13* = 75.16; οἱ οὐρητικοί
 (*inclined to urinate*) *Arist. Part. anim. III 7, 670b10* = alladīna
 yabūlūna 83.16 — οἱ ἐποιοιοί (*writers of epic poetry*) *Arist. Rhet.*
III 3, 1406b2 = alladīna yaḡna'ūna l-wazna llaḡī yusammā 'afī 182.21
 — τὸ ὑποκότω (*what is underneath*) *Ps.-Arist. Mund. 399a11* =
 alladī taḡtahū *F103r2*.

11. *sem. amplif.*; the Arabic translation adds the generic substantive implied by the Greek attribute and modifies it by means of the relative clause actually translating the Greek word (examples given in the nominative case; the generic substantives implied by the Greek and stated by the Arabic translation are given in square brackets) : τὸ ὁμοιομερῆ καὶ τὸ ὀργανικὸν (*the homogeneous and the organic [parts]*) *Arist. Gener. anim. II 1, 734b27-28* = al-a'ḡā'u llatī aḡzā'uḡhā tuḡbiḡu ba'ḡduḡhā ba'ḡḡan wa-l-a'ḡā'u llatī hiya ālatu l-ḡasadi 58.19-20 — κοροκώδης (*crow-like [bird]*) *Arist. Part. anim. III 1, 662b7* = *in hend.* al-ḡā'iru llaḡī yuḡbiḡu wa-yulā'imu l-ḡirbāna 61.13; ἐπιγλωττίς (*[organ] over the tongue, epiglottis*) *III 3, 665a1* = al-ḡuḡwu llaḡī yakūnu faḡqa aḡli l-lisāni 68.10; τὰ ἔχοντα σπλῆνον (*[animals] having spleen*) *III 7, 669b27* = al-ḡayawānu llaḡī laḡū ḡiḡālun 81.17; ᾠοτόκος (*egg-laying [animal]*) *III 7, 670a33* = al-ḡayawānu llaḡī yabiḡu bayḡan 83.10; τὸ κάτω (*[organs] below*) *III 10, 672b22* = al-a'ḡā'u llatī fī l-nāḡiyati l-suflā 89.14; ὄνομιμος (*bloodless [animal]*) *III 10, 673a30* = al-ḡayawānu llaḡī lā dama laḡū 91.7; κεραιτοφόρος (*horned [animal]*) *III 12, 673b32* = al-ḡayawānu llaḡī laḡū qurūnun 92.14; ὀμφώδων (*[animal] with incisor-teeth in both jaws*) *III 14, 674a24* = al-ḡayawānu llaḡī laḡū asnānun fī l-fakki l-a'lā wa-l-fakki l-asfali 93.18; προλόκκιον (*[area dug out] in front of a storeroom*) *III 14, 675a13* = al-ḡafru llaḡī yakūnu bayna yaday al-anbāri (*sic leg. pro ābār ed.*) 96.3* — τὰ ἔξωθεν ἐπιτιθέμενα (*[drugs] applied externally*) *Galen Ther. Pis. 246.12* = al-adwiyatu llatī tusta'malu min ḡāriḡi l-badani 115b4; ἄτομος (*indivisible [part]*) 250.10 = al-aḡzā'u llatī lā tanqasimu bi-l-aḡrāmi 116b15; σύμμετρος (*commensurate [amount]*) 267.3 = al-miqdāru llaḡī yaḡluḡu biḡi 'amaluhū 122b10.

E. sem. amplif.; introduces an incremental relative clause that

12. *modifies the translated Greek word according to the context (examples given in the nominative case) : πλῆκτρον (claw, spur [of a bird]) Arist. Part. anim. III 1, 661b31 = al-miḥlabu llaḏī yakūnu fī sāqī l-ṭayri 59.10; τὸ λέγειν (the saying [of those who claim]) III 3, 664b10 = qawlu llaḏīna yazʿumūna 67.7; περίττωμα (that which remains [in the body after the digestion of food as a secretion or excretion]) III 7, 670b3 = al-faḏlatu llatī takūnu fī aḡsādiḥā 83.12; sim. III 8, 671a14 = 85.8; III 9, 672a2 = 87.10; οἱ φρένες (diaphragm, midriff) III 10, 672b20 = al-ʿuḏwu llaḏī yusammā ḥiḡāban 89.12.*

13. *explains a transliterated Greek word (examples given in the nominative case) : ἡ ἄορτή (the aorta) Arist. Part. anim. III 5, 667b14 = al-ʿirqu llaḏī yusammā awurṭī 75.16; sim. III 5, 668b21 = 79.1; ὁ δοσύπους (rough-foot [hare]) III 7, 669b34 = al-ḥayawānu llaḏī yusammā bi-l-yūnāniyyati dāsūbūs 82.3; ἡ φρύνη (toad) III 12, 673b31 = al-ḥayawānu llaḏī yusammā bi-l-yūnāniyyati furūnī 92.13.*

F. synt.; introduces an Arabic relative clause that renders the syntactic peculiarities of the Greek:

14. *synt.; renders the emphasis generated in the Greek by the inversion of the regular word order, i.e., by the placement of the predicate before the subject : πέττει δ' ἡ θερμότης Arist. Part. anim. III 9, 672a21 = wa-l-ḥarāratu hiya llatī tundīḡu 88.8.*

15. *synt.; the emphasis generated by the Arabic relative clause (after man below) renders the high improbability suggested by the potential optative in the Greek : τίς δ' οὐκ ἂν πεισθεῖη ῥαδίως τοὺς χυμοὺς τούτους καὶ πρότερον κατὰ φύσιν εἶναι τοῖς σώμασιν Galen Ther. Pis. 224.2 = wa-mani llaḏī yunkiru anna hāḏihi l-aḥlāṭa laysat mawḡūdatan ṭābitatan bi-l-ṭabʿi 108b1.*

16. *synt. transformation; the relative clause renders the protasis of a less vivid general condition : εἰ θεραπεύειν τις ἐθέλοι, τούτων τοὺς χεῖρας ἐκδέρσθαι Galen Ther. Pis. 234.8 = inna l-muʿālīḡa llaḏī yuʿālīḡu l-malsūʿa biḥā tansaliḡu yadāhu 111b7.*

الف

ألف I. *alifa*

1. ἀσπάζομαι (*to cling, cleave to s.th.*): ὑπόρχει τοῦτο πᾶσιν ἡμῖν, ἀσπάζεσθαι μὲν τὸ ἀγαθόν *Galen An. virt. 73.17* = *inna lanā aḡmaʿīna fī l-ṭabīʿati an naʿlafa l-ḥayra 39.8.*

2. συνήθης (*[of persons:] intimate*); *c. neg.* ἀσυνήθης (*not intimate*): ὁμοίως γὰρ πρὸς ἀγνώτους καὶ γνωρίμους καὶ συνήθεις καὶ ἀσυνήθεις αὐτὸ ποιήσει *Arist. Eth. Nic. IV 6, 1126b25, 26* = *wa-yuḥibbu man lā yaʿrifuhū wa-man yaʿrifuhū <wa-man yaʿlafuhū>* (*nos : om. ed. ex homoearch.*) *wa-man lam yaʿlafhu ʿalā miṭālin wāḥidin 164.16* Badawi.*

إلف *ilfun maṣdar*

1. εὔνοια (*amicability*) = *in hend.* *ilfun aw unsun* : περὶ δ' εὐνοίας καὶ φιλίας ... λεκτέον *Arist. Rhet. II 1, 1378a19* = *wa-ammā l-ilfu awi l-unsu wa-l-ṣadāqatu fa-innā qāʿilūna fihā 83.9.*

2. *sem.; etym.;* συμφυῆς (*attached by nature, congenital*) = *ilfun bi-l-ṭabʿi* : ἡ δ' ἀνελευθερία ἀνίατός τ' ἐστίν ... καὶ συμφύεστερον τοῖς ἀνθρώποις τῆς ἀσωτίας *Arist. Eth. Nic. IV 1, 1121b14* = *fa-ammā l-taqtīru fa-dāʿun lā burʿa lahū ... wa-l-nāsu aṣaddu ilfan lahū bi-l-ṭabʿi mina l-ṭabqīri 147.15 Badawi.*

مألوف *maʿlūfun pass. part.*

1. συνήθης (*well-acquainted, intimate*); *c. neg.* ἀσυνήθης (*not intimate*): οὐ γὰρ ὁμοίως προσήκει συνήθων καὶ ὀθνείων φροντίζειν *Arist. Eth. Nic. IV 6, 1126b27* = *wa-ḡālika annahū laysa yaḡību an yakūna l-ihtimāmu bi-l-ḡurabāʿi wa-bi-l-maʿlūfīna ʿalā miṭālin wāḥidin 164.18 Badawi* — καὶ οἱ συνήθεις καὶ οἱ γνώριμοι μᾶλλον (καὶ οἱ γνώριμοι μᾶλλον *Arab.;* *cf. Lyons p. 280* : καὶ οἱ γνώριμοι *βVet : om. Kassel*) *Arist. Rhet. I 11, 1371a11** = *wa-l-maʿlūfūna wa-l-maʿārifu aḥrā 58.7* — ἐαυτὸν παρέξει ὁ κόμωνων τοῖς συνήθεσιν ἰατροῖς *Galen In De off. med. 744.16* =

dafa'a l-marīḏu nafsaḥū ... ilā l-aṭibbā'i l-ma'lūfina 16.4 — τὸ μεθήμετα διαβιβάζονται τὴν διάνοιαν ἡμῶν ἀπὸ τῶν ... συνήθων ... ἐπὶ τὸ ἀσυνήθη *Nicom. Arithm.* 8.4 = al-'ulūmu l-ta'limiyyatu ... tanqulu afhāmanā ... mina l-ašyā'i llatī hiya ... ma'lūfatun 'indanā ... ilā l-ašyā'i l-gayri ma'lūfatin 15.15-16.

2. ἴδιος ([of persons,] personally attached to s.o.) : τοῖς μεγάλοις, τοῖς ἰδίοις, τοῖς θουμοστοῖς τοῖς ἰδοῦσι (ἰδοῦσι *Arab.* : ἡδέσιν *ed.* : εἴδεσιν *coni. Lyons*) *Arist. Rhet.* III 14, 1415b2* = a'ni l-'uzamā'a wa-l-ma'lūfina wa-l-'aḡiba manzaruhum 205.20.

الف II. allafa c. acc. et c. bayna

1. *transl.* ἀρμόζω (*basic meaning: to fit together*) and derivatives

1.1 ἀρμόζω (*to fit together; to arrange in a harmonic whole*) : ὅσα ἀρμόζουσιν οἱ τέχνοι φυσικὸν σώματα *Them. In De an.* 25.5 = wa-sā'iru l-aḡsāmi l-ṭabī'iyati kulluhā llatī tu'allifuhā l-ṣinā'ātu 11.18, *sim.* 25.6,8 = 11.19,12.2; μὴ πᾶσσαν ἀρμονίον (sc. τὴν ψυχὴν εἶναι) ἀλλὰ τὴν ἀρμόζουσαν ἑαυτὴν 32.30 = inna l-nafsa laysat kulla ta'lifin lākinna l-ta'lifa l-mu'allifa ḡātahū 28.10; etc.

• 1.2 ἀρμόζομαι *med. and pass.* (*math.; of numbers:*) *to be harmoniously constituted; cf. LSJ s.v. IIIb*) : ἀναγκαῖον ἄρα τὸν ἐπιστημονικὸν ἤδη ἀριθμὸν ἐπὶ τῶν τοιούτων ὑπάρχοντα ... ἡρμόσθαι ... ὑφ' ἑαυτοῦ· πᾶν δὲ ἡρμοσμένον ἐξ ἐνοαντίων πόρντως ἡρμοστοὶ καὶ ὄντων γε· οὔτε γὰρ τὰ μὴ ὄντα ἀρμοσθῆναι οἷά τε οὔτε τὰ ὄντα ... ὑπολείπεται δὴ τά, ἐξ ὧν ἀρμόζεται, καὶ ὄντα εἶναι καὶ διάφορα *Nicom. Arithm.* 12.14-19 = wa-yaḡibu ḡtirāran an yakūna l-'adadu fī hāḡihi l-ašyā'i mu'allafan ... min ḡātihi wa-kullu šay'in yu'allafu fa-innamā yu'allafu min ašyā'a muḡtalifatin mawḡūdatin wa-ḡālika annahū lā yumkinu an yuzanna anna l-šay'a mu'allafun mim mā laysa bi-mawḡūdin wa-lā min ašyā'a mawḡūdatin ... fa-ḡad baḡiya idan an yakūna (*sic ed. pro takūna*) l-ašyā'u llatī minhā yakūnu ta'lifu mā yu'allafu ašyā'a mawḡūdatan wa-an takūna muḡtalifatan (*sic leg.*) 18.24-19.3* ⊗; etc.

• 1.3 διορμόζομαι *med.* (*to be woven into harmony*) : περιττὸν καὶ ἄρτιον, καὶ ἐναλλάξ ... διηρμοσμένα ἀλλήλοις *Nicom. Arithm.* 13.5 = wa-humā l-fardu wa-l-zawḡu wa-ta'lifu aḡādihimā ma'a l-aḡhari ta'lifun 'alā mu'aḡqabatin wa-ibdālin 19.7.

1.4 συναρμόζω (*to put together*) : οὕτω συναρμόζωσιν (sc. τὰ μεγέθη) ὥστε μηδὲν συγγενὲς παροδέχεσθαι *Arist. De an.* I 4, 408a8 = tarkību l-aḡsāmi llatī idā ullifat lam yumkinhā an taḡbala

baynahā šayʿan min ġinsihā 18.18.

1.5 ἀποτελέω μίον ἄρμονίον (*to constitute a harmonious whole*) = allafa šawtan (muʿallafan) : μουσική δὲ ὀξεῖς ὅμοι καὶ βοαρῆς ... φθόγγους μίξασα ἐν διαφόροις φωναῖς μίον ἀπετέλεσεν ἄρμονίον *Ps.-Arist. Mund. 5, 396b17* = wa-šināʿatu l-mūsīqī tuʿallifu šawtan ʿalā mā turīdu bi-l-nigami l-mutaḥālifati <l-muḥtaliḡati> (*nos* : al-mutaḥālif *ed.*) bi-l-ḥāddati wa-l-ṡaqīlati *F 98a6** = šināʿatu l-ġināʿi llati allafat min nigamin ḥāddatin wa-ṡaqīlatin ... šawta ġināʿin muṡribin muʿallafin *Y 300a21-22*.

2. transl. συντίθημι (*to put together*) and derivatives

2.1 συντίθημι (*to put together*) : συντίθεσθαι τῆ φιλίῃ *Arist. De an. III 6, 430a30* = anna l-wudda yuʿallifu bayna l-ašyāʿi 75.16 — οἱ τὰς τέχναις τῶν λόγων συντιθέντες *Arist. Rhet. I 1, 1354a12* = ḥāʿulāʿi llaḡīna yuʿallifūna šināʿata l-kalāmi 1.15; συντεθέντα γὰρ ἴσως οὐκέτι δίκουον *II 24, 1401b1* = fa-lammā ullifa ḡālika maʿan lam yakun ʿadlan 163.15; 1401a24 = 162.20 (*v. infra* allafa 3).

2.2 *sem. concentr.*; σκευάζω τὸ σύνθετα (*to prepare the composite [drugs]*) : σκευάζομεν τὸ σύνθετα τῶν φαρμάκων ἐκόστω τῶν νοσημάτων τὸ συμφέρον ... ποιούμενοι *Galen Ther. Pis. 222.11* = nuʿallifu l-adwiyata l-šāfiyata li-l-amrāḡi 107b14.

2.3 *sem. concentr.*; ποιέω τὴν σύνθεσιν (*to make the composition*) : δοκεῖ ... ἀκριβεῖ τινη λογισμῶ καὶ βεβαιωσινισμένη πάνυ τῆ φροντίδι πεποιῆσθαι αὐτῆς τὴν σύνθεσιν *Galen Ther. Pis. 220.10* = wa-ḡanantu annahū lam yuʿallifhu illā bi-l-qiyāsi wa-l-baḡṡi l-šāfi 107a10; ἀρίστοις καὶ τὰς συνθέσεις ἐποιοῦντο τῶν φαρμάκων 229.18 = wa-allafū l-adwiyata taʿlifan muwāḡiqan 110a14.

3. σύγκειμαι (*to be composed*) : ἡ δ' (*sc. ἀπόφρασις*) ἐκ τούτων συγκεμένη, οἷον λόγος τις (*sc. fort. om. Arab.*) ἥδη σύνθετος *Arist. Int. 5, 17a21** = wa-l-muʿallafu min ḥāḡihī fa-bi-manzilati l-qawli llaḡī qad šāra murakkaban 104.9 / fol. 181a6 — οὐ γὰρ σύγκειται ὁ χρόνος ἐκ τῶν νῦν τῶν ἀδιαιρέτων *Arist. Phys. VI 9, 239b8* = wa-ḡālika anna l-zamāna laysa bi-muʿallafin mina l-ānāti llati hiya ḡayru munqasimatin 711.7; *VI 1, 231b19, 21 = 610.2, 6* — ἄλλος τὸ διηρημένον συντιθέντα λέγειν ἢ τὸ συγκεῖμενον διαιροῦντα *Arist. Rhet. II 24, 1401a24* = ṡumma mina l-kalāmi l-mufaṡṡalu idā qīla muʿallafan awi l-muʿallafu idā qīla mufaṡṡalan 162.20 — λόγος ἐκ λόγων συγκεῖσθαι λέγεται *Eucl. El. VI def. 5: ii, 40.1* = yuqālu inna l-nisbata muʿallafatun min nisabin *iii.2, 96.13*; τὰ ἰσογώνια παραλληλόγραμμα πρὸς ἄλληλα

λόγον ἔχει τὸν συγκείμενον ἐκ τῶν πλευρῶν VI 23: *ii*, 81.10 = *iqā tasāwat zāwiyātāni min saḥayni mutawāziyayi l-aḍlā’i fa-nisbatu aḥadīhimā ilā l-āhari mu’allafatun min nisbati aḍlā’ihimā iii.2*, 166.10; *ii*. 82.23 = *iii.2*, 168.10; *etc.* — οἱ δὲ Στωικοί φασὶ τὸν ἄερα μὴ συκεῖσθαι ἐκ θροουσμῶτων *Ps-Plut. Placita 409a9* = *wa-ammā aṣḥābu l-riwāqi fa-yarawna anna l-hawā’a laysa mu’allafan min aḡzā’in 59.18*.

4. συνίστημι (*to set together, to combine*) : ἐκ μοχομένων καὶ ἐνοντίων συνέστη τὰ ὄντα *Nicom. Arithm. 115.1* = *anna hāḍihi l-ašyā’a innamā hiya ‘an ta’lifi l-ašyā’i l-mutabāyinati l-mutaḍāddati 89.11* — γραμματικὴ δὲ ἐκ φωνηέντων καὶ ἄφῶνων γραμμῶτων κρᾶσιν ποιησομένη τὴν ὅλην τέχνην ὅπ’ αὐτῶν συνεστήσατο *Ps.-Arist. Mund. 5*, 396b19 = *wa-šinā’atu l-kitābati tu’allifu l-isma mina l-ḥurūfi l-muṣawwitati wa-l-‘adīmati l-ṣawti l-muḥtaliḡati (al-muḥtaliḡati nos : al-muḥtalifati ed.) F 98a8**; *sim. Y 300a22*.

5. συμπλέκομαι (*to be combined, complex*) : τῶν συμπλεκόμενων ... αἱ ὄντιφόσεις *Arist. Int. 12*, 21a38 = *al-munāqadātu fi l-aqāwili l-mu’allafati 122.7 / fol. 187b8* — ἢ ὡς συμπλεκόμενοι τοῦτοι ἢ ὡς ὅπῳ λέγόμενοι *Arist. Phys. II 3*, 195b15 = *wa-immā an tuqāla bi-an tu’allafa hāḍihi wa-immā bi-an tafruda 108.10*.

6. συγκρίνομαι (*to be combined*) : φθόγγοι δὲ μελωδίας ἀπόσης (*sc.* στοιχεῖα λέγεται), ἀφ’ ὧν ὄρχεται συγκρίνεσθαι *Nicom. Arithm. 73.11* = *wa-ka-mā anna l-nigama hiya l-aṣlu llaḡi minhu yufhamu ta’lifu l-luḥūni kullihā 60.8*.

7. ἐνοποιέω (*to combine into one, unite*) : τί ποτ’ ἐστὶ τὸ ἐνοποιεῖν αὐτό (*sc.* τὰ στοιχεῖα) *Arist. De an. I 5*, 410b11 = *mā llaḡi yu’allifu l-‘anāṣira 25.4*.

8. transl. μίγνυμι (*to mix*) and derivatives

8.1 μίγνυμι (*to mix together*) : ἔν ἕκοστον ὧν (*sc.* τῶν φορμάκων) μίγνυουσιν ἀκριβῶς δοκιμάζοντες αὐτοί *Galen Ther. Pis. 220.4* = *wa-yuḡarrībūna l-adwiyata l-mufradata qabla an yu’allifūhā 107a7*; *sim. 256.17-257.1* = *118b17-119a2*.

8.2 μῖξις (*mixing*) (a) *abs* : ἡ γὰρ ... τοσαύτη τῆς μίξεως τοῦ φορμάκου δύναμις *Galen Ther. Pis. 283.14* = *wa-ḡālika anna ta’lifahū (sc. al-tiryāqi) l-muḥkama 127a7* (b) *in hend. allafa ta’lifan wa-ḡalaṡa* : καὶ διὰ τοῦτο ἡμεῖς τοῖς ἐντέχνοις μίξεσι πρὸς

τήν χρείαν τῆς ἐνεργείας τὰς ποιότητας τῶν φορμάκων ἐναλλόσομεν *Galen Ther. Pis. 251.1* = wa-li-hādā l-sababi amkannā an nu'allifa l-adwiyata l-nāfi'ata ta'lifan ṣawāban wa-naḥliṭa l-adwiyata ba'ḏahā bi-ba'ḏin 117a2.

9. *transl.* σκευόζω (to prepare) and derivatives

9.1 σκευόζω (to prepare [drugs, in pharmacology]) : ἐκ πλείστων καὶ τῶν κολλίστων φορμάκων ἐσκεύασαν *Galen Ther. Pis. 230.9* = fa-innahum allafūhu min adwiyatin kaṭīratin fāḏilatin 110b1; συμβουλεύω δὲ ἕκαστον αὐτῶν ἄκριβῶς δοκιμάζονται οὕτω σκευόζειν τὸ φόρμακον 259.5 = illā anni ušīru ... an yuḥsina ḥtiyāra l-adwiyati l-mufradati awwalan tumma ḥīna'īḏin yu'allifa l-adwiyata llati yurīdu ta'lifahā 119b11; Δημήτριος δὲ ... τῷ μὲν Ἄνδρομάχῳ ὁμοίως κατὰ πάντα τὰ ἄλλα συμφώνως σκευόζει τὸ φόρμακον 262.1 = wa-ammā Dīmīṭrīsu ... fa-innahū allafa hādā l-ma'ḡūna ka-mā allafahū Andrūmāḥusu 121a6, 7; 222.11 = 107b14 (v. supra allafa 2.2); 262.7, 10 = 121a12, 14; etc.

9.2 σκευασίαι (preparation) : Μόγνος δὲ ... τὰ ἄλλα πάντα ὁμοίως τοῖς ἀνδράσι τούτοις ἐν τῇ σκευασίᾳ φυλότιτων *Galen Ther. Pis. 261.7* = wa-ammā Maḡnusu ... fa-innahū allafa hādā l-ma'ḡūna ka-mā allafahū nuzarā'uhū 120b17; cf. infra ta'lifun 6.1.

• 10. ἐπισωρεύω (to put together with, to compile) : οὕτω κἀγὼ μικρὰς τινας καὶ εὐπαρακολουθήτους ὑποθήκας (πρὸς *add. V supra lin., Pack : om. V L Arab.*) τοῖς εἰρημένοις ἐπισώρευσα (ἐπισώρευσα *Arab. : ἐπισωρεύσω ed.*) *Artem. Oniocr. 234.13** = ka-dālika fa'altu (fa'altu nos : fa-qultu ed.) ḥayṭu waḏa'tu dālika waḏ'an saḥlan yasiran bi-an allaftuhu l-ta'lifa llaḏī ḏakartu ānifan 433.4*.

11. *sem. amplif.;* used to translate words denoting the act or result of composition

11.1 τὸ συναμφοτέρον (the complex of both) = al-ḡismu l-mu'al-lafu minhumā : λεγομένης γὰρ οὐσίας καὶ τῆς ὕλης καὶ τοῦ εἶδους καὶ τοῦ συναμφοτέρου τὴν κατὰ τὸ εἶδος οὐσίαν ἀπεφήνατο ψυχὴν ὑπάρχειν *Galen An. virt. 45.1* = wa-dālika annahū lammā kāna l-ḡawharu yuqālu 'alā l-hayūlā wa-l-ṣūrati wa-l-ḡismi l-mu'allafu minhumā qaḏā bi-anna l-nafsa ḡawharun 'alā ḡihati l-ṣūrati 19.3.

11.2 ποικίλος (composite [said of a medicament]) = mu'allafun min adwiyatin kaṭīratin : ἔστω ποικίλος ὁ δρῶπιξ *Galen In De off. med. 898.9* = fa-l-yakun hādā l-dawā'u mu'allafan min adwiyatin kaṭī-

ratin 70.4 — ἡ γὰρ ποικίλη ... τοῦ φορμόκου δύνομις τὴν τοι-
ούτην δυσπόθειον ἀποτελεῖ *Galen Ther. Pis. 283.14* = wa-dālika
anna ... l-adwiyata l-kaṭīrata llati ullifa minhā (sc. al-tiryāqu) hiya
llati tufiduhū l-manfa‘ata 127a7; 230.14 = 110b5 (v. *infra* ta’lifun 6.1).

12. *sem. metathesis; active/passive transformation* : εἰμί (to be, to
exist) = ullifa (to have been composed)

12.1 εἰμί (to be = to consist of) : ὁ δέ φησι (sc. τὴν οἰκίον
εἶνοι) λίθους καὶ πλίνθους καὶ ξύλα *Arist. De an. I 1, 403b5* =
wa-l-āḥaru yaḥuddu l-manzila fa-yaqūlu bi-annahū ta’lifun min
ṣuhūrin wa-libnin wa-ḡaṣabin 7.2.

12.2. εἰμί (to exist [said of a drug] = to have been composed) :
οὐδέπω γὰρ ἦν (sc. ἡ θηριοκῆ) *Galen Ther. Pis. 283.17* = illā anna
hāqā l-tiryāqa bi-‘aynihī fī zamānihī lam yakun ullifa 127a11.

12.3 εἰμί c. ἐκ (to be [made] out of = to consist of) : ἔσται πᾶσα
κοιτάφοσις ἢ ἀπόφοσις (ἢ ἀπόφοσις Σ *Arab.* : καὶ ἀπόφοσις
BΔα^A : om. α^c ed.) ἢ ἐξ ὀνόματος καὶ ῥήματος *Arist. Int. 10,*
19b10* = fa-wāḡibun an yakūna kullu iḡābin aw salbin mu’allafan
immā mini smin wa-kalimatin (sic *Pollak* : immā ... wa-kalimatin om.
Badawī) 113.21* / fol. 184b9 — εἰ ὁ χρόνος ἦν ἐκ τῶν νῦν *Arist.*
Phys. VI 10, 240b32 = law kāna l-zamānu mu’allafan mina l-ānāti
726.2; ὥστε ἔσται ἡ γρομμὴ ἐκ στιγμῶν 241a12 = fa-yakūna l-ḡaṭṭu
mu’allafan min nuqaṭin 727.2; *sim. VI 1, 231a24* = 605.12, 14; *VI 10,*
241a5 = 726.6; etc.

13. *paraphr.* τάσσομοι (to be drawn up [of troops]) : ὀρίζονται
δὲ τὸν λόχον οὕτως στίχον ἐξ ἐπιστοιῶν καὶ πρωτοστοιῶν κατ’
ἄρετην ὑπὸ λοχαγῶν (λοχαγῶν *B Arab.* : λοχαγῶ *codd. cett.*) τε-
τογμένων *Aelian. Tact. 276b5** = wa-qad ḡaddū l-ṣaffa l-mutaqāṭira
fa-qālū innahū mu’allafun min quwwādin wa-tawāli (sic ed. *pro*
tawālin) yatlūnahum fī l-faḡīlati 12.20.

تأليف ta’lifun maṣdar

1. *transl.* ὄρμονία (harmony) and derivatives

1.1 ὄρμονία (harmony, well-ordered arrangement) (a) *abs.* :
ἀρμόζει δὲ μᾶλλον καθ’ ὑγείας λέγειν ὄρμονιον *Arist. De an.*
I 4, 408a2 = wa-innamā yaḥsunu an yuṣabbaha l-ta’lifu bi-ṣihḡati
l-badani 18.13; *I 3, 406b30* = 15.16; *I 4, 407b30–408a6* = 18.8–16;
etc. — ἡ γὰρ ὄρμονία ἐξ ἄνομοιομερῶν *Arist. Metaph. Δ 27,*
1024a21 = fa-inna l-ta’lifā min ḡayri mutaṣābihati l-aḡzā’i 673.3 —

διαφέρει δ' οὐθὲν ἐπὶ ἁρμονίᾳς εἰπεῖν ἢ τόξεως ἢ συνθέσεως
Arist. Phys. I 5, 188b15 = wa-lā farqa bayna an yakūna hādā l-qawlu
 fī l-taʿlīfi wa-an yakūna fī l-tartībī wa-bayna an yakūna fī l-tarkībī
 46.11 — ἀγαθὸν διὰ τὴν ἁρμονίαν *Artem. Onirocr. 63.11* =
 ḡālika maḥmūdun ... min aḡli l-taʿlīfi 117.8 — πόση γεωμετρικῆ
 ἁρμονία *Nicom. Arithm. 135.12* = li-kulli taʿlīfin handasiyyin
 104.11; 115.1-3 = 89.11-13 *passim*; etc. — μία δὲ ἐκ πόντων
 ἁρμονία συναρμόνων καὶ χορευόντων *Ps.-Arist. Mund. 6, 399a12*
 = wa-yaltaʿimu (*sic leg.*) min hādīhi l-ḥarakāti l-muḥtalifati taʿlīfun
 wāḥidun *Y 302b16** — ἀρχὸς ... τὸς συμμετρίας ... ἄς καὶ
 ἁρμονίας καλεῖ *Ps.-Plut. Placita 281a4* = wa-kāna yarā anna l-
 mabādīʿa hiya ... l-muʿādalātu ... wa-kāna yusammihā taʿlīfātin
 5.15; 387a5 = 50.14 — καὶ ἡ σύνθεσις αὐτῶν ὀνομάζεται ἁρμο-
 νία *Them. In De an. 25.4* = wa-nusammī tarkībahā taʿlīfan 11.17;
 24.30 = 11.7 (*v. infra* taʿlīfun 1.3); 24.33 = 11.9; 32.29 = 28.10 (*v.*
supra allafa 1.1); etc. (b) *in hend.* nizāmun wa-taʿlīfun : οὐδ' ὅτι
 ἁρμονίας ἐκ παντὸς ἐμμελοῦς τὰ τῶν ἀστέρων κινήματα
 τέτυχεν *Nicom. Arithm. 11.14* = wa-lā min qibali anna ḥarakāti l-
 nuḡūmi tūḡadu ḡāriyatan ʿalā nizāmin wa-taʿlīfin laḥniyyin min kulli
 waḡhin 18.11.

1.2 ἁρμονικός *adj.* (*harmonious*); ἡ ἁρμονική, *sc.* τέχνη (*theory of music*) (a) *abs.* : μεμερισμένην (*sc.* τὴν ψυχὴν) κατὰ τοὺς ἁρμονικοὺς ἀριθμοὺς *Arist. De an. I 3, 406b29* = wa-hiya (*sc.* al-nafsu) ḡātu aqsāmin ka-ʿadadi l-taʿlīfi 15.15 — γρομμοὶ καὶ ἀριθμοὶ καὶ ἁρμονικὰ διαστήματα *Nicom. Arithm. 6.13* = ʿilmu amri l-ḥuṭūri wa-l-aʿdādi wa-mudadi l-taʿlīfi 14.16 (b) ʿilmu l-taʿlīfi : τὰ φυσικώτερα τῶν μαθημάτων, οἷον ὀπτική καὶ ἁρμονική καὶ ἀστρολογία *Arist. Phys. I 2, 194a8* = mā kāna mina l-taʿālīmi aqraba ilā l-ʿilmi l-ṭabīʿiyyi miṭla ʿilmi l-manāziri wa-ʿilmi l-taʿlīfi wa-l-tanḡīmi 92.13 — Ἀρχύτας ... ἀρχόμενος τοῦ ἁρμονικοῦ ... λέγει *Nicom. Arithm. 6.17* = qāla Arḥūtasu ... fī awwali kitābihī fī ʿilmi l-taʿlīfi 14.18; τῆς ἁρμονικῆς ... θεωρίας 134.2 = ʿilmu l-taʿlīfi 103.12 (c) ʿilmu taʿlīfi l-luḥūni : περὶ ὧν ἡ ὀπτική προαγοματεύεται καὶ ἡ ἐν τοῖς μαθήμασιν ἁρμονική *Arist. Metaph. B 2, 997b21* = fī l-ašyāʿi llati yastaʿmiluhā ... ʿilmu l-bašari wa-llati yastaʿmiluhā ʿilmu taʿlīfi l-luḥūni l-taʿlimiyyu 205.4.

1.3 τὸ ἡρμοσμένον *pass. part.* (*what is arranged harmonically*) = ḡū l-taʿlīfi : ἡ ἁρμονία λόγος ἐστὶ τῶν ἡρμοσμένων *Them. In De an. 24.31* = inna l-taʿlīfa huwa nisbatun bayna ḡawāti l-taʿlīfi 11.7; *sim.* 24.25 = 11.1, 24.33 = 11.9; etc.

1.3.1 διηρμοσμένος → allafa 1.3.

1.4 *sem.; etym.*; εὐόρμοστος (*well-fitting, harmonious*) = ġārin ʿalā hādā l-taʿlīfi : καὶ κατὰ τὸ ἐξῆς ἐπ' ἄπειρον ὀνόλογα καὶ εὐόρμοστα εὐρήσεις *Nicom. Arithm. 70.14* = wa-l-amru yūğadu fīmā baʿda dālika ġāriyan ʿalā hādā l-nizāmi wa-l-taʿlīfi ilā mā lā nihāyata 59.4.

1.5 *sem.; etym.*; ἑναρμόνιος (*harmonious*) = dū taʿlīfin : Πλότων οὐσίαν νοητὴν (*sc. τὴν ψυχὴν*) ἐξ ἑαυτῆς κινητὴν κατ' ὀριθμὸν ἑναρμόνιον (*κινουμένην add. ed. : om. Arab.*) *Ps-Plut. Placita 386a17 ** = wa-ammā Afāṭūnu fa-yarā anna l-nafsa ġawharun ʿaqliyyun mutaharrīkun min dātihī ʿalā ʿadadin dī taʿlīfin 50.11.

1.6 *sem.; etym.*; ὀναρμοστία (*discord*) (a) ħurūḡun ʿani l-taʿlīfi : καὶ ὅτι εἶπερ τοῦ σώματος ἢ ὀναρμοστία νόσος ἐστίν *Them. In de an. 24.27* = wa-innahū in kāna l-ħurūḡu ʿani l-taʿlīfi li-l-badani huwa maraḡun 11.4 (b) mā lā taʿlīfa lahū : καὶ φθείρεσθαι τὸ ἡρμοσμένον εἰς ὀναρμοστίαν *Arist. Phys. I 5, 188b14* = wa-an yafsuda l-muʿallafu ilā mā lā taʿlīfa lahū 46.9.

2. σύνθεσις (*composition*) : ἡ γὰρ τῶν λίθων σύνθεσις *Arist. Eth. Nic. X 4, 1174a23* = fa-inna taʿlīfa l-ħiḡārati 340.21 *Badawī / 46.13 Axelroth* — λοιπὸν δεῖ σαφηνίσαντας τὰς τῶν λόγων συνθέσεις *Nicom. Arithm. 80.2* = fa-qad baḡiya ʿalaynā an nubayyina awwalan kayfa yakūnu taʿlīfu hādīhi l-nisabi 65.12.

3. συμπλοκή (*combination*) : φοσι ... τῆ τούτων συμπλοκῆ καὶ περιπλόζει πάντοα γεννῶσθαι *Arist. Cael. III 4, 303a7* = qālā inna l-ašyāʿa kullahā taʿlīfan min hādīhi l-aḡrāmi ... aw bi-ħtilāfi ndīmāmi baʿdihā ilā baʿḡin *versio B 329.6 Badawī (sic leg. cum MSS.)* — τὸ μὲν οὖν κατὰ συμπλοκὴν (*sc. λεγόμενα*), οἷον ἄνθρωπος τρέχει, βοῦς (*βοῦς Arab. : ἄνθρωπος ed.*) νικῶ *Arist. Cat. I, 1a17** = fa-llati tuqālu bi-taʿlīfin ka-qawlika l-insānu yaḡduru l-ṭawru yaḡlibu 34.5 / *fol. 158b4; 1a16-18 = 34.4-6 / fol. 158b3-5; 10, 13b12-13 = 68.15-16 / fol. 175b3-4 (v. supra illā anna A 2.4, p. 266); etc.* — εἴ τις ἄπλως θήσει τὰς συμπλοκὰς γίγνεσθαι *Arist. Int. 21a5* = man qāla bi-anna l-taʿlīfa wāḡibun wuḡūduhū ʿalā l-iṭlāqi 120.12 / *fol. 187a3.*

4. κρᾶσις (*mixing*) : ἐσπούδασας αὐτοῦ εἰδένου τὴν τε δύναμιν καὶ τὴν κρᾶσιν *Galen Ther. Pis. 214.8* = ħarrakatnī l-ʿināyatu ʿalā taʿrīfika ṭarīqa mtihāni hādā l-dawāʿi wa-taʿlīfahū 105a7.

4.1 συγκρίνομαι → allafa 6.

5. μίξις (*mixture*) (a) *abs.* : τὴν κρᾶσιν καὶ μίξιν τῶν ὀρωμένων ἐν τοῖς ὕπνοις συνιδόντια *Artem. Onirocr.* 233.16 = an yafhama l-insānu mtizāḡan (*sic ed.*) wa-ta’lifā mā yurā fī l-ru’yā’āti 431.12⊗ (b) *as maf’ūl muḡlaq to allafa* : *Galen Ther. Pis.* 251.1 = 117a2 (v. *supra* allafa 8.2b).

6. *transl.* σκευασίαι (*preparation*) and *derivatives*

6.1 σκευασίαι (*preparation [of drugs]*) : ποικίλην ἐποιήσαντο τὴν σκευασίαν (*sc.* τῆς θηριοκῆς) *Galen Ther. Pis.* 230.14 = kaṭṭarū l-adwiyata fī ta’lifī l-tiryāqi 110b5; ταῦτα ... μινύνοσι τῆ σκευασίᾳ τῆς ἀνιδότου ... ἰσχυρὸν πρὸς τὸ σώζειν ἔχοντα δύνοσιν φοίνετοι 266.5 = fa-sta’milhā fī hādā l-ma’ḡūni fa-inna quwwatahā takūnu qawiyatan ḡiddan fī ta’lifī hādā l-ma’ḡūni 122b4. *Cf. supra* allafa 9.1.

6.2 κοιτοσκευή (*preparation [of drugs]*) : οἰεὶ δὲ τῶν ἰατρῶν φιλοτίμως πρὸς τὴν κοιτοσκευὴν αὐτῆς ἔχοντων *Galen Ther. Pis.* 232.5 = fa-lammā kaṭura l-aṭibbā’u wa-tazayyadū ‘ilman fī ta’lifihī 111a2.

7. εἰμί → allafa 12.1.

8. κόσμος (*good order*) = ḡusnu l-ta’lifī : ὑπερτελεῖς μὲν (*sc.* ἀριθμοὺς) ... ἀτάκτους εὐρίσκεσθαι ἀκόσμου οὔσης τῆς αὐτῶν εὐρέσεως, τελείους δὲ ... τεταγμένους μετὰ προσήκοντος κόσμου *Nicom. Arithm.* 40.14–16 = al-a’dādu l-zā’idatu ‘alā l-tamāmi ... tūḡadu ... ḡayra lāzimatin li-l-nizāmi wa-ḡusni l-ta’lifī fī idrākinā lahā wa-ammā l-a’dādu l-tāmmatu fa-innahā tūḡadu ... lāzimatan li-l-nizāmi wa-l-tartībi wa-ḡusni l-ta’lifī llaḡī yaḡibu fihā 39.1–2.

9. *sem. amplif.*; ἀκολουθία (*orderly sequence [followed in the composition of a book]*) = naḡawnā naḡwan fī ta’lifī l-‘ilmi : πρὸς τὸ ἀναγκαῖον τῆς ἀκολουθίας ἀποβλέποντες ἀρξόμεθα *Artem. Onirocr.* 19.8 = naḡawnā naḡwa mā taḡarru ilayhi l-hāḡatu fī ta’lifī hādā l-‘ilmi fa-btada’nā 37.4.

10. *periphr.*; γραφή (*medical prescription [in the context of antidotes]*) = ta’lifū l-ma’ḡūni/l-tiryāqi : ἔστι δὲ αὐτοῦ (*sc.* τοῦ φαρμάκου) καὶ γραφή, ἵνα μηδὲ τοῦτο ἀγνοῆς, διαφόρως ὑπὸ τῶν ἰατρῶν γινομένη *Galen Ther. Pis.* 259.7 = wa-anā ḡākiruni l-āna ṡan’ata hādā l-ma’ḡūni li-allā yaḡhaba ‘alayka ḡtilāfu l-aṭibbā’i fī ta’lifihī 119b14 ; τοσαύτης γὰρ οὔσης τῆς περὶ τὰς γραφὰς διαφορὰς 262.5 = fa-hādā ḡtilāfu l-qudamā’i fī ta’lifī l-tiryāqi 121a10.

11. *morph.*; *as maf’ūl muḡlaq* → allafa 2.3, 8.2b, 10.

مؤلف **mu'allifun act. part.**

1. συγγραφεύς (*author*) : Ἡρόδοτος ὁ συγγραφεύς *Ps.-Plut. Placita 385a18* = Arūḡuṭusu mu'allifu l-kutubi 49.19.

2. ὀρμόζω → allafa 1.1.

3. *paraphr.*; τὸ λεγόμενον (*what is said [i.e., in a book]*) = mā qāla l-mu'allifu : σὺ δὲ ... τῶν λεγομένων ἡδέως ἀκούεις *Galen Ther. Pis. 212.5* = wa-ammā anta fa-kunta idā qara'ta l-kitāba taqṣidu li-fahmi mā qāla mu'allifuhū 104a13.

π ἐπίπονος (*painful*) through corruption of mu'limun in the transmission of manuscripts : *Arist. Metaph. Θ 8, 1050b26* = 1197.7 (*cf. infra mu'limun 2, p. 302*).

مؤلف **mu'allafun pass. part.**

• 1. ἑταιρεῖος (*with whom one is sociable*) : ἑταιρεῖός τε καὶ φίλιος (*sc. ὀνομάζεται ὁ Ζεὺς*) *Ps.-Arist. Mund. 7, 401a22* = wa-qad yusammā (*sc. allāhu*) ... mu'allafan wa-muḥabbaban *F 107a6*.

2. σύνθετος (*compound*) (a) *abs.* : ἔσται τοῦ β' ὁ δ' διπλάσιος σύνθετος ὢν ἐξ ἡμιολίου καὶ ἐπιπίτου *Nicom. Arithm. 80.10* = wa-yaṣīru l-arba'atu ḡīfa l-iṭṭayni wa-yakūnu hāḡīhi l-nisbatu mu'allafatan min nisbati l-miṭli wa-l-niṣfi wa-nisbati l-miṭli wa-l-tuṭṭi 65.19 (b) *in hend.* murakkabun mu'allafun : διττῶς δὲ ὡς ὂν δὴ σύνθετος ὁ τοιοῦτος *Nicom. Arithm. 59.11* = wa-hāḡā l-naw'ū huwa bi-manzilati l-ṣay'i l-murakkabi l-mu'allafi min ṣay'ayni 51.12.

3. *transl. derivatives of ὀρμόζω (to fit together)*

3.1 τὸ ἤρμοσμένον *pass. part. (fitting, concordant)* : ἀνάγκη γὰρ πᾶν τὸ ἤρμοσμένον ἐξ ἀναρμόστου γίνεσθαι καὶ τὸ ἀνάρμοστον ἐξ ἤρμοσμένου *Arist. Phys. I 5, 188b12, 13¹* = wa-ḡālika annahū qad yaḡību ḡarūratan an yakūna kullu mu'allafin fa-innamā yakūnu mu'allafan 'an ḡayri mu'allafin wa-yakūna ḡayru l-mu'allafi 'ammā huwa mu'allafun 46.7, 9¹; 188b13² = 46.9² (*v. supra ta'lifun 1.6b*). *Cf. supra allafa 1.2, 1.5.*

3.2 *sem.; etym.*; τὸ ἀνάρμοστον (*unfitting, discordant*) = ḡayru mu'allafin *Arist. Phys. I 5, 188b12, 13* = 46.8 (*bis*), *v. the preceding entry.*

4. συγκείμενος → allafa 3.

5. συμπλεκόμενος → allafa 5.

6. τὸ συναμφοτέρον → allafa 11.1.
7. ποικίλος → allafa 11.2.
8. εἰμί c. ἐκ → allafa 12.3.
9. τεταγμένος → allafa 13.

اختلف VIII. i'talafa

1. συντίθεμοι (*to be composed*) : ἔτι διαφορὰ μὲν συντίθεται μετὰ ἄλλης διαφορᾶς τὸ λογικὸν γὰρ καὶ τὸ θνητὸν συνετέθη εἰς ὑπόστασιν ἀνθρώπου· εἶδος δὲ εἶδει οὐ συντίθεται *Porph. Isag. 18.24-19.1* = wa-ayḍan fa-inna l-fuṣūla ta'talifu ma'a faṣlin āhara fa-inna l-nāriqa wa-l-mā'ita qadi 'talafā li-qiwāmi l-insāni fa-ammā l-naw'ū fa-lā ya'talifu ma'a naw'in 1098.1-2 / fol. 155a ult.

2. συνέρχομαι, *pres. part.* συνιών (*to come together*) : δῆλον γὰρ ὅτι καὶ εἰς ἄλληλα τῶν στοιχείων συνιόντων οὐχ ἡ τυχοῦσα τάξις γίγνεται καὶ σύστασις ἄλλ' ἡ αὐτῆ *Arist. Cael. I 10, 280a16* = wa-dālika anna l-ustuqussāti idā 'talafat ba'ḍuhā ilā ba'ḍin lam tūḡad lahā ḥālātun muḥtalifatun *versio A 117b17*.

3. *sem. amplif.; transl. an implied verb meaning 'to be composed'* : ἄλλὰ λόγῳ τινὶ καὶ συνθέσει (*sc. ἕκαστον τῶν συνθέτων συνετέθη ut intellig. Arab.*) *Arist. De an. I 5, 410a2* = innamā tawāfā wa-'talafa (*sc. kullu wāhidin min ḡawī l-tarkībi*) bi-qadrin min aqdāri l-tarkībi 23.17.

اختلف i'tilāfun maṣdar

1. ἄρμονία (*harmony*) : ἐπειδὴ τῇ ἄρμονίᾳ οὐκέτι χρῶν-
ται *Artem. Onirocr. 39.21* = wa-dālika annahū laysa lahā 'tilāfun 74.9
— ἑνὸς μορίου ἄρμονίας ἀναιρουμένης, ἀναιρεῖται καὶ τῶν
λοιπῶν μορίων ἡ ἄρμονία *Philop. In De an. 151.25* = yaḡību ... an
yakūna idā naqaṣa 'uḍwun wāhidun min a'ḡā'i l-badani an yantaqiṣa
'tilāfu l-badani *Paraphr. Arist. De an. 139.2 Ahwāni; 151.26* =
139.3; etc.

2. φιλολληλία (*mutual affinity*) : αὐτῶν θαυμάσομεν τὴν φιλο-
λληλίαν *Nicom. Arithm. 115.10* = ta'aḡḡabnā mini 'tilāfihimā 89.18.

مؤلف mu'talifun act. part.

1. ἐν ἄρμονίᾳ (*in balanced arrangement*) : ἐν ἄρμονίᾳ τηροῦσι
(*sc. οἱ ὁμοῦλοι λίθοι*) καὶ ἐν τάξει τὸ πᾶν σχῆμα τῆς ψαλίδος

Ps.-Arist. Mund. 6, 399b32 = wa-huwa (sc. al-ḥaḡaru lladī yudʿā ribāta l-ḡalami) l-ḥāfiẓu li-hayʿati l-ḡalami muʿtalifan wa-lā yanḥaliʿu *F 104b5*.

2. *sem.; etym.*; ὄσυμφυής (*being incongruous and discontinuous*), *in hend. ḡayru muʿtalifin wa-lā muttaṣilun* : τὸς πρώτους γενέσεις τῶν ζῶων ... μηδομῶς ὀλοκλήρους γενέσθαι, ὄσυμφυέσι δὲ τοῖς μορίοις διεξυγμένους *Ps.-Plut. Placita 430a23* (= *Empedocles fr. A 72, Diels/Kranz I 297*) = anna kawna l-ḥayawānāti ... fī awwali l-amri lam yakun dufʿatan lākinnahā kānat šayʿan šayʿan wa-kānat aʿḏāʿuhā ḡayra muʿtalifatin wa-lā muttaṣilatan *72.20* (*where διεξυγμένους is transl. by šayʿan šayʿan before the hend. rendering ὄσυμφυέσι*).

3. *periphr.*; τὸ σύμφωνον (*harmonious whole*) = šayʿun wāḥidun muʿtalifun : ἴσως δὲ τῶν ἐναντίων ἢ φύσις γλίχεται καὶ ἐκ τούτων ὀποτελεῖ τὸ σύμφωνον *Ps.-Arist. Mund. 5, 396b8* = li-anna l-ḡabīʿata taštāqu (*taštāqu nos* : *ystʿq ed.*) ilā mā yuḏādduhā li-tuttammima minhu wa-min ḡiddihī (*sic leg.*) šayʿ wāḥid muʿtalif (*sic ed. pro šayʿan wāḥidan muʿtalifan*) *Y 300a14** ⊗.

الف ulfatun

1. ἔθος (*familiarity [with s.th.]*) : διὰ τὸ ἔθος *Arist. Metaph. α 3, 995a5-6* = bi-sababi l-ulfati lahā *43.2*.

2. εὐνοια (*amicability*) : ἔστι δὲ ταῦτα φρόνησις καὶ ἄρετὴ καὶ εὐνοια *Arist. Rhet. II 1, 1378a9* = wa-hiya l-lubbu wa-l-faḡilatu wa-l-ulfatu *82.19*.

3. *sem.; etym; transl.* φιλία (*friendship*) *in* φιλόλληλος (*of mutual friendship*) : ὡς φιλόλληλα ... τὰ δύο εἶδη *Nicom. Arithm. 118.9* = inna l-ulfata llati baynahumā (*baynahumā nos* : *minhā cod.* : *baynahā ed.*) *92.4**.

4. ὁμόνοια (*concord*), *in a series of synonyms* istiḡāmatun wa-tamaddunun wa-ulfatun : πολιτικῆς ὁμονοίας τὸ θαυμασιώτατον *Ps.-Arist. Mund. 5, 396b4* = anna afḡara mā fī stiḡāmati l-madinati wa-tamaddunihā wa-ulfatihā *F 97b12*.

5. ἐταιρικός (*originating from companionship, friendship, intimacy*), *in a series of synonyms* alladī yuḥḏiṭuhū l-ʿiṣratu wa-l-ṣadāqatu wa-l-ulfatu : ἐταιρικὴν δὲ κοιλοῦμεν τὴν ἀπὸ συν-

ηθείας γινομένην (sc. φιλίου) *Ps.-Arist. Div. 3a6* = wa-l-mahabbatu llati tuḥdiṭuhā l-ʿiṣratu wa-l-ṣadāqatu wa-l-ulfatu hiya llati tustaʿādu mina l-ʿādati *versio T 56.19-20* (cf. the immediately following entry).

6. transl. συνήθεια (*habit*) and derivatives

6.1 συνήθεια (*habitual intimacy*), in *hend. ulfatun wa-muḡāwara-tun* : έτοιμικήν δὲ κολοῦμεν τὴν ἄπο συνηθείας γινομένην (sc. φιλίου) *Ps.-Arist. Div. 3a6* = wa-ammā l-ḥidniyyatu (sc. al-mahabbatu l-ḥidniyyatu) fa-llati takūnu mina l-ulfati wa-l-muḡāwarati *versio Q 38.22* (cf. the immediately preceding entry).

6.2 τὸ σύνηθες (*s.th. that one is accustomed to*), in a series of synonyms ṣayʿun ḡarat bihī l-ʿādatu wa-l-ulfatu wa-l-inqiyādu : τὸ γὰρ σύνηθες γνώριμον *Arist. Metaph. α 3, 995a3* = wa-dālika anna l-ṣayʿa llaḍi qad ḡarat bihi l-ʿādatu wa-l-ulfatu wa-l-inqiyādu li-mā nasmaʿuhū aʿrafu 42.12.

7. *paraphr.*; εἰρήνη (*peace*) *Ps.-Arist. Mund. 6, 399b19* = baqāʿu ulfati l-awliyāʿi (*lasting concord among associates*) *F 104a9*.

أليف alifun, ألف ālafu *elative*

1. *sem. metathesis; intransitive / transitive transformation* συνηθέστερος (*s.th. that is more common to s.o.*) = ālafu (*s.o. who has greater affinity for s.th.*) : συνηθέστερον γὰρ τὸ πάθος τοῦτο τοῖς ζώοις *Them. In De an. 87.33* = fa-inna hādā l-infiʿāla l-ḥayawānu lahū ālafu 153.3.

تألفي taʿlifiiyun

1. ἄρμονικός ([*math.*] *harmonic*) (a) *abs.*: εἰς τὰ ἄρμονικὰ διοστήματα πόντοι *Nicom. Arithm. 75.17* = fī ḡamīʿi l-abʿādi l-taʿlifiiyati 61.15; τὴν ἄρμονικήν ... ὀνομαζόμενον 145.11 = ta-wassuṭun taʿlifiiyun 112.6; 140.8 = 108.4; etc. (b) ʿalā l-sabīli l-taʿlifiiyati : καὶ ἔσται ὁ γινόμενος (sc. ὄρος) ἄρμονική μεσότης *Nicom. Arithm. 140.12* = fa-mā ḡtamaʿa fa-huwa mutawassīṭu mā bayna ḍaynika l-ḥaddayni ʿalā l-sabīli l-taʿlifiiyati 108.7.

2. ἄρμονία (*harmony [math.; in context, for the harmonic mean]*) = tawassuṭun taʿlifiiyun : κυρίως γὰρ αὕτη (sc. ἡ μεσότης) καὶ ὡς ὀληθῶς ἄρμονία ἔν λεχθείη μόνη *Nicom. Arithm. 144.24* = wa-huwa l-tawassuṭu llaḍi bi-l-istihqāqi wa-ʿalā mā kāna yaḡibu sammaynāhu l-taʿlifiiya 111.15; ὁ κύβος ἄρμονία 145.3 = anna l-mukaʿaba yūḡadu fihī l-tawassuṭu l-taʿlifiiyu 111.18.

ألف *alfun*, *pl. ālāfun, ulūfun*

1. *transl. χίλιοι (thousand) and its derivatives and compounds*

1.1 χίλιοι (*thousand*) : δεήσει χιλίους καὶ εἴκοσι τέσσαρους εἶνοι λόχους *Aelian. Tact. 288b2* = yağibu an yakūna fī hādā l-‘adadi mina l-şufūfi l-mutaqātirati alfu şaffin wa-arba‘atun wa-‘işrūna şaffan 13.4 — οὐδ’ ὁμοίως διέψευστοι ὁ τὰ τέτταρα πέντε οἰόμενος καὶ ὁ χίλιοι *Arist. Metaph. Γ 4, 1008b35* = wa-laysa ġurūru man zanṇa anna l-arba‘ata ḥamsatun ka-ġurūri man zanṇa annahā *alfun 397.14*.

1.2 χιλιάς (*a thousand*) : τέταρτος ὁ ἐν χιλιάδων ὄρω *Nicom. Arithm. 40.19* = wa-l-‘adadu l-rābi‘u min hādīhi l-a‘dādi fī ḥudūdi l-ālāfi 39.6; ἔπειτα τῷ αὐτῷ τρόπῳ (*sc. γενήσεται*) καὶ ὁ ἡρκη ἐν χιλιάσει 43.18 = wa-ka-dālika ayḡan nastahriġu ‘adada l-ṭamāniyati ālāfin wa-l-mi‘ati wa-l-ṭamāniyati wa-‘işrina llaḡī fī l-ālāfi 41.5.

1.3 ἑπτοκισχίλιοι (*seven thousand*) *Ps.-Plut. Placita 364a6* = sab‘atu ālāfin 38.8; *etc.*

1.4 *sem.; etym.*; χιλιετής (*lasting a thousand years*) = alfu sanatin : εἰ δ’ ἦν ... ὁ βίος ... χιλιετής *Arist. Gener. anim. II 6, 745a34* = wa-law kāna l-‘umru alfa sanatin 86.14.

2. *transl. numerals indicating thousands*

2.1 ,α (1000) : οἱ δὲ δύο πεντακοσιορχιοὶ καλεῖται χιλιορχία, ἄνδρων ,ακδ *Aelian. Tact. 292b13* = wa-kullu kawkabatayni zumratun wa-‘adadu man fihā mina l-riġāli *alfun wa-arba‘atun wa-‘işrūna raġulan 13.17*.

2.2 ,β (2000) = alfāni : οἱ δὲ δύο χιλιορχιοὶ μερορχιοὶ καλεῖται, ἄνδρων ,βμη *Aelian. Tact. 292b18* = wa-kullu zumratayni ṭā‘ifatun wa-‘adadu man fihā mina l-riġāli alfāni wa-ṭamāniyatun wa-arba‘ūna raġulan 13.19.

2.3 ,η (8000) = ṭamāniyatu ālāfin, *v. supra* *alfun 1.2; etc.*

3. *in ‘aşaratu ālāfin transl. μύριοι (ten thousand) and its derivatives and compounds*

3.1 μύριοι (*ten thousand*) : ἐκ μυρίων ὀκτοκισχιλίων ἡλιοκῶν (*sc. τὸν μέγαν ἐνιουτόν*) *Ps.-Plut. Placita 364a3* = anna l-sanata l-‘uzmā min ṭamāniyata ‘aşara alfa sanatin şamsiyyatin 38.5.

3.2 μυριοστός (*the ten thousandth*) = ‘aşaratu ālāfin : ὅμοι ὃν εἶη τὰ ἔτος γενόμενα μυριοστόν τοῖς γενομένοις τήμερον *Arist. Phys. IV 10, 218a28* = fa-inna mā kāna munḡu ‘aşarati alfi (*sic cod. pro ālāfi Badawi*) sanatin wa-mā kāna fī yawminā hādā kānā ma‘an 407.50.

3.3 *sem.; etym.*; μυριετής (*lasting ten thousand years*) = ʿašaratu ālāfi sanatin : εἰ δ' ἦν μυριετής ὁ βίος *Arist. Gener. anim. II 6, 745a33* = wa-law kāna l-ʿumru ... ʿašarata alfi (*sic ed. pro ālāfi*) sanatin 86.14[Ⓞ].

• 4. *transl.* μυρίος (*a great number of, "thousands"*) in compound words : *sem.; etym.*; μυρίωνδρος (*having thousands of men*) = ulūfun mina l-nāsi : πῶς ὀλίγα θραύσμοιτα πνεύμοτος μυρίωνδρον ἐκπληροῖ θέοτρον *Ps.-Plut. Placita 409a6* = kayfa yatahayyaʿu an takūna aǧzāʿun yasiratun mina l-hawāʿi tamlāʿu masāfata ulūfin mina l-nāsi 59.17.

! 5. *inaccurate transl. of* μύριοι, μυριάς (*ten thousand*) : οἶον ἐν τῇ μυριάδι *Arist. Metaph. A 9, 991b23* = ka-l-alfi 135.4 — Ἐρατοσθένης τὸν ἥλιον ἀπέχειν ἀπὸ τῆς γῆς σταδίων μυριάδας τετρακοσίας καὶ ὀκτακισμυρίας, τὴν δὲ σελήνην ἀπέχειν τοῦ ἡλίου (τοῦ ἡλίου *Arab. : τῆς γῆς ed.*) μυριάδας ἑβδομήκοντα ὀκτῶ σταδίων *Ps.-Plut. Placita 363a1-3** = ammā Arātūstānisu fa-yarā anna buʿda l-šamsi mina l-arǧi arbaʿumiʿati alfin wa-ṭamāniyatu ālāfi ašādiyatun wa-anna buʿda l-qamari mina l-šamsi ṭamāniyatun wa-sabʿūna alfa ašādiyatun 37.19-20 (*cf. Daiber p. 28*).

ألف alifun (*the name of the letter l*)

1. α (*the letter alpha*) : ἐντελεχείᾳ ὧν καὶ κυρίως ἐπιστόμενος τόδε τὸ Α *Arist. De an. II 5, 417a29* = fa-ʿalima bi-l-ḥaḳiqati anna ḥādā l-ḥarfa l-mušāra ilayhi alifun 42.17; III 7, 431a25ff. = 77.18ff. — ὡς ὁ α πρὸς τὸν γ *Arist. Eth. Nic. V 3, 1131b7* = ka-mā anna l-alifa ilā l-ǧīmi 182.2 *Badawī*; 1131b1 = 181.13 *Badawī*; 1131b5 = 182.1 *Badawī*; etc. — οἶον τῆς συλλαβῆς τὸ α καὶ τὸ β *Arist. Metaph. Z 17, 1041b32* = miṭla l-alifi wa-l-bāʿi li-sulābi 1014.14; 1041b13 = 1013.9; etc.

الم

ألم I. alima

1. *transl.* πόσχω (*to suffer; to be affected*) and its derivatives

1.1 πόσχω (*to suffer, to be affected*) (a) *abs.* : ὥστε τὸ γῆρας οὐ τῷ τὴν ψυχὴν τι πεπονθένου ἄλλ' ἐν ᾧ *Arist. De an. I 4,*

408b23 = fa-l-kibaru huwa l-illatu wa-laysa dālika li-anna l-nafsa alimat alaman bal innamā alima l-šay'u llađi l-nafsu fihi 20.13; ἔτι πόσχει τι ἢ τροφή ὑπὸ τοῦ τροφομένου II 4, 416a34 = wa-ayḡan anna l-ğidā'a qad ya'lamu mina l-šay'i l-muğtađi bihi 40.7; I 5, 411b3 = 26.23; etc. — ἔὸν ἀδικεῖν οἴωνται αὐτοὶ καὶ δικαίως πόσχειν Arist. Rhet. II 3, 1380b17 = in zaṇnū bi-anfusihim annahum zālīmūna aw annahum ya'lamūna bi-ʿadlin 91.14; εἰσὶ δὲ τοιοῦτοι οἴοι (οἱ οὐ ut *intell. Arab.*; cf. Lyons p. 321) νομίζειν παθεῖν ἔν II 8, 1385b24 = fa-min hā'ulā'i iđani llađina yazunnūna annahum lā ya'lamūna 109.15; II 5, 1382b34ff. = 99.9ff.; etc. — ὅ τι ἔν οἱ βροχίονες πόθωσι, πένθος σημαίνουσιν Artem. Onirocr. 48.2 = fa-aqūlu inna l-đirā'a iđā alimat fa-hiya tadullu ʿalā ḡuznin 90.15; νεκροὺς ὁρῶν αὐτὸ μόνον καὶ μηδὲν ἀξιόλογον δρῶν ἢ πόσχειν 185.21 = iđā raʿā l-insānu mayyitan muṭlaqan lā yafʿalu bihi šayʿan wa-lā ya'lamu minhu 336.8; 216.17 = 393.14 — ἔποσχόν τ' ἔν (sc. ἢ τῶν βρεφῶν οὐοῖα τῆς ψυχῆς) ... ταῦτά πόθη Galen An. virt. 33.12 = wa-kānū kulluhum (sc. al-šibyānu) ya'lamūna ālāman wāḡidatan bi-a'yānihā 10.8 — δεινὰ καὶ ἀνήκεστα ὑπὸ τοῦ πόθους ἔποσχευ Galen Ther. Pis. 218.10 = fa-alima min dālika alaman šadīdan wa-kāna qalila l-iḡtimāli li-l-alami 106b6 (b) in *hend.* alima aw laqiya šayʿan : καὶ χαίροντας αὐτοῖς (sc. καὶ τοὺς χαίροντας αὐτοῖς φιλοῦσιν ut *intell. Arab.*) καὶ ταῦτα, μάλιστα, πεπονθότας. Arist. Rhet. II 4, 1381b13 = ṭumma (sc. yuḡibbūna) llađina yafraḡūna bihim wa-bi-mā hum lahum wa-lā siyyamā iđā kānū qad alimū aw laqū šayʿan 94.16 (c) in *hend.* alima aw ʿaṡiba : ἔὸν πολλὰ κατωρθωμένοι οἴωνται καὶ μὴ πεπονθένου Arist. Rhet. II 5, 1383a26 = fa-iđā kānū fi kaṡirin mina l-umūri yazunnūna annahum yastašlihūna aw yatalāfawna lā annahum ya'lamūna aw ya'ṡabūna 100.18.

1.2 *sem.*; *etym.*; ἀποθής (*impassive*) (a) lā ya'lamu : Ἄνοξα-γόρας δὲ μόνος ἀποθῆ φησιν εἶναι τὸν νοῦν Arist. De an. I 2, 405b20 (cf. Anaxagoras fr. 12, Diels/Kranz II 37.18ff.) = illā Anak-sāğūrasu waḡdahū fa-innahū zaʿama anna l-ʿaqla lā ya'lamu 12.14; ὁ δὲ νοῦς ἴσως θειότερόν τι καὶ ἀπαθές ἐστίν I 4, 408b29 = fa-ammā l-ʿaqlu fa-yazharu annahū rūḡaniyyun lā ya'lamu 20.20; ἀπαθές εἶναι τὸ ὅμοιον ὑπὸ τοῦ ὁμοίου I 5, 410a23 = inna l-miṡla lā ya'lamu min miṡlihi 24.13; *sim.* II 4, 416a32 = 40.5; etc. (b) in *hend.* lā ya'lamu wa-lā yatağayyaru : αὐτὸ δὲ (sc. τὸ νοεῖν) ἀπαθές ἐστίν Arist. De an. I 4, 408b25 = fa-inna dālika (sc. al-fikra) lā ya'lamu wa-lā yatağayyaru 20.16 (c) in *hend.* lā yasta-

hīlu wa-lā yaʿlamu : μνημονεύομεν δὲ ὅτι τοῦτο ... ἀποθέεις *Arist. De an. III 5, 430a24* = qulnā inna hādā l-ʿaqla lā yastahīlu wa-lā yaʿlamu 75.10.

2. transl. ἀλγέω (to feel pain) and its compounds

2.1 ἀλγέω (to feel pain) (a) abs. : εἰ ἔν ἦν ὄνθρωπος, οὐδέποτε ὄν ἤλαγει ... εἰ δ' οὖν καὶ ἀλγήσειεν, ὀνόγκη καὶ τὸ ἰώμενον ἔν εἶνοι *Hippocr. Nat. hom. 168.4-5* = law kāna l-insānu šayʿan wāhīdan la-mā kāna yaʿlamu ašlan ... wa-in ... kāna yaʿlamu waḡaba ḡarūlatan an yakūna mā yašfihi šayʿ wāhīd (*sic ed. pro šayʿan wāhīdan*) 3.6-7[⊗] (b) in hend. alima aw ḡaziʿa : οἱ γὰρ φίλοι συναλγοῦσι θεώμενοι δὲ τὰ οἰκεῖα φοῦλα πόνητες ἀλγοῦσιν *Arist. Rhet. II 2, 1379b24* = li-anna kulla llaḡīna yamuḡduhum amru ašdiqāʿihim qad yaʿlamūna aw yaḡzaʿūna iḡā raʿaw bihim sūʿan 88.7.

2.2 sem.; etym.; συναλγέω (to share in suffering) = alima c. bi : περὶ παθῶν σωματοικῶν καὶ εἰ συναλγεῖ τούτοις ἡ ψυχὴ *Ps.-Plut. Placita 414a23* = fi l-aʿrāḡi l-ḡusmāniyyati wa-hal taʿlamu l-nafsu bihā 62.12.

3. κόμνω (to be suffering from sickness) : ὥσπερ τὸ ἐπὶ τῇ κόρῃ δέρμα ὅταν κόμη (ὅταν κόμη *codd. cett., Arab. : om. E^aCH^a : secl. Jannone*) *Arist. De an. II 8, 420a15** = bi-miḡli mā taʿlamu ḡildatu l-ḡadaqati 49.17.

4. βλόπτομοι (to be hurt, disabled) : ὁ Πλάτων αὐτὸς οἶδε βλοπτομένην τὴν ψυχὴν ἐπὶ τῇ κακοχυμῖα τοῦ σώματος *Galen An. virt. 49.12* = anna Afīlātuna qad kāna yaʿlamu anna l-nafsa taʿlamu min radāʿati l-kaymūsi <llati> takūnu (radāʿati ... takūnu nos : radāʿati l-kaymūsi <llaḡī> yakūnu *Biesterfeldt Ḡālinūs 136* : nadāwati l-kaymūsi [takūnu] ed.) fi l-badani 22.19*.

لم ālimun act. part.

1. transl. πάθος (affection, disease) and its derivatives

1.1 παθητικός (affected, subject to affection) : ὁ δὲ παθητικὸς (παθητὸς *H^a Jannone*) νοῦς φθορτὸς *Arist. De an. III 5, 430a24* = huwa l-ʿaqlu l-ālimu wa-annahū yafsudu 75.10.

1.2 sem.; etym.; ἀπαθείς (unaffected, indifferent), in hend. ḡayru ālimin aw muktariḡin : διχῶς γὰρ ἀπαθεῖς γίνονται οἱ ἄνθρωποι *Arist. Rhet. II 5, 1383a28* = wa-qad yakūnu l-nāsu ḡayra ālimina aw muktariḡina ʿalā ḡihatayni 100.20.

1.3 sem. amplif.; πάθος ([medic.] disease; in context, affected

organ) = 'uḏwun ālimun : ἐκόστω τῶν παθῶν τὴν κατόλληλον προσφορὸν ποιούμεθα *Galen Ther. Pis. 228.8* = idā aradnā an nu'allifa dawā'an nāfi'an li-ba'ḏi l-a'ḏā'i l-ālimati 109b12.

الم) IV. ālama (II. allama)

1. *transl. compound expr. and derivatives of πάθος (affection)*

1.1 *sem. concentr.*; ποιέω πάθος (*to have an effect; to rouse feelings*) : καὶ ὅταν πάθος ποιῆς *Arist. Rhet. III 17, 1418a12* = wa-idā anta aradta an tu'līma 217.8.

1.2 *sem.; etym.*; παθητικῶς (*in a way that affects*) : παθητικῶς εἰρημένη *Arist. Rhet. II 21, 1395a21* = idā qīla 'alā ḡihati mā yu'limu 140.14.

2. *transl. ἀλγέω (to feel pain) and its compounds*

2.1 *sem. metathesis; intransitive / transitive transformation; ἀλγέω c. ὑπό (to suffer from s.th. = s.th. causing pain)* : οὐδὲ γὰρ ἂν ἦν ὑπ' ὅτευ ἀλγήσειεν (*sc. ὠνθρωπος*) ἐν ἐόν *Hippocr. Nat. hom. 168.5* = wa-ḏālika annahū law kāna (*sc. al-insānu*) šay'an wāhidan la-mā kāna lahū šay'un yu'limuhū 3.7.

2.2. *sem.; etym.*; ὑστεροαλγής (*causing pain in the womb*) = ālama l-rahīma : γυναιξὶ δὲ τὸ ἐπίπαιον πολεμιώτερον ἢ ἀνδράσιν ὄξος ὑστεροαλγῆς γὰρ ἐστίν *Hippocr. Diaet. acut. 63.16* = wa-ammā l-nisā'u fa-l-ḥallu fī aktari l-amri a'dā (a'dā D : 'd' C : arda'u *AB ed.*) lahunna minhu li-l-riḡāli wa-ḏālika annahū yu'limu l-rahīma 38.12*.

3. *sem. concentr.*; γίγνεται ὀδύνη (*pain occurs*), in *hend. ālama wa-awḡa'a* : ὄχρι τοῦ μηδεμίαν ὀδύνην γενέσθαι *Galen In De off. med. 904.17* = bi-miqdārin lā yu'limu wa-lā yūḡi'u battatan alaman wa-waḡa'an 76.22.

4. *sem. metathesis; passive / active transformation ἀγριοῦμαι ([medic.] to become malignant = to cause pain)* : τό τε ἔλκεα οὐ φλεγμοτώδεα ἐγγίγνεσθαι οὐδὲ ἀγριοῦσθαι *Hippocr. Aer. 30.19* = inna l-qurūḥa llati taḥruḡu 'alā abdāni hā'ulā'i lā tandā fa-lā yu'limuhum ḏālika *versio B 29.10*.

5. *sem. metathesis; passive / active transformation θορυβοῦμαι (to be upset and incited = to affect and stimulate)*, in *hend. ālama wa-ḥarraka* : πόνητων δὲ καὶ τῶν ἐλεγκτικῶν καὶ τῶν (δεικτικῶν *add. ed. : om. Arab.*) συλλογισμῶν θορυβεῖται (θορυβοῦνται *ut intell. Arab.*) *Arist. Rhet. II 23, 1400b30** = wa-kulluhā mā kāna minhā

mina l-muwabbihāti wa-mā kāna mina l-sulūḡismāti yu'limu li-l-sāmi'i wa-yuḡarrīkuhū 161.8.

مؤلم **mu'limun** *act. part.*

1. παθητικός (*affective*) in *hend.* alimun aw mu'limun : ἔστι δὲ παθητική (*sc. ἡ γνώμη*) *Arist. Rhet. II 21, 1395a22* = wa-qad yakūnu l-qawlu alīman aw mu'liman 140.15.

2. ἐπίπονος (*painful*) : ὥστε ἐπίπονον εἶναι τὴν συνέχειον τῆς κινήσεως *Arist. Metaph. Θ 8, 1050b26* = fa-takūna l-ḡarakatu l-muttaṣīlatu mu'limatan (*mu'limatan nos : mu'allifatan codd., ed.*) 1197.7*.

3. τὰ δεινὰ *subst. (sufferings)* = al-aṣyā'u l-mu'lima : ὥσπερ ἐπὶ τῶν δεινῶν καὶ ἀλγεῖνῶν *Ps.-Plut. Placita 415a5* = miṭla llaḡī ya'riḡu fī l-aṣyā'i l-mu'limati l-mu'ḡiyati 62.20.

• 4. ἐπικινδυνότατος *superl. ([medic.] most likely to cause physical ailment)* = al-kaṭīru l-mu'limi : μέγιστοι δὲ εἰσιν αἴδε καὶ ἐπικινδυνότατοι ἡλίου τροπαὶ ἀμφοτέραι *Hippocr. Aer. 52.19* = inna l-taḡayyura l-kaṭīra l-mu'limi yakūnu fī kulli taṣarrufi l-ṣamsi *versio B 113.8*.

5. *paraphr.*; φορικός (dreadful, horrible [*said of pain*]) = mu'limun alaman ṣadīdan (*extremely painful*) : ὅτε φορικόλην τις ἔχει περὶ κύστιν ἀνίην ἔλκεος ἢ καὶ που δομνομένοιο πόρου οὔρον ἐπιφρόσσοιτο *Galen Ther., Androm. 50* ≡ (al-dawā'u nāfi'un) min awḡā'i l-maṭānati, wa-l-qarḡati l-āriḡati fihā wa-l-saddati l-āriḡati fī raqabatihā l-māni'ati li-l-bawli, l-mu'limati alaman ṣadīdan 129a14.

مؤلم **mu'lamun** *pass. part.*

1. ποιούμενος *pass. part. (that which is acted upon), in hend.* mu'lamun maf'ūlun : εἰ δὴ ἔστιν ἡ κίνησις καὶ ἡ ποίησις καὶ τὸ πάθος ἐν τῷ ποιουμένῳ *Arist. De an. III 2, 426a2* = wa-in kānati l-ḡarakatu wa-l-fi'lu wa-l-alamu fī l-mu'lami wa-l-maf'ūli 65.11.

تألم V. **ta'allama**

1. πάσχω (*to be affected*) (a) *abs.* : διὸ καὶ οὐδὲν πάσχει ἢ τοιοῦτον ὑπὸ τοῦ αἰσθητοῦ *Arist. De an. II 6, 418a23* = wa-li-ḡālika lā yuz'amu anna l-hāssa yata'allamu min hāḡihi l-ḡihati

bi-l-mahsūsi 45.3 (b) in *hend.* ta'allama awi nfa'ala : ἡ μὲν γὰρ κόλοισις τοῦ πόσχοιτος ἔνεκά ἐστιν *Arist. Rhet. I 10, 1369b13* = li-anna l-'uqūbata innamā takūnu min aḡli llaḡi ta'allama awi nfa'ala 53.20.

تألم ta'allumun maṣdar

1. πόσχειν (*being affected*) : πρῶτον μὲν οὖν ὡς τοῦ αὐτοῦ ὄντος τοῦ πόσχειν καὶ τοῦ κινεῖσθαι ... λέγομεν *Arist. De an. II 5, 417a15* = fa-l-naqul awwalan inna l-taḥarruka wa-l-ta'alluma ... šay'un wāḥidun 42.5; τὸ γὰρ αἰσθάνεσθαι πόσχειν τί ἐστιν *II 11, 424a1* = fa-ammā l-idrāku bihī fa-innahū ḡarḡun min ḡurūbi l-ta'allumi 59.11; *III 2, 427a9* = 67.20; etc.

الم alamun, pl. ālāmun

1. transl. πάθος (*lit., that which happens to a person or thing*) and its derivatives

1.1 πάθος (*affect, emotion, passion*) (a) *abs.* : τούτων θερμότητες μὲν καὶ ψυχρότητες καὶ τὰ τοιαῦτα, πάθη τῆς οὐσίας (πάθη τῆς οὐσίας *Arab.* : πάθη, οὐκ οὐσίαι *ed.*) *Arist. Metaph. B 5, 1002a2** = wa-ammā l-ḥarārātu wa-l-burūdātu llati fī hāḡihi l-ašyā'i wa-mā ašbaha ḡālika fa-hiya ālāmu l-ḡawhari 276.11; ἐπεὶ οὖν τοῦ ἔνός ἢ ἓν καὶ τοῦ ὄντος ἢ ὄν τοιαῦτα καὶ τὰ τοιαῦτα (καὶ τὰ τοιαῦτα *Arab.* : *om. ed.*) καθ' αὐτά ἐστι πάθη *Γ 2, 1004b6** = fa-id kānat hāḡihi l-ašyā'u wa-mā ašbahahā bi-ḡātihā ālāma l-wāḡidi waḡdahū wa-ālāma l-huwiyyati bi-kunhihā 324.9; *Γ 2, 1004b11* = 325.1; etc. — καὶ τὰ τοιαῦτα πάθη τῆς ψυχῆς *Arist. Rhet. I 1, 1354a17* = wa-mā ašbaha ḡālika mina l-ālāmi l-mu'tariyati li-l-nafsi 2.1; καὶ τρίτον τοῦ περὶ τὰ πάθη (*sc.* θεωρῆσαι δυνομένου), τί τε ἕκαστόν ἐστι τῶν παθῶν *I 2, 1356a23* = wa-l-tāliḡatu ma'rifatu l-ālāmi wa-ḡālika an ya'rifa kulla wāḡidin mina l-ālāmi mā huwa 9.5; *I 9, 1366b29* = 44.5; etc. — ποῖα (ποῖα *V Arab.* : τὰ ποῖα *L ed.*) τῶν παθῶν προσανατρέχειν πέφυκε ... τῆ ψυχῆ *Artem. Onirocr. 3.16** = ayyu l-ālāmi yumkinu an tatarā'a (*an leg. tatarāqā ?*) ilā l-nafsi 7.13*; πάθη ... κοσμικὰ καλεῖσθαι 7.13 = tusammā ālāman 'ālamiyatan 15.8; ὁ τι δ' ὄν περὶ τὸν τράχηλον ἢ τὴν ὑπὴνην* (*nos* : κεφολήν *Arab.* : *an* τὸν αὐχένα *leg.?* cf. *Pack app. crit., Festugière p. 48 n.51*) ἔλκος ἢ πάθος ὄνορ ἔχειν νομίσθη τις 43.8* = al-'unuqu wa-l-ra'su idā ra'a l-insānu ka-anna fihimā qarḡatan aw alaman 81.6 — γνῶσις τῆς διαφορῶς τῶν ἐν τοῖς μικροῖς

ποιδίους φαινομένων ἔργων τε καὶ παθῶν τῆς ψυχῆς *Galen An. virt. 32.16* = maʿrifatu ḥtilāfi afʿāli l-nafsi wa-ālāmiḥā l-zāhirati fī l-ṣibyāni l-ṣigāri 9.16; προωδοποιήτοι τοίνυν τῷ πόθει 53.3 (= *Arist. Part. anim. II 4, 650b28*) = muʿaddun muhayyaʿun li-hādā l-alamī 25.8; τὴν περὶ τῶν παθῶν προαγορεύειν 78.3 = fī kitābihi ʿalā l-ālāmi 42.10; 33.13 = 10.8, v. *supra* alima 1.1a — πρὸς τὴν ἐκάστου λοιπὸν τῶν παθῶν διαφορῶν ... ἐντέχνως τοῖς φαρμάκοις χρώμενοι *Galen Ther. Pis. 230.4* = baʿda an tafaqqadū l-ālāma wa-alqaw li-kulli alamin dawāʿan muwāfiqan 110a16; 218.9 = 106b6, v. *supra* alima 1.1a (b) *in context*, alamun ḥulqiyyun : οὐ δοκεῖ λόγῳ ὑπέκειν τὸ πόθος ἄλλο βίῃ *Arist. Eth. Nic. X 9, 1179b29* = lā yuzannu anna ḥādīhi l-ālāma l-ḥulqiyyata tanqādu li-l-kalāmi bal li-l-qahri 357.20 *Badawī / 77.5 Axelroth* (c) *in hend.* infʿālun wa-alamun : τὸ μὲν πόθη ἐν τοῖς πεπονθόσι τόποις *Ps.-Plut. Placita 414a25* = anna l-infʿālāti wa-l-ālāma takūnu fī l-mawāqīʿi llatī nālathā l-taʿtīrātu 62.13 (d) *in hend.* alamun aw āfatun : ἐπεὶ δ' ἐγγύς φαινόμενα τὰ πόθη ἐλεεινά ἐστὶ *Arist. Rhet. II 8, 1386 a29* = wa-dālika annahū idā kānati l-ālāmu awi l-āfātu qaribatan fa-hiya min asbābi l-hammi 111.14.

1.2 πόθημα (*condition of having been acted upon, affection*) : διαφέρουσιν ... εἰς ὅσον καὶ τοῖς ἐνεργείοις τε καὶ τοῖς παθήμασιν αὐτῶν *Galen An. virt. 33.16* = bi-qadri ḥtilāfi afʿāliḥā wa-ālāmiḥā 10.10; τὸ τῶν προσπιπτόντων παθήματα 42.22 (= *Plato Tim. 43B6-C1*) = al-ālāmu l-ḥādīḡatu mina l-aṣyāʿi l-muṣādafati fī kulli yawmin 17.16; διὰ δὴ ταῦτα πάντα τὰ παθήματα νῦν (παθήματα νῦν *Plato, Arab.* : πόθη *codd., ed.*) κατ' ἄρχαίς ἄνους ἢ ψυχὴ γίγνεται τὸ πρῶτον 43.1* (= *Plato Tim. 44A8-B1*) = fa-min aḡli ḥādīhi l-ālāmi kullihā ṣārati l-nafsu l-āna fī l-ibtidāʿi takūnu ... ʿadīmata l-ʿaqli 17.17.

1.3 παθητικός (*receptive of emotion*) : καὶ οὐκ ἔχει (*sc.* τὸ δημηγορεῖν) πολλὰς διατριβὰς, οἷον πρὸς ἀντίδικον ἢ περὶ αὐτοῦ ἢ παθητικὸν ποιεῖν (*sc.* τὸν δικαστὴν *ut intell. Arab.*) *Arist. Rhet. III 17, 1418a28* = wa-laysat fīhi (*sc.* fī l-tafsiri) muḥāwaratun kaṭīratun ka-lladī yakūnu naḥwa l-ḥaṣmi aw min aḡli nafsiḥi aw fī taṣyīri l-ḥākimi ilā l-alamī 218.2.

1.4 πόσχω (*to have pain [in a part of the body]; to be beset by suffering*) (a) fīhi alamun (aw ʿillatun) : ὅ τι ἄν τούτων (*sc.* τῶν σιαγόνων καὶ χειλέων) πόθη *Artem. Onirocr. 36.13* = wa-li-dālika matā raʿā l-insānu ka-anna fihimā (*sc.* al-ṣidqayni wa-l-ṣafatayni) ṣayʿan mina l-alamī 68.12; ἦν δέ τι πόθη (*sc.* τὸ γόνοντα) 53.5 =

fa-in ra'ā fihimā (sc. al-rukbatayni) alaman aw 'illatan 100.7 — οὐ-δὲν αὐτῆς τῆς ὀπικῆς δυνάμεως πεπονηθείας Galen An. virt. 49.9 = min gayri an yakūna fī l-rūḥi l-mubṣiri ṣay'un mina l-alami 22.14 (b) aṣābahū alamun : ἐξηγούμενος τὰς αἰτίους ὧν μὲν ὑπ' οἴνου καὶ φορμώκων (τινῶν add. ed. : om. Arab.) πόσχομεν Galen An. virt. 79.11* = wa-yufassiru asbāba mā yuṣībunā mina l-ālāmi [wa-] (nos) mina l-šarābi wa-mina l-adwiyati 43.10*.

1.5 τὸ εὖ πόσχειν (to be favorably acted upon) (a) ḥusnu l-alami : καὶ τὸ εὖ ποιεῖν καὶ τὸ εὖ πόσχειν τῶν ἡδέων Arist. Rhet. I 11, 1371a35 = fa-inna ḥusna l-fi'li wa-ḥusna l-alami ayḍan mina l-laḍīḍāti 59.12f.; ὁμοίως καὶ εὖ ποιθόντος ὡσπερ καὶ κοκῶς II 23, 1398a26 = wa-ka-ḍālika l-nasabu ḥusnu (sic ed. pro nasabu ḥusni) l-alami ilā sū'i l-alami 151.9⊗ (b) in hend. ḥusnu l-alami awi l-infi'āli : διὸ καὶ τὸ εὖ πόσχειν τοῦ εὖ ποιεῖν δόξειεν ὄν αἰρετώτερον εἶναι Arist. Rhet. I 7, 1365b2 = wa-li-ḍālika mā yuzannu ḥusnu l-alami awi l-infi'āli āṭara min ḥusni l-fi'li 39.14.

1.6 sem.; etym.; ἀπόθεια (lack of affect, indifference) = in hend. qillatu alamin wa-ktirāṭin : ἡ δ' ἄνοισχυντία ὀλιγωρία τις καὶ ἀπόθεια περὶ τὰ αὐτὰ τοῦτα Arist. Rhet. II 6, 1383b16 = wa-ammā l-waqāḥatu fa-ṣīgaru l-nafsi aw tahāwunun wa-qillatu alamin wa-ktirāṭin li-hāḍihī bi-a'yānihā 102.3.

1.7 sem.; etym.; ἀποθής (free from suffering) (a) barī'un mina l-alami : μὴ ἄνοσος γὰρ ὧν ... οὐκ ἔσται ἀποθής Arist. Rhet. I 5, 1361b30 = fa-in kāna ... laysa bi-gayri mimrāḍin ... fa-laysa ḥīna'idīn barī'an mina l-alami 27.6f. (b) in hend. lā yaḥtamilu alaman wa-lā taḡayyuran : εἰ ὁ νοῦς ἀπλοῦς ἐστὶ καὶ ἀποθής Arist. De an. III 4, 429b23 = in kāna l-'aqlu ṣay'an mabsūṭan lā yaḥtamilu alaman wa-lā taḡayyuran 74.4.

1.8 as maf'ūl muḥlaq to alima transl. πόσχω τι (be affected by s.th. or other) : ἢ πόσχειν τι ὄν εἴη (sc. τὸ νοεῖν) ὑπὸ τοῦ νοητοῦ Arist. De an. III 4, 429a14 = fa-ya'lamu (sc. al-fahmu) bi-l-ma'qūli bi-ḍarbin min ḍurūbi l-ālāmi 72.13; v. supra alima 1.1, first citation.

2. transl. ἀλγέω (to feel pain) and its derivatives and compounds

2.1 ἀλγέω (to have pain [in the body]) : εἰ δέ τις νοσῶν ἢ ἀλγῶν τι δόξει τεθνηκένου (δόξει τεθνηκένου L Arab. : δόξειε τεθνάνου V ed.) ἄνοσος ἔσται καὶ ἄπονος (sic Arab. : ἄπονος ἔσται καὶ ἄνοσος ed.) Artem. Onirocr. 182.7* = fa-ammā in kāna l-insānu marīḍan aw fī badanihī alamun fa-ra'ā ka-annahū qad māta fa-inna l-ru'yā tadullu 'alā burū'ihī wa-ḡahābi alamihī 329.14-15.

2.2 ἀλγηδών (*pain*) : ὡς μηκέτ' ἔχειν ... τὸ παιδίον τὰς ἀλγηδόνως *Galen Ther. Pis. 219.16* = wa-sakanati l-ālāmu ʿani l-fatā 107a5.

2.3 ἄλγημοι (*suffering*) : ὥστε πολλοὶ μὲν ἰδέοι τῶν ἀλγημότων (ἀλγημότων *Gal. [L], Arab.* : νοσημότων *codd. ed.*) *Hippocr. Nat. hom. 168.9** = fa-yaḡibu min qālika an takūna aṣnāfu l-alamī kaṭīratan 3.11.

2.4 *sem.; etym.*; ὠτοαλγία (*ear-ache*) = alamu l-uḡuni : v. *supra* uḡunun 1.2b, p. 186.

3. *transl. derivatives of πόνος (pain)*

3.1 *sem.; etym.*; ἐπιπονώτερος (*more painful*) = tazayyada l-alamu : ἐπεὶ δὲ τοῦτο ἰητρούθη, ἐπιπονώτερος *Hippocr. Humor. 20.29* = fa-lammā ʿūliḡa min qālika ḡattā yabraʿa tazayyada bihi alamuhū 37.11.

3.2 *sem.; etym.*; ἄπονος (*having no pain*) = qahābu l-alamī : v. *supra* alamun 2.1.

4. *sem.; etym.; transl.* ὀδύνη (*pain*) in ἀνώδυνος/-ως (*free from pain*) : ἰᾷται αὐτὸ καὶ εὐθέως ἀνώδυνον ἐργάζεται *Galen Ther. Pis. 227.4* = yusakkinu l-alama min sāʿatihi 109a16; καὶ τῆς μυοαλῆς τὸ δῆγμαται ... αὐτῆς ... ἐπιτιθεμένης ἀνωδύνως θεραπεύεται ὁμοίως δὲ αὐτοὶ οἱ ἐχιόδηκτοι ἀπαλλάττονται τοῦ κινδύνου 246.17 = wa-l-dābbatu llatī tusammā mūḡālī ... idā ... wuḡīʿat ʿalā mawḡīʿi l-naḡṣati (*sc. nahṣati l-afʿā*) sakkanati l-alama 115b10.

5. πῆρωσις (*disability*) : τῶν περὶ θάνατον καὶ τὰς σωματικὰς πῆρώσεις (*sc. φόβων*) *Ps.-Arist. Virt. 1251a12* = an yaḡzaʿa l-insānu ... mina l-mawti wa-l-ālāmi l-ḡariqati bi-ḡismihī *versio T 61.2*.

6. σπῶσμοι (*sprain, rupture*) : τετόνοιο καὶ ὀρχομένοιο τενόντων σπῶσμοτος *Galen Ther. Pis., Androm. 46* = (al-dawāʿu nāfiʿun) mina l-kuzāzi wa-min alami l-ʿaṣabi 129a11.

7. *sem.; etym.*; νεφρικός (*one suffering in the kidneys*) = ālāmu l-kulyatayni : *Diosc. Mat. med. I, 38.3* = *Hāwi 20, 460.9* (*cf. waḡaʿu l-kulā Ibn al-Bayṭār Ḡāmiʿ II, 111.31*).

8. *morph.*; as mafʿūl muḡlaq to ālama, v. *supra* IV. ālama 3; muʿlimun 5.

! 9. ἔνδειοι (*lack, deficiency*) : τὸ ὑπομονητικὸν εἶναι τῆς κοιτῶ φύσιν ἐνδείας καὶ λύπης *Ps.-Arist. Virt. 1250b15* = maʿa ḡimālī alamin nāzilin aw ʿarīḡin ḡāʿilin *versio Q 43.18*.

ألمية **alamiyyatun**1. *transl. derivatives of* πάθος (*affect*)

1.1 τὸ παθητικόν (*affects*) : ἔτι ἐκ τῶν παθητικῶν δεῖ λέγειν διηγούμενον (*sic anon., Arab., Lyons p. 396 : λέγειν διηγούμενον F : λέγε διηγούμενος A ed.*) *Arist. Rhet. III 16, 1417a36** = wa-qad yanbagī an yatakallama l-muqtaṣṣu bi-ba‘ḍi l-alamiyāti 214.19.

1.2 *sem.; etym.; adv.* παθητικῶς (*in an affective way*) = bi-l-alamiyati : τὰ δὲ ὀνόματα τὰ διπλᾶ ... μάλιστα ἀρμόττει λέγοντι παθητικῶς *Arist. Rhet. III 7, 1408b12* = fa-ammā l-asmā‘u l-muḍā‘afatu ... fa-hiya awfaqu li-llaḍī yatakallamu bi-l-alamiyati 191.15; ἔὸν δὲ παθητικῶς (*sc. λέγης*) *III 17, 1418a19* = idā qālū bi-l-alamiyati 217.17.

أليم **alīmun**

1. παθητικός (*affective*) *in hend.* alīmun aw mu‘līmun : *Arist. Rhet. II 21, 1395a22* = 140.15, *v. supra* mu‘līmun 1.

أله

مأله V. **muta‘allihun act. part.**

1. ἥρωσ (*hero = deified man*) : οὐ δοκεῖ ἡμῖν γεγονέναι χρόνος καθόπερ οὐδὲ τοῖς ἐν Σαρδοῖ μυθολογουμένοις καθεύδειν παρὰ τοῖς ἥρωσιν *Arist. Phys. IV 11, 218b24* = lam nazunna annahū kāna zamānun ka-hāli llaḍīna yuqālu fī l-algāzi inna l-nawma ya‘tarīhim ‘inda l-muta‘allihīna bi-l-baladi l-musammā Sarda 414.6.

2. *interpr.*; οἱ θεοί (*gods = deified beings*) : δῆλον δὲ τοῦτο καὶ ἐκ τῶν περὶ τοὺς θεοὺς ἐποίωνων *Arist. Eth. Nic. I 12, 1101b19* = wa-ḍālika bayyinun min madīhi l-muta‘allihīna 79.12 *Badawī*; τοὺς τε γὰρ θεοὺς μοκαορίζομεν *1101b23* = wa-ḍālika annahū qad yunsabu l-muta‘allihūna ... ilā l-sa‘ādati 79.16 *Badawī*.

إله / ءاله **ilāhun, pl. ālihatun**1. *transl.* θεός (*god*) and its derivatives and compounds

1.1 θεός (*god, deity*): φαίνεται ὅτι τὰ περὶ τὰς πράξεις μικρὰ καὶ ἀνόξια θεῶν *Arist. Eth. Nic. X 8, 1178b18* = fa-sa-yazharu

annahā (sc. al-afʿāla) ṣaḡiratun lā tastaʿhilu an tuqāla (sic *Badawī* : yastaʿhilu an yuqāla *Axelroth*) ʿalā l-ālihati 354.4 *Badawī* / 71.2 *Axelroth**; ἡ τοῦ θεοῦ ἐνέργεια 1178b21 = fiʿlu l-ilāhi 354.8 *Badawī* / 71.6 *Axelroth*; εἰ γὰρ τις ἐπιμέλεια τῶν ἀνθρώπων (ἀνθρώπων *K^b Arab.* : ἀνθρωπίνων *codd. cett., ed.*) ὑπὸ θεῶν γίνεται 1179a25* = fa-innahū in kāna yakūnu taʿāhudan (sic *ed. pro taʿāhudun*) li-l-nāsi mina l-ālihati 356.6⊗ *Badawī* / 74.4-5⊗ *Axelroth*; etc. — ἄλλὰ ἄνθρωπον ἢ θεόν *Arist. Metaph. Z 1, 1028a18* = bal innahū insānun aw ilāhun 747.3; εἰ οὖν οὕτως ἔχει (ἔχει *J Arab.* : εὔ ἔχει *codd. cett., ed.*), ὡς ἡμεῖς ποτέ, ὁ θεὸς ἀεί, θουμοιστόν *Λ 7, 1072b25** = fa-in kāna l-ilāhu abadan ka-ḥālinā fī waqtin mā fa-ḡālika ʿaḡībun 1614.6; τοῦτο γὰρ ὁ θεός 1072b30 = wa-hādā huwa l-ilāhu 1615.2; etc. — οὐδὲν δὲ διαφέρει περὶ ... ἀνθρώπου ἢ θεοῦ ταῦτὸ τοῦτο δρῶν *Arist. Rhet. II 22, 1396a24* = innahū lā farqa bayna an yufʿala ḡālika ... bi-insānin aw bi-ilāhin 144.12; εἰ μὴδ' οἱ θεοὶ πόντια ἴσσοσι *II 23, 1397b12* = in lam takuni l-ālihatu taʿrifu kulla ṣayʿin 148.21 — ἄλλοι δὲ ἄλλους τιμῶσι θεοῦς *Artem. Onirocr. 17.7* = wa-in kāna l-nāsu yaḥtalifūna fa-yaʿbudūna baʿḡuhum ilāhan ḡayra llaḡi yaʿbuduhū ḡayruhū 33.13 — ἀγέννητόν τε τὸν (τὸν *LW Arab.* : καὶ *codd. cett., ed.*) πρῶτον καὶ μέγιστον θεὸν ὁ Πλάτων λέγων *Galen An virt. 74.5** = wa-l-ilāhu l-awwalu l-ʿazīmu yaqūlu Afīātunu innahū ḡayru maṣnūʿin wa-lā mukawwanun 39.12 — διὰ θρησκείων τὴν ὑπὲρ Ῥωμαίων θεῶν ἀναγκαιῶς ἀγομένην τότε *Galen Ther. Pis. 212.13* = bi-sababi l-qurbāni llaḡi yuqarribuhū ahlu Rūmiyata li-l-ālihati 104b4 — εἰ οὖν καὶ ὁ θεὸς αὐτοῖς κατὰ τὸν νοῦν ὕστερος καὶ γεννητὸς καὶ ἐποκτὸν τὸ νοεῖν ἔχων, ἐνδέχοιτο ἄν μὴδὲ ψυχὴν μὴδὲ νοῦν μὴδὲ θεὸν εἶναι *Plot. IV 7, 8³.11.13* ≡ wa-in laḡḡū wa-qālū inna l-ʿaqla baʿda l-nafsi wa-l-nafsu baʿda l-ṭabīʿati, lazima min qawlihim an yakūna l-ilāhu baʿda l-ʿaqli wāqiʿan taḥta l-kawni wa-l-fasādi ... wa-ḡālika muḥālun li-annahū in amkana an yakūna hādā l-tartibu ḥaqqan amkana an yakūna lā nafsa wa-lā ʿaqla wa-lā ilāha wa-hādā muḥālun qabiḥun ḡiddan *Theol. Arist. III 39: 50. 6.8* — τοῦ δὲ θεοῦ τὸ προνοεῖν καὶ ἀγοθεῖν πόντια πληροῦν *Procl. El. theol. 134: 118.22* = wa-l-mudabbiru huwa l-ilāhu li-annahū yamlaʿu l-aṣyāʿa mina l-ḡayrāti *De causis 22: 100.7* — Δημόκριτος νοῦν τὸν θεὸν *Ps.-Plut. Placita 302a3* = wa-ammā Ḍimūqrīṭīsu fa-kāna yarā anna l-ilāha huwa l-ʿaqlu 14.18; Ἀριστοτέλης τὸν μὲν ἀνωτάτω θεὸν εἶδος χωριστόν 305a3 = wa-ammā Aristūṭālīsu fa-innahū yarā anna l-ilāha l-aʿlā mufāriqu l-ṣūrati (al-ṣūrati *nos* : li-l-ṣuwari *ed.*) 15.1*; γεγρονῶς ... ὑπὸ τοῦ

θεοῦ 309a8 = mā kawwanahu l-ilāhu 16.20; etc.

1.1.1 *pl. ālihatun, interpr. for* ὁ θεός (*god*) : τῆ μοντεία τῆ περι τὸν θεὸν ... συμφώνους λόγους *Arist. Cael. II 1, 284b3* = qālūhu bi-qawlin ḥurāfiyyin kamā qālū fī kaṭrati l-ālihati *versio B 227.4 Badawi*; yuṣbihu (*sc. qawluhum*) bi-kahnihim fī kaṭrati l-ālihati *versio A 76a14*.

1.2 *sem.; etym.*; θεοφιλέστατος (*most dear to god*) = muḥabbun li-l-ilāhi ḡiddan : πόντια τοῦτο τῷ σοφῷ μάλισθ’ ὑπόρχει ... θεοφιλέστατος ἄρα *Arist. Eth. Nic. X 8, 1179a30* = anna ḡamī’a hādā li-l-ḥakīmi akṭara dālika ... fa-īḍan huwa muḥabbun li-l-ilāhi ḡiddan 356.11 *Badawi* / 74.11 *Axelroth*.

1.3 *interpr.*; πόις θεοῦ (*son of god*) = ilāhun : οὐδὲ ἔφκει ἄνδρός γε θνητοῦ πόις ἔμμενοι ἄλλὰ θεοῦ *Arist. Eth. Nic. VII 1, 1145a22* (= *Iliad* Ω 259) = wa-kāna mā yuzannu bihī annahū bnu raḡulin mayyitin bal annahū (*annahū cod. : ibnu Badawi*) ilāhun 233.7* *Badawi*.

إلهة | ilāhatun

1. transl. fem. forms of θεός (*god*)

1.1 ἡ θεός (*goddess*) : τὴν γοῦν κυρίαν θεὸν τῆς μίξεως ἀπὸ τῆς δυνάμεως τοῦτης προσηγόρευσαν *Arist. Gener. anim. II 2, 736a20* = wa-qad sammū l-ilāhata llatī hiya rabbatu l-ḡimā’i ... li-ḥāli hādīhi l-quwwati 62.9.

1.2 θεά (*goddess*) : μῆνιν ἔειδε θεά *Arist. Poet. 19, 1456b17* (= *Iliad* A 1) = ḥabbirī ayyuha l-ilāh<at>u ‘alā l-saḥaṭati wa-l-ḥaradi (ayyuha l-ilāh<at>u nos : annahū l-ilāhu *cod.*; cf. *Tkatsch ad loc.*) 1,262.11* *Tkatsch* / fol. 141b11.

إلهي | ilāhiyyun

1. transl. θεῖος (*of, from the god[s]; divine*) and its derivatives in various uses

1.1.1 θεῖος *adj.* (*of, from the god[s]; divine*) : τῶν γιγνομένων τε καὶ συνιστοαμένων ὑπὸ τῆς θείας δυνάμεως ... τιμιώτατον ἄνθρωπος ἔστῃ *Alex. An. mant. [Lib. arb.] 172.17* = inna l-insāna akramu l-aṣyā’i llatī tukawwinuhā wa-tuqawwimuhā l-‘ināyatu l-ilāhiyyatu 193.4 — (οἰῶν ...) ἀπὸ τοῦ οἰεῖ εἶναι τὴν ἐπωνυμίαν εἰληφώς, ἀθάνατος καὶ θεῖος *Arist. Cael. I 9, 279a28* = wa-innamā štuqqa lahū hādā l-ismu min qibali fī’lihī idā kāna dā’iman abadan li-abadin ilāhiyyin ḡayra mā’itin *versio A 111b6; 279a32* =

112a1 — εἶτε θεῖον ὄν καὶ αὐτὸ εἶτε τῶν ἐν ἡμῖν τὸ θεϊότατον *Arist. Eth. Nic. X 7, 1177a15* = kāna huwa ayḍan ilāhiyyan aw kāna l-ilāhiyya ḡiddan mim mā finā 349.10 *Badawī / 62.12 Axelroth*; διὰ τινος θεΐως αἰτίας *X 9, 1179b22* = bi-‘ināyatin mā ilāhiyyatin 357.15 *Badawī / 76.12 Axelroth*; *I 12, 1102a4* = 80.10; etc. — λείπεται δὴ τὸν νοῦν μόνον θύραθεν ἐπεισιένου καὶ θεῖον εἶναι μόνον *Arist. Gener. anim. II 3, 736b28* = wa-yatba‘u qawlanā an naqūla <inna> (nos) al-‘aqla faqaṭ yadhulu min ḥārīḡin wa-innahū waḥdahū ilāhiyyun 63.23* — ὄντος γὰρ τινος θεΐου καὶ ἀγοθοῦ *Arist. Phys. I 9, 192a17* = fa-innahū lammā kāna hāhunā šay’un ilāhiyyun ḥayrun 74.3; ἄδηλος δὲ ἀνθρωπίνῃ διοανοίῳ ὡς θεῖον τι οὔσῳ (sc. ἡ τύχη) *II 4, 196b6* = illā annahū (sc. al-baḥtu) alṭafu min an yudrikahū dīhnu l-insāni li-annahū amrun ilāhiyyun 116.10 — *Procl. El. theol. 134: 118.20* = *De causis 22: 100.5, v. infra* ilāhiyyun 2.3 — ἔμοιγε θεῖον τι καὶ δοιμόνιον ὄντως χρῆμα ... ἡ φιλοσοφία ἔδοξεν εἶναι *Ps.-Arist. Mund. 1, 391a1* = ra’aytu anna l-falsafata amrun ilāhiyyun qunyaton ‘alā l-ḥaqīqati rafī‘atun *Y 295b2* — πάντα γὰρ τὰ ὀρώμενα, ὅσα ... μήτε ἐστὶ θεῖα *Ps.-Plut. Placita 274a29* = fa-inna kulla l-mubšarāti llatī ... lam takun ilāhiyyatan 2.16; νομίζοντες τὴν ψυχὴν θεΐου ... τινὸς μετέχειν *416a5* = yarawna anna ... ma‘ahā (sc. al-nafsi) šay’un (sic ed. pro šay’an) mina l-amri l-ilāhiyyi 63.11⊗ — τὸ αἰδίον καὶ θεῖον σῶμα *Them. In De an. 59.14* = al-ḡismu l-abadiyyu l-ilāhiyyu 90.2; *sim. 59.29* = 90.16; *60.6* = 91.13; ὅτι ὁ νοῦς οὔτος θεῖος καὶ ἀποθεῖς *102.34* = anna hādā l-‘aqla ilāhiyyun (ilāhiyyun nos : al-ilāhiyya ed.) ḡayru mun-fa‘ilin 186.15*; etc.

1.1.2 ὁ θεῖος *subst. (divine [person])* : καὶ ἔννοιον ἔχειν περὶ καλῶν καὶ θεῶν (sc. ἀνθρώπων *ut intell. Arab.*) *Arist. Eth. Nic. X 7, 1177a15* = wa-lahū fikratun fī l-ḡiyādi wa-l-ilāhiyyati 349.10 *Badawī / 62.12 Axelroth*.

• 1.2 θεΐως *adv. in* θεΐως εἰρησθαι (*[to speak] about divine matters*) = al-qawlu l-ilāhiyyu : εἶ τις ... αὐτὸ λάβοι μόνον τὸ πρῶτον ... θεΐως ἂν εἰρησθαι νομίσειεν *Arist. Metaph. Λ 8, 1074b9* = fa-in ... aḥadun ... aḥada l-awwala faqaṭ ... fa-sa-yazunnu anna ḡālīka l-qawlu l-ilāhiyyu 1687.8.

1.3.1 τὸ θεῖον *subst. (the divine, divinity)* (a) *abs.* al-ilāhiyyu : ἐπεὶ δὲ σπάνιον καὶ τὸ θεῖον ἄνδρα εἶναι *Arist. Eth. Nic. VII 1, 1145a27* = wa-īdi l-ilāhiyyu fī l-rīḡāli qalilun ḡiddan 233.11 *Badawī* — οὐ γὰρ ἄδηλον ὅτι εἶ (sic *Arab.* : εἶ που ed.) τὸ θεῖον ὑπάρχει, ἐν τῇ τοιούτῃ φύσει ὑπάρχει *Arist. Metaph. E 1,*

1026a20* = fa-innahū lā yuǧhalu annahū in kāna l-ilāhiyyu fa-huwa fī miṭli hādīhi l-ṭabīʿati 707.7; Λ 8, 1074b3 = 1687.3 (b) *sem. amplif.*; al-amru/al-ǧismu/al-ǧawharu/al-šayʿu l-ilāhiyyu : ὁπὸ τῆς πρὸς τὸ θεῖον γειννιάσεως *Alex. An. mant. [Lib. arb.] 172.18* = min qibali muǧāwaratihi li-l-ǧismi l-ilāhiyyi 193.5 — τὸ δὲ (καλὸν *add. ed.* : *om. Arab.*) θεῖον αἴτιον (ἀεί *add. ed.* : *om. Arab.*) ... τοῦ βελτίονος *Arist. Gener. anim. II 1, 731b26** = fa-ammā l-šayʿu l-ilāhiyyu fa-huwa ʿillatu l-amṭali 50.9; χωριστὸν ὃν σώματος ὅσοις ἐμπεριλαμβάνετοί τι θεῖον *II 3, 737a10* = fa-huwa mufāriqun li-l-ǧasadi wa-in kāna muḥtabasan fihi wa-huwa šayʿun ilāhiyyun 64.14 — διότι τῶν μὲν ὀπόντων τὸ θεῖον κυριώτατον *Ps.-Plut. Placita 297a5* = li-anna l-ǧawāhira l-ilāhiyyata aʿlā wa-aḡḏalu min ǧamīʿi l-ašyāʿi 12.11 — τὸ θεῖον καὶ τὸ ὀίδιον *Them. In De an. 50.17* = al-amru l-ilāhiyyu l-abadiyyu 69.3.

1.3.2 τὸ θεῖον *subst. (matters relating to the divine)* = *sem. amplif.* al-ašyāʿu/al-umūru l-ilāhiyyatu : ταῦτα γὰρ αἴτια τοῖς φανεροῖς τῶν θείων *Arist. Metaph. E 1, 1026a18* = li-anna hādīhi ʿilalun li-l-ašyāʿi l-zāhirati mina l-ilāhiyyati 707.5 — οἱ μὲν οὖν Στωικοὶ ἔφασσαν τὴν μὲν φιλοσοφίαν (φιλοσοφίαν *Arab.* : σοφίαν *ed.*) εἶναι θείων τε καὶ ἀνθρωπίνων ἐπιστήμην *Ps.-Plut. Placita 273a12** = inna l-riwāqiyīna qālū fī l-falsafati innahā l-ʿilmu bi-l-umūri l-ilāhiyyati wa-l-insāniyyati 1.11.

1.4 θεϊότερον *comp. (more divine), in hend.* (a) karīmun šarīfun ilāhiyyun ǧiddan : (φανερόν) ὅτι πέφυκέ τις οὐσία σώματος ἄλλη παρὰ τὰς ἐντοῦθα συστάσεις, θεϊότερα καὶ προτέρα τούτων ὀπόντων *Arist. Cael. I 2, 269a31* = annahū mawǧūdun ǧawharun āharu ǧusmāniyyun mubāyinun li-hādīhi l-aǧrāmi llati talinā wa-huwa ǧirmun karīmun šarīfun ilāhiyyun ǧiddan wa-mutaqaddimun qabla hādīhi l-aǧrāmi kullihā taqadduman kaṭīran *versio C 134.6 Badawī (sic leg. cum MSS.)* (b) amrun ilāhiyyun tāmmun : ἄλλ' ὡς θεϊότερόν τι καὶ βέλτιον μοκαορίζει (sc. τὴν εὐδομονίαν) *Arist. Eth. Nic. I 12, 1101b27* = lākinnahū yuǧilluhā (sc. al-saʿādata) wa-yukrimuhā ʿalā annahā amrun ilāhiyyun tāmmun 79.17 *Badawī*.

1.5 θεϊότατος *superl. (most divine)* (a) ἡ θεϊοτάτη ἀρχή = al-ʿillatu l-ūlā l-ilāhiyyatu : οὐ γὰρ ἀφικνεῖται (sc. ἡ γῆ) πρὸς τὸ ἔσχατον, ἀλλὰ μέχρι ὅτου δύναται τυχεῖν τῆς θεϊοτάτης ἀρχῆς *Arist. Cael. II 12, 292b22* = li-annahā lā tabluǧu ilā l-ǧāyati lākinnahā tanālu l-šayʿa llaḏi taqwā an tanāla l-ʿillata l-ūlā l-ilāhiyyata ʿalā naḥwi stiṭāʿatihi wa-quwwatihi *versio B 274.11 Badawī* (b) τὸ θεϊότατον *subst. (the most divine [element])* =

al-ilāhiyyu ḡiddan : τὸ θεϊότατον *superl. subst. (the most divine [element])* Arist. *Eth. Nic. X 7, 1177a16* = al-ilāhiyyu ḡiddan 349.11 *Badawī / 62.12 Axelroth (v. supra ilāhiyyun 1.1.1, first example from Eth. Nic.)* — ἐπεὶ γὰρ ἔστι τὰ μὲν αἰδέια καὶ θεϊότατα (θεϊότατα *PSbΓ¹ Arab. : θεϊότερα Y : θεῖα codd. cett., ed.*) τῶν ὄντων Arist. *Gener. anim. II 1, 731b24** = wa-min aḡli anna baʿḏa l-ašyāʿi sarmadiyyatun ilāhiyyatun ḡiddan 50.8 — δοκεῖ μὲν γὰρ (*sc. τὸν νοῦν*) εἶναι τῶν φαινομένων θεϊότατον Arist. *Metaph. Λ 9, 1074b16* = fa-innahū yuzannu annahū (*sc. al-ʿaqla*) mina l-zāhirāti ilāhiyyun ḡiddan 1691.3.

2. with substantive denominators to transl. ὁ θεός (*god*)

2.1 ὁ θεός (*god*) = al-šayʿu l-ilāhiyyu : θεοῦ δ' ἐνέργεια ἀθανασία· τοῦτο δ' ἐστὶ ζωὴ αἰδίου. ὥστ' ἀνάγκη τῷ θεῷ κίνησιν αἰδίου ὑπόρχειν Arist. *Cael. II 3, 286a9.10* = wa-inna fiʿla l-šayʿi l-ilāhiyyi huwa l-dawāmu wa-l-baqāʿu, wa-hāḏā huwa l-ḥayātu l-dāʿimatu. fa-in kāna hāḏā ʿalā ḏā kānat li-l-šayʿi l-ilāhiyyi ḥarakatun dāʿimatun lā maḥālata *versio B 235.3.4 Badawī.*

2.2 τοῦ θεοῦ *gen. pertinentiae (of god)* : ὀρίζονται δὲ τὴν τοῦ θεοῦ οὐσίαν οἱ Στωικοί *Ps.-Plut. Placita 292a22* = inna l-riwāḡiyyina yaḥuddūna l-ḡawhara l-ilāhiyya 10.9.

2.3 ὡς θεός (*as god*) = bi-annahū ilāhiyyun : πᾶς θεῖος νοῦς νοεῖ μὲν ὡς νοῦς, προνοεῖ δὲ ὡς θεός *Procl. El. theol. 134: 118.20* = kullu ʿaqlin ilāhiyyin fa-innahū yaʿlamu l-ašyāʿa bi-annahū ʿaqlun wa-yudabbiruhā bi-annahū ilāhiyyun *De causis 22: 100.6.*

3. *sem.; etym.; transl. the element* θεο- (*god*) in θεολογέω (*to discourse on divine matters*) and its derivatives

3.1 θεολογέω (*to discourse on divine matters*) = (qāla) bi-kalāmin ilāhiyyin : λέγωμεν δὴ ἡμεῖς καὶ καθ' ὅσον ἐφικτὸν θεολογῶμεν *Ps.-Arist. Mund. 1, 391b4* = wa-naḥnu l-āna qā'ilūna bi-ḥasabi l-tāqati bi-kalāmin ilāhiyyin *Y 295b21.*

3.2 θεολογία (*discourse on, science of divine and heavenly matters*), in *hend.* al-ʿilmu l-ilāhiyyu wa-l-umūru l-samāwiyyatu : οἱ μὲν οὖν ἀρχαῖοι καὶ διατρίβοντες περὶ τὰς θεολογίας Arist. *Meteor. II 1, 353a35* = wa-qad qāla baʿḏu l-qawmi llaḏīna nazarū fi l-ʿilmi l-ilāhiyyi wa-l-umūri l-samāwiyyati *p. 51.7 Petraitis (468 Schoonheim).*

3.3 θεολόγος (*one who discourses on divine matters*) (a) šāhibu l-kalāmi l-ilāhiyyi : ὡς λέγουσιν οἱ θεολόγοι Arist. *Metaph. Λ 6, 1071b27* = ka-mā kāna yaqūlu aḡḥābu l-kalāmi l-ilāhiyyi 1563ν6 ;

Λ 10, 1075b26 = 1728.11 (b) man takallama fī l-ašyāʿi l-ilāhiyyati : οἱ μὲν οὖν περὶ Ἡσίοδον καὶ πόλιντες ὅσοι θεολόγοι *Arist. Metaph. B 4, 1000a9* = fa-ammā man kāna ʿalā raʿyi Īsiyūdusa (*sic leg.* ʿyisywds : ʿoyqwds C : ʿfyqwds ed.) wa-ḡamīʿu man takallama fī l-ašyāʿi l-ilāhiyyati 247.2*.

3.4 θεολογικός (*pertaining to discourse on divine matters*) = ilāhiyyu l-qawli : τρεῖς ὄν εἶεν φιλοσοφίαι θεωρητικάι, μαθηματική, φυσική, θεολογική *Arist. Metaph. E 1, 1026a19* = anwāʿu l-falsafati l-rāʿiyati talāʿatuni l-taʿlimiyyatu wa-l-ṭabīʿiyyatu wa-l-ilāhiyyatu l-qawli 707.6.

4. *interpr.*; τὸ ἔνθεον (*state of god [dwelling] in one = the fifth divine substance*) : οἱ Στωικοὶ τὴν μοντικὴν εἶναι λέγουσι (εἶναι λέγουσι *B Arab.* : εἰσόγουσι *codd. cett., ed.*) κατὰ τὸ ἔνθεον *Ps.-Plut. Placita 415a11** = wa-ašhābu l-riwāqi yaqūlūna bi-l-kahānati min qibali l-ḡawhari l-ilāhiyyi l-hāmisi 63.3 (*for this interpretation v. Daiber pp. 11, 60; cf. Origenes, Contra Celsum III 41*).

إلهية / إلهية ilāhiyyatun

1. θεϊότης (*divinity, divine nature*) : τὴν μοντικὴν ... κατὰ θεϊότητα τῆς ψυχῆς *Ps.-Plut. Placita 415a12* = al-kahānatu ... min qibali ilāhiyyati l-nafsi 63.4 — τούτῳ γὰρ περιποιησοῦν βούλεται εἰκόνα θεϊότητος καὶ αἰδιότητος ἢ φύσις *Them. In De an. 50.18* = al-ṭabīʿatu turīdu an taḡʿala hādā miṭālan li-l-ilāhiyyati l-abadiyyati 69.5.

2. *sem.; etym.*; θεολόγος (*one who discourses on divine matters*) = mutakallimun fī l-ilāhiyyāti : ὡς λέγουσιν οἱ θεολόγοι *Arist. Metaph. Λ 6, 1071b27* = bi-ḡasabi mā yaqūlu l-mutakallimūna fī l-ilāhiyyāti 1563.9.

3. *sem. amplif.*; θεῖος (*pertaining to divinity*) = ḡāṣṣun bi-l-ilāhiyyati : ἔμοιγε θεῖόν τι καὶ δοκίμιον ὄντως χρῆμα ... ἢ φιλοσοφία ἔδοξεν εἶναι *Ps.-Arist. Mund. 1, 391a1* = fa-innī raʿaytu l-falsafata ... amran šarīfan mutaʿāliyan ḡāṣṣan bi-l-ilāhiyyati *F 86a12*.

الله Allāhu

1. *interpreting* θεός (*god*) and its derivatives

1.1 *interpr.*; θεός (*Allāh, God*) : καὶ πρὸς τὰς ἀγιστεῖας χρώμεθα τῶν θεῶν τῷ ἀριθμῷ τούτῳ (*sc. τοῖς τρισίν*) *Arist. Cael.*

I 1, 268a15 = wa-bi-hāḡā l-ʿadadi ayḡan nulzimu anfansanā taʿzīma llāhi ḡalla ḡalāluhū (tanāʿuhū versio C) versio B / versio C 126.10 *Badawī* (sic leg. cum MSS.); πόντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πόντες τὸν ἄνωτότω τῷ θείῳ τόπον ἀποδιδοῦσι, καὶ βάρβαροι καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι θεοὺς I 3, 270b8 = wa-dālika anna ḡamīʿa l-nāsi qadī ttafaqū fī mawḡīʿi hāḡā l-ḡirmi l-awwali l-karīmi wa-annahū mawḡīʿu (maskanu versio C) l-rūhāniyyīna, aʿnī l-yūnāniyyīna wa-ḡayrahum mina l-umami (al-aʿāḡimi add. C) llaḡīna yuqirrūna bi-llāhi (ʿazza wa-ḡalla add. C) wa-bi-l-rubūbiyyati versio B / versio C 141.3 *Badawī*; τὸν δ' οὐρονον καὶ τὸν ἄνω τόπον ... τοῖς θεοῖς ἀπένειμον II 1, 284a12 = ṣayyarū (ḡaʿalū versio A) l-samāʿa mawḡīʿan li-llāhi (li-l-bāriʿi T) versio B 224.16, versio A 74a3 — *Arist. De an.* I 3, 407b10 = 17.12; I 5, 409b32 = 23.15; 410b5 = 24.22 — τοιοῦτον (sc. κρεῖττον τῶν ἐποινετῶν) δ' εἶναι τὸν θεὸν καὶ τὸ γοῦθόν *Arist. Eth. Nic.* I 12, 1101b30 = wa-l-ašyāʿu llati hiya afḡalu min an tumdaḡa llāhu ʿazza wa-ḡalla wa-l-ḡayru 80.3 *Badawī* — τὸν εὐδοαμονέστατον θεὸν ἦττον φρόνιμον εἶναι τῶν ἄλλων *Arist. Metaph.* B 4, 1000b4 = an yakūna llāhu taʿālā wa-huwa l-kāmilu fī l-saʿādati aqalla ḡilman wa-ʿilman min ḡayriḡi 248.12; Γ 4, 1008a24 = 389.1 — πότερον ἔξωθεν ἡμῖν ἐστὶ τοῦ ὄνειρώσσειν ἢ αἰτία ὑπὸ θεοῦ γινομένη *Artem. Onirocr.* 16.6 = ʿalā ayyi ḡihatin taʿti (sc. al-ruʿyāʿātu) min ʿindi llāhi fa-tašilu ilaynā <a> (nos) dālika li-sababin huwa ḡariḡun ʿannā (cf. supra atā c. min 7.2, p. 28) 32.5 — ἐν τῇ τοῦ τεχνίτου θεοῦ διονοίῃ *Nicom. Arithm.* 9.10 = fī ʿilmi llāhi ṣāniʿi l-ašyāʿi 16.15; *sim.* 12.7 = 18.20 — λέγεται δὲ καὶ ἑτέρως κόσμος ἢ τῶν ὄλων τάξις τε καὶ διακόσμησις ὑπὸ θεοῦ τε καὶ διὰ θεὸν φυλαττομένη *Ps.-Arist. Mund.* 2, 391 b11-12 = wa-qad yusammā l-ʿālamu niḡāma l-ḡalqi kullihī wa-taʿdīlahū llaḡī huwa baḡāʿuhū wa-ḡabātuhū mina llāhi wa-bi-llāhi F 87b2 = wa-yuqālu ayḡan ʿalā ḡihatin uḡrā l-ʿālamu bi-mawhibati l-maḡlūqāti wa-niḡāmiḡā l-maḡfūzi bi-llāhi wa-bi-amriḡi Y 296a4; ὁ μὲν δὲ θεός, ὡς περ ὁ παλαιός λόγος, ἀρχὴν τε καὶ τελευτὴν καὶ μέσσα τῶν ὄντων ἀπόντων ἔχων 7, 401b24 (= *Plato Leges* 715E8 = *Orph. fr.* 21 [B 6], *Diels/Kranz* I, 8.7) = wa-ḡātimatu l-qawli anna llāha huwa l-mabdaʿu wa-l-āḡīru wa-l-wasaḡu F 107b13 = inna llāha bi-ḡasabi mā waqaʿa ʿalayhi l-iḡmāʿu qadīman huwa mabdaʿu l-ḡalāʿiqi kullihā <wa-wasaḡuhā wa->āḡīruhā (*suppl. Brafman*) Y 305a6 — ἔστι δὲ ὁ θεὸς ὁ νοῦς *Ps.-Plut. Placita* 288a, note 1 = wa-llāhu huwa l-ʿaqlu 8.2; 288a6 = 8.4; πόθεν ἔννοιον ἔσχον θεοῦ

(θεοῦ C [cod. Planudei], Psellus, Arab.; an interpretamentum ? : θεῶν GAB, Diels) ὄνθρωποι 292a20 * = kayfa waqafa fī afkāri l-nāsi wiḡdānu llāhi 'azza wa-ḡalla 10.8; etc. — ἐν τοῖς ἔργοις τοῦ θεοῦ Them. In De an. 23.22 = fī af'āli llāhi ta'ālā 8.13; γαίη μὲν οὖν γοῖον ὀπώπομεν καὶ ὕδατι ὕδωρ, θεὸν δὲ πῶς 33.8 (cf. Empedocles fr. B 109, Diels/Kranz I, 351.20) = fa-in kunnā innamā ra'aynā l-arḡa bi-l-arḡi wa-l-mā'a bi-l-mā'i fa-mā-dā naqūlu fī llāhi ta'ālā 29.6; 103.10 = 187.7; etc.

1.2 *interpr.*; ἡ θεός (goddess) : χώρον ἐν ἧ νόμος ἦν τοὺς ξένους θύειν τῇ θεῷ Arist. Poet. 17, 1455b5 = qad kānati l-sunnatu ḡarat fī ḡālika l-baladi an yuḡaḡhā li-llāhi ḡaḡyā 1,258.5 Tkatsch / fol. 140b5 — ταύτην δὴ (ξύμποσον add. codd. graec : om. Arab.) τὴν διακόσμησιν καὶ σύντοξιν ἡ θεὸς προτέρους ἡμῶς (ἡμῶς codd. graec., Arab. : ὕμῶς ed.) διακοσμήσοσα κατώκισεν ... ὅτε οὐ (οὐ Arab.; an interpretamentum ? : οὖν ed.) φιλοπόλεμός τε καὶ φιλόσοφος ἡ θεὸς οὔσοσ Galen An. virt. 65.6*-11* (= Plato Tim. 24C5-D1) = fa-lammā rattabanā llāhu ta'ālā bi-hāḡihi l-rutbati wa-l-tartibi awwalan ... askananāhu; ... li-anna llāha laysa bi-muḡibbin li-l-qitāli hakīmun 33.12-16.

1.3 *interpr.*; ἡ θεός (goddess) : εἰ τοῖς μὲν σεμνοῖς θεοῖς καλῶς εἰχεν Arist. Rhet. II 23, 1398b26 = ammā fī ḡawāti *** 'inda llāhi fa-kunnā 'alā ḡālin kāfiyatin (cf. Lyons p. 350) 153.5 — Artem. Oniocr. 18.7 = 35.5 (v. Strohmaier Götter 131, n. 5).

1.4 *interpr.*; οἱ θεοί (the gods) (a) *abs.* : οἶον τὸ περὶ θεοῦς (sc. δοκονῆμοι) Arist. Eth. Nic. IV 2, 1122b20 = miḡla l-nafaqāti fī umūri llāhi 151.4 Badawī; οὐ γὰρ ταῦτ' ἄρμόζει θεοῖς καὶ ἄνθρωποις 1123a10 = wa-ḡālika anna laysa l-umūru llatī taḡluḡu li-llāhi wa-l-umūru llatī taḡluḡu li-l-nāsi umūran wāḡidatan bi-'ayniḡā 152.2 Badawī; IV 3, 1123b18 = 154.13 Badawī; etc. — ὅν τὸ πρὸς θεοῦς αὐτοῖς καλῶς ἔχη Arist. Rhet. II 5, 1383b5 = in kānū 'alā ḡālin ḡamilatin fimā baynahum wa-bayna llāhi 101.13; II 9, 1386b 15 = 112.9 — μῆνιν τῶν θεῶν ... προαγορεύει Artem. Oniocr. 156.2 = ḡālika yadullu 'alā ḡaḡabin mina llāhi 282.12; καὶ τρόπον τινὸς ἄπὸ (ἄπὸ V Arab.; v. Strohmaier Götter 148f. : ὑπὸ L Pack) θεῶν τρέφονται 205.24 * = wa-yuḡālu inna ma'āḡahum huwa min ḡidmati llāhi 371.7; etc. — ἔνθα φησὶ τοὺς θεοὺς δημιουργῆσαι τὸν ἄνθρωπον Galen An. virt. 42.13 = ḡāla ... inna llāha ḡalla wa-'azza ḡina ḡalaḡa l-insāna 17.9 — τῷ παρὰ θεῶν ἔχειν τὸ βουσιλεύειν Galen Ther. Pis. 217.9 = li-anna llāha wahaba lahumu l-mulka 106a15 — ἡ δὲ μουσικὴ πρὸς ... θεῶν θρησκείας (sc.

εὐχρηστος) *Nicom. Arithm. 8.16* = wa-l-mūsīqī nāfi‘atun ... fī ‘ibādati llāhi 16.3 — ἡ μὲν (*sc. δικαιοσύνη ἐστὶ*) ... περὶ θεοῦς *Ps.-Arist. Div. 5a23* = al-‘adlu ... li-llāhi *versio Q 37.13* = al-‘adālatu llati yurādu bihā llāhu ġalla smuhū *versio T 55.22*; οἱ μὲν ... τῶν ἱερῶν ἐπιμελούμενοι δῆλον ὅτι περὶ θεοῦς εὐσεβοῦσιν 6a5 = wa-ḥidmatu ... mawāqī‘i l-ṣalawāti mina l-‘adli l-maf‘ūli minnā li-llāhi *versio Q 37.15* = wa-l-ḥarīṣūna ‘alā ḥidmati l-hayākili fa-zāhirun min amrihim annahum yaqṣidūna bi-fi‘li l-‘adālati llāha ġalla smuhū *versio T 54.1* — τὰ (*sc. δίκαια*) πρὸς τοὺς θεοῦς (τοὺς θεοῦς *codd. cett., ed. : τὸν θεὸν F^c I^c And.*) *Ps.-Arist. Virt. 5, 1250b20* = mā qaḍaynā min wāḡibi ḥaqqi llāhi *versio Q 42.1* = mā yuqarribu ilā llāhi ġalla smuhū *versio T 63.9*; ὁσέβεια μὲν ἢ περὶ θεοῦς (θεοῦς *codd. cett., ed. : θεὸν Π^b F^c And. C*) πλημέλεια 7, 1251a31 = wa-ammā l-fisqu fa-l-ḍanbu ilā llāhi *versio Q 41.22* = wa-l-ta‘addi huwa l-tafrītu fī ḥuqūqi llāhi *versio T 61.19* — οἱ τὸν περὶ τῶν θεῶν ποραδόντες σεβοσμών *Ps.-Plut. Placita 295a6* = alladīna waḍa‘ū lanā ‘ibādata llāhi 11.8 (b) Allāhu wa-malā‘ikatuhū : οὐχ ὥσπερ οἱ πολλοὶ (πολλοὶ *L Arab.; cf. Vajda : πολαιοὶ V Pack*) ὁπὸ θεῶν ὀρξόμεθα *Artem. Onirocr. 19.7** = innā lam naḡ‘ali btidā’a ḍālika mina l-ru’yā’āti llati hiya fī šay’in min amri llāhi wa-malā‘ikatihī ka-mā fa‘ala kaṭīrun mina l-nāsi 37.2; θεῶν τε γὰρ μῆνιν ... προαγορεύει 147.2 = wa-ḍālika anna l-ru’yā tadullu ‘alā ḡaḍabin mina llāhi wa-malā‘ikatihī 264.2; 19.23 = 38.1; etc.

1.4.1 *interpr.*; οἱ ἄλλοι θεοὶ καὶ ὁ Διόνυσος (*the other gods and Dionysus = Allāh*) : καλεῖν τοὺς τε ἄλλους θεοὺς δεῖ (δεῖ *codd. gr., Arab. : <καὶ> δὴ ed.*) καὶ Διόνυσον παρακαλεῖν ... (*sc. ὅς ut intell. Arab.*) ἐδωρήσατο τὸν οἶνον φάρμακον *Galen An virt. 68.10** = fa-l-yahmadū llāha llaḍī ḡa‘ala li-l-nāsi dawā’an nāfi’an 35.20.

1.5 *interpr.*; θεῖος *adj.* (*God's, of/from Allāh*) : ἢ κοιτά τινος θεῖον μοῖρον ... παραγίνεται (*sc. ἢ εὐδομονία*) *Arist. Eth. Nic. I 9, 1099b10* = aw annahā (*sc. al-sa‘adata*) innamā ta’ti l-insāna bi-ḥazzin mina llāhi 73.4 *Badawī* — τοῦ θείου νόμου *Ps.-Arist. Mund. 7, 401b28 (= Plato Leges 716A3) = ‘an sunnati llāhi F 107b15.*

1.6 *interpr.*; τὸ θεῖον *subst.* (*Divinity, Allāh*) : τὸ δὲ θεῖον ὑπολαμβάνεται βοηθεῖν τοῖς ἀδικουμένοις *Arist. Rhet. II 5, 1383b8* = wa-qad yuzannu llāhu nāṣiran li-l-maḏlūmīna 101.16; καὶ ἔχουσι πρὸς τὸ θεῖον πως πιστεύοντες διὰ τὰ γινόμενα ἀγαθὰ ὁπὸ τῆς τύχης *II 17, 1391b3* = wa-yakūnūna fī-mā baynahum wa-bayna llāhi ‘alā imānin wa-yaqīnin fī-mā ya’ti bihi l-ḡaddu 128.20.

2. *sem.*; *etym.*; *transl. the element* θεο- (god) in compound words

2.1 θεολογέω (to discourse [in praise] of God, Allāh) : λέγωμεν δὴ ἡμεῖς καὶ ... θεολογῶμεν περὶ τούτων συμπόντων *Ps.-Arist. Mund. 1, 391b4* = wa-ammā nahnu fa-qā'ilūna (*sic leg.*) fī ṣifati l-ḥalqi qawla man yuṭni 'alā llāhi *F 87a10**.

2.2 θεόπεμπτος (God-sent) (a) atā min 'indi llāhi : τὸ δὲ ... προαγορεύοντά τι τῶν ἐσομένων ἀγαθῶν ἢ κακῶν (*sc. ὄνειρα*) θεόπεμπτα (καλεῖται *add. L Pack : om. V Arab.*) *Artem. Onirocr. 16.3** = wa-ammā l-ru'yā'ātu llati ... tataqaddamu fa-tunḍiru (*sic leg.*) bi-šay'in mina l-ḥayri aw mina al-šarri sa-yakūnu fa-innahā ru'yā'ātun ta'ti min 'indi llāhi 32.3*; ἄλλὰ θεόπεμπτα (*sc. τὰ ὄνειρα*) ὡς (ὡς *secl. Pack : habet Arab.*) ἤδη καὶ ἐν τῇ συνηθείᾳ πόνητα τὸ ἀπροσδόκητα καλοῦσιν (καλοῦσιν *V Arab. : om. L : καλοῦμεν Pack*) 16.7* = lākinnī innamā (*innamā cod.; cf. Rosenthal 141 : om. ed.*) a'ni bi-qawli innahā (*sc. al-ru'yā'āti*) ta'ti min 'indi llāhi ka-mā ḡarati l-'ādatu fī tasmiyati ḡamī'i l-ašyā'i llati ta'ti mim mā lā natawaqqa'uhū 32.8* (b) mawhibatun mina llāhi : φαίνεται δὲ κῶν εἰ μὴ θεόπεμπτός ἐστιν (*sc. ἡ εὐδομονία*) *Arist. Eth. Nic. I 9, 1099b15* = fa-qad tabayyana annahū in lam takun (*sc. al-sa'ādatu*) mawhibatan mina llāhi 73.8 *Badawī*.

2.3 θεόσδοτος (God-given) = mawhibatun mina llāhi : εὐλογον καὶ τὴν εὐδομονίαν θεόσδοτον εἶναι *Arist. Eth. Nic. I 9, 1099b12* = fa-ḥalīqun an takūna l-sa'ādatu mawhibatan minhu (*sc. Allāhi*) 73.5-6 *Badawī*.

2.4 θεοφιλέστοτος *superl. (most dear to God, Allāh)* = muḥabbun li-llāhi ḡiddan : ὁ δὲ κατὰ νοῦν ἐνεργῶν ... θεοφιλέστοτος ἔοικεν εἶναι (εἶναι *add. L^b Γ Arab. : om. codd. cett., ed.*) *Arist. Eth. Nic. X 8, 1179a24** = wa-ammā llaḏī yaf'alu bi-'aqlin ... fa-qad yuṣbihu an yakūna muḥabban li-llāhi ḡiddan 356.6 *Badawī* / 74.4 *Axelroth*.

2.5 φιλόθεος (*lover of God, Allāh*) : *Arist. Rhet. II 17, 1391b2* = muḥibbun li-llāhi 128.19.

3. *interpr.*; τὸ δομόνιον (*divine being = Allāh*) : ἔνθα καὶ τὸ τῶν εὐσεβῶν γένος (γένος *ed. : χῶρον ut intellig. Arab.*) ἐξόχως ἐτίμησε τὸ δομόνιον *Ps.-Arist. Mund. 6, 400b1** = ḥattā anna llāha ta'alā šahhara ḡālika l-makāna li-l-atqiyā'i (li-l-atqiyā'i *nos : bi-l-baqā'i ed.*) wa-ḥaṣṣahū bi-l-karāmati *F 105b11** = wa-huwa l-mawḏi'u l-karīmu ḡiddan wa-huwa mawḏi'un li-l-ṣalāti wa-l-ta'abbudi ... raḥmatan mina llāhi *Y 304a9-12* (*for the tradition of the myth of the εὐσεβῶν χῶρος referred to here see Lycurgus Or.*

in *Leocr.* § 95; C. Rehdantz, ed., *Lyc.* p. 166f.; Fr. Wilhelm, ‘Zur Legende von den frommen Brüdern von Catina’, *Philologus* 80 [1924] 106–109).

4. *interpr. the Greek gods identified by name*

4.1 Ἀπόλλων (*Apollo* = *Allāh*) : θεὸν ἐπόπτην καὶ φύλοκον πόντων νομίζων τὸν Ἀπόλλωνα *Artem. Onirocr.* 203.6 = wa-anā muttakilun ‘alā llāhi annahū l-hāfizu wa-l-muṭṭali’u ‘alā ḡamī’i mā fiḥā 365.13.

4.2 Ζεὺς (*Zeus* = *Allāh*) : ὥσπερ ὕει ὁ Ζεὺς *Arist. Phys.* II 8, 198b18 = ka-mā anna l-maṭara ya’ti llāhu biḥi 144.3.

5. *interpr. terms relating to Greek religion*

5.1 σπονδή (*libation to the gods*) = sabbaḥa llāha in the compound word σπονδουλέω (*to play the flute at a libation*) *Artem. Onirocr.* 63.10 = an yusabbihū llāha fi ḡālika l-zamri 117.6. The transl. substituted for the pagan practice of ‘pouring libation’ to the gods that of ‘singing in praise of God’ in the monotheistic religions.

5.2 μυστικώτερος (*more secret; more connected with the Greek mysteries*) = ‘amila li-llāhi in oī τὰ μυστικώτερα πρόττοντες (*those who practice the more secret rites/activities*) *Artem. Onirocr.* 11.13 = man kāna ya’malu li-llāhi tabāraka wa-ta’āla 23.9. The transl. understood μυστικώτερος *to refer to the Greek mysteries, and the comparative form apparently to refer to the more specialized rites performed by the priests rather than by lay initiates; he thus transl. the whole by ‘amila li-llāhi, to work for or in the service of Allāh. Modern translators understood the reference to be to secret activities in general or to astrology in particular (Festugière p. 25).*

6. *interpr. (theol.); φιλόνηθρος (humane, benevolent = endowed with compassion by God, Allāh)* = mā ḡa’alahā llāhu ‘alayhi mina l-raḥmati : μηδένα φύεσθαι δύνομιν ἔχοντα ψυχικὴν ἰκανὴν κοιταδέξασθαι τέχνην οὕτω φιλόνηθρον *Galen Med. phil.* 3.20 = laysa aḥadun yakūnu fiḥi min quwwati l-nafsi miqdārun kāfīn fi qabūli hāḡiḥi l-ṣinā’ati ‘alā mā ḡa’alahā llāhu ‘alayhi mina l-raḥmati 51 (*where a human attribute is presented as a gift from god*).

• 7. *interpr.*; ψόλλω *Artem. Onirocr.* 63.10 = ista’mala mazāmira llāhi 117.7. The transl. understood ψόλλω (*class. Greek: to play a string instrument with the fingers; Hellenistic Greek: to play the harp*) in its Byzantine (Christian) Greek sense (*to sing psalms, the Psalms; cf. Lampe s.v.*); mazāmīru llāhi (*hymns or psalms [in praise] of God*) is to be contrasted with mazāmīru Dāwūda (*Psalms of David*).

اللهم allāhumma

In conjunction with illā in exceptive sentences, it renders the following Greek particles and conjunctions

1. in combination with ὄρα (inferential particle; cf. Wright II.89D, 340A)

1.1 affirm. c. εἰ μή ὄρα (unless perhaps) = affirm. c. allāhumma illā an → illā 1.1b.

1.2 neg. c. ἄλλ' εἰ ὄρα (unless indeed) = neg. c. allāhumma illā an → illā 4.3.1.

2. without ὄρα

2.1 neg. / interrog. c. εἰ μή (except, unless) = neg. c. allāhumma illā → illā 1.2b.

2.2 affirm. c. ἐὼν/ἔν/ῆν μή (if not, unless) = affirm. c. allāhumma illā an → illā 2.1b.

2.3 affirm. c. πλήν conj. (except) = affirm. c. allāhumma illā an → illā 3.3b.

2.4 neg. c. πλήν conj. (except) = neg. c. allāhumma illā → illā 3.4b.

2.5 neg. / interrog. c. πλήν εἰ μή conj. (except, unless) = neg. c. allāhumma illā an → illā 3.6c.

إلى

إلى، إلى أن ilā, ilā an

A. 1-14. transl. prepositions and conjunctions;

B. 15-20. as part of an idiomatic prepositional phrase;

C. 21-32. morph.; renders the implicit directionality of adverbs, prepositions prefixed to verbs, and adjectives.

(NB: Because of the ubiquity of the Arabic particle, the references in the following examples cannot be exhaustive of its incidence in our sources but only representative.)

A. transl. prepositions and conjunctions

1. ἐπί (on, on to) in various uses

1.1 ἐπί c. acc. (upon, on to, to) (a) abs. : τὸ ... τοῦ ἵππου ὀπὸ κεφαλῆς ἐπὶ οὐρὸν μῆκος Aelian. Tact. 342b18 = anna ṭūla l-farasi min ra'sihī ilā ḡanabihī 19.8 — ὁ ὀπὸ τῆσδε (sc. τῆς κόρης)

διήκων πόρος ἐπὶ τὸ πρῶτον αἰσθητικόν *Alex. An. mant. [Vis.] 142.32* = al-ḥurmu llaḡī yanfuḡu mina l-ḥadaqati ilā l-ḥāssi l-awwali 149.33; 143.25 = 151.58 — (ἀνάγκη πᾶσων εἶναι τὴν ἀπλῆν φορῶν) τὴν μὲν ἀπὸ τοῦ μέσου, τὴν δ' ἐπὶ τὸ μέσον, τὴν δὲ περὶ τὸ μέσον *Arist. Cael. I 2, 268b22* = immā an takūna mina l-wasaḡi wa-immā an takūna ilā l-wasaḡi wa-immā (an takūna *add. versio C*) ḥawla (ʿalā ḥawli *C*) l-wasaḡi *versio B/C 130.6 Badawi*; ἢ ἀπὸ τοῦ A ἐπὶ τὸ B κύκλω φορῶ *I 4, 271a19* = ḥarakatu l-dāʿirati kullihā llati min A (ḥarfi l-alifi *versio C*) ilā B (ḥarfi l-bāʿ *C*) *versio B/C 145.7 Badawi* — ἀπὸ μὲν γὰρ τῆς ἕξεως ἐπὶ τὴν στέρησιν γίγνεται μεταβολή, ἀπὸ δὲ τῆς στερήσεως ἐπὶ τὴν ἔξιν ἀδύνατον *Arist. Cat. 10, 13a33, 34* = fa-inna l-taḡayyura mina l- malakati ilā l-ʿadami qad yaqaʿu, wa-ammā mina l-ʿadami ilā l- malakati fa-lā yumkinu an yaqaʿa 68.2, 3 / *fol. 175a12* — τέττορα σώματα ... ὧν διπλῆν εἶνοί φομεν τὴν κίνησιν τὴν μὲν ἀπὸ τοῦ μέσου τὴν δ' ἐπὶ τὸ μέσον *Arist. Meteor. I 2, 339a15* = arbaʿatu aḡsāmin ... wa-lahā ḥarakatāni, ḥarakatun mina l-wasaḡi ilā l-ʿuluwwi wa-ḥara- katun mina l-ʿuluwwi ilā l-wasaḡi 21 — πέφυκε δὲ ἐκ τῶν γνωρι- μωτέρων ἡμῖν ἢ ὁδὸς ... ἐπὶ τὰ σοφέστερα τῆ φύσει *Arist. Phys. I 1, 184a17* = min šaʿni l-ḡarīqi an yakūna mina l-umūri llati hiya aʿrafu ... ʿindanā ilā l-umūri llati hiya abyānu ... ʿinda l-ḡabīʿati 3.5 — *Artem. Onirocr. 122.26* = 223.16 — ἀπὸ πορντὸς σημείου ἐπὶ πᾶν σημεῖον εὐθεῖον γρομμῆν ἀγογεῖν *Eucl. El. I post. 1: i, 4.14* = an nuḡriḡa ḡaḡtan mustaqīman min kulli nuḡtatin ilā kulli nuḡtatin *i.1, 16.11; I 12: i, 19.22* = *i.1, 74.8* — *Hippocr. Diaet. acut. 52.1f* = 21.16, 22.1 — ταῦτα ἔχει ... ὁμοιότητος, ἐπὶ βροχύ- τερον δὲ τὰ τοιαῦτα *Hippocr. Humor. 18:6* = ḡaḡihi l-ašyāʿu qad taḡidu fimā baynahā mušābahatan mā illā annahā ilā muddatin mina l-zamāni yasīratin 31.6 — κοτὰ ἀποροῖας ... ἐπὶ τῆς ἐπιφονείας τοῦ κοτόπτρου *Ps.-Plut. Placita 405a4* ≡ bi-sayalāni šuʿāʿin mina l-bašari ilā basiḡi l-mirʿāti 56.24; 281a15f = 5.21 — *Them. In De an. 28.14* = 19.2; 34.27 = 32.15 (b) *sem. amplif.*; ilā an yabluḡa/yantahiya ilā : κοὶ ἐν μὲν αὐτῶν, ἀπὸ τῆς κεφαλῆς ὀπισθεν ... ἔπειτα, διὰ τῶν κνημέων, ἐπὶ (ἐπὶ *vel* εἰς *Arab.* : εἰς *Ar(D*P)* : ἐκ *Ar(A*C*)* : ἕως *Gal.(V)* : κοὶ ἕως *Gal.(L)* : ἐπὶ *codd. cett., ed.*) τῶν σφυρῶν κοὶ ἔξω ἐς (κοὶ ἔξω ἐς *Arab. ut vid.* : τὰ ἔξω κοὶ ἐς *codd. graec., ed.*) τοὺς πόδους ἀφήκει *Hippocr. Nat. hom. 194.1** = aḡaduhā yabtadiʿu min muʿaḡhari l-raʿsi ... ḡumma yanḡadiru min hunāka ilā l-sāqi ilā an yabluḡa ilā l-kursūʿi wa-l-qadamayni min ḡāriḡin 18.16 ; διὰ τῶν κνημέων ἐπὶ τῶν σφυρῶν 194.8 = ʿalā