

The Manuscripts

1 Part 1: Ms. Escorial

The Arabic edition is based on what presumably is the unique copy of al-Rāzī's *Maqāla fī l-Faṣd*, 'On phlebotomy,' Ms. Escorial 857 (fol. 1–22).¹ The treatise is listed by Sezgin (1970) under the name *Kitāb fī l-Faṣd*.² Ms. Escorial 857 is preserved in Real Biblioteca del Monasterio de San Lorenzo de El Escorial in Spain. The manuscript consists of 22 folios of Arabic text. The text is divided into 14 chapters, each dealing with a different topic related to phlebotomy: blood in general, how and when phlebotomy is used, prescriptions, cupping, and so on.³ Ms. Escorial 857 in its totality is a collection of 101 folios, containing several medical works.⁴ However, in this book I will refer to the chosen manuscript as Ms. Escorial.

Sezgin lists four additional treatises on phlebotomy attributed to al-Rāzī: *Tehran, Maǧlis (1538) 1550* (s. *Kat. IV, 252*), which contains another text; and three other manuscripts: *Tehran, Dānišgāh VIII, 596, No. 1987 (91a–97a, 1075H.)*, *eb. X, 1667, No. 2830 (ff. 15–22, 12. Jh. H.)*; *Tehran, Malik* (s. *Naǧmābādī 145*), *Haidarabad, Āṣaf. II, 914, ʿibb 243 (79a–85a, 12. Jh. H.)*, which may contain fragments of the text of Ms. Escorial or an alternative treatise. The manuscript known as *Tehran, Maǧlis (1538)* seems to be the source of a short treatise attributed to al-Rāzī, *Maqāla an-ṣa'ahā Muḥammad ibn Zakariyyā' al-Rāzī fī l-Faṣd*, available on the Internet, hereafter referred to as *Alukah*.⁵ Consulting both *Tehran, Maǧlis 1538* and the online version of *Alukah* led to the conclusion that *Tehran, Maǧlis 1538* is a different treatise from Ms. Escorial.

1 Derenbourg & Renaud, *Les manuscrits arabes de l'Escorial* 2:2, p. 65. Sezgin (*Geschichte des arabischen Schrifttums*, Bd. 3, p. 287) dates the manuscript to 1279.

2 Sezgin, *Geschichte des arabischen Schrifttums*, Bd. 3, p. 287. By Ibn Abī Uṣaybi'a listed as *Kitāb fī šaraf al-faṣd 'ind al-istifraqāt al-intilā'iyā* [...], that al-Rāzī wrote for the emir Abū 'Alī Aḥmad ibn Ismā'il ibn Aḥmad (Ibn Abī Uṣaybi'a, *Ṭabaqāt*, p. 789)—i.e., Aḥmad II, ruler of the Samanid dynasty between 295/907 to 301/914 (Ibn Abī Uṣaybi'a, *A Literary History of Medicine*, p. 872, footnote 140).

3 Derenbourg & Renaud, *Les manuscrits arabes de l'Escorial* 2:2, p. 65.

4 Derenbourg & Renaud, *Les manuscrits arabes de l'Escorial* 2:2, p. 67.

5 Alukah.net offers an edited version of a short treatise on phlebotomy attributed to al-Rāzī, *Maqāla an-ṣa'ahā Muḥammad ibn Zakariyyā' al-Rāzī fī l-Faṣd*. It is a different treatise that focuses on the method and benefit of cutting each vein, a topic also discussed in chapters 5 and 6 in Ms. Escorial.

As to Ms. Escorial, I have visited the Real Biblioteca del Monasterio de San Lorenzo de El Escorial in November 2022 and consulted the physical copy of the manuscript. Ultraviolet technology was used to check the erased and corrupt parts of the text. Unfortunately, in the parts in which text has been intentionally erased, the paper has been nearly thoroughly destroyed, consequently leaving no traces of whatever had been stated in the manuscript initially.

The folios contain 23 lines of text, and additional notes and corrections are at times added in the margins. The dimensions are 138 × 214 mm. The text is Maghrebi, “Écriture magribine”⁶ and the text size is average. The paper has a lighter shade of brown, and the ink used to write the text is brown. The manuscript employs overlining in reddish-orange ink, a feature observed primarily above headings and key words. The binding of the codex features thread-stitching through ten distinct holes, creating five visible thread segments along the spine.⁷ The manuscript contains no illuminations. For a thorough review of the additional signs in the manuscript, see *Principles of edition* below.

As to the date of Ms. Escorial, Sezgin dates it to 1279.⁸ As Derenbourg & Renaud (1941) note, the date of *Maqāla fī l-Faṣd* (857/1) is erased, while four other manuscripts in the same volume (857/2–5), according to them, may date from the 12th or 13th century.⁹ The last manuscript in the same volume (857/6) is dated to 907/1501–1502.¹⁰ The dating might be further complicated by the codex’s mixed composition; catalogues often record only the latest date when a codex contains texts from different periods.¹¹

Examination of the manuscript’s physical structure reveals further insights that suggest that the current binding is not original. Codicological observations show that the beginning of the codex features unrelated texts: folio 1^r contains what appears to be a fragment of a text mentioning botanical substances, and folio 1^v features fragments of another treatise that continues only for two lines on folio 2^r before the introduction of al-Rāzī’s *Maqāla fī l-Faṣd*. Further indications of additional sewing and rebinding include a text by a different hand,

6 Derenbourg & Renaud, *Les manuscrits arabes de l’Escorial* 2:2, p. 67.

7 A comprehensive codicological analysis of binding and other material aspects was beyond the scope of the research objectives during the visit in Real Biblioteca del Monasterio de San Lorenzo de El Escorial. Detailed observations in these areas were not the focus of data collection.

8 Sezgin, *Geschichte des arabischen Schrifttums*, Bd. 3, p. 287.

9 Derenbourg & Renaud, *Les manuscrits arabes de l’Escorial* 2:2, pp. 65–66.

10 Derenbourg & Renaud, *Les manuscrits arabes de l’Escorial* 2:2, p. 67.

11 Scheper, *The Technique of Islamic Bookbinding*, p. 243, footnote 28.

cut off in the margins at the end of the treatise on folio 21^r,¹² together with signs of paper repair in the gutter.¹³ Scheper (2019) points out that resewing or rebinding, often occurring due to structural damage or the re-assembly of several manuscripts, can lead to the trimming of textblock edges, potentially causing loss to marginal annotations. Hence, the presence of unrelated texts at the beginning and end, along with the abrupt transition between them, suggest that folios or sections from other manuscripts were incorporated into this codex during a later binding process.¹⁴ These features make it plausible that a re-assembly occurred. Therefore, the dating of the other treatises within the codex does not necessarily provide a direct indication of the original date of *Maqāla fī l-Faṣd*, and a dedicated codicological analysis, paying attention to signs of rebinding and the physical relationship between the different texts, could provide further insights.

The volume in which Ms. Escorial is extant begins with two folios of irrelevant Arabic text written in a different hand on folios 1^r and 1^v, reaching folio 2^r for one and a half lines. The text then reads: “A book in which a treatise by the wise, skilled Abū Bakr Muḥammad ibn Zakariyyā’ al-Rāzī,” followed by a smudged word and three Arabic signs, believed to be *hy*, *hā*, and *‘ayn*.¹⁵ The manuscript then contains eight lines of text in Latin: “*Mahamedis Abem Zacharia de chirurgia liber integer cum alijs insertis ad eum Galeni videlicet co[m]mentum super 10 aphorismorum ejusdem tractatus primus de morbis acutis Hypocratis de morbis nationum*”. The Latin text is followed by six lines of text in Spanish, containing the same information: Ebubechir Mahamed hijo de Zachaeria Errasi de Sangrías y los aphorismos de Hippocrates sin com. de Galeno. Antemedicam. de Hippocrates sin com. Tres tratados de Hipocrates de curar las enfermedades agudas. Otro tratado del mismo sobre las enfermedades de las ciudades por el sitio.

Maqāla fī l-Faṣd begins on folio 2^v.

2 Authenticity

It is evident that *Maqāla fī l-Faṣd* is attributed to al-Rāzī, as is clear both in the preface of Ms. Escorial and Ms. Parma, as well as in the catalogues by Sez-

12 Scheper, *The Technique of Islamic Bookbinding*, p. 29.

13 Scheper, *The Technique of Islamic Bookbinding*, p. 39.

14 Scheper, *The Technique of Islamic Bookbinding*, p. 39.

15 For what these may denote, see Gacek, *Taxonomy of Scribal Errors and Corrections in Arabic Manuscripts*, pp. 218, 231.

gin,¹⁶ Derenbourg & Renaud,¹⁷ and Richler (2001),¹⁸ in which the treatise is listed. Likewise, the fact that the *Teheran, Mağlis* manuscript, together with the online version of *Alukah*, contains information that corresponds to chapters 5 and 6 in Ms. Escorial supports its authorship. Additionally, Ibn Abī Uṣaybī'a mentions that al-Rāzī wrote this treatise on phlebotomy for the emir Abū 'Alī Aḥmad ibn Ismā'īl ibn Aḥmad, i.e., Aḥmad II, ruler of the Samanid dynasty between 295/907 and 301/914.¹⁹ Moreover, the content in Ms. Escorial indicates that its author lived one generation after some of the events described in anecdotal stories.²⁰ These accounts further strengthen the alignment between the narratives and the chronological context of al-Rāzī's lifetime. I have also checked other treatises on phlebotomy, also listed under the name *Maqāla fī l-Faṣd*: an anonymous treatise;²¹ *Maqāla fī l-Faṣd* by Ibn al-Tilmīd;²² and *Maqāla fī l-Faṣd*, or *al-Maqāla al-Amīniyya fī Faṣd al-'Urūq*, by Ibn al-Tilmīd.²³ They all comprise ten chapters. Having conducted a preliminary investigation and review of the content of the three manuscripts in question, it is evident that they are not related to Ms. Escorial.

However, chapter 2, paragraph 7 presents a significant historical and biographical challenge to the established biography of al-Rāzī. The text explicitly describes him treating a Baghdadi man in *Madīnat Miṣr*, most likely referring to al-Fuṣṭāṭ, a location not usually connected to al-Rāzī. As mentioned earlier, Ibn al-Nadīm notes that al-Rāzī travelled to various countries,²⁴ and this general indication of wider travels aligns with a claim by al-Khalidi (2013), who in his *Al-Kīmīyā' 'ind al-'Arab* lists Iraq, Syria, Egypt, and al-Andalus as places that al-Rāzī visited in search of knowledge.²⁵ While al-Khalidi's state-

16 Sezgin, *Geschichte des arabischen Schrifttums*, Bd. 3, p. 287.

17 Derenbourg & Renaud, *Les manuscrits arabes de l'Escorial* 2:2, p. 65.

18 Richler, *Hebrew manuscripts in the Biblioteca Palatina in Parma: catalogue*, p. 451.

19 Ibn Abī Uṣaybī'a, *A Literary History of Medicine*, Volume 3–2, [11.5.25] no. 197, pp. 871–872.

20 See chapter 2, paragraph 13 for a reference to a relative of an Abbasid vizier who lived a generation prior to al-Rāzī's time, and chapter 9, paragraph 7, where al-Rāzī recounts a story told by his teacher, involving the phlebotomy of the Caliph al-Ma'mūn.

21 An anonymous treatise on phlebotomy, *Maqāla fī l-Faṣd*, Ms. Istanbul, Beyazıt (Umumi) 4161 (2. Teil), fol. 1^r–9^r.

22 *Maqāla fī l-Faṣd*, Amīn al-Dawla Ibn al-Tilmīd, edited and translated into French by Subḥī Maḥmūd Ḥammāmī, 1997.

23 According to Qatar Digital Library this manuscript (Arundel Or. 10 ff. 109^r–123^r) is ascribed to Ibn Sinā, yet the name and information on the first folios reveal its relation to Ibn al-Tilmīd.

24 Ibn al-Nadīm, *Fihrist*, p. 701.

25 "*irtaḥala fī ṭalab al-'ilm ilā l-'Irāq, wa-l-Šām, wa-Miṣr wa-l-Andalus*" (Al-Khalidi, *Al-Kīmīyā' 'ind al-'Arab*, p. 21). However, al-Khalidi does not provide sources for this statement.

ment lacks immediate sourcing, supporting arguments could be found in *Al-Kitāb al-Manṣūrī fī l-Ṭibb*, in which al-Rāzī's consistent inclusion of regional synonyms for various substances—in countries such as Egypt, Syria, Morocco, and Iraq—demonstrates a strong familiarity with terminology from diverse geographical areas.²⁶

While the passage in Ms. Escorial suggest a direct professional relationship, the absence of supporting evidence leaves several possibilities open: could al-Rāzī indeed have worked in Egypt, thus necessitating a revision of his biography? Or is this a later interpolation or material incorporated by another physician?

Although no certain reports place him in Egypt, there are additional references that suggest some familiarity with the region. For instance, al-Rāzī recounts an anecdote about an Egyptian physician in his *Treatise on the Causes Why Most People Turn Away from Excellent Physicians toward the Worst Ones*.²⁷ *Maqāla fī l-Faṣd* includes also a passage (chapter 11, paragraph 5) contrasting Iraqi and Egyptian terminology and describing Egyptian customs in a manner similar to his *al-Kitāb al-Manṣūrī fī l-Ṭibb*. These references are not conclusive evidence of travel or work abroad, but they do suggest some degree of familiarity with Egypt.

3 Principles of Edition

The Arabic edition is based on what is presumably the unique text witness of al-Rāzī's *Maqāla fī l-Faṣd*. I have studied a digitised copy of the manuscript and consulted the original manuscript in the Real Biblioteca del Monasterio de San Lorenzo de El Escorial in Spain.²⁸ To enhance readability, I have made several editorial decisions, such as dividing the text into paragraphs, adding punctuation, and standardising spelling—especially with regard to diacritical points and the *hamza*. Below, I discuss these measures in detail. Additionally, a text-critical apparatus has been included to preserve all relevant information found in Ms. Escorial, including marginal notes and other annotations, and to inform the reader about any editorial interventions, such as emendations.

²⁶ See al-Rāzī, *al-Kitāb al-Manṣūrī fī l-Ṭibb*.

²⁷ Pormann & Savage-Smith, *Medieval Islamic Medicine*, p. 92.

²⁸ Quiero expresar mi sincero agradecimiento al personal de la Real Biblioteca del Monasterio de San Lorenzo de El Escorial por su hospitalidad y apoyo durante mi visita de investigación en noviembre de 2022. Su valiosa colaboración para acceder a los recursos de su biblioteca ha enriquecido la profundidad de este estudio y mi experiencia de trabajo con manuscritos.

Chapter division: In Ms. Escorial, the text is divided into fourteen chapters. The chapters are listed at the beginning of the manuscript after the preface. This edition retains the original format of Ms. Escorial but includes captions to clearly indicate the different parts of the manuscript, such as the preface, table of contents, and new chapters. This has been done without altering the essence of the original document.

Paragraphs: I have divided the text into paragraphs for two main reasons. Firstly, to improve readability by providing clear, thematic divisions that make it easier for the reader to follow the text. Some paragraphs are short, while others are longer. Secondly, to facilitate reference to specific parts of the text²⁹ by using a system where the first number indicates the chapter and the second indicates the paragraph, e.g., § 1:2 means chapter 1, paragraph 2. This system has been applied consistently in both the Arabic edition and the English translation.

Folio numbering: The folios in Ms. Escorial are marked with Arabic numbers in the upper left corner of the recto. This edition retains the same numbering system as used in Ms. Escorial.

Margins: The margins of Ms. Escorial contain marginal notes (*ta'liqāt*),³⁰ including corrections, completions of words and sentences, clarifications of smudged text, and notes made by the copyist. In this edition, relevant marginal notes are included and marked with < > and a footnote and comment in the critical apparatus, e.g., <[text]> in the margin. To provide an edition as close to the original as possible, irrelevant notes made by the copyist are also marked in the apparatus but not included in the edition.

Diacritical points: Diacritical points, used for differentiating letters that have similar bodies,³¹ occur throughout Ms. Escorial. Most diacritical points are in their correct places, though some are occasionally misplaced. In this edition, most of these errors have been omitted from the critical apparatus to avoid an excessive number of unimportant notes. The most common occurrence is *hā'* instead of *tā' marbūṭa*. As the script is Maghrebi, the letters *fā'* and *qāf* are distinguished by the former being written with one point below the body, and the latter with one point above it.

Vowel signs and *muhmal* signs:³² In Ms. Escorial, the use of vowel signs and *muhmal* signs is inconsistent. While the text is mostly vocalised, the vowel

29 This method is used and supported by, e.g., Samir Khalil Samir, see *Actes du premier Congrès international d'études arabes chrétiennes*, p. 82.

30 Gacek, *The Arabic Manuscript Tradition*, p. 101.

31 Grohmann, *Arabische Paläographie T. 2*, p. 41.

32 For more on *muhmal*-signs, see Grohmann, *Arabische Paläographie T. 2*, pp. 42–46 (Differenzen).

signs may sometimes lead to less plausible readings. *Muhmal* signs, intended to ensure correct reading and to differentiate non-dotted from dotted letters of the same form,³³ occur despite the text being written with diacritical points. *Muhmal* signs do not occur coherently, but are found below the letters *ḥā*, *ṣād*, and *ʿayn*—below *ḥā* as a small *ḥā*, below *ṣād* as a small *ṣād*, and below *ʿayn* as a small *ʿayn*. *Tanwīn* can be found in nominative, accusative, and genitive cases, sometimes even when the word is written in the definite form. *Sukūn* occurs occasionally.

Emendations and additions: In the case of emendation in the text, the preferred reading appears first in the critical apparatus, followed by a colon, after which the original word in Ms. Escorial is reproduced. Signs and words omitted from the edition are marked with a + symbol in the critical apparatus. In the event something has been deleted by the scribe from Ms. Escorial, this is indicated either by a slanted line followed by another line with a small circle at one end, or two horizontal lines with a small circle at one end. In some instances, these symbols occur four times above a word that is corrected in the margin.³⁴ Occasionally, these symbols appear in the text in places where deletion of a word is not deemed necessary. The reader is informed in the critical apparatus when signs of deletion occur.

The spelling of *hamza*: In Ms. Escorial, the spelling of *hamza* varies and is often inconsistent. I have chosen to use the spelling that nowadays is considered standard.

Punctuation: The Arabic text does not contain any punctuation marks. I have added punctuation to clearly separate sentences and to break up longer sentences with discretion to ensure clear and easy reading. As for additional signs in the text, Ms. Escorial also contains reddish-orange lines above certain words, but, as their purpose is unclear, they are included neither in the edition nor in the critical apparatus. At times they seem to serve as markers for catchwords or as if marking the beginning of a sentence, but this theory does not hold throughout the text. Additionally, a circle with a dot inside, ⊙, occurs in the text.³⁵ The occurrence of this sign is somewhat arbitrary, as it appears, for example, after a proper noun, as if implying that a quote is coming; at the end of a sentence; at the end of a passage; at the end of a quote; in the middle of a

33 Grohmann, *Arabische Paläographie T. 2* p. 42.

34 These correction signs, among several other *signes-de-renvoi*, are described in Gacek (2009), *Arabic Manuscripts: A Vademecum for Readers*, p. 250.

35 For more on punctuation marks, see e.g., Abbott, *Studies in Arabic Literary Papyri II*, pp. 87f., and Gacek, *Taxonomy of Scribal Errors and Corrections in Arabic Manuscripts*, p. 220f.

list of ailments and diseases; at the end of naming a new chapter, or even after a preposition in the middle of a sentence. This circle with a dot inside is marked in the critical apparatus as +o.

Transliteration system: A consistent system of transliteration for Arabic terms, based on the DIN 31635 standard, has been employed throughout this book. However, due to the existence of several recognised systems for the transliteration of Arabic, the original transliteration has been retained in direct quotations from secondary sources to ensure accuracy and fidelity to the cited material.

Weights and measures: This edition does not provide equivalents for the weights and measures that occur in Ms. Escorial, nor does it suggest equivalents in modern units, as they were not standardised and cannot be determined with certainty.³⁶ A short background and summary of weights and measures can be found in the *indices* section of this work.

Daggers (†) are used to mark erased parts and corrupt or unintelligible words in the text.

4 Remarks on Translation and Commentary

My aim has been to produce a readable English translation that accurately represents the original Arabic text while remaining true to its meaning. Some modifications to the syntax were necessary for improved readability. Any additions I have made as an editor to clarify the text or to improve its flow are indicated in square brackets [].

In the commentary, I have aimed to provide the reader with a comprehensive resource, accessible both to specialists and to those new to the field. This includes providing additional information on the theoretical background, verifying quoted sources, and highlighting the strong influence of the Greek medical tradition. To ensure wide accessibility, the commentary addresses both fundamental medical concepts, providing essential context, and more detailed discussions intended for specialists. It also discusses terminology, alternative interpretations of the text, and recommends further reading on certain subjects to facilitate a deeper understanding. I have primarily utilised English translations of the Greek works and editions of Arabic works by al-Rāzī and Quṣṭā ibn Lūqā, as well as Arabic translations of Greek works. Additionally, Ms. Parma has served as a valuable resource for clarifying some challenging pas-

³⁶ Hinz, *Islamische Masse und Gewichte*, p. 1.

sages in Ms. Escorial, and I have noted this in the commentary for the reader's benefit. The overarching goal was to create a resource that can be used for a variety of purposes, serving as both an educational tool and a scholarly reference.

In addition to the Arabic edition with an English translation and commentary, this work includes several indices that cover weights and measures, instruments and utensils, places, personal names, works cited in Ms. Escorial, pharmaceutical forms, terms used in preparations of drugs, prescriptions, *materia medica*, and central medical terminology.

5 Part 2: Ms. Parma

The anonymous Hebrew translation, *Ma'amar baHaqqaza le'al-Rāzī*, is preserved in Ms. Parma, Biblioteca Palatina 2283, cat. Richler 1535, fols. 91^r–97^r.³⁷ The text is divided into 14 chapters and covers various aspects of phlebotomy. It was studied using a high-quality digitised copy of Ms. Parma 2283 from the Online Catalogue of Microfilmed Manuscripts of the National Library of Israel.³⁸ The manuscript is a part of a 15th-century medical miscellany that contains other Hebrew translations of notable works, such as Hebrew translations of Yuḥannā ibn Māsawayh the younger's *Antidotarium*; medical recipes by Armengaud Blaise of Montpellier; *Medicaments; Ingenio Sanitatis*, a compendium of Galen's *De prudenti methodo medendi*, written by Ḥunayn ibn Ishāq; a treatise by al-Rāzī on preference for inferior physicians; and extracts from al-Rāzī's *al-Kitāb al-Manṣūrī*.

The treatise consists of seven folios, each containing 30 lines of text. The text, written in a Sephardic, semi-cursive script, is dark brown, while the paper is light brown.³⁹ The paper measures 150 × 214 mm.⁴⁰ The manuscript contains no illuminations. Additional dots, lines, and round signs are placed in the margins and above certain words in the manuscript. In some cases, an additional line, written with extremely small script, has been added below the bottom line.

It is evident that Ms. Parma is a translation of *Maqāla fi l-Faṣd*, a relationship that is clear from several features. Firstly, its relation to the treatise of al-Rāzī is

37 Richler, *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue*, p. 451.

38 <https://www.nli.org.il>, search term **מאמר בהקזה לאלרזי**. This manuscript belongs to the Biblioteca Palatina of Parma, Ministero per I Beni e le Attività Culturali, Italy, The National Library of Israel. "Ktiv" Project, The National Library of Israel.

39 Richler, *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue*, p. 451.

40 Richler, *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue*, p. 451.

explicitly stated in the preface. Secondly, the wording throughout Ms. Parma is almost identical to Ms. Escorial, insofar as the Hebrew language permits. Thirdly, the Hebrew in Ms. Parma is heavily influenced by Arabic: in several instances, the translator has not used Hebrew terms for ailments, body parts, or drugs, but instead frequently resorts to the Arabic expressions used in Ms. Escorial, rendered in Hebrew script.

However, despite largely following Ms. Escorial carefully, many parts differ or are omitted. This is evident simply by comparing the length of the treatises: *Maqāla fī l-Faṣd* consists of 22 folios, while *Maʿamar baHaqqaza leʿal-Rāzī* comprises only seven folios. As the reader will notice, the Hebrew text does not include several parts mentioned in Ms. Escorial, including anecdotal stories of other people and their treatment, and prescriptions. Conversely, in a few cases, the content differs. Some deviations appear to be intentional, conscious decisions, while at times they appear to be mistakes. Cases of obvious *lacunae* are noted in the critical apparatus, guiding the reader of Ms. Parma to the corresponding missing passages in the edition of Ms. Escorial.

6 Principles of Edition

In part 2 of this volume, *Maʿamar baHaqqaza leʿal-Rāzī*, the Hebrew translation of *Maqāla fī l-Faṣd*, is presented as its own edition, complete with its own translation, commentary, and indices. This approach acknowledges the Hebrew text's divergence from the Arabic original, recognising it as a distinct work deserving its own analysis. I have made several editorial decisions to enhance readability, with many principles corresponding to the edition of Ms. Escorial.

Chapter division: The manuscript consists of fourteen chapters that are listed at the beginning of the manuscript, immediately after the preface. This edition preserves the original format of Ms. Parma but includes captions to indicate the different parts of the manuscript, including the preface, table of contents, and new chapters.

Paragraph division: I have divided the text into corresponding paragraphs to improve readability by providing clear divisions that make the text easier to follow. Consequently, some paragraphs are shorter, and some are longer. Another benefit of this division is enhanced clarity for referencing specific parts of the text by using a system where the first number indicates the chapter, and the second number the paragraph. This system has been applied consistently in both the Hebrew edition and the English translation.

Folio numbering: The folios in Ms. Parma are marked with Arabic numbers on the lower right part of the recto. The same folio numbering is also marked in this edition and translation.

Marginal notes: The marginal notes include notes, additions, or completions of words, and clarifications of smudged text. Marginal notes are given in the critical apparatus. The margins also contain unidentified signs (see *punctuation* below).

Critical apparatus: A critical apparatus has been created to report any operations on the text, as well as deviations, peculiarities, and unclarities. The critical apparatus also presents the multitude of Arabic words borrowed into the Hebrew text, providing the Arabic equivalent for the Hebrew transliteration.

Emendations and additions: In cases of emendation in the text, the preferred reading has been marked in the critical apparatus, followed by a colon, after which the original word stated in Ms. Parma is reproduced. In the few cases where the scribe has deleted something in Ms. Parma, it is marked with a horizontal stroke on the text.

Punctuation: There are elevated dots that occur after some words, seemingly functioning as pausal signs. In most cases, they appear to function as a period, and in some cases as what today would be considered a comma. In many cases, one elevated dot occurs when a new chapter is announced, and one or two dots at the end of a chapter. There are also arbitrary groups of two or three dots or lines in the margins. Two clusters of three dots arranged as a triangle occur at the very end of the treatise. As I am unaware of their significance, they are not included in the edition. I have included modern punctuation to ensure clear and easy reading.

Abbreviations: The Hebrew manuscript contains a great number of abbreviations, *rašei tevot*, common in medieval Hebrew literature.⁴¹ These are divided into two categories: those that serve scholarly interest, and those that do not. The type of abbreviations that are judged to have low scholarly interest are the most frequent type, in which a word is abbreviated by the addition of an elevated dot in the middle or towards the end of the written part of the word.⁴² This is especially the case with words such as כֹּאשֶׁר abbreviated as כֹּאשׁ; אֲשֶׁר abbreviated as אֲשׁ; הִנְקֵרָא abbreviated as הִנְקֵ; יְהִיָּה abbreviated as יְהִי, or אֲצִטּוּמָכָא abbreviated as אֲצִטּוּ. The same principle applies to several plural endings, with

41 Ashkenazi, Shmuel & Jarden, Dov, *Ozar rashe tevot: Thesaurus of Hebrew Abbreviations*, R. Mass, Jerusalem, 1978, preface.

42 The dots used to mark abbreviations are placed higher than the previously described dots that seem to function as pauses.

an elevated dot instead of the masculine plural ending [ים-] [-im], such as גידים abbreviated as גידי', or with feminine plurals, such as הקזות abbreviated as הקזו'. These abbreviations are not included in the critical apparatus to avoid an unnecessarily large number of footnotes that lack any evident importance. On the contrary, abbreviations of two or several words, understood as authentic *rašei tevot*, are marked, written out fully in the edition, while the abbreviated form is reproduced in the critical apparatus. These abbreviations include cases such as כל שכן, abbreviated as כש'; the phrase עד שא' אפשר, abbreviated as א"א; and the concluding formula תם ונשלם שבח לאל בורא עולם, abbreviated as תושלבע.

Spelling: I have not had the intention of modernising the spelling of Hebrew in this edition. Consequently, especially the vowels ם and ן are mostly absent and at times present, as they occur in Ms. Parma. Moreover, several Hebrew words occur in two different forms throughout the manuscript, which is especially the case for words that end in a ה, in which case an alternative spelling, ending with an א, occurs. For example, the word for 'swelling' occurs both as מורסא and as מורסא. In order to stay true to the essence of the manuscript, I have not interfered with the spelling.

Arabic words: The author of Ms. Parma has in multiple cases used Arabic terms spelled in Hebrew characters instead of translating them into Hebrew. These words also present various spellings. In these cases, the Arabic term in question is given in its Arabic form in the critical apparatus.

Additional signs: Numbers in Ms. Parma are in most cases represented by the numerical values of the Hebrew letters. A dot above the letter indicates that the letter is used as a number, for example א' for one, ב' for two, ג' for three, and so on. In case of a larger number, a long, thin, diagonal line is placed above or after the Hebrew characters, such as ד', which may also be expressed by placing a wavy symbol above the characters, as seen on ת"ת. However, marked in my edition by using a *gereš*, they all look the same.

Daggers (†) are used to mark corrupt or unintelligible words in the text.

7 Remarks on Translation and Commentary

My aim has been to produce a readable English translation that accurately conveys the content in Ms. Parma while remaining true to its essence. Some modifications to the syntax were necessary for improved readability. Any additions to clarify the text are indicated in square brackets []. Additional minor notes for enhanced readability are given in the footnotes. The Arabic terms present in Ms. Parma are not challenging to identify, and they are written in *italics* in the translation.

As the Hebrew text is notably shorter than the Arabic original and exhibits deviations, the commentary section focuses on deeper analysis specific to the Hebrew edition. References to the edition of Ms. Escorial are given.

The Hebrew edition also includes its own set of indices. Including Hebrew terms in the Arabic indices would be impractical, as many terms available in the Arabic text do not have direct Hebrew counterparts, in most cases due to them not having been translated in Ms. Parma. Therefore, the indices for the Hebrew edition are designed specifically to facilitate access to relevant information within the Hebrew text, and cover *materia medica*, foods and dishes, weights and measures, personal names, places, works cited, prescriptions, and some central medical terms.

Additionally, the Hebrew indices include their Arabic counterparts where relevant. This inclusion acknowledges the close relationship between the two texts, especially as numerous terms are transliterated rather than translated into Hebrew. This ensures that readers of the Hebrew edition can fully grasp the context and meaning of terms that are derived from or related to the Arabic original.

This dual structure aims to serve both the Arabic and Hebrew readers independently. Each edition is designed to be self-contained, allowing readers to engage with the text without needing to reference the other edition for contextual understanding. The Arabic edition, together with its commentary, remains the comprehensive original, offering extensive information and analysis. The commentary for the Hebrew text is intentionally focused and does not aim to replicate all the details found in the commentary of the Arabic edition. In summary, this method effectively creates two books within one volume, each equipped with its own set of scholarly tools and tailored to the specific needs of its readers.