

THE ARABIC MANUSCRIPTS

م Manisa, Kitapsaray, İl Halk Kütüphanesi 1790¹

This MS contains translations by Ḥunain ibn Ishāq:

1r.: Table of contents.

1v.-37v.: Galen, كتاب الأسطقسات على رأى ابقراط, revised by Ibn abī 'l-Aš'at².

38r.-131r.: Galen, كتاب المزاج, revised by Ibn abī 'l-Aš'at³.

131v.-402v.: Aristotle, المسائل الطبيعية.

131v. is the title page and table of contents:

بسم الله الرحمن الرحيم
مسائل ارسطوطاليس الطبيعية على نحو المدخل الى الصناعة.
نقل ابى زيد حنين بن اسحق. قال حنين.
وهذا الكتاب سبع عشرة مقالة تشتمل على ثلثمائة واثنين وسبعين
مسألة.
المقالة <الاولى>: فى المدخل الى الصناعة وهى ثمان وعشرون مسألة.
المقالة الثانية: فى ذكر العلاجات والمنافع الصناعية وهى اثنان
وثلاثون مسألة.
المقالة الثالثة: فى ذكر اصناف العرق وهى تسعة وثلاثون مسألة.

The translation reads:

In the name of the compassionate and gracious God.

Physical questions of Aristotle by way of introduction to the subject.

A translation by Abū Zaid Ḥunain ibn Ishāq. Ḥunain says:

1 There is no printed catalogue of this library. Its valuable collection of MSS is catalogued on a card index in the library. A number of MSS has been described by A. Dietrich in his *Medicinalia Arabica*, but he has not included this MS. Nor is it mentioned in *Une liste des manuscrits*.

2 Cf. M. Ullmann, 1970, pp 38-39 and 138 and F. Sezgin, *GAS* III, pp. 86-87. The Greek title of this work is Περὶ τῶν καθ' Ἱπποκράτην στοιχείων, K. I 413-508.

3 Cf. M. Ullmann, 1970, pp. 39 and 138. See also F. Sezgin, *GAS* III, p. 87. The Greek title is Περὶ κρῶσέων, K. I 509-694.

This book consists of 17 chapters, comprising 372 questions.

The first chapter: introduction to the subject, 28 questions.

The second chapter: the discussion of medicines and technical aids, 32 questions.

The third chapter: the discussion of the kinds of perspiration, 32 questions. This is followed by a number of blank pages, 132r.-135v. The text starts on 136r., in the middle of the sixth problema of the first chapter.

The manuscript is written in clear *nashī* script. The text area consists of 21 lines, but because the questions are written in a larger letter, the number of lines is sometimes smaller. The lines are separated by an ample gap, in which the copyist has made some additions and corrections. Sometimes he has crossed out the word regarded as incorrect, as in 143v., l. 9 (I 18,32), where the incorrect reading *يعرضون لها* has been crossed out and the correct one *من ذلك* has been written above it. The same we see in 143v., l. -7 (I 18,37), where *وهى* has been crossed out and *وبقى* has been written above. But sometimes this has not happened, perhaps to indicate that the reading is a variant, as in 136r., l. 3 *ويذهبها* : s.l. *ويذبيها* (I 6,3, cf. the crit. app.; this reading has been chosen in the Hebrew translation); 172r., l. 18 *ينقل* : s.l. *يدفع* (III 31,15); 227r., l. 12, where *الصدر* is written above the line (VI 31,28), and finally 249r., l. 21 (XI 4,19), where *الشعر* (2) *خبرارير* has been written above.

Usually additions and variant readings are added in the margin, and sometimes the copyist emphasizes that it is a variant reading by adding *فى نسخة*. This is the case in 159v., l. 6 (II 25,42) and 163v., l. 10 (III 4,10).

Each line contains around ten words, with not very large spaces between them. It occurs rather often that at the end of the line the last word or the last words have been written smaller or above each other, to keep the margin as straight as possible. For the same purpose there are sometimes large spaces in the middle of the line, which at first sight suggest a lacuna. This shows that the copyist has executed his work with great care. At first the questions are written in red ink, but from 171r. (III 28) with black ink.

The last folios are incorrectly numbered and not bound in the right order: fol. 309 is followed by fol. 400 and moreover fol. 309 should be followed

by fol. 401 and then fol. 400, 403, 402. Perhaps we should assume a lacuna between fol. 400 and 403, since the *index* at the bottom of fol. 400 is الشمس, whereas the first word of fol. 403 is يكون. But because the text runs properly, it is better to assume that the index is incorrect.

Fol. 402v. mentions the date when the MS was copied, namely in the month of *Rağab* in the year 1029, i.e. AD 1630:

كامل كتاب ارسطاطاليس فى المسائل الطبيعية بعون الله فى يوم الجمعة المبارك فى شهر رجب من شهور سنة تسع وعشرين والف.

ت Teheran, University Library 2234¹.

The MS is entitled:

جوامع كتاب الحيوان لارسطاطاليس وبعده سبع مقالات فى النفس له ايضا استخراجها ثابت بن قرة لمحمد بن موسى المنجم وهو اربعة وستون بابا.

The manuscript attributed this version to Tābit ibn Qurra².

The section of the MS used for our work is fol. 1r.-46r. This contains the eleventh chapter of *PPA*, which corresponds to the tenth chapter of *PPG* and to the eleventh chapter in the Manisa MS.

It is written in relatively clear *nashī* script, probably from the eleventh (AD seventeenth) century. The text area usually contains 16 or 17 lines, each with about ten words. Between the words there is usually a small space. There is also a reasonably large space between the lines.

Fol. 2r. contains the title. This is followed on fol. 2v.-7r. by the table of contents, in which the questions are mentioned with their number, often in an abridged form. From fol. 7r. the questions and answers follow. Each question is clearly indicated, starting with باب with an elongated ب, followed by an ordinal number. This is followed by the text with an extra broad margin on both sides. The answer, which usually starts with لان,

1 M.T. Dānešpažūh, *Fihrist-i mīkrūfīlmhā-i kitābhāna-i markazī-i dānišgāh-i Tīhrān*, Teheran 1348/1969-1353/1974, vol. I p. 694.

A fotocopy of the manuscript is present in the Leiden University Library, no. Or. 14,623. I only know this fotocopy. I numbered the pages to folio's so that p. 1b became fol. 1v, etc.

2 See Intro. pp. XXXff.

does not have this extra broad margin. Each answer ends with a circle with dot in its center.

The text is generously provided with punctuation, *tašdīd*, *hamza* signs, vowel signs, and nunnation. There are extensive deletions in some places, e.g. fol. 14v., 17r., 25r., 40r., and 40v., but most of the deletions are confined to a single word, as on fol. 15r. and 20v. If an answer is not complete, the final part is written upwards in the margin alongside the text. Other additions occur in the margin. In short, the appearance of the MS is less well-kept than that of the Manisa MS.

Finally, we can note that fol. 10v.-11r. has been wrongly numbered. The text of fol. 9r is continued on fol. 10v. and proceeds on fol. 9v.

The end of this section, fol. 46r., is difficult to read. It tells us that the MS dates from 590 AH/ AD 1194:

وكان الفراغ منه في رمضان من سنة تسعين وخمسة مائة وجمال....

But this date is very early; the type of script rather indicates a later period, as was said above.