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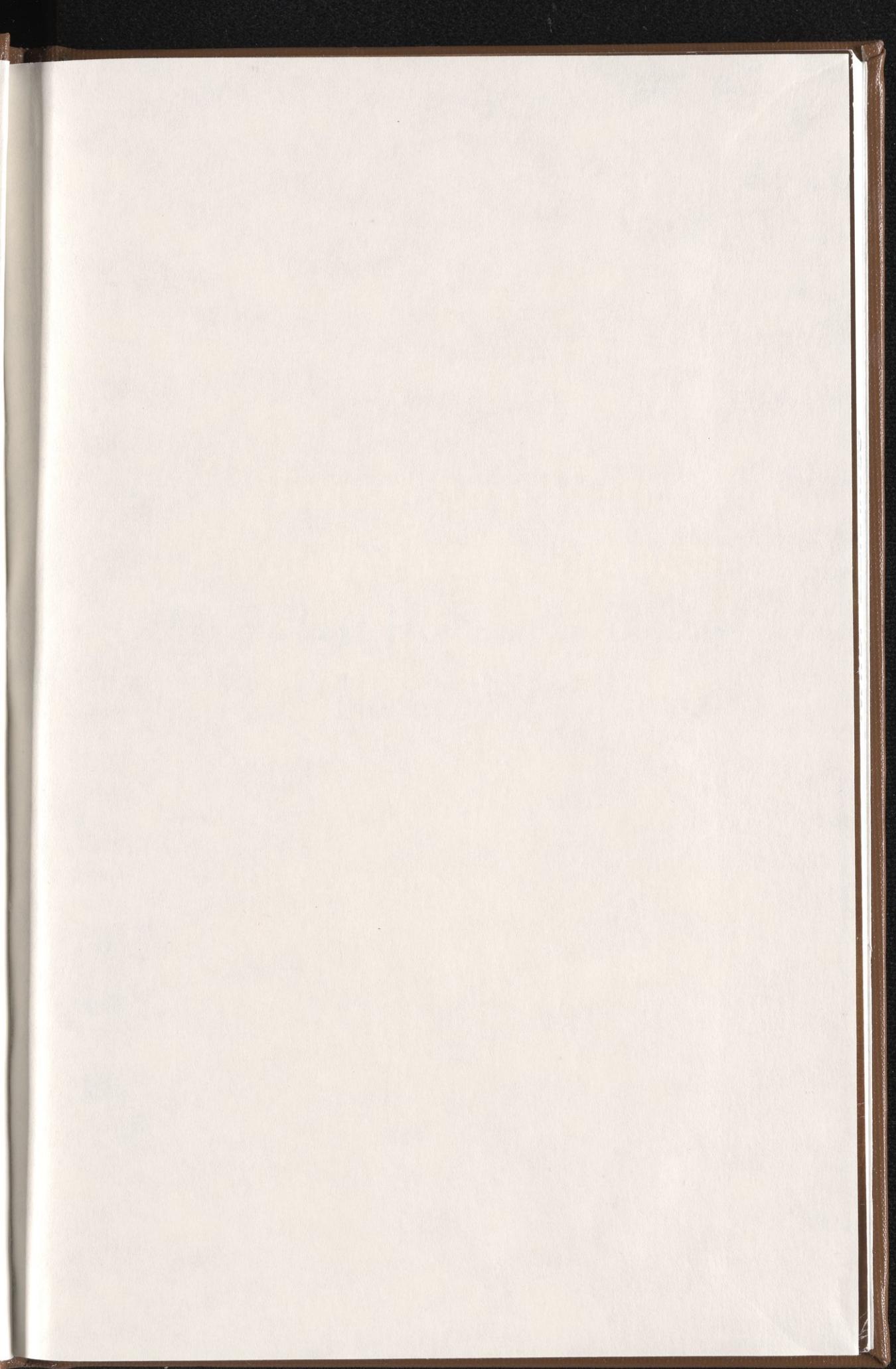


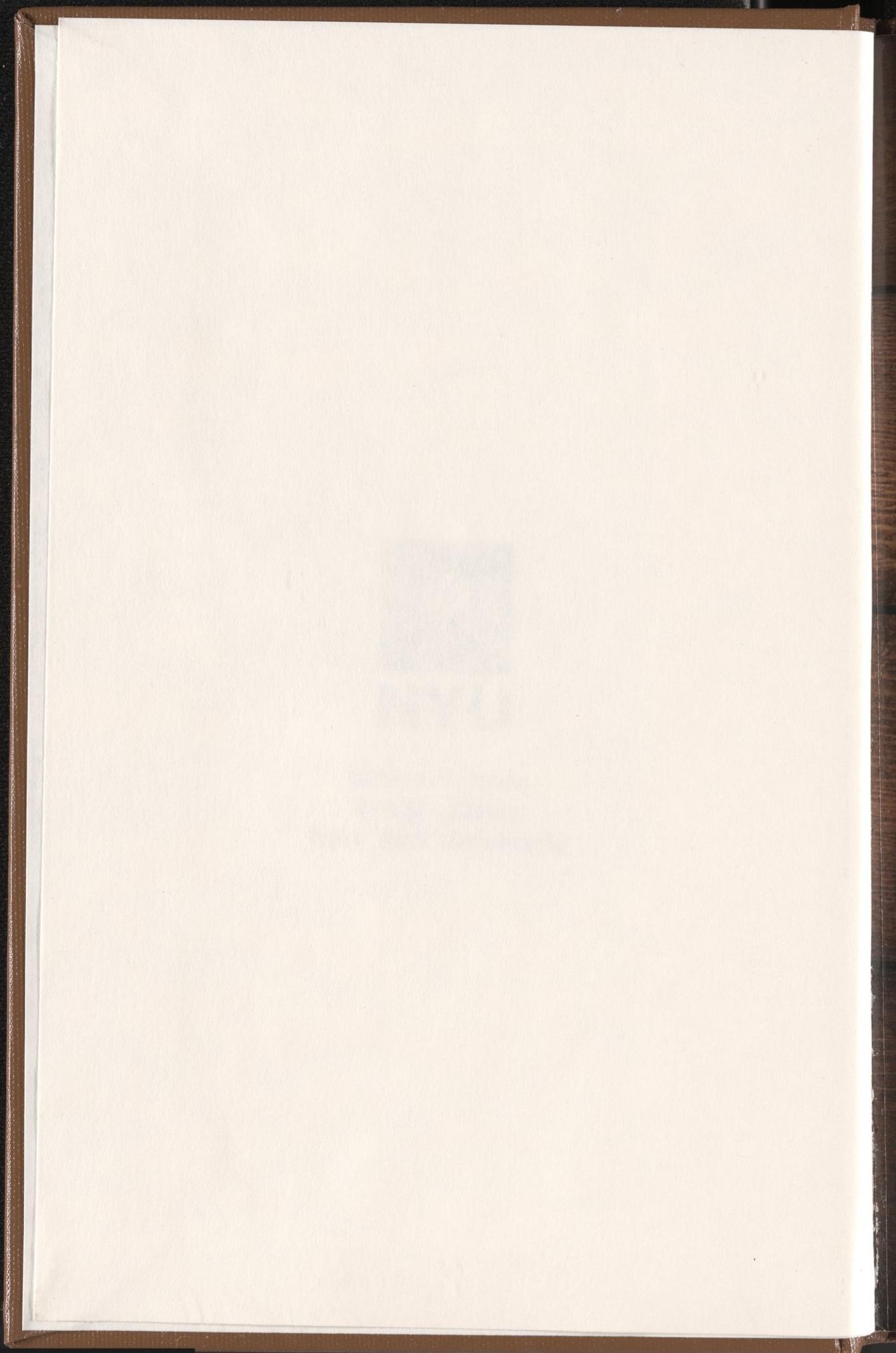
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Transmitting a Text
Through Three Languages:
*The Future History of Galen's
Peri Anomalou Dyskrasias*

Gerrit Bos
Michael McVaugh
Joseph Shatzmiller

The American Philosophical Society Press



TRANSMITTING A TEXT THROUGH THREE LANGUAGES:

THE FUTURE HISTORY OF GALEN'S *PERI ANOMALOU DYSKRASIAS*

APR 07 2015

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PREFACE

One of the most remarkable features of the European Middle Ages is the process by which, in the twelfth and thirteenth centuries, Western Europe became possessed of Latin versions of most of the works of Greco-Arabic science and philosophy: these included works by Aristotle, Euclid, Ptolemy, and Galen, which were originally written in Greek and subsequently translated into Arabic, as well as works composed in Arabic by Christian, Muslim, and Jewish scholars, such as Avicenna, Averroes, and Maimonides. The new material intensified a passion for study in the twelfth-century schools and helped create the new universities of the thirteenth century, in the process transforming the foundations of medieval thought. The broad outline of these developments is well established: an early interest in astronomical and mathematical texts developed into a fascination with medicine and natural philosophy more generally in the second half of the twelfth century. The centers of translation were Spain for material in Arabic, and Sicily and Constantinople for material from Greek. Many of the translators are well known, and a few—such as Gerard of Cremona (d. 1187) or Burgundio of Pisa (d. 1193)—were particularly productive. The bulk of the translation effort was over by 1200, but significant additions to Latin knowledge were still being made in the century that followed by such men as Michael Scot, William of Moerbeke, and Armengaud Blaise.

To single out medicine for a closer look, the translations from Arabic by Constantine the African just before 1100 mark the beginning of the transmission process. They fused with Greek-Latin translations made in southern Italy into the collection of works loosely known as the *ars medicina* (later, *articella*) that soon became the nucleus for a loose system of medical teaching at Salerno. Translations by Burgundio and Gerard in the second half of the twelfth century greatly expanded the number of Galenic works available in Latin (e.g., *De ingenio sanitatis*, *De simplici medicina*, *De complexionibus*, *De crisi*) and added to them the great authorities of the Arabic-language tradition, including Avicenna, Abulcasis, and Rhazes. In the thirteenth century, the medical faculties of the newly established universities, Paris and especially Montpellier, also began to incorporate these authors, as well as Aristotle, into their teaching and created an increasingly sophisticated system of medical theory that would persist down through early modern times. Of course, in the end, the theory was shaped by the linguistic decisions made long before by the twelfth-century translators, who had varied widely in their ability to work with a second language: Burgundio could read Greek himself, whereas (at least at the beginning of his career) Gerard had had to work with a collaborator who translated the Arabic into a romance vernacular, which Gerard then put into Latin.

It is quite surprising that in this history that centers on the transmission of texts, the texts themselves should have received so little close study. Most of the new Latin texts of the twelfth century have never been carefully edited, and scholars have to read them in corrupt sixteenth-century editions, which often deform the translator's original linguistic decisions. The mechanics of translation are all the harder to get at because the few editions that exist have not always been compared with the Arabic or Greek sources from which they were taken. Indeed, even more of the Arabic originals lack careful modern editions than do their Latin translations. Of the seventy-odd works translated by Gerard of Cremona,

for example, fewer than a third have been given modern Latin editions, and most of those fail to compare the Latin systematically with the Arabic text on which they were based.

This means that the core of the transmission process remains to be studied and understood. The technique of the translators, their proficiency, their word choices, their achievements, and their limitations—with all the consequences that these entailed for meaning and for the content of future European intellectual life—cannot be known until the texts themselves have been carefully edited and compared. We have begun to understand something of the lives and broad social contexts of individual translators like Gerard of Cremona or Stephen of Antioch, but only when we study their translations in detail and comprehensively, against the framework of the works they are translating, will we be able to get into their minds and identify the technical devices that stamp a particular translation as their own. Obvious difficulties stand in the way, of course: knowledge of and access to the relevant Arabic, Greek, and Latin manuscripts; a facility in all the necessary languages; and not least, time, energy, and commitment. Text editing seems a relatively unappealing and unrewarding activity to many scholars.

The study that follows is in part a contribution to this lacuna in translation studies and results from a three-way collaboration. It focuses on a short Galenic text, *Peri anomalou dyskrasias*, whose Greek text has recently been edited by Elsa García Novo. One of us (GB) has prepared an edition of the Arabic translation made of that work in ninth-century Baghdad by Hunayn ibn Ishāq, basing it on the five known Arabic manuscripts studied in the light of the García Novo edition, and has accompanied it with an English translation of the Arabic. A second member of our group (MM) has prepared an edition of the Latin translation of that Arabic version, a Latin translation made in the twelfth century by Gerard of Cremona (the Latin version was often taught in the medieval universities, and some eighty manuscripts survive). Each of these editions is accompanied by an introduction that provides a look at the translator's technique as apparent in that work, whether from Greek to Arabic or from Arabic to Latin, and our various glossaries will help map out the details of their knowledge.

But there is more to the study offered here than these two editions, just as there was more to the process of medieval intercultural transmission than a movement from Greek to Arabic to Latin. Another ingredient in the process was Hebrew. Jews in eleventh-century Spain had read Arabic, but those who fled the repressive Almohads and settled in Languedoc or Provence in the twelfth century began to lose contact with that language, and a few Jewish scholars in these new territories began to translate Arabic-language philosophical and scientific works into Hebrew, beginning the creation of a new technical Hebrew vocabulary as they did so. Maimonides' *Guide to the Perplexed* was translated from its original Arabic to Hebrew well before his death in 1204, and Arabic-Hebrew translations of scientific and medical literature continued to be produced down to the end of the thirteenth century. But by 1300 the transformation of medieval Latin thought and the social prestige of European academic institutions had begun to make Latin academic medicine seem desirable to the Jews of Provence, and throughout the fourteenth century (and beyond) we find works of Latin scholastic medicine—both original works by medieval Latin authors and Latin translations from the Greco-Arabic tradition—being rendered into Hebrew for a non-Latinate Jewish audience.

One of these latter was *Peri anomalou dyskrasias*, whose Latin translation from Arabic had borne the title *De malitia complexionis diverse*. Around 1305, David Caslari of Besalú in Catalunya chose to translate Gerard's Latin version into Hebrew, probably motivated by its contemporary interest to European medical faculties. One manuscript of this translation survives, which the third member of our collaboration (JS) has edited by comparing its transcription

against late manuscripts of Gerard's text.¹ In this third instance, our introduction to the edition comments not merely on these differences, and on Caslari's approach to translation, but also on the extent to which Hebrew had developed a technical medical vocabulary by the beginning of the fourteenth century. Again, the relevant glossaries will reinforce our conclusions.

Anyone who reads our study is sure to be continually sensitive to the Greek text lurking unseen in the background to the three translations edited here. We had originally planned to reproduce Kühn's version of *Peri anomalou dyskrasias* in an appendix, for consultation by those who might want to explore the translation of particular terms or passages over time, but the recent exemplary edition of that work by García Novo has made it unthinkable to direct the reader to any other version of the Greek. Her edition has explored the later history of Galen's text for what it may contribute to establishing his original language; she has pursued that history not only over the three translations that concern us, but over other medieval and Renaissance Latin versions, providing an overview of the work's history down to relatively modern times that surveys a much longer period of time than we cover here. In addition, her edition provides the reader with an English translation of the Greek as well as a detailed commentary on the language, structure, and content of the treatise.² Her study thus allows students to explore Galen's own thought in exacting detail. Ours, we trust, will allow students to appreciate just what three subsequent cultures—Arabic, Latin, and Hebrew—made of it.

Short though it is, Galen's *Peri anomalou dyskrasias* (*De malitia complexionis diverse, De inaequali temperie*³) has never been easy for readers to summarize. Jean de St. Amand, one of its first expositors at the University of Paris in the late thirteenth century, gave a remarkably vague summary of it to his students:

In this book *On the evil of an unbalanced complexion* [Galen] considers generally an evil complexion as distinct from a natural complexion. It has two chapters: in the first . . . , he considers in how many ways an unbalanced complexion can arise, since it is either throughout the whole body or in a single part, and if it is in a single part, it is an aposteme arising either from blood or from choler or from phlegm or from melancholy. And he shows how it arises in different parts of the body, and how they are affected according to the diversity of the condition, and how pain arises in those members as they are changed. In the second . . . he shows how it occurs in a putrid fever. And what he says is clear.⁴

¹Late because, during the thirteenth century, an accumulation of scribal errors had evidently presented Caslari with a text somewhat different from the one Gerard had originally made from the Arabic.

²Galen, *On the Anomalous Dyskrasia*, ed. Elsa García Novo (Madrid: Editorial Complutense, 2010). García Novo's focus is of course on Galen's original version, but she has also looked attentively at its later history and its Arabic, Latin, and Hebrew translations for the help they may provide in establishing the Greek, and her work has been of inestimable value to our study. Another recent English translation of the work (under the title "On Uneven Bad Temperament"), based on Kühn's text, is included in Mark Grant, ed., *Galen on Food and Diet* (London: Routledge, 2000), 37–45.

³This last title did not come into use until the sixteenth century in the Greek–Latin translation of the work by Thomas Linacre (1549). It is often today used to refer to the work, but because of its relative modernity we have avoided using it in our study.

⁴"In isto libro de malicia complexionis diversae determinat in generali de complexione mala alia a complexione naturali et sunt in eo duo capitula. In 1° capitulo quod incipit 'malicia complexionis diversae etc.' determinat de complexione diversa quot modis fit quia aut est in toto corpore aut in parte et si fit in parte, aut est apostema sanguineum aut colericum aut flegmaticum aut melancolicum ostendens quomodo fit in diversis partibus et quomodo secundum passionis diversitatem patiuntur et quomodo fit dolor in ipsis membris dum fit transmutatio. . . . In 2° capitulo quod incipit 'redeamus ergo ad species maliciae complexionis diversae etc.' ostendit quomodo fit in febre putrida et patet quod dicit"; Georg Matern, "Aus dem Revocativum memoriae des Johannes de Sancto Amando (XIII. Jahrhundert): Drei Bücher des Galen über die Temperamente," inaug.-diss., Berlin, 1894, 22.

John Redman Coxe gave an only slightly less vague account of it in the mid-nineteenth century:

By *intemperies*, Galen apparently means that unseasonable or unfit state of some individual part of the body, or of the whole system, which predisposes to disease, if it be not actually disease itself. He makes four varieties of it—simple, compound, equal, and unequal. A number of affections are mentioned, seemingly as coming within the scope of this division. The modes of origin of this unequal *intemperies* are described; a concise view of his division of the body is given; and some particulars, as by what means inflammation arises and terminates in any part. Sundry anomalies are explained of this temperament, such as the sense of heat and cold at the same time, and of rigors not followed by fever, etc.⁵

Neither is of much help to a modern scholar interested in understanding Galenic thought, but their difficulties in summarizing the work are excusable, for the text is disordered, digressive, and elliptical. It is no wonder, perhaps, that medieval readers mined it for its specific contentions and failed to understand it synthetically. Its argument is best understood by reading the ending first to appreciate what Galen thought he had said, and then going back to study earlier elements from the text in the light of that account. When we do this, we find that the work is what we might think of as a Galenic nosology—a way to classify, through their causes, the majority of diseases from which humankind suffers.

Reconstructing Galen's thought in this way, we have arrived at the following succinct interpretation of his views in *Peri anomalou dyskrasias*. Many diseases, perhaps most, Galen says here, are caused by a complexional imbalance or dyscrasia—that is, an excess of one or more of the four primary qualities (the hot, cold, dry, or moist). Such a dyscrasia can arise from an external cause; for example, exercise or climate can overheat the body as a whole. It can also come from an internal cause, as when a humoral residue dominated by one or more of the four qualities flows into one of the fundamental constituents of the body, the homoiomeric members (that is, those composed of one and the same type of material: bones and muscles and veins and flesh and skin and fat, rather than the hand or finger built up from those simplest members). Dyscrasias vary in kind, depending not only on the nature of the inflowing humoral qualities, but also on the member into which they flow. Along with a qualitative dyscrasia, such humoral influxes also typically produce a swelling in the member, such as phlegmon or cancer or erysipelas, and different influxes produce different kinds of swellings; for example, phlegmon arises from hot blood.

Local hot dyscrasias (which can arise not only from humoral influxes but also from localized humoral putrefaction, which does not entail swelling) are the causes of fevers. In such cases, the dyscrasia is not universally distributed throughout the member, but is “unequal,” heterogeneous: most intense at the site of the humoral influx, weaker at the periphery of the member, and weaker still in the simple members with which the originally affected member is connected (as muscles communicate with veins). In fact, it is this heterogeneity or unequal intensity that we perceive as pain; thus, the pain of the fever called “epiala” arises out of the juxtaposition of cold and hot in the body. If a hot dyscrasia should succeed in extending itself throughout the whole body, so that the body is fully and perfectly heated, a hectic fever is the result, in which the patient feels no pain since all parts of his body are equally hot. In this way, although not as systematically expressed as here, Galen has in this little treatise unified different pathological conditions, both fevers and swellings (including tumors and abscesses), within a single explanatory framework.

⁵John Redman Coxe, *The Writings of Hippocrates and Galen. Epitomised from the Original Latin Translations* (Philadelphia: Lindsay and Blakiston, 1846), 583–584.

I. INTRODUCTIONS

A. The Arabic Translation from Greek by Ḥunayn ibn Ishāq (d. 873)

1. Introduction: Ḥunayn ibn Ishāq and his setting¹

When the Abbasids came to power in 749, they initiated the translation into Arabic of virtually the whole nonliterary scientific output of the ancient Greeks. Their efforts encompassed astrology and alchemy and the rest of the occult sciences; arithmetic, geometry, astronomy, and the theory of music; metaphysics, ethics, physics, zoology, botany, and logic; and medicine, pharmacology, and veterinary science. This translation activity, centered in Baghdad, the newly founded capital of the empire, was unique in its scope and scale and lasted for more than two hundred years, until the end of the tenth century. It was helped greatly by the availability of paper, which was introduced into the Muslim world shortly after the capture of Samarkand in 704. The enterprise involved the entire elite of Abbasid society—caliphs, princes, civil servants and military leaders, merchants and bankers, and scholars and scientists. Syriac, the language of the Christian population, played a major early role in the process, because until translators were available who could translate directly from Greek into Arabic, many works were translated first into Syriac and into Arabic only later. The vast majority of these translators were Syriac-speaking Christians who knew Greek as a liturgical language and sometimes also as a scientific language.²

Foremost among the translators was Ḥunayn ibn Ishāq al-‘Ibādī (809–873). Later known as Johannitus in the West, Ḥunayn was a Nestorian Christian hailing from al-Ḥīra (in modern-day Iraq), who was nicknamed the “Prince of Translators.” Bilingual in Arabic and Syriac, he is said to have studied medicine in Baghdad under the renowned physician and translator Yuhannā ibn Māsawayh. He then left the capital for three years to study Greek, and after returning to Baghdad he began his career as court physician and professional translator, enjoying the support and sponsorship of the Banū Mūsā, a wealthy family who patronized learning during this period.³ His activity, along with that of his associates, is of paramount importance because it led to new initiatives beyond the field of translation proper, including the composition of original scientific works in

¹This introduction is adapted from the one in V. Nutton with G. Bos, *Galen on Problematical Movements*, *Cambridge Classical Texts and Commentaries* 47 (Cambridge: Cambridge University Press, 2011), 20–22, 85–87.

²See the fundamental studies by D. Gutas, *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd–4th/8th–10th centuries)* (London: Routledge, 1998); and P. E. Pormann and E. Savage-Smith, *Medieval Islamic Medicine* (Edinburgh: Edinburgh University Press, 2007), 28–29. For Syriac, see S. P. Brock, “The Syriac Background to Ḥunayn’s Translation Techniques,” *Aram* 3 (1991): 139–162; and P. E. Pormann, *The Oriental Tradition of Paul of Aegina’s Pragmateia* (Leiden, Netherlands: Brill, 2004).

³See F. Micheaud, “Mécènes et médecins à Bagdad au III^e–IX^e siècle: Les commanditaires des traductions de Galien par Ḥunayn ibn Ishaq,” in *Les voies de la science grecque: Études sur la transmission des textes de l’Antiquité au dix-neuvième siècle*, ed. D. Jacquot (Geneva: Droz, 1997), 147–180, on 167–170.

Arabic, and it helped to establish an open intellectual climate in which the major questions posed by the transmitted knowledge were hotly debated. Hunayn himself composed a number of original works, mainly in medicine, but also in philosophy, meteorology, zoology, and linguistics.⁴

Hunayn is traditionally credited with a great number of translations of works on medicine, as well as on mathematics, philosophy, magic, and even oneiromancy, although recent scholarship has shown that many of these ascriptions are false, such as that of the famous dream book of Artemidorus.⁵ We are especially well informed about his translation activities in medicine thanks to his *Risāla ilā 'Alī ibn Yaḥyā . . . (Epistle . . . Concerning the Translations of Galen's Works)*, a detailed survey of the various translations of Galen's works as available in his time.⁶ In the *Risāla*, which survives in two different versions,⁷ Hunayn lists a total of 129 Galenic works, of which he had translated about a hundred, either into Syriac for his Christian colleagues, or into Arabic for Muslim sponsors of his work like the Banū Mūsā, or into both. He employed two members of his family—his son Ishāq and his nephew Ḥubayš ibn al-Ḥasan al-A'sam—and another student, 'Isā ibn Yaḥyā. Neither Ḥubayš nor 'Isā translated from the original Greek, as their knowledge of that language was too poor, but rather from Hunayn's Syriac translations, and in a few cases they employed Hunayn's Arabic version as the basis for a translation into Syriac. These translations are often a valuable tool for reconstructing a corrupt Greek text, since the Greek manuscripts that were used were often several centuries older and less corrupt than the ones we possess today.

2. Hunayn's Arabic text: *Fī sū' al-mizāq al-muḥtalif*

Hunayn translated Galen's *Peri anomalou dyskrasias* (*On the Anomalous Dyscrasia*) under the title *Fī sū' al-mizāq al-muḥtalif* sometime between 856 and 873. About its translation, Hunayn remarks in his *Risāla*: "It [i.e., Galen's *Peri anomalou dyskrasias*] was translated [into Syriac] by Ayyūb.⁸ I had a manuscript of this text in Greek, but I

⁴See M. Ullmann, *Die Medizin im Islam*, Handbuch der Orientalistik I, Ergänzungsband VI, 1 (Leiden/Cologne: Brill, 1970), 115–119; G. Strohmaier, "Der syrische und arabische Galen," *Aufstieg und Niedergang der römischen Welt*, ii.37.2 (1987–2017); repr. in idem, *Hellas im Islam: Interdisziplinäre Studien zur Ikonographie, Wissenschaft und Religionsgeschichte*, Diskurse der Arabistik, vol. 6, ed. H. Bobzin and A. Neuwirth (Wiesbaden: Harrassowitz, 2003), 85–106.

⁵See M. Ullmann, "War Hunain der Übersetzer von Artemidors Traumbuch?" *Die Welt des Islams* 13 (1971): 204–211; Gutas, *Greek Thought*, 145.

⁶See G. Bergsträsser, *Hunain ibn Ishāq: Über die syrischen und arabischen Galen-Übersetzungen*, Abhandlungen für die Kunde des Morgenlandes 17.2 (Leipzig: Brockhaus, 1925); idem, *Neue Materialien zu Hunain ibn Ishāq's Galen-Bibliographie*, Abhandlungen für die Kunde des Morgenlandes 19.2 (Leipzig: Brockhaus, 1932); F. Käs, "Eine neue Handschrift von Hunain ibn Ishāq's Galenbibliographie," *Zeitschrift für Geschichte der Arabischen-Islamischen Wissenschaften* 19 (2010–2011): 135–193.

⁷See Bergsträsser, *Neue Materialien*.

⁸Ayyūb ar-Ruhāwī al-Abraš (d. 835), the author of an encyclopedia on the natural sciences entitled "Book of Treasures": see *Encyclopaedia of Philosophical and Natural Sciences as Taught in Baghdad about A.D. 817 or Book of Treasures by Job of Edessa*, Syriac text ed. and trans. with a critical apparatus by A. Mingana (Cambridge: Heffer, 1935). He was a translator of Galen into Syriac for Ǧibrīl ibn Baḥtišū' (d. 827) and for his son Baḥtišū' ibn Ǧibrīl. On Ǧibrīl ibn Baḥtišū' and his son see Ullmann, *Medizin im Islam*, 109–110; and Strohmaier, "Der syrische und arabische Galen," 94.

did not yet have time to read it. Subsequently, I translated it into Arabic for Abū l-Hasan ibn Mūsā.⁹

Galen had not divided his little work into chapters, and Hunayn seems not to have introduced divisions into his translation either. In order to provide a standard frame of reference for our study, therefore, we have introduced chapter breaks into our edition of Hunayn's text that correspond to the nine chapters into which the work is divided in Kühn's Greek edition, chapters that we have further divided editorially into smaller units. When we refer in these introductions to specific passages in the text, we will identify them in the form “§3.1” or, in the many cases when there can be no confusion as to the text in question, simply as “3.1.”

The Arabic text is extant in the following manuscripts:¹⁰

1. Istanbul, Ayasofya 3593 (A), fols. 49a–52b, Mağribi script, A.H. 400–600 (A.D. 1000–1200).¹¹ The manuscript has not only some marginal corrections but also some explanatory notes, as in §3.1, explaining the kind of disease resulting from a flux of hot superfluities to the muscles: namely, hot tumor.
2. Madrid, Biblioteca Nacional 5011 (B) (formerly 130/3), Mağribi script, early fifteenth century, no foliation.¹² The text (which is partly illegible due to severe staining) was studied in Jewish circles; see, e.g., the note in Judeo–Arabic that the pulsating and nonpulsating vessels do not belong to the homoiomeric parts (§2.2).
3. El Escorial, Real Biblioteca del Monasterio 848/2 (E), fols. 48b–53b, Mağribi script, fourteenth century.¹³ The manuscript suffers from several omissions.
4. El Escorial, Real Biblioteca del Monasterio 879/2 (C), fols. 41b–46a, Mağribi script, thirteenth century.¹⁴ The manuscript suffers from several corruptions and omissions, some of which have been corrected in the margins. Parts of the last lines in the inner lower sections of the text are hard to read due to fading of the ink.

⁹Bergsträsser, *Hunain ibn Ishāq*, no. 52. In the subsequent Arabic medical tradition the text is known from quotations by the Arab physician Abū Bakr Muḥammad ibn Zakarīyā' al-Rāzī in his medical notebook entitled *K. al-Hāwī fī l-ṭibb* (see F. Sezgin, *Geschichte des arabischen Schrifttums*, vol. 3: *Medizin-Pharmazie-Zoologie-Tierheilkunde bis ca. 430 H.* [Leiden: Brill, 1970], 109); and by the Jewish physician Mūsā ibn Maymūn (Moses Ben Maimon), who summarized §1.1–2 in his *K. al-fusūl fī l-ṭibb* (Medical Aphorisms) 3.27 (see Maimonides, *Medical Aphorisms*, Treatises 1–5, a parallel Arabic–English edition ed., trans., and annot. G. Bos [Provo: Brigham Young University Press, 2004], 39–40), and a section from §8 about the “reason why in some fevers a sensation of heat and cold occurs simultaneously” in his *K. al-fusūl fī l-ṭibb* (Medical Aphorisms) 10.36 (Maimonides, *Medical Aphorisms*, Treatises 10–15, a parallel Arabic–English edition ed., trans., and annot. G. Bos [Provo: Brigham Young University Press, 2010], 11).

¹⁰See the extensive discussion in E. García Novo, *Galen, On the Anomalous Dyskrasia (De inaequali intemperie)* (Madrid: Editorial Complutense, 2010), 26–29.

¹¹See H. Ritter and R. Walzer, “Arabische Übersetzungen griechischer Ärzte in Stambuler Bibliotheken,” *Sitzungsberichte der Preussischen Akademie der Wissenschaften*, Jahrgang 1934, Philosophisch-historische Klasse (Berlin, 1935), 813, 838; Sezgin, *Geschichte*, 109; and García Novo, *Galen, On the Anomalous Dyskrasia*, 27.

¹²See F. Guillen Roblés, *Catálogo de los manuscritos Árabes existentes en la Biblioteca Nacional de Madrid* (Madrid, 1889), no. CIII, 65; H. Derenbourg, *Notes critiques sur les manuscrits arabes de la Bibliothèque Nationale de Madrid* (Paris, 1904), 20–21; Sezgin, *Geschichte*, 109; and García Novo, *Galen, On the Anomalous Dyskrasia*, 28.

¹³See H. P. J. Renaud, *Les manuscrits Arabes de l'Escorial décrits d'après les notes de H. Derenbourg*, vol. 2, facs. 2–3 (Paris: Geuthner, 1941), 55; Ullmann, *Die Medizin im Islam*, 39; Sezgin, *Geschichte*, 109; and García Novo, *Galen, On the Anomalous Dyskrasia*, 27.

¹⁴See Renaud, *Les manuscrits Arabes*, 91; Ullmann, *Die Medizin im Islam*, 39; and García Novo, *Galen, On the Anomalous Dyskrasia*, 27. We thank Cristina Alvarez Millán for providing us with photocopies of the manuscript.

5. Lisbon, Academia das Ciencias, Vermelho 292–293 (L), fols. 45r–50v; Oriental script, fourteenth century.¹⁵ The manuscript starts at §2.3: أَنْ نَقْصِدْ قَصْدْ. It suffers from omissions and vocalization mistakes, as in 3.2, where it has القرحة instead of الفرجة, and in 3.4, where it has اِيْصَالْ instead of اِتْصَالْ. It has a unique correct reading, namely يَبْلُغْ in 3.4, where the other manuscripts have يَنْبَغِي for Greek ἀφέται.
6. Paris, Bibliothèque Nationale ar. 2847 (P), fols. 106a–114b; A.H. 614 (A.D. 1217).¹⁷ The manuscript contains Hunayn's translation in an elaboration by Abū Djafar Aḥmad ibn Muḥammad ibn abī l-Aš'at, who died in A.D. 970. Ibn abī l-Aš'at copied Hunayn's translation, divided the text into six chapters, and added small introductory sentences to each section, while Chapter 4 has some summarizing sentences featuring the text itself. For instance, the introduction to the first chapter goes as follows: "In this chapter he [i.e., Galen] states that an anomalous dyscrasia may happen in the entire body, in some parts, or in one part, and [explains] why he called it an 'anomalous dyscrasia.' He also [explains] the difference between an anomalous dyscrasia and a dyscrasia in general, and how many kinds there are, both simple and compound." According to the introduction on fol. 106a and the colophon on fol. 114b, he considered this treatise to be the fourth treatise of Galen's "On the Temperament." The manuscript suffers from occasional scribal omissions and corruptions.

A summary of the Arabic translation by Thābit ibn Qurra is extant in Istanbul, Süleymaniye 3631, fols. 34a–38b.¹⁸

The manuscripts listed previously can be divided into two families:

1. **ALP** (of which **AP** are closely related, versus **L**)
2. **BCE** (of which **BE** are closely related, versus **C**)

Our edition is based on **A**, since it is the oldest manuscript and its readings are generally correct. In the case of mistakes and/or corruptions, the other manuscripts have been consulted. Significant variant readings featuring in these manuscripts have been noted in the critical apparatus. The Arabic text has been compared throughout with Galen's Greek text in the edition by García Novo.

¹⁵See A. Sidarus, "Un recueil de traités philosophiques et médicaux à Lisbonne," *Zeitschrift für Geschichte der Arabischen-Islamischen Wissenschaften* 6 (1990): 174–194, at 179; and García Novo, *Galen, On the Anomalous Dyskrasia*, 27. We are grateful to Cristina Alvarez Millán for providing us with photocopies of the manuscript.

¹⁶According to García Novo, *Galen, On the Anomalous Dyskrasia*, 27 n. 71, a thorough examination of the manuscript would have to be done in order to rule out the possibility that the missing folios of the text are scattered throughout the volumes.

¹⁷See Baron de Slane, *Catalogue de manuscrits arabes* (Paris, 1883–1895), 513; Ullmann, *Die Medizin im Islam*, 39, 138–139; and Sezgin, *Geschichte*, 109.

¹⁸See Sezgin, *Geschichte*, 109; E. Savage-Smith, "Galen's Lost Ophthalmology and the *Summaria Alexandrinorum*," in *The Unknown Galen*, ed. V. Nutton (London: Institute of Classical Studies, 2002), 121–138, at 130; and García Novo, *Galen, On the Anomalous Dyskrasia*, 27.

3. Hunayn's translation technique

From Hunayn's *Risāla*, we get a very good impression of his method of translation and edition.¹⁹ It appears that he worked very much like scholars today in establishing a critical text: he corrected older Syriac or Arabic versions by means of the Greek original. He collected as many manuscripts as possible, to which end he traveled to Syria, Palestine, and even Egypt; he then collated the manuscripts available of one particular text, selected one as the basic text for the edition, and used the other manuscripts for emending corruptions, occasionally inserting significant variant readings from the Greek manuscripts at hand into the text itself. A good impression of his translation technique has been given by one of his later admirers, as-Safadī (d. 1363). Contrasting Hunayn's technique with that of those translators who painstakingly translated word for word from the Greek, as-Safadī remarks:

This method is bad for two reasons. First, it is impossible to find Arabic expressions corresponding to all Greek words and, therefore, through this method many Greek words remain untranslated. Second, certain syntactical combinations in one language do not always necessarily correspond to similar combinations in the other; besides, the use of metaphors, which are frequent in every language, causes additional mistakes.

The second method is that of Hunayn ibn Ishāq, al-Jauharī [a famous tenth-century lexicographer], and others. Here the translator considers a whole sentence, ascertains its full meaning, and then expresses it in Arabic with a sentence identical in meaning without concern for the correspondence of individual words. This method is superior; and hence there is no need to improve the works of Hunayn ibn Ishāq.²⁰

Hunayn followed an ancient method of the Syriac translation tradition, represented by Sergius of Rēs'ainā: trying to render the sense more than the words. In order to clarify the sense of the Galenic text, he sometimes changed the word order within a clause, substituted a pronoun for a noun, used a paraphrase, or added short explanations. He also often used two synonyms for one Greek term.²¹

All these features of his technique recur in his *Fī sū' al-mizāq al-muhtalif*.

An example of a change in the order is the following:

1.2: وقد يكون من سوء المزاج المختلف صنف آخر من غير أن ينصب إلى الأعضا فضل (Gr.: ὅνευ δ' ὑλης ἐπιρρύτου, μόναις ταις ποιότησιν
αλλοιούμενων τῶν μορίων, ὀνώμαλος γίγνεται δυσκρασία.)

¹⁹See Bergsträsser, *Hunain ibn Ishāq*.

²⁰Translation from Brock, "Syriac Background," 147.

²¹See Strohmaier, "Der syrische und arabische Galen," 101; García Novo, *Galen, On the Anomalous Dyskrasia*, 30. For a detailed survey of Hunayn's translation technique, see G. Bergsträsser, *Hunain ibn Ishāq und seine Schule: Sprach- und literargeschichtliche Untersuchungen zu den arabischen Hippokrates- und Galen-Übersetzungen* (Leiden: Brill, 1913); M. Salama-Carr, *La traduction à l'époque Abbaside: L'École de Hunain ibn Ishāq et son importance pour la traduction* (Paris: Didier Érudition, 1990), although she delivers less than the title promises; Brock, "Syriac Background"; Pormann, *Oriental Tradition*; O. Overwien, "The Art of the Translator, or: How did Hunain ibn Ishāq and his School Translate?" in "Epidemics" in Context: *Greek Commentaries on Hippocrates in the Arabic Tradition*, ed. P. Pormann (Berlin-Boston: De Gruyter, 2012), 151–169.

Examples of explanations:²²

1.1: وفي الحمى التي يجد صاحبها فيها الحرّ والبرد في حال واحدة ويسمّيها اليونانيون انفيالس (Gr.: τοῖς ἡπιάλοις καλούμενοις πυρετοῖς)

Ibid.: الترهل وهو الورم البلغمي (Gr.: οἰδισκόμενον)

3.1: وأعني الأعضاء الأول في هذا الموضع العصب (Gr.: νεῦρα δ' ἐστὶ ταῦτα)

3.2: فلغموني وهي الورم الحارّ (Gr.: φλεγμονή)

Ibid.: إما أن يغلب الفضل الذي ينصب إلى العضلة (Gr.: νικήσαντος μὲν τοῦ ρεύματος)

5.3: اقطيقوس وهي الثابتة (Gr.: ἔκτικός)

6.1: قلة التفاضل بينها في الحرّ والبرد (Gr.: τῷ μετρίῳ τῆς ὑπεροχῆς)

6.3: بالأشياء المشاكلة المشابهة للأبدان الصحيحة (Gr.: διὰ τῶν ὁμοίων)

7.1: عن الورم الحارّ المسمى فلغموني (Gr.: ἐπὶ φλεγμονῇ)

8.1: المعى الذي يسمى قولون (Gr.: τὸ κόλον)

8.2: وأما الحمى التي يسمّيها اليونانيون انفياليس فالذى يناله من الحرّ (Gr.: τοὺς ἡπιάλους πυρετούς)

8.4: من هذا سوء المزاج الذي تحدث عنه النافض التي لا تلتحقها حمى (Gr.: ἐκ ταύτης τῆς δυσκρασίας)

Ibid.: الحمى التي تسمى انفياليس (Gr.: ὁ ἡπίαλος)

9.1: منزلة الورم الحارّ المعروفة بلغموني والورم الذي يعرف بالسرطان والورم الذي يعرف بالحمرة والبشر الذي يعرف بالنمالة والورم المعروفة بالترهل والورم المعروفة بالأكلة الذي يسمّيها اليونانيون عقرانا وهو العارض مع سلوك العضو في طريق الموت (Gr.: παραπλησίως τῇ φλεγμονῇ, καρκίνος, ἐρυσίπελας . . . ἔρπης, οὕδημα . . . γάγγραινα)

9.2: الرطوبة التي تنصب إلى العضو (Gr.: τὸ ρεῦμα)

Ibid.: الورم المسمى فلغموني (Gr.: φλεγμονή)

Ibid.: فإن استحال كله عن آخره ظاهره وباطنه فصار كله بحال واحدة (Gr.: ἐι δὲ πᾶν ὅλον δι' ὅλου μεταβάλλοι καὶ ὄλλοιωθείη)

Examples of paraphrase:

4.3: كان ذلك أعنون على سرعة العفونة إليها (Gr.: τότε δὴ καὶ μάλιστα)

5.1: ذلك التجويف خاصة من القلب (Gr.: ἐκείνην μάλιστα)

²²Cf. García Novo, *Galen, On the Anomalous Dyskrasia*, 30.

5.2: حتى لا تكون عند ذلك في حد ما هؤلا يسخن فيه لكن تكون في حد ما قد سخن وفرغ من سخونة خارجة عن الأمر الطبيعي
(Gr.: ώς μηκέτι θερμαίνεσθαι μόνον, ἀλλ’ ἡδη τεθερμάνθαι παρὰ φύσιν)

5.3: كلّ حمّى من هذا الجنس الذي ذكرناه قبل المسمى اقطيقوس
(Gr.: οἱ ἔκτικοι πυρετοὶ πάντες)

8.1: إن عدت إلى إنسان فاقمته
(Gr.: εἰ στήσας ἀνθρωπὸν)

8.2: في أجزاء صغار... ولا يكون بعدها في الصغر
(Gr.: δι’ ἐλαχίστου)

8.4: وأما الحمى التي يسمّيها اليونانيون انجيليس هي مركبة
(Gr.: σύνθετος δ’ οὗν ἐστιν)

9.1: خلط من جنس المرار الأصفر
(Gr.: χολώδοντς)

Ibid.: والذي يحدث منها عن المم بعضها يحدث عن دم بارد غليظ وبعضها يحدث عن دم حال آخرى
(Gr.: ἡτοι θερμοῦ καὶ λεπτοῦ καὶ ζέοντος ἢ ψυχροῦ καὶ παχέος, ἢ πως ὅλως διακειμένου γίγνεσθαι)

Examples of the use of two synonyms for one Greek term:

1.2: بسيطة مفردة for Gr. ἀπλαῖ

3.1: وزحمة ويسقطها for Gr. θλίβονται

4.2: أطفها وأرقها for Gr. λεπτομερέστατον

Ibid.: فبك وشدة for Gr. δυσκόλως

Ibid.: لطيفا ريقا for Gr. λεπτομερές

Ibid.: ثخينا غليظا for Gr. παχυμερές

5.2: تماما مستكما for Gr. τελέως

5.3: التامة المستحكمة for Gr. τελέως

Ibid.: وليس...ألم ولا وجع for Gr. ἀνώδυνος

Ibid.: مستوية على حال واحدة for Gr. ὁμοίως

Ibid.: الألم والوجع for Gr. ἢ ὀδύνη

Ibid.: ليس معها ألم ولا وجع for Gr. ἀπονοί

6.2: يبرز منه شيء فيخرج ويسقط ما يبقى منه ويفسخه for Gr. τὰ μὲν ἐκπιέζει τὰ δὲ θλάχει

6.3: مفسدة قاتلة for Gr. φθαρτικούς

Ibid.: بمثله وشبيهه for Gr. πρὸς τῶν ὁμοίων

Ibid.: **بـالـأـشـيـاءـ الـمشـاكـلـةـ الـمشـابـهـةـ** for Gr. διὰ τῶν ὁμοιῶν

Ibid.: **وـالـبـرـءـ وـالـشـفـاءـ** for Gr. ὀναυρεστις

7.2: **سـخـنـ وـغـلـىـ** for Gr. ζέσαντος

8.1: **يـعـرـضـ الـأـلـمـ وـالـوـجـعـ لـمـنـ** for Gr. ἀλγοῦσιν

Ibid.: **الـسـبـبـ فـيـ الـأـلـمـ وـالـوـجـعـ** for Gr. ὁδύνης οἱ τίαν

9.2: **أـغـلـظـ وـأـعـسـرـ** for Gr. χαλεπωτέρα

We might add, finally, that García Novo was able to establish that Hunayn's Arabic text contained additions that reflected Galen's original text and needed to be inserted into her Greek edition:

1.2: **تـجـاـزـانـ مـقـدـارـ الـقـصـدـ** = Gr. <πόντως>

1.3: **إـنـماـ** = Gr. <μόνον>

Ibid.: **فـغـرـضـيـ** = Gr. πρόκειται <μοι>

Ibid.: **أـذـكـرـكـ** = Gr. ὀναμνῆσαι <σε>

2.2: **الـفـرـجـ** = Gr. χώρας <κενάς>

6.1: **عـلـىـ مـاـ هـوـ مـنـهـ أـبـرـدـ** = Gr. ἡ ψυχρότερον

8.3: **عـلـىـ حـالـ** = Gr. <κατὰ τὴν διάθεσιν>

One of her emendations raises a particularly interesting problem. In §8.1, where all the Greek manuscripts refer to pain without inflammation occurring in “the colon or the teeth [ὁδόντας],” she found that two copies of Hunayn's Arabic text (**AP**) speak of “the colon or the testicles [الأنثنيين]” instead, and as a result, she emended ὁδόντας to ὅρχεις.²³ However, she did not consider that four other Arabic manuscripts (**BCLE**) do in fact read “teeth [الأسنان]” at this point, and since she acknowledges (p. 245) that there is independent evidence that Galen believed that pain in the colon and in the teeth had a common element (*De diff. sympt. III.5*), we have concluded that the actual reading of the Greek manuscripts here, ὁδόντας, is more likely to be correct. Our Arabic text consequently reads **الأسنان** with **BCLE**.²⁴

²³García Novo, *Galen, On the Anomalous Dyskrasia*, 30, 44, 245.

²⁴How then might “testicles” as well as “teeth” have turned up in the Arabic textual tradition? Some (although not all) classicists believe that ὁδόντας was a Hellenistic euphemism for ὅρχεις, on the basis of a surviving fragment from Menander's *Epitrepones*. In that case, we might speculate that the word *odontas*, used literally and intentionally by Galen, was glossed as *orcheis* by a later reader who thought he knew what Galen had meant to imply by that word, and that the two readings were associated in the manuscript from which Hunayn worked. If Hunayn had recorded both those readings, and later Arabic copyists had ended by following one or the other, we would have exactly the situation we find today in the manuscripts.

B. The Latin Translation from Arabic by Gerard of Cremona (d. 1187)

1. Introduction: Gerard of Cremona and his context

The Islamic invasion of Visigothic Spain began in 711, and within fifty years or so a new society, al-Andalus, had established itself in the peninsula. Its Umayyad rulers established themselves at Cordoba, and in the early tenth century assumed the title of caliph. Yet a hundred years later, the caliphate had collapsed and begun to break up into smaller kingdoms or *taifas*, and at the same time the Christian kings in the northwest of the peninsula were beginning to extend their power southward. For a time, the valley of the river Duero provided a kind of de facto boundary between the two worlds, but a permeable one. The king of León-Castile, Alfonso VI (1065–1109), began in the 1070s to repopulate the lands south of the Duero, with the tacit acquiescence of the Muslim ruler of the *taifa* of Toledo just beyond. When that ruler was assassinated, Alfonso decided to try to seize the territory for himself, which he did in 1085. With this act, he not only gave his kingdom its largest city, he brought back into Christian hands the most important archbishopric of the old Visigothic realm.

Alfonso looked south to extend his kingdom, but he looked north for support. He allied himself with the Cluniac movement that had begun in Burgundy and, gradually, a web of Cluniac monasteries began to cover Leon and Castile; the first archbishop of Toledo appointed after its recovery was, indeed, a Cluniac monk, Bernard de Sedirac (d. 1125). The king ensured papal support by decreeing (in 1080) that the old Visigothic liturgy maintained in Muslim Toledo by its tolerated Christian inhabitants, Mozarabs, should be replaced by the Roman rite. In turn, the popes encouraged in various ways the sending of money and men (knights and clerics both) across the Pyrenees into Christian Spain in order to consolidate and extend the reconquest—as it were, in a prelude to the First Crusade of the 1090s.

The cathedral was the natural center of intellectual activity in the newly Christian city of Toledo. It was governed by a chapter dominated by reforming churchmen who had come to León-Castile from elsewhere and who inevitably had relatively little in common with their Mozarab communicants, who in these first generations spoke Arabic as well as Romance.¹ But by the middle of the twelfth century, there are hints that the cathedral clergy were becoming interested in gaining access to Arabic-language texts that might be relevant to theological issues, in particular texts dealing with psychology and with the “spirits” of Galenic medicine. Toledo had been a great center of scientific learning under its *taifa* kings, and Arabic manuscripts of scientific works would not have been hard to come by. The earliest sign is the dedication by a certain John of Seville to the second postconquest archbishop of Toledo, Raymond de la Sauvetat (d. 1152; another Cluniac), of a translation of Qustā ibn Lūqā’s work *De differentia spiritus et anime*. It was followed a little later, probably in the 1150s, by a translation of Avicenna’s discussion of the soul in his encyclopedic *Shifā*,

¹On the following, see C. Burnett, “The Coherence of the Arabic-Latin Translation Program in Toledo in the Twelfth Century,” *Science in Context* 14 (2001): 249–288, at 250–252.

prepared by a cathedral archdeacon, Dominicus Gundissalinus, in collaboration with “Avendauth,” who was probably Abraham ibn Dāūd, a Jewish refugee from the intolerant Almohads who had taken control of al-Andalus. Avendauth read the Arabic words and translated them into the Romance vernacular, and Gundissalinus translated the vernacular into Latin. Thus at midcentury Toledo possessed both Arabic-language scientific texts and a community of scholars interested in encouraging their translation.

The twelfth century is famously an age of translation, when many translators, all over Europe, from Greek as well as from Arabic, sought to make Greco-Arabic learning available in Latin to the new schools of northern Europe.² But Toledo stands out because one individual who spent several decades working there in the second half of the century—Gerard of Cremona—has become iconic of the entire movement. His friends and associates (*socii*) were so impressed by his efforts that after his death they drew up a brief account of his achievement, and this little bio-bibliography has established him historically as a truly distinctive figure, in a way reminiscent of Ḥunayn three hundred years before. We can infer from this account that he was born in 1114, and that he left Italy for Toledo because he hoped to find Ptolemy’s *Almagest* there. If the tale is true, it shows that Europe’s contacts with Castile were already building Toledo up as a potential center of scientific knowledge. Exactly when he arrived we do not know, but by 1157 he had been made a canon of the cathedral, and his future there was thereafter secure. He died thirty years later, with (according to the list drawn up by his friends) more than seventy Arabic–Latin translations of philosophical, scientific, and medical works to his credit.

The translations named in the list are grouped under explicit headings: *dialectica*, *astrologia*, *phylosophia*, *fisica*, *alchimia*, and *geomantia*. Charles Burnett has proposed that they reveal a deliberate and conscious program, that they are meant in part to supply the needs of students of the liberal arts, and beyond that, for *phylosophia* at least, to make available to Latin readers the Aristotelian texts recommended by the philosopher al-Fārābī in his work *On the Classification of the Sciences*, which Gerard also translated.³ Although Gerard’s colleague Gundissalinus was simultaneously continuing his own translations of Arabic philosophical writings (including, curiously, al-Fārābī’s treatise), he chose to stay away from Aristotle’s writings, apparently leaving them to Gerard. *Fisica* in this list refers to medicine, and Gerard’s medical translations were as influential as any he produced: twenty-five in total, including ten works by Galen as well as the enormous *Canon* of Avicenna, the *Chirurgia* of Albucasis, and two practical surveys by Rhazes, the *Liber ad Almansorem* and the *Liber divisionum*. Within a hundred years, European medical faculties would be grounding the training of students in these texts, as the *Canon* and what Luis García Ballester has called “the new Galen” began to dominate curricula there.⁴

Already in Gerard’s lifetime, visitors from the north were coming to Toledo to see him at work or to obtain manuscripts of the new science and medicine to take away with them. The Englishman Daniel of Morley has left an often-quoted account of his experiences there: of how he had been disappointed by the content of studies at Paris and had left for Toledo, famous for its study of the natural sciences by the wisest philosophers in the world, and had

²M.-T. d’Alverny, “Translations and Translators,” in *Renaissance and Renewal in the Twelfth Century*, ed. R. L. Benson and G. Constable with C. D. Lanham (Cambridge, MA: Harvard University Press, 1982; repr., Toronto: University of Toronto Press, 1999), 421–462.

³Burnett, “Coherence,” 257–261.

⁴L. García-Ballester, “The New Galen: A Challenge to Latin Galenism in Thirteenth-Century Montpellier,” in *Text and Tradition: Studies in Ancient Medicine and Its Transmission Presented to Jutta Kollesch*, ed. K.-D. Fischer, D. Nickel, and P. Potter (Leiden: Brill, 1998), 55–83.

subsequently returned to England with a priceless quantity of books. His language even suggests that Gerard's translation program might have been conducted as a kind of seminar—that as Gerard translated into Latin the Romance words that his Mozarab assistant Galippus was translating out of Arabic (the same procedure used by Gundissalinus and Abendauth), auditors were commenting on the language and debating the meaning of the results.⁵

2. Gerard's Latin text: *De malitia complexionis diverse*

Three Latin translations of Galen's work *Peri anomalou dyskrasias* are found in medieval manuscripts. One, beginning "Inequalis dyscrasia fit quidem," is attributed to Niccolò da Reggio (fourteenth century) in the colophon and is said to have been *capitulatus* by Francesco da Piemonte; like all Niccolò's translations, it was made from a Greek original.⁶ A second, beginning "Inequalis distemperantia fit aliquando," has been identified by Elsa García Novo in three manuscripts; she attributes it to Pietro d'Abano, who also worked from a Greek text.⁷ The third, beginning "Malitia complexionis diverse quandoque," is anonymous in the manuscripts, but the list of translations by Gerard of Cremona that his *socii* attached to his biography includes an item (no. 48) entitled "Liber Galieni de malitia complexionis diverse tractatus i.," which must surely refer to this version.⁸ We have edited it here under that title, which is also the title ordinarily given to it in manuscripts.

Even though the overall plan of *De malitia complexionis diverse* may not have been entirely clear to readers, the fact that it referred repeatedly to various fevers and their causes made it of great interest to medieval physicians and no doubt helped make the treatise an important part of the "new Galen" that emerged as the expanded basis for medical study at European universities circa 1300. Although only two formal commentaries on the work are known to have survived, by Arnau de Vilanova and Dino del Garbo, it was listed as one of the required books in the Montpellier curriculum of 1309, and it was one of the Galenic works summarized by Jean of Saint-Amand for students at Paris in the 1290s.⁹

Not surprisingly, there exist many manuscripts of Gerard's Latin translation: García Novo has identified eighty-five.¹⁰ The text underwent a number of changes as it was copied and recopied, and a complete collation of all the sources has seemed to us not to be worthwhile. In preparing our edition, therefore, we made a preliminary collation of half a dozen manuscripts of the Latin version—chosen at random, but all, as it happened, of the

⁵K. Sudhoff, "Daniels von Morley Liber de naturis inferiorum et superiorum," *Archiv für die Geschichte der Naturwissenschaften und der Technik* 8 (1918): 1–40. Daniel mentions Galippus's role and the apparently public setting of the translation process at pp. 9, 39–40. A more recent edition is by G. Maurach, "Daniel von Morley, 'Philosophia,'" *Mittellateinisches Jahrbuch* 14 (1979): 204–255.

⁶R. J. Durling, "Corrigenda and Addenda to Diels' Galenica: I. Codices Vaticani," *Traditio* 23 (1967): 462–476, at 466. Durling identifies a copy of this translation in MS Vatican City, BAV Palat. lat 1211, fols. 53r–55r, and quotes its ending: "Explicit liber Galieni de inequali dyscrasia translatus a magistro Nicolao de Regio de Calabria capitulatus a magistro Francisco de Pedemonte." E. García Novo, *Galen, On the Anomalous Dyskrasia (De inaequali temperie)* (Madrid: Editorial Complutense, 2010), 80–92, identifies seven manuscripts containing this translation, gives the chapter divisions that survive in two of them, comments on some aspects of Niccolò's translation technique, and uses selected relationships between the manuscripts as a basis for a proposed stemma.

⁷E. García Novo, "Pietro d'Abano y su traducción del tratado de Galeno *De inaequali intemperie*," in *Φίλον σκιά: Studia philologiae in honorem Rosae Aguilar*, ed. A. Bernabé and I. Rodríguez Alfageme (Madrid: Universidad Complutense, 2007), 223–234; idem, *On the Anomalous*, 73–80.

⁸Burnett, "Coherence," 279.

⁹Saint-Amand's summary has been quoted previously, p. vii.

¹⁰García Novo, *Galen, On the Anomalous Dyskrasia*, 52–64.

fourteenth century—and compared their readings with the text of the Arabic translation prepared by Hunayn ibn Ishāq. This process brought to light a number of passages in the Latin seeming to show marked discrepancies from Hunayn's text, and we then focused on these passages in a partial collation of a much larger number of manuscripts. This led to our identification of three copies of the text, all of the first quarter of the thirteenth century, which consistently preserved readings clearly conforming to the Arabic:

A = Paris, BN n.a.l. 343, fols. 37–39v; once Cluny 71, in a reasonably accomplished scribal hand, c. 1225.

H = London, British Library Harl. 5425, fols. 53v–56v; in an informal scholar's cursive, probably French, c. 1200. The library's online catalogue dates it variously to "2nd half of the 13th century" and to "mid-13th cent." A digital version of the manuscript is accessible at http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5425_f053v

O = Vatican City, BAV Ottob. 1158, fols. 86v–88v; a scholar's hand, perhaps Italian, first quarter of thirteenth century.¹¹

A full collation of these three confirmed their general fidelity to the Arabic. The edition of the Latin translation that follows in part II of this study is based primarily on the Paris manuscript, but the readings of the other two have also been reported.

3. Gerard's translation technique

On the face of it, it is surprising that comparatively little close attention has been given to Gerard of Cremona's technique of translation; after all, his versions of Arabic philosophical, scientific, and medical writings were arguably the foundation of the European intellectual revival of the High Middle Ages. Of the very few relatively close-grained studies of Gerard's technique, ones that actually reflect on his vocabulary and his choice of words, most have focused on his translation of mathematical (including astronomical) texts, and scholars have been ambivalent about his skills.¹² Paul Kunitzsch, who has carefully studied Gerard's translation of Ptolemy's *Almagest*, has spoken somewhat disparagingly of his "sklavische Wörtlichkeit,"¹³ yet he has conceded that that very literalness prevented Gerard from making major errors in translation, even though his misreading of individual words led him to produce "some of the most ridiculous absurdities."¹⁴ Anthony Lo Bello's comments on individual features of Gerard's translation of al-Nayrizī's commentary on Euclid's *Elements* are perhaps slightly more positive: he refers more tolerantly to Gerard's "Arabisms" (instances when, by his literalness, Gerard fails to reproduce exactly the implications of the Arabic terms), cites passages where he displays richness as well as poverty of expression, and identifies still other passages where he corrected or enlarged upon the original text.¹⁵

¹¹We are grateful to the participants in the symposium on medical paleography held at the National Humanities Center in the fall of 2010, especially Rodney Thompson and Consuelo Dutschke, for looking at photocopies of these manuscripts and offering these tentative judgments.

¹²Despite its promising title, the study by I. Opelt, "Zur Übersetzungstechnik des Gerhard von Cremona," *Glotta* 38 (1959): 135–170, compares Gerard's Latin wording with its distant Greek original, not the Arabic from which it was immediately derived, and is of no use for our purposes.

¹³P. Kunitzsch, *Der Almagest: Die Syntaxis Mathematica des Claudius Ptolemaus in arabisch-lateinischer Überlieferung* (Wiesbaden: Harrassowitz, 1974), 104.

¹⁴Idem, "Gerard's Translations of Astronomical Texts, Especially the Almagest," in *Gerardo da Cremona*, ed. P. Pizzamiglio (Cremona: Biblioteca statale, 1992), 71–84, at 83.

¹⁵A. Lo Bello, *Gerard of Cremona's Translation of the Commentary of al-Nayrizi on Book I of Euclid's "Elements of Geometry"* (Boston-Leiden: Brill, 2003), 138–155.

Michael Weber, however, on the basis of his comparative study of two Latin translations (by Gerard and Dominicus Gundissalinus) of al-Fārābī's introduction to the philosophical sciences, offers a rather harsher assessment. For one thing, he declares, Gerard's "methodical, word-for-word translating . . . produced an inartistic Latin and a syntactical nightmare"¹⁶: Gerard insisted on providing Latin equivalents for Arabic particles that did not need to be translated, Weber says, and he repeatedly fell back on transliterations of the original wording. Moreover, he failed to understand even simple idiomatic usage, and above all (as Weber insists), he did not appreciate that the different forms of the Arabic verb have significantly different meanings and regularly simply adopted the meaning of the root form (form I). For Weber, Gerard's errors are so egregious that he must never have reread his translations, otherwise he would have caught his mistakes.

Although Gerard's mathematical and philosophical translations played a central role in the growth of thirteenth-century scholasticism, his contribution to the revival of European medical learning was even more critical: the translations ascribed to him include the works of Galen, Avicenna, Rhazes, Albucasis, and others, and they underpin the explosive growth of academic Latin medicine in the thirteenth century. Nevertheless, his medical translations have attracted relatively little interest. This lack of attention may be due in part to the inaccessibility of scholarly editions, not only of his translations, but of the Arabic texts that underlie them. Of the twenty-odd medical works he is supposed to have translated (more than a quarter of his total output), only three of the Latin products have so far been edited.

Yet even in the absence of such critical editions, Danielle Jacquart, the one scholar who has addressed Gerard's medical translations, has ventured to put forward something unique. She has looked closely at manuscripts and printed versions of Latin works attributed to him—most notably Avicenna's *Canon*, Rhazes' *Liber ad Almansorem*, and the *Breviarium* or *Practica* of Serapion—and she has compared them with Arabic manuscripts of the same works. On this basis, she has evolved what is in effect a systematization of the features that appear to define Gerard's translation technique, a systematization drawn from the medical translations but potentially applicable to those of other subjects as well.¹⁷ We can summarize these features as follows:

- a) First, the translations are extremely literal. They maintain the word order of the original Arabic, and consistently render Arabic nouns, verbs, and even conjunctions and particles, always with the same Latin word.
- b) As a consequence of this literalism, they often misunderstand and fail to convey the sense of an Arabic idiom.
- c) As a further consequence, their style is heavy and lumbering. Repetitive phrases in Arabic are repetitive in Latin, with no attempt at a variation in phraseology to give relief to the reader.
- d) Gerard's evident concern for exactitude meant that, when faced with an unfamiliar Arabic word or one for which there was no obvious Latin equivalent, he tended to fall back on a transliteration of the Arabic.¹⁸

¹⁶M. C. Weber, "Gerard of Cremona: The Danger of Being Half-Acculturated," *Medieval Encounters* 8 (2002): 123–134, at 123–124.

¹⁷D. Jacquart, "Remarques préliminaires à une étude comparée des traductions médicales de Gérard de Crémone," in *Traduction et traducteurs au Moyen Age*, ed. G. Contamine (Paris: C.N.R.S., 1989), 109–118.

¹⁸Jacquart offers a suggestive typology of motives for such transliteration in D. Jacquart, "Note sur les *Synonyma Rasis*," in *Lexiques bilingues dans les domaines philosophique et scientifique: (Moyen âge - Renaissance)*, ed. J. Hamesse and D. Jacquart (Turnhout: Brepols, 2001), 113–121, at 113–115.

e) A number of the translations attributed to Gerard include explanatory glosses of varying extent evidently composed by a reader of Arabic, possibly the translator himself. If so, this is a further feature of the Gerardian style.¹⁹

Jacquart recognizes that there may be a certain variability or range within each of these characteristics, but she suggests that this variability might supply a key to understanding the way in which Gerard developed his translation skills over the course of his career. As we have seen, most of these features have been commented on individually by historians looking at Gerard's nonmedical translations, but by drawing them together in this way she has provided an extremely useful framework for assessing any translation ascribed to him, even if it carries with it a comparatively negative assessment of his work. Let us see how well it might apply to his translations of the Galenic works (which were not included among those Jacquart examined) by examining his version of Galen's *De malitia complexionis diverse* and testing her model by looking for her proposed features one by one.

Two of these features do not characterize *De malitia* to any degree. It is perhaps not surprising that (e) is not an important element of this work: explanatory glosses might have seemed unnecessary for such a brief and relatively nontechnical text. Even so, there are a few passages where we might wonder whether we see a remark interpolated by the translator himself. In 4.3, the text speaks of the retention of putrefying humors, and the Latin goes beyond the Arabic in a gloss, "in interioribus scilicet." In 8.2, where the fever known as *epiala* is spoken of as attacking "someone" (*ei*), MS A preserves an early gloss "id est patienti," which may have been widespread in early manuscripts, because it has become largely incorporated into the manuscript tradition by the fourteenth century. (We will comment somewhat later on another possible addition by Gerard to the textual tradition.) Still, there is certainly nothing in the *De malitia* like the obvious translatorial comments that characterize many of his other works.

Moreover, (d) transliterations are also almost entirely lacking here. We have found only two instances of a transcribed or transliterated Arabic word in *De malitia*. One occurs in 2.2, where Galen explained that the hand was composed of the wrist (*karpos*), metacarpals (*metakarpia*), and fingers; Ḥunayn had rendered these respectively as رَسْغ "wrist," مشط "comb" (coining by simile a new anatomical term to illustrate the separation of the individual metacarpals), and أصابع "fingers." Gerard had no trouble with "fingers," not surprisingly, but he appears to have had difficulty in finding Latin anatomical equivalents for the other two. He could translate مشط literally as *pecten*, and did so, but he could not do the same for رَسْغ and simply transcribed it as *rasceta*.²⁰ In this case, he seems to have fallen back on a transcription only because he was forced to it. The second transliterated word we have come upon in *De malitia* is *siphac* (صفاق), in 3.3, used to refer to the peritoneum, but that is not a coinage original with Gerard. It goes

¹⁹To the examples of this feature given by Jacquart, "Remarques," 112, can be added the material attached to Gerard's translation of Alkindi's *De gradibus*: see Arnau de Vilanova, *Aphorismi de gradibus*, ed. M. R. McVaugh, *Arnaldi de Villanova Opera Medica Omnia*, II (Granada-Barcelona: University of Granada, 1975), 294–295, 299–301. See also Jacquart, "Note," 115–116.

²⁰He used the exactly same terms, *pecten* and *rasceta*, when he translated Avicenna's *Canon*: cf. "De anatomia raseta" and "De anatomia pectinis plante," *Canon* I.i.v.i.21–22 (Venice, 1507; repr. Hildesheim: Olms, 1964), fol. 12v. See also A. Fonahn, *Arabic and Latin Anatomical Terminology, Chiefly from the Middle Ages* (Kristiania: Jacob Dybwad, 1922), 115, 126.

back to Constantine the African and the late eleventh century and was in wide currency by Gerard's day.²¹

Indeed, one might wonder whether Gerard had made something of an effort to search out meaningful Latin equivalents for Arabic terms rather than fall back on transliteration. In 1.2 and 9.1, he employed the word *estiomenus* to translate Ar. **كَأِيْ**, meaning an eroding sore, a term that had been used by Hunayn to render Galen's word φαγέδαινα (a devouring ulcer) in *Peri anomalou dyskrasias*. The technical term *estiomenus* (or the phrase *herpes estiomenus*) was already being used by eleventh-century Latin medical writers and was evidently derived from Greek ἔρπης ἐσθιόμενος—that is, a “devouring” or corroding ulcer—as defined by Galen in *Ad Glauc.* II.1. It was perhaps via the old Greek-Latin translation of this text that it had entered Latin medical literature.²² Gerard was thus using a contemporary Latin technical term to identify the Galenic condition hidden behind the Arabic word, and he seems to have made the identification consistently.²³ Evidently he either had a good knowledge of contemporary Latin medical literature or had access to someone who did.

Another possible example of his access to Latin medical terminology is his choice of the word *epiala* to render Ar. **انفِيالِس**. It seems less likely that this is Gerard's Latin transliteration of the Arabic *infiālis* than that the Greek word (ἡπίαλος) transliterated by Hunayn had independently made its way into medical Latin as *epiala* and that Gerard was applying it correctly. As more and more of his medical translations are studied, we may expect to learn more about the extent of his terminological sophistication.²⁴

²¹Constantine entitled a chapter “De passionibus siphac” in his *Pantegni*, a translation of ‘Alī ibn al-‘Abbās's *Kitāb al-malakī: Pantegni*, Theorica 9.39, in *Opera Omnia Ysaac* (Lyon, 1515), II, fol. 49v. In his retranslation of the Arabic text (c. 1127), Stephen of Antioch continued to use Constantine's term: *Haly filius abbas, Liber totius medicine* (Lyon, 1523), Theorica 9.36, fol. 119. On these works, see *Constantine the African and ‘Alī ibn al-‘Abbās al-Maġūsī: The Pantegni and Related Texts*, ed. C. Burnett and D. Jacquot (Leiden: Brill, 1994). The use of the term in Gerard's translation of the *Canon* is discussed by J. Hyrtl, *Das Arabische und Hebräische in der Anatomie* (Vienna, 1879; repr., Wiesbaden: M. Sandig, 1966), 221–223. Hyrtl does not comment on its presence in earlier Latin texts.

²²The phrase is used and explained in the *Passionarius* of Gariopontus, at V. 38: “herpes estiomenus id est qui se comederit et in altum serpit et late pascitur,” *Passionarius Galeni* (Lyons, 1526), fol. 74vb. Professor Eliza Glaze has kindly identified for us the corresponding passage in the old Latin translation of *Ad Glauconem* (corresp. *Galeni Opera*, ed. C. G. Kühn, vol. 11 [Leipzig, 1826], 74), which confirms Gariopontus's dependence on it for this term: “Nam erpes qui estyomenus dicitur, id est qui se commedet et in altum serpens late pascitur”; MS Vat. Barb. Lat. 160, fol. 69v. In that work, Galen explained that the term had already been used by Hippocrates, evidently referring to *Aphorisms* V.22, but the pre-Constantinian Greek-Latin translation of that aphorism was apparently not the source of the medieval neologism, for it renders Hippocrates' ἔρπησιν ἐσθιομένοισιν simply as “nervosis *consumentibus*” (MS Vat. Barb. Lat. 160, fol. 181v). It is also noteworthy that Constantine's Arabic-Latin translation of that aphorism did not use the phrase *herpes estiomenus* either, but instead used *herpes comedens*. Apparently Constantine was not acquainted with the former phrase.

²³Thus, in *Canon* I.ii.i.iv (fol. 26va), Gerard translates **كَأِيْ** with the expanded technical term as *herpes estiomenus* (I have confirmed the Arabic reading in the edition of Rome, 1593, at p. 38). By Gerard's day, to be sure, its use was not confined to the medical community. Thus, in about 1170, Peter of Blois can be found referring to someone who suffered from “herpes estiomenus, qui vulgo lupus dicitur” (J. P. Migne, *Patrologia Latina*, vol. 207, col. 293A), although the wording may perhaps suggest that Peter was not entirely sure what the condition really was.

²⁴Paul Kunitzsch has already made the point that contemporary Arabic-Latin glossaries (like that published by C. F. Seybold, *Glossarium Latino-Arabicum* [Berlin, 1900]) simply did not include the technical terminology that Gerard often needed to be able to deploy: P. Kunitzsch, “Gerhard von Cremona als Uebersetzer des Almagest,” in *Festgabe fuer Hans-Rudolf Singer: Zum 65. Geburtstag . . .*, ed. M. Forstner (Frankfurt am Main: P. Lang, 1991), 1.347–358, at 356.

These two features may be missing in *De malitia*, but the other three highlighted by Jacquart are certainly present. We will consider them in turn.

a) Gerard's generally word-for-word approach in this text is obvious, and helps us explain away at least one apparent confusion in his translation: Where, in 5.2, the Arabic text speaks of a "range" or "latitude," the Latin speaks instead of *intentum*, but it is at least possible that at this point Gerard saw غرض in his manuscript rather than عرض. It might be remarked that his maintenance of the structure of the Arabic sentences in the Latin version was often accomplished with little sense of awkwardness, despite what might appear to be a process of mechanical substitution. Thus, for example, his replacement of Arabic by Latin particles—connective, modal, and focal—was generally intelligent and effective. Interestingly, a number of the equivalences noted by Jacquart in the *Canon*—ولكن = *verum*, بل = *immo*, وذا = *cumque*—are not found in *De malitia*, for the words *verum* and *immo* are never employed there, and its one use of *cumque* corresponds to *ومتنى*. Particularly distinctive in the latter work is لـ = *verumtamen*. A number of Gerard's preferred terms as identified by Jacquart (*donec*, *semita*) do turn up frequently in *De malitia*, although *penitus* (occurring six times, always tr. Ar. أصلًا) is a particular favorite there, but such frequencies obviously depend on the character of the Arabic text being translated. Still, one possible advantage to the historian of the word-for-word approach is that the choice of equivalences may prove to be a way of distinguishing among translators.

Charles Burnett has made it plain that word-for-word translation was a widespread ideal going back to late antiquity and was pursued by many twelfth- and indeed thirteenth-century figures, who argued that only in this way could the original text be conveyed faithfully, free of interference by the translator; although some critics wanted to see translations for sense, the *verbum e verbo* technique was the dominant one.²⁵ Thus we must be careful not to ridicule this feature of Gerard's work: it testifies neither to incapacity nor to unimaginativeness. We might wonder, in fact, whether his occasional addition of separate explanatory glosses might not have been his own deliberate attempt to keep the translation itself as pure and as accurate as possible.²⁶

The word-for-word approach is so carefully maintained in *De malitia* that it is a little jarring when Gerard abandons it. This he does most often by making what we might call a "syntactical shift." Ordinarily, Gerard will translate a noun with a noun, a verb with a verb, a relative clause with a relative clause, and so forth, but not always. Occasionally, he will opt to replace one part of speech with another. Consider the end of 6.3, where the Arabic breaks off a digression by saying literally "speech [الكلام, a noun] about this is beyond what we are in." The Latin version reads "loqui de hoc est preter illud in quo sumus"; that is, it is as usual almost painfully literal, translating preposition by preposition, pronoun by pronoun, *except* that Gerard has chosen to use a verbal infinitive rather than a noun like *loquela* to translate the الكلام. Another convenient example comes in 3.3, where the Arabic text reads adjectivally الخراجات الحارثة, "the exitures arising," and Gerard translates with a relative clause, *exiturarum que fiunt*, "the exitures which arise."²⁷

²⁵C. S. F. Burnett, "Translating from Arabic into Latin in the Middle Ages: Theory, Practice, and Criticism," in *Editer, traduire, interpréter: Essais de méthodologie philosophique*, ed. S. Lofts and P. Rosemann (Louvain-Paris: Peeters, 1997), 55–78.

²⁶Cf. *ibid.*, 69.

²⁷Relative constructions were one of the stylistic devices being used by translators as far back as Cicero to make up for Latin's lack of a definite article, as Donna Shalev has pointed out to us; see Roland Poncelet, *Cicéron traducteur de Platon. L'expression de la pensée complexe en latin classique* (Paris, 1953), 139–157.

In a number of such cases he deviates from his normal custom of exact substitution and uses a different part of speech to render (almost always intelligently) the content; he may use a noun or a participle, for example, instead of a finite verb. It is a first sign of his readiness to transcend strict word-for-word translation, in favor, perhaps, of ease of Latin reading. We will come to others.

b) From the very outset of this project, we were struck by the general accuracy and general intelligibility of Gerard's translation of *De malitia*.²⁸ A few apparent mistranslations came to our attention at the beginning, but it soon dawned on us that most of these were accurate, word-for-word translations of variant readings to the Arabic text, and from one family of variants in particular. It is evident that Gerard was working from an Arabic text related closely to the Madrid and Escorial manuscripts (our **B** and **E**), because his translation often follows the exact wording of their variant readings. García Novo has independently offered evidence to show that Gerard's Arabic manuscript descended from an ancestor of **E** (she did not make use of **B**).²⁹ The following passages added to the ones she adduces in support of this conclusion do not exhaust the possible examples:

6.3 Hunayn, MS A, ... لا الأفعى ... ("nor a viper a viper"); Hunayn, MSS **BE**, ... لا الأفعى ... مثلا ("nor a viper something similar"); Gerard, *neque vipera sibi similem*

8.1 Hunayn, MS A, الذي يشبهه فركساغورس بالزجاج ("which Praxagoras compares to glass"); Hunayn, MSS **BE**, الشبيها بالزجاج ("similar to glass"); Gerard, *similis vitro*

In one particularly interesting passage (3.4), the text reads يتغير, the **BE** variant reads يخرج, but the Latin text reads *alteratur et egreditur*; evidently Gerard's manuscript provided him with the variant reading from the other tradition, and he incorporated both into his translation. And although his manuscript may have been most closely related to **BE**, the Ayasofya manuscript (**A**) also presents at least one reading that helps explain an apparent oddity in his translation of *De malitia*: In 8.2, where **BE** follow the Greek manuscripts and read لا أسنان ("teeth," Gerard refers instead to the testicles! But, in fact, at this point **A** also reads لا إنتشين "testicles."³⁰ In the end, there seem to be relatively few serious problems with the translation, though 1.3 seems peculiar: = **البدن الذي يفسد مزاجه** = *corporis cuius alteratur complexio*. Here perhaps يفسد was read as يغير.

There are a very few instances of the particular problem signaled by Jacquot, that literalness sometimes stands in the way of understanding an idiom, but they do appear. In his original text, Galen referred the reader twice to his work *On Anatomical Procedures*, and

²⁸Some of the apparent errors in translation noticed by García Novo, *Galen, On the Anomalous Dyskrasia*, 65–66, seem to have arisen from her comparison of the Arabic text with a late version of the Latin text, as it had evolved and changed over time. (She reports only that she used "several manuscripts" of the late thirteenth century [p. 141].) For example, Hunayn's موجود في جميع الأشياء الخارج ("and it is present in every external thing") does indeed appear in late manuscripts in the formulation she quotes, "in omnibus interioribus rebus et extrinsecis invenitur" (4.3), but in the earliest manuscripts it is simply translated "in omnibus rebus extrinsecis invenitur." See below, p. 89. Another error she discovers in this translation (E. García Novo, "Composition et style du traité de Galien de inaequali intemperie: Avantages et désavantages pour la transmission du texte," in *Storia et ecdotica dei testi medici greci*, ed. A. Garzya and J. Jouanna [Naples: M. D'Auria, 1996], 141–151, at 142–145) depends on the way in which the Latin translation is punctuated; in our version (below, p. 83) the "error" has disappeared.

²⁹García Novo, *Galen, On the Anomalous Dyskrasia*, 66.

³⁰See above, p. 8 n. 24.

Hunayn not surprisingly cited it by the title he had given it when he himself translated it into Arabic, *كتاب في علاج التشريح*, or “book on the treatment of anatomy.”³¹ “Treatment,” *علاج*, can also mean a specifically medical treatment, and that is the sense (lacking a knowledge of the Arabic form of the Galenic titles) in which Gerard took it, calling it, somewhat curiously, a book “*de medicatione anatomie*.”

c) One of the examples highlighted by Jacquart to illustrate the supposed stolid repetitiveness of Gerard’s approach to translation is his systematic use of *oportet* in his rendition of the *Canon* to regularly represent Ar. يَنْبُغِي, in contrast, for example, to the supposedly Gerardian translation of Rhazes’ *Liber ad Almansorem*, which alternated between the use of *oportet* and the use of the gerundive to indicate necessity. She has used the contrast to suggest that two different hands might have produced the two translations.³² In *De malitia complexionis diverse*, as it happens, يَنْبُغِي is twice translated as *oportet*, but it is also translated once as *decens est* and once as *conveniens est*. Here is the first indication that Gerard (in this work, at least) was alert to the possibility of repetitiveness and sometimes tried to avoid it.

There are various other contexts that make it clear that Gerard did not automatically translate each Arabic word with one and only one Latin word. Ar. أَيْضًا, for example, is rendered fourteen times as *etiam* in *De malitia* but also four times as *quoque*. Again, at the beginning of 6.4, in successive phrases, the Arabic reads صَاحِبَهَا لَا يَصْهَّ and then لَا يَصْهَّ صَاحِبَهَا; Gerard translates the noun (the same in both cases) as *qui ea laborat* the first time, but *patiens* the second. Or consider 2.1, where four parallel phrases contain the verb قَسَمَ; Gerard translates it as *dividere* twice, then uses *sequestrare*, and finally returns to *dividere*. It may be impossible to be sure of the reasons for his variation in wording, but at least it is obvious that he was consciously deciding not to use the same Latin word in all four phrases, and perhaps the simplest explanation is that here too he was alert to stylistic concerns and was trying to avoid repetitiveness.³³ Nothing is known about Gerard’s early education in Cremona, but it is certainly not unlikely that he would have had some exposure there to rhetoric and to the Ciceronian conviction that *variatio delectat*.

On the basis of his version of Galen’s *De malitia complexionis diverse*, Gerard of Cremona’s abilities as a translator seem to us to deserve somewhat more than the merely grudging condescension that they are often accorded: He is by no means just a pedestrian, mechanical substituter of one word by another. His careful application of the *verbum e verbo* technique, sometimes complemented by independent explanatory glosses, marks him as a thoughtful follower of a contemporary ideal who was by no means rigid in his approach to texts. What is it that might explain why our judgment tends to be more positive than that offered by other scholars? There are a number of possible reasons why the translations ascribed to him by his students might vary in quality and might show differences of style, all of which indeed Jacquart has already sketched out. It might perhaps be that his style evolved; for example, he might have felt freer and less constrained in his work as his career developed. After all, his translations were produced in Toledo over a period of thirty

³¹ G. Bergsträsser, *Hunain ibn Ishāq über die syrischen und arabischen Galen-Übersetzungen*, Abhandlungen für die Kunde des Morgenlandes 17.2 (Leipzig: Brockhaus, 1925), 19 (Arabic text).

³² Jacquart, “Remarques,” 114–115; D. Jacquart, “Les traductions médicales de Gérard de Crémone,” in Pizzamiglio, *Gerardo da Cremona*, 57–70, at 63. See also D. Jacquart, “Note sur la traduction Latine du *Kitāb al-Mansūrī* de Rhazès,” *Revue d’Histoire des Textes* 24 (1994): 359–374.

³³ Lo Bello, *Gerard of Cremona’s Translation*, 143, gives another example of such “richness of expression” (to use his phrase) in the commentary on al-Nayrīzī.

years or so. It would be remarkable if his approach (as well as his knowledge of Arabic) had not changed during that time, and a number of historians have explored this possibility.³⁴ Weber accepts a proposal by Burnett, that al-Fārābī's work served Gerard as an outline for his program of translations, and concludes that, therefore, he must have translated that work at the outset of his career, which would help explain its relative crudity.³⁵ And other stylistic features too might provide an index to the sequence of his writings. Jacquart has plausibly suggested that transliterations might have been more frequent in his earlier translations.³⁶ Or it might be that he had more difficulty with severely technical material, like the *Almagest*, than with Galen's more discursive texts. His biography tells us that he actually went to Toledo looking for the *Almagest*, and he may well have started to work on it at the very beginning of his career, before he had become a fully mature translator. Kunitzsch believes that he continued to struggle with it for most of his years in Toledo.³⁷

Yet we are a long way from being able to identify a standard that will allow us to securely distinguish Gerard's early translations from his later ones. One of us has recently raised the possibility that his translations might be arranged chronologically by following the way in which he translated the common Arabic phrase وَذَلِكَ أَنْ (“and that is because”). In roughly half his known translations, Gerard rendered this phrase quite literally, *et illud ideo quoniam*, but in many others he gave it a much freer translation, *quod est quia*.³⁸ It would not seem implausible that he gradually moved from the more to the less literal version over the course of his career. As it happens, al-Fārābī's work is one of those translations in which Gerard consistently uses *et illud ideo quoniam*, which would reinforce Weber's notion that this latter work was an early one. Yet by this same token, Gerard's translation of *De malitia* would likewise have been produced in the first stages of his career, because the eight instances of وَذَلِكَ أَنْ in the Arabic text edited here are all rendered *et illud ideo quoniam*, and that would suggest that the competence that we think we observe generally in this translation was an early feature of Gerard's activity.

In any case, Jacquart's stylistic categories thus fit *De malitia* just as they do the *Canon*—or the translations of al-Fārābī or al-Nayrīzī, for that matter—but in each case perhaps to a different extent. In *De malitia*, Gerard's translation technique is very obviously grounded in dependence on a word-for-word equivalence, which in this case has served him quite well, yet he felt it possible and desirable to vary that technique within certain limits. For us to call it “sklavische Wörtlichkeit” would be too severe. What we have called syntactical shifts are one instance of this flexibility; if the frequency of such shifts should prove to vary from translation to translation, it might give a rough sense of chronological development. Moreover, he is more at ease with multiple meanings of Arabic words and idiomatic constructions in *De malitia* than Weber found him to have been in his translation of al-Fārābī. Weber commented somewhat dismissively that in the latter translation Gerard did not realize that, while the word *نفس* means “soul,” it can also function as a reflexive

³⁴Paul Kunitzsch, on the other hand, has argued that the Gerardian translations showing a more fluid style, like his translation of Euclid's *Elements*, must have been revised and polished by someone else; P. Kunitzsch, “Translations from Arabic (Astronomy/Astrology): The Formation of Terminology,” *Bulletin DuCange* 63 (2005): 161–168, at 163–164.

³⁵Weber, “Gerard of Cremona,” 134.

³⁶Jacquart, “Traductions médicales,” 63.

³⁷Kunitzsch, “Gerard's Translations,” 82–83; idem, “Gerhard von Cremona,” 351–354.

³⁸M. McVaugh, “Towards a Stylistic Grouping of the Translations of Gerard of Cremona,” *Mediaeval Studies* 71 (2009): 99–112.

pronoun, and for that reason he invariably rendered it simply as *anima*, with serious consequences for intelligibility.³⁹ Yet in the *De malitia* translation Gerard renders **نفس** as *anima* in 6.2 but as *sibi* in 4.3, in each case wholly appropriately. Still other comparable examples could be offered:

3.1: **من نفس أبدان العروق** = *ex ipso corpore venarum*⁴⁰

Ibid.: **نفس العروق الضوارب** = *ipsas venas pulsatiles*

7.3: **من نفس البدن** = *ex ipso corpore*

8.3: **في نفس أحشائه** = *in ipsis suis visceribus*

Nor does he ever feel compelled in this work to fall back on creative transliterations of Arabic in order to represent words in the original. On all these grounds it seems to us necessary to acknowledge that in translating *De malitia complexionis diverse* Gerard was already demonstrating a certain sophistication and skill.

Finally, it may also be that, like a Rubens presiding over a translatorial workshop, Gerard worked with various assistants over those thirty years who inevitably made their own particular and distinctive contributions to the products of his evolving technique. We have already seen that the translators of the *Canon* and of *De malitia* agreed in their rendering of **وذلك أن**, employing a different locution from that used by the translator of *Serapion*. To this can be contrasted the fact that, as Jacquart has revealed, the Arabic word **نوبية** (meaning an attack of fever) is consistently translated as *paroxismus* in the *Canon* but as *accessio* in the *Liber ad Almansorem*, and in this instance the practice of the *De malitia* translator agrees with the *Liber ad Almansorem* against the *Canon*.⁴¹ This would tend to reinforce the possibility that a number of persons may have been simultaneously active in a circle of translators centering on Gerard, and to indicate that distinguishing their individual contributions is likely to be an intricate puzzle.

Historians are obviously a long way from being able to explore these possibilities with any confidence. Indeed, there are still other questions to be pursued to which our edition of *De malitia* may have little or nothing to contribute: Did Gerard always work with a dragoman like Galippus, using the local vernacular orally as an intermediate stage between Arabic and Latin? Did he go back to translations a second time to polish or revise them?⁴² What is needed is more work on the Gerardian translations and the Greco–Arabic works that they communicated to the Latin world, more editions of the Arabic and Latin texts themselves, so that more points of comparison can be accumulated for study. We hope that our study will encourage others to pursue this goal.

4. The Latin edition

In a very real sense there can be no one privileged Latin text of *De malitia complexionis diverse*, for the text was in continuous evolution from the moment of its translation, and the version that was an object of study in the medieval universities a hundred years

³⁹Weber, “Gerard of Cremona,” 128.

⁴⁰Or, in our MSS BE, **من نفس بدن العروق**

⁴¹This particular contrast is paralleled by the fact that, as we pointed out previously, the Latin particles *immo* and *verum*, which are commonplace in the translation of the *Canon*, were never used by the translator of *De malitia*; see Jacquart, “Traductions médicales,” 63.

⁴²These questions are touched on by Jacquart, “Traductions médicales,” 69–70, and (implicitly) in *idem*, “Note,” esp. 373; and by Weber, “Gerard of Cremona,” 127–128, 132–133.

later was already significantly different from that which came from Gerard of Cremona's pen. Our primary goal in editing a Latin version of Galen's treatise has therefore been to provide a text that is as close as reasonably possible to Gerard of Cremona's original. We have done this, as explained previously, by systematically comparing selections from many of the surviving Latin manuscripts to the Arabic version and identifying three early thirteenth-century manuscripts (AHO) whose particular readings are significantly closer to the Arabic, even though they are often less graceful in Latin. To give one example only: at one point (4.3) the Arabic refers to "a transformation that arises [literally, "an arising transformation"] in abscesses"; our manuscripts maintain the adjectival construction, *veniens apostematum resolutio*, whereas later manuscripts regularly change this to a noun, *eventus apostematum resolutio*. These manuscripts were then collated and their variants assessed against the Arabic text to construct the text given here. Of the three, A's readings often prove to be the best, in the sense that they most consistently conform to the Arabic, and we have therefore followed the text of A when there was no reason to do otherwise. (We have examined both A and H directly, but have studied O only in a microfilm copy.) We have standardized the spelling of the text, however, and have not bothered to report spelling variants among the three manuscripts. All three have been corrected repeatedly by later scribes, and we have reported those corrections only when they seem to bear usefully upon the textual tradition.

At the end of the thirteenth century, *De malitia complexionis diverse* was the object of a scholastic commentary by Arnau de Vilanova at the medical faculty of Montpellier. The modern editors of that commentary have accompanied it with the Galenic text as found in MS Erfurt, Amplon. F. 249, fols. 234rb–236vb (E), a fourteenth-century copy whose language conforms closely to the Galenic passages embedded in Arnau's commentary.⁴³ A comparison of that text with ours makes clear that by 1300 the version of *De malitia* used in the schools had undergone a number of changes from Gerard's original text, some trivial, some less so. And it is only to be expected, therefore, that when *De malitia* was translated into Hebrew by David Caslari, at just about that moment, the translator would have been working with a manuscript that had acquired readings differing from those in Gerard's original version; not surprisingly, the Hebrew text edited in the last part of this study reveals a number of such divergences. In order to make it possible partially to visualize the Latin that Caslari might have had before him, we have selected three other fourteenth-century manuscripts besides E, whose wording of certain passages in the Galenic text sometimes suggests the source of the Hebrew divergence:

F = Paris, BN lat. 6865, fols. 152–154v,

P = Cambridge, Peterhouse 33, fols. 23v–25, and

V = Vatican City, BAV Palat. Lat. 1095, fols. 51v–53v.

We have given the variant readings in **EFPV** for those passages—in boldface, for emphasis—together with the readings of **AOH**, the Hebrew, and the Arabic, to give the reader the opportunity to better understand why the Hebrew took the form that it did. Sometimes the Hebrew agrees, not with a variant shared by **EFPV**, but with one found in only one or two of these manuscripts. We have still called attention to the coincidence, even

⁴³Arnau de Vilanova, *Commentum supra tractatum Galieni de malitia complexionis diverse*, ed. L. García Ballester and E. Sánchez Salor, in *Arnaldi de Villanova Opera Medica Omnia XV* (Barcelona: University of Barcelona, 1985). The editors explain their reasons for selecting E on p. 145.

though the agreement of the two might be due to independent decisions by a Latin and a Hebrew scribe. In a few cases, we have pointed to other divergences (between **AOH**, on the one hand, and **EFPV**, on the other), even when they are not obviously reflected in the Hebrew translation as well, for example in passages where Caslari did not offer a word-for-word translation of the Latin and might have been working from either tradition. Occasionally, these notes will reveal the evolution of the translation, as it were, in process, as in n. 168, where the original reading of *fit* (or perhaps *sit*) was revised to *deficit* by a later student of **A**, and where *deficit* has become the unquestioned reading in **V**. Likewise, in n. 101, we can see *ante* passing into *post*. But we should make it clear that we do not pretend by any means to provide a systematic or exhaustive list of all the passages in Gerard's translation that had undergone a change by the beginning of the fourteenth century.

Two such changes, however, are worth particular comment. At the end of 3.2, a long phrase, "and sometimes it is in the smallest of the spaces and furthest from the eruption, and it is the most dangerous" (*et quandoque est in minore foraminum et remotiore a loco exitus et est maioris periculi*), is included in **V** that is entirely absent in the Greek and Arabic manuscript traditions. The same phrase has also been added in the margin of **F**, but it is missing in **AHOEP** (indeed, **V** itself adds the marginal note "in alio loco vacat"), and it is probable that it was added by a later Latin scribe who wanted to round out Galen's enumeration at that spot of the possible sites in which pus can collect. This distinctive phrase is also incorporated into the Hebrew translation of the text and thus must have originated in the thirteenth century.

The other intriguing passage comes at the end of 8.2, where the Arabic text might be translated thus: "As everything that cools and heats is scattered through small parts, . . . it is impossible that there should be *one part among these small ones that has a single sensation of cold and heat without the other*." When MS **A** was copied, two competing translations of the italicized passage were already circulating: the text of **A** reads "aliqua harum minimarum partium sensus in aliquo frigido et calido absque alia" (version 1), but the scribe has added in the margin "in alio, pars ex istis parvis in qua sit sensus una caloris et frigoris absque alia" (version 2). **HOE** simply give version 1 and make no reference to the alternate possibility. In contrast, the Hebrew translation of David Caslari appears to be based on version 2 rather than on version 1. Surprisingly, the texts of MSS **FP** give *both* versions of this passage, first version 2 and then, immediately following, version 1.

Let us now look more closely at the Arabic itself of the words (italicized previously) from which the two versions derive:

[م يمكن أن يوجد . . .]

... جزء من هذه الأجزاء الصغار حسّا فيه واحد من البرد والحرّ دون الآخر

When we compare this with the two Latin versions, word by word, it is apparent that version 2 is written in Gerard's easily recognizable translational style of word-for-word substitution closely following the sequence of words in the Arabic, and that version 1 is much freer, especially for the first half of the passage. What presumably happened is that Gerard's original translation gave version 2 of these words, and that shortly thereafter, on a very early copy of the text, someone—conceivably even Gerard or an aide—entered a rewording of this passage (version 1) in the margin. Subsequent scribes either substituted the marginal version 1 for the original version 2 (as in **HOE**), or followed version 2 and ignored the marginal version 1 (the Hebrew translation was evidently based on such a text), or, in a failure of understanding, entered the marginal version 2 into the text proper immediately following version 1 (as in **FP**). In **V**, a further confusion has occurred. Originally,

the text gave only version 1, as in **HOE**, but its scribe came upon a copy with version 2 in it as well and had placed it in the margin of **V**, thus reversing, if we are right, the relative positions in which versions 1 and 2 began. In the edition that follows, we follow version 2, which on this argument conveys Gerard's original language.

The several linguistic versions of our Galenic treatise have been differently broken up by their original editors. Galen's own Greek text was apparently not originally divided up into individual chapters.⁴⁴ The same is true of its Arabic translation by Hunayn. The early manuscripts **AHO** of the Latin version by Gerard show no subdivision either, nor indeed do the majority of the late ones (including **FPV**). But in at least four late manuscripts (and in the 1490 edition as well),⁴⁵ the text is broken up more or less consistently by rubrication into eight chapters that begin at the following words:

- Chap. 1: *Malitia complexionis diverse* (1.1; the beginning of the treatise)
- Chap. 2: *Mea igitur intentio* (beginning within our 1.3)
- Chap. 3: *Nunc autem oportet* (2.3) or *Et nos iam in hiis* (within 2.3)
- Chap. 4: *Inde est quod* (3.1)
- Chap. 5: *Cumque calor sanguinis* (4.1)
- Chap. 6: *Cum autem prima omnia* (5.3)
- Chap. 7: *Redeamus autem ad species* (7.1)
- Chap. 8: *Quis ergo cum sensibiliter* (within 8.1)

After that, the consistency disappears: One manuscript (**U**) marks off three additional chapters beginning *Ex hoc quidem sermone* (in 7.3), *Et preterea est febris* (in 8.2), and *Iam igitur manifestum* (in 8.4), respectively, whereas another (**S**) starts a separate unit only at the last of these passages.⁴⁶ Perhaps some later scribes decided that, as it stood, the final Chapter 8 was too long and required further subdivisions. In all these copies, these chapters carry titles, whether copied as part of the original text or filled in by a later hand, or in one case entered into a marginal gloss, although most of the titles show a certain variability from one copy to the next.

This attempt at chapterization and the imposition of titles apparently goes back at least to the end of the thirteenth century, the moment when the works of Galen were becoming central to academic medical training. In MS Vat. Urb. 209 (**U**), where the chapter titles are embedded in a regular marginal gloss, the glossator has written, opposite "Mea igitur intentio,"

cap^m ii^m in quo premittit in sua doctrina notitiam membrorum in quibus debet fieri secundum fit mala complexio diversa, vel ca^m ii^m cuius intentio est investigare diversa componentia membrorum secundum anathomiam. Prima tamen secundum magistrum Tadeum melior. . . .

As it happens, versions of these two competing chapter titles can be found, respectively, in **DGS** and **B**.⁴⁷ If, as appears likely, the glossator in **U** was referring to Taddeo

⁴⁴"The treatise is composed of units . . . and not divided into chapters"; García Novo, *Galen, On the Anomalous Dyskrasia*, 139.

⁴⁵We have examined the texts in MSS Basel D.1.5 (**B**), Cesena D.XXV.2 (**D**), Cesena S.V.4 (**S**), and Vat. Urb. 209 (**U**), as well as the 1490 Galen (**G**). García Novo, *Galen, On the Anomalous Dyskrasia*, p. 65, cites two other manuscripts where the text is broken into chapters (MSS Krakow BJ 800 and Klosterneuburg CCI 126), neither of which we have been able to consult.

⁴⁶**G**, the 1490 text, includes only the first six of these chapter divisions (ii.21r).

⁴⁷The chapter titles are as follows: *in quo investigat diversa continentia membrorum per hanotomiam* (**B**); *in quo premittit sue doctrine notitiam membrorum in quibus debet fieri mala complexio et diversa* (**D, G**); and *in quo premittit sue doctrine notitiam et membrorum in quibus debet fieri malitia complexionis diverse* (**S**).

Alderotti (d. 1295), who in the late thirteenth century profoundly shaped the form of medical teaching at Bologna,⁴⁸ his gloss seems to show us that at that moment some medical masters were beginning to try to impose an intellectual structure on *De malitia*, breaking it up into units titled so as to convey their understanding of the work's organization and meaning. Taddeo, incidentally, was the teacher of Dino del Garbo, one of the few medical academics known to have prepared a commentary on this Galenic text.⁴⁹ In any case, however, and for whatever reason, this chapterization never came to dominate the manuscript tradition of the work, and we have not followed it here.⁵⁰ (Indeed, the modern editors of Arnau de Vilanova's commentary concluded that by the fifteenth century a very different division of the text into twelve chapters of roughly equal length had become traditional in the medieval schools, and they found it useful to break up the text and Arnau's commentary accordingly.⁵¹) Instead, in order to provide a common system of reference for the three texts, we have maintained in the Latin version the chapter/section divisions introduced editorially into the Arabic edition (e.g., 3.3).

Niccolò da Reggio's translation of *De malitia* from Greek is not likely to have been prepared much earlier than 1310 (his earliest known translation was produced in 1308).⁵² One copy of this version notes (above, n. 6) that it was divided into chapters by Francesco da Piemonte, who died in 1320, by which time of course the medieval chapterization of Gerard's translation had already taken place, and it is impossible not to wonder whether this might have determined some of Francesco's chapter divisions. A number of the earlier chapter breaks in the Gerardian version coincide with those in that of Niccolò/Francesco. The Gerardian Chapters 1 through 3 and 5 coincide exactly with Francesco's first four chapter breaks, there numbered Doctrine I Chapters 1 and 2, and Doctrine II Chapters 1 and 2. After that point, however, the two versions are divided up rather differently.⁵³

⁴⁸N. G. Siraisi, *Taddeo Alderotti and His Pupils* (Princeton: Princeton University Press, 1981).

⁴⁹Ibid., 71–72.

⁵⁰None of the later manuscripts that we collated for the Latin edition contain obvious chapter divisions or titles, but in two of them, PV, a later hand had written numbers in the margin to identify the beginnings of chapters 2–5 in the list given previously.

⁵¹Arnau de Vilanova, *Commentum supra . . . de malitia complexionis diverse*, ed. García Ballester and Sánchez Salor, 145–146.

⁵²Lynn Thorndike, "Translations of Works of Galen from the Greek by Niccolò da Reggio (c. 1308–1345)," *Byzantina Metabyzantina* 1 (1946): 214.

⁵³See García Novo, *Galen, On the Anomalous Dyskrasia*, 86–87.

C. The Hebrew Translation from Latin by David b. Abraham Caslari (d. c. 1315)

1. David Caslari, his *Sefer ro'a mezeg mithallef*, and its setting

MS Oxford, Bodl. Opp. Add. Fol. 18 (Neubauer 2083), contains at fols. 19v–27r a Hebrew version of Galen's *Peri anomalou dyskrasias* under the title *Sefer ro'a mezeg mithallef* (a literal rendering of *De malitia complexionis diverse*), which goes on to describe the text as “translated by the wise R. David Abraham ha-Kaslari from the Christian language into the holy tongue.” The codex itself is a Hebrew medical miscellany comprising five treatises, of which our Galenic text is the second, preceded by a translation from the Arabic of Hippocrates' *Airs, Waters, Places* completed in 1299 by Solomon, son of the well-known translator Nathan ha-Me'ati.¹ Third in the manuscript comes an anonymous translation of the Avicennan work called “der kleine Kanon” by Moritz Steinschneider, then follows an equally anonymous translation from Latin of Rhazes' *De egritudinibus iuncturarum*.² The collection concludes with an original treatise on hemorrhoids composed by Solomon ibn Ayyub of Béziers (thirteenth century).³ The copyist has dated the manuscript in a colophon immediately after the *Sefer ro'a mezeg mithallef* (fol. 28r): “Praise to the Living God. [This copy was done] by me, Yehi'el of Genzano, son of Mordechai the physician of blessed memory, of Grosseto. I have copied it in Genzano in the month of Sivan of the year 5235 [i.e., June 1475], may it be of blessing.”⁴

There is still nothing to seriously challenge Steinschneider's presumption, set out more than a century ago, that this David b. Abraham Kaslari (or Castlari, Caylar, or Kaylar; today usually Caslari, which is the form we will use from here on out) is the man of that name who was an early member of a Jewish family prominent in fourteenth-century Languedoc and Catalunya,⁵ at the moment when medieval Hebrew culture there was at its pinnacle,

¹Galen's *Commentary on the Hippocratic Treatise Airs, Waters, Places in the Hebrew Translation of Solomon ha-Me'ati*, ed. A. Wasserstein, *Proceedings of the Israel Academy of Sciences and Humanities* 6.3 (Jerusalem: Israel Academy of Sciences and Humanities, 1982).

²M. Steinschneider, *Die Hebraeischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* (rpt. Graz: Akademische Druck u. Verlagsanstalt, 1956), 696–697, 727.

³Solomon ben Joseph ibn Ayyub, “Ma'amar 'al ha-Tehorim,” ed. L. M. Herbert, intro. A. Marx, *Harofé Haivri* 1 (1929), 62–111.

⁴*Catalogue of the Hebrew manuscripts in the Bodleian Library*, comp. A. Neubauer (rpt. Oxford: Clarendon Press, 1994), cols. 712–713; *Catalogue of the Hebrew manuscripts in the Bodleian Library*, supplement, comp. M. Beit-Arié (Oxford: Clarendon Press, 1994), col. 385.

⁵The discussion of the Caslari family by Ernest Renan (drawing on Adolf Neubauer's materials), “Les écrivains juifs français du XIV^e siècle,” *Histoire littéraire de la France* 31 (1893): 351–802, at 644–646, treats David after Abraham as if to imply that he was David's son. But Renan's only evidence for this would seem to be the fact that the introduction to the *Sefer ro'a* names the translator as “David the son of Abraham,” which does not exclude the possibility that our David Caslari was the son as well as the father of an Abraham. He also quotes (p. 644) a text that apparently identifies Abraham's father David as the son of Yahse'el—“Abraham, fils de David, fils de Yahceel”—but in fact the Hebrew original actually reads “father” instead of “son”; that is, Abraham was the *father*

both economically and culturally⁶; his contemporaries were the frontrunners in the study of sciences in general and of medicine in particular. David (Davin) was part of this intellectual leadership. The Caslari family can be found in Perpignan from 1273 through 1286,⁷ but David can be traced moving to Narbonne in the early 1280s, where he seems soon to have become an important figure in the Jewish community. He was a member of a group of notables that obtained a favorable charter from the city's archbishop in 1284.⁸ A letter written to him there from his friend Abraham Bedersi survives, suggesting that he had both interest and skill in Hebrew letters.⁹

David Caslari was still living in Narbonne in 1305, as was his son Abraham,¹⁰ but in the following year they, like all the Jews in France, were expelled from the royal domain. He and his family may have moved directly to Besalú, in Catalunya; at any rate, he was to be found living there in 1315. By March 1316, however, he had died.¹¹ David's son Abraham, also a physician, is more famous today.¹² In the year that his father died, Abraham contracted with the Catalan town of Castelló d'Empúries to act as its town physician, but by the 1320s he had returned to Besalú. Here, his prestige began to grow in both the Jewish and Christian worlds. When at some time during these years the identity of a certain Caslari living in Perpignan had to be established, Abraham's signature was sufficient to confirm the fact.¹³ He composed the first of several original medical works in this period, and Kalonymos of Arles eulogized him after visiting him at Besalú at the end of 1322.¹⁴ He also began to attend members of the Catalan royal family in their illnesses, and finally moved to Barcelona in 1334.¹⁵ His last medical treatise was composed in 1349.¹⁶ His son Yahse'el followed the profession of his grandfather and his father, but seems to have died before the latter.¹⁷

of Yahse'el, which is confirmed from other sources. J. Régné, *Étude sur la condition des juifs de Narbonne du V^e au XIV^e siècle* (Narbonne: Gaillard, 1912), 214, argues that the David who was Abraham's father is identified as a physician. M. Grau i Montserrat comes to the same conclusion: "Metges jueus a Besalú (s. XIV)," *Actes, I Assemblea d'Estudis sobre el Comtat de Besalú*, 1968 (Olot: Aubert, 1972), 29–33, at p. 30. So does R. W. Emery, *The Jews of Perpignan in the Thirteenth Century* (New York: Columbia University Press, 1959), 24 n. 2, who provides further detail about family relationships. Most recently, on the basis of an exhaustive examination of the Besalú archives, Grau i Montserrat has developed a full genealogical tree of the Caslari family in the fourteenth century: he depicts David the son of Abraham (d. 1315/16) as the father of Abraham (d. 1349), who was the father of Yahse'el (d. 1324/25), who was the father of David (d. bef. 1352), who was the father of Yahse'el (d. ca. 1423), who was the father of David (d. 1404); M. Grau i Montserrat, "La juderia de Besalú (Gerona)," 2 vols. (Ph.D. diss., Universidad de Barcelona, 1975), vol. 1, 366–367. If Grau is correct, and if our David b. Abraham is one of the Besalú Caslaris, he can only be the man who died in 1315/16.

⁶Steinschneider, *Hebraischen Übersetzungen*, 653.

⁷Emery, *Jews of Perpignan*, 24 n. 2.

⁸Régné, *Étude*, 231–234 (doc. VIII).

⁹N. S. Doniach, "Abraham Bédersi's Purim Letter to David Kaslari," *Jewish Quarterly Review*, n.s., 23 (1932), 63–69. Cf. H. Gross, *Gallia Judaica* (Paris, 1897), 425.

¹⁰Régné, *Étude*, 214, 216. He infers this from a list of Jewish heads of families in Narbonne, recorded in 1305, which includes both a master Davin, physician, and an Abraham du Caylar (p. 123, n. 1).

¹¹Girona, Arxiu Històric Provincial, fons de Castelló d'Empúries, manual 89: Abraham de Castlar, *judeus de Narbona phisicus filius quondam magistri Davidis de Castlar*, is contracted as town physician 3 non. Mar. 1315/16.

¹²Gross, *Gallia Judaica*, 619–621.

¹³*Teshuvot ha-RaN: Responsa of Rabbi Nissim Gerondi*, ed. Leon N. Feldman (Jerusalem: Mekhon Shalem, 1984), no. 33, pp. 137, 141, 145.

¹⁴Renan, "Écrivains juifs," 451.

¹⁵Barcelona, Arxiu de la Corona de Aragó, Canc. reg. 487, fol. 266v.

¹⁶Renan, "Écrivains juifs," 645.

¹⁷Grau i Montserrat, "La juderia de Besalú," 1:367, fixes Yahse'el's death between April 1325 and January 1326.

Why might David Caslari, living in Languedoc/Catalunya around 1300, have singled out this relatively minor Galenic medical work for translation? As we have already pointed out, Gerard of Cremona's Latin version, *De malitia complexionis diverse*, was apparently "discovered" by Latin academic medicine in the 1290s through the agency of Arnau de Vilanova, who prepared a commentary on the work and helped see to it that it became a required element in the Montpellier curriculum formalized by Clement V in 1309. David Caslari might easily have heard of the interest being generated at Montpellier by the new work, for the Jewish medical community in the region was well acquainted with what was going on in the Christian faculty there, and it could have been brought to his attention (and a copy of the Latin text made available to him) in this way. Indeed, the prominence of fevers in the contents of *De malitia* might encourage pushing speculation a little further. In November 1325, David's physician son Abraham finished writing his work *'Aleḥ rā'anan* ("Green leaf"), a treatise (in five books) on fevers¹⁸; it is intriguing to wonder whether the availability of his father's new Galenic translation might have been one of the factors leading him to compose the work, and when the *'Aleḥ rā'anan* is eventually edited (at least five manuscripts of the work survive), we will be able to see whether it contains citations of *De malitia complexionis diverse*.

2. Caslari's translation technique

a. His encounter with his Latin source

Gerard of Cremona's translation of *De malitia complexionis diverse* was not the only one extant in David Caslari's lifetime. Two others had been completed in the early fourteenth century, both made from the original Greek version rather than from Hunayn's Arabic. One was prepared by Pietro d'Abano (d. 1315), the other by Niccolò da Reggio, apparently drawn up between 1308 and 1320.¹⁹ However, we would naturally presume that Caslari worked from Gerard's Latin version, for this was the one that was already established in academic use at Montpellier and elsewhere. Moreover, the two Greek-based translations apparently had very little circulation in the later Middle Ages, for García Novo has identified a mere three surviving copies of Pietro's version and only seven of Niccolò's. Our presumption is confirmed when we compare virtually any passages across the various versions. Consider, for example, these two sentences towards the end of 8.3:

And it seems that this symptom ['ārid] did not happen to anyone at all in the past [fī l-mutaqaddim], because no one followed this regimen of ease of life and the consumption of a large quantity of food. Therefore, we find ancient physicians judge [yaḥkamūna] it to be necessary that rigor is followed by fever. (The Arabic version, translated literally.)

Et videtur quidem quod accidens hoc non accidit ante [ante AHO, post FPV] alicui penitus, quoniam non fuit aliquis hominum usus hoc regimine quietis et multitudinis cibi. Et propter hoc invenimus antiquos medicorum iudicantes quod necesse est ut tremorem consequatur febris. (The Latin version of Gerard.)

It seems that this accident will not happen at all to those people who are not used to a regimen of rest and much food. And for this reason we find that the ancient doctors

¹⁸Renan, "Écrivains juifs," 645.

¹⁹E. García Novo, *Galen, On the Anomalous Dyskrasia* (Madrid: Editorial Complutense, 2010), 73–91.

decree that it is absolutely necessary that tremor will carry fever with it. (The Hebrew version, translated literally.)

In ancient days [*palai*], as it seems, nobody suffered this way, because no one happened to spend his life in such inactivity and satiety, and for that reason, it has been written [*gegraptai*] by the ancient doctors that fever necessarily accompanies rigor [*rhigos*]. (The Greek version, translated by García Novo, 169, 171.)

Olim autem ut videtur nullus ita passus est, quia nemo sit otiosis et impletive dietatus, et ideo scriptum est ab antiquis medicis ex necessitate rigorem sequi febrem. (Translation of Pietro d'Abano, MS Cesena S.V.4, fol. 136va.)

Antiquiter autem ut videtur nemo ita patiebatur, quoniam nullus tantum otiose et implete dietabatur, et propter hoc scriptum est ab antiquis medicis ex necessitate sequi rigorem febrem. (Translation of Niccolò da Reggio, MS London, Wellcome 286, fol. 133rb.)

Numerous features here indicate the dependence of the Hebrew on Gerard's Arabic-based translation rather than on either of those made from the Greek: the repetition of '*arid/accidens*' in the Hebrew, a word not found in the Greek-based versions, as well as the echo of *yahkamuna* in Hebrew ("decree"), where the Greek-based translations instead follow Galen's language (*gegraptai*) in using *scriptum*; and, quite conclusively, Caslari's evident perpetuation in this passage of a scribal error found in some of the Latin manuscripts of the Gerardian text (which write *post* for *ante*) when he set the condition in the future rather than in the past. We can thus proceed to assess Caslari's Hebrew against Gerard's Latin in detail, with complete confidence. (Whether the two Greek translations are truly independent seems much less certain.)

How did David Caslari go about translating from a Latin manuscript? Scholarly studies of Latin–Hebrew translation practice are far rarer than those of Arabic–Latin translation. In the latter case, it is clear that one frequent approach was for an Arabic-reading assistant to translate the Arabic words out loud into a Romance vernacular, and for the translator to translate the Romance term into Latin,²⁰ but we have no reason to think that Caslari needed an intermediary to translate the Latin for him. To be sure, there are various signs in the translation as we have it that Caslari may have read the Latin text aloud in Hebrew, often word by word, sometimes phrase by phrase, and that an assistant copied down what he heard, but none of them is conclusive. In 6.1, for example, Latin *aer* should have been translated as '*avīr*', but instead was translated '*éver* (= *membrum*), suggesting the possibility of a word misheard in transmission, although the words are not sharply different orthographically—*aleph-bet-resh* versus *aleph-vav-yod-resh*—and the apparent mistranslation could have been the product of a later scribal error. Again, in the Middle Ages Jews typically pronounced (and often wrote) *dalet* occurring at the end of a word interchangeably with *tav*, and indeed, in 5.3 we find the plural of the word *ru(a)ḥ* (= "spirit") spelled as a scribe might have imagined he heard it, *ruhod*, rather than the correct *ruhot*. Similarly, some Jews pronounced the vowel "ah" as "oh," which could explain why in 7.2 "warm vapor" (properly *ha-ed ha-ḥam*) is spelled *ha-ed ha-ḥom*. Likewise, in 8.1, Latin *extremo* is translated as *keṣat* ("some") rather than the expected *keṣot*; the two words come from different Hebrew roots, but their second vowels can be easily confused in pronunciation (although here again a defective spelling may be involved instead).

²⁰See above, 11.

The Hebrew version of *De malitia complexionis diverse* that Caslari produced in the early fourteenth century is here and there quite different from the Latin version that Gerard of Cremona had set down, two hundred and fifty years before. Many of these differences arose as a result of evolutionary changes over time in the intermediary Latin text from which the Hebrew was ultimately created, as scribes committed errors of various kinds, and they are easy to pick out because Caslari usually translated the Latin carefully and nearly word for word; even the postpositive words that are used in Latin to channel the flow of thought but do not necessarily deserve translation into English are routinely replaced by a Hebrew equivalent: for example, *vero* and *autem* are both normally rendered 'omnam. A good example of this verbal evolution occurs in 5.2, where the word *dolor* that Gerard employed to translate وجح was in time mistakenly turned by Latin scribes into *calor* and therefore became *ha-hom* in Caslari's Hebrew version. Sometimes his faithfulness led him into error, as in 8.2, where Gerard's original text read *secundus*, which many late manuscripts converted into *sensus*; Caslari wrote here "sense of the second [body]," and it seems not improbable that he was following a Latin manuscript whose reading was something like *sensus al. secundus*. In a similar instance in 7.2, Gerard's *virtutem cause operantis* became *virtutem esse operantis* in later manuscripts, and we can infer that some of them preserved both readings, because Caslari wrote "the essence of the power of the cause's activity."

It is another mark of his faithfulness that passages omitted by eye-skip in the later Latin manuscripts also prove to be missing in Caslari's Hebrew text; in 8.1, for example, early manuscripts follow the Arabic in reading

manifesta est quod accidit eis passio et dolor, *et passio et dolor etiam accidit ei*,

but the italicized words have dropped out in many later ones, and they are not to be found in the Hebrew. Such changes to Galen's original meaning are evidently not Caslari's mistakes but accurate translations of what he had before him. In other instances, however, this is less clear. In 8.3, the Latin manuscripts regularly read

in hiis febribus etiam est diversa, *et est etiam diversa* in eo qui,

but nothing corresponding to the italicized phrase is present in the Hebrew. Was Caslari depending on a Latin copyist whose eye had slipped from one *diversa* to another? Was the Latin text correct, and was it Caslari's eye that slipped? Or did the eye of a Hebrew scribe slip in the century and a half intervening between Caslari's accurate original and Yehi'el's copy? At the moment we have no way of knowing.

The presence of chapter divisions (and sporadic chapter titles) in Caslari's translation is apparently a further indication of his dependence on a comparatively late Latin manuscript. We have shown previously (pp. 23–24) that chapter divisions and titles are present in a small number of the Latin manuscripts, and that their first introduction into the text seems to go back roughly to the last quarter of the thirteenth century. Caslari's Hebrew translation is marked off into eight chapters, which prove to coincide almost exactly with those in the few chapterized Latin manuscripts. Only Chapter 6 in the Hebrew is an exception, and it begins just one sentence before the start of the same chapter in the Latin version. Just three of its chapters carry titles, but they are evidently translations into Hebrew of the corresponding Latin ones:

Chap. 1: "he will put in it the difference between illnesses of an unbalanced complexion" (cf. G = *Galeni Opera* [1490]: *in quo ponit divisionem et subdivisionem malitie complexionis diverse*).

Chap. 3: “he will teach in it all the essence of an illness of an unbalanced complexion and will put in it the difference between its kinds” (cf. G: *in quo determinat commune essentiam mal<iti>e complexiois diverse et docet communiter distinguere species eius*).

Chap. 4: “he will explain in it how a hot illness of an unbalanced complexion is generated” (cf. G: *in quo ponit qualiter generatur mala complexio diversa calida cum materia in musculo*).

Evidently the Latin manuscript from which Caslari worked was one of those relatively few copies into which chapter divisions had been inserted and at least some chapter titles incorporated.

Finally, the Hebrew presents a number of divergences from the Latin that are very likely to be the product of Caslari’s difficulties in reading the manuscript from which he was translating and, in particular, his unfamiliarity with Latin handwriting. In 7.3, for example, where the Latin manuscripts read *qualitas*, Caslari seems to have thought he saw *equalitas*, for he translates *mi-shaveh*. He seems to have had particular problems with Latin abbreviations. In 3.4, *quoniam* (typically abbreviated *qñ*) is translated *ke-she* (= *quando*, typically abbreviated *qñ*); in 7.1, *tantum* (*tñ*) is translated *ve-’omnam* (= *tamen* or *tñ*); and so forth. In 4.1, Latin *quanto* seems to have been misread as *quando* (*ve-ka-’asher*).

In general, however, when Caslari read the Latin accurately, he translated it competently. In a few instances (e.g., 5.1, 5.3) he mistakes the subject of the sentence for the object; once (7.3), he seems to have interpreted the Latin *cum* as meaning “when” rather than “since.” His most serious misunderstanding was corrected by a later editor. In 4.1, the Latin version began “Cumque calor sanguinis que est in membro apostemoso,” but the Hebrew version had left out any word for *calor* and had translated the word *apostemoso* (meaning “of the nature of a tumor or abscess [in Hebrew, *mursah*]”) as *mitmagel*, “of the nature of pus [*muglah*]”. In the margin, however, *mitmagel* has been corrected to *mitmarsem*, “aposteme-like,” and below that correction a further note completely retranslates the original Latin phrase, now including the word *calor*, using the correct participle *mitmarsem*, and even glossing the participle as follows: “that is, possessing a *mursah*.” In the next sentence of the Latin, the word *apostemoso* reappeared and was again rendered *mitmagel* in the Hebrew text, and again the word was corrected to *mursiy* in the margin, but this time the corrector went even further and added, in Hebrew characters, “*b. l. [= be la’az, = ‘in Latin’] apos tomosa.*” From this point on, however, although the mistranslation persists in the text, it is not corrected again; perhaps the editor felt he had called sufficient attention to it already. The original translation of *apostemosus* as *mitmagel* probably goes back to Caslari, but the correction with transliterated Latin attached shows that a later student of the Hebrew text with a better command of Latin medical terminology may have been reading it in conjunction with a Latin copy of Galen’s work. (The text and the marginal corrections are both in the same hand, presumably Yehi’el of Genzano’s, who appears to have copied automatically what he found before him.)

b. Caslari’s Hebrew: The art of writing

At the end of the twelfth century, Maimonides set down his views on the proper approach to translation:

If someone plans to translate from one language to another, and tries to render word for word and to follow the order and presentation of the original, he will have a very hard time doing it and his translation will end up faulty and untrustworthy. Al-Batrīq [a famous Greek-to-Arabic translator, c. 800] dealt with the works of Aristotle and Galen

in this manner, and as a result his translations are very confusing. It is wrong to translate like this; rather, a translator from one language to another first has to understand the subject-matter and then to express it in terms that will be best understood in the new language. He cannot achieve this without sometimes moving words back and forth [in a sentence], replacing a single word with several words (or several words with a single one), and even omitting some words and adding others, so that the subject will be dealt with clearly and understandably in the language in which he is expressing it. Hunayn ibn Ishāq treated the Galenic books in this way, and his son Ishāq did likewise with the Aristotelian ones. This is the reason why their translations are so remarkably understandable. . . .²¹

Maimonides might not have been entirely satisfied with David Caslari's translation of Galen. Caslari was certainly not as systematic a word-for-word translator as Gerard of Cremona, but as we have said, it was still, broadly speaking, the approach he tended to use in turning Latin into Hebrew. It was not that he ordinarily followed ploddingly the Latin word order in his Hebrew: he occasionally did that when the wording was simple and straightforward—

(2.2): **ואלו הדברים הבהיר חייב זכרונם לפי שבעורם יתאמת מה שנמשיך לזכור**

"And these things, necessity will oblige their remembrance because through them will be verified what we shall continue to narrate"; Lat., "Hec ergo sunt quorum necessario fuit rememorandum, ut per ipsa verificatur quod in sequentibus narrabo"

(4.2): **אמנם מה שיתחכם ראשונה, כשהגבר החום, יתחכם הדם אשר בגידים הדופקים**

"But what will be heated first, when the heat becomes stronger, heated will be the blood which is in the pulsing veins"; Lat., "Primum vero quod ex sanguine calefit, cum in eo superfluit calefactio, est sanguis quod est in venis pulsatilibus"

—but he more often altered the sequence of words in the original sentence, changed singular nouns to plural, and the like.

In general, Caslari managed to replace each Latin word with a corresponding Hebrew word, but his replacements were by no means always identical, far less so than Gerard's Latin equivalents for Arabic words. In translating *De malitia* from Arabic into Latin, for example, Gerard had nine times replaced Hunayn's phrase *wa-dhalika anna* with the words *et illud ideo quoniam*, a curious verbal equivalence that can be traced as a kind of signature throughout many of Gerard's other Arabic–Latin translations.²² There is no corresponding consistency in Caslari's translation of the Latin phrase *et illud ideo quoniam*, which most often becomes *ve-hayah zeh* (3.1, 6.2, 6.4, 8.2) or *ve-ha-sibbah* (5.3, 6.3, 9.2), but it also appears as *ve-la-zehu* (5.1), *ve-la-zeh* (6.2), and *ve-hayah ken* (5.3). Again, we have already mentioned Caslari's concern to supply a Hebrew equivalent when he came upon one of the particles or other short words like *vero* or *autem*, much more important to Latin than to Hebrew, that shape the relation of one clause to another. He did not, however, maintain a set of standard equivalences. *Vero* and *autem*, as we have said, both usually become *'omnam* in

²¹Translated from the text published in *Igrot ha-Rambam / Letters and Essays of Moses Maimonides*, ed. I. Shailat (Jerusalem: Ma'aleh Adumim, 5748/1987), vol. 2, 532. A slightly compressed translation of the entire letter from which this passage is taken is given in *Letters of Maimonides*, ed. L. D. Stitskin (New York: Yeshiva University Press, 5737/1977), 130–136. See also G. Bos, *Novel Medical and General Hebrew Terminology from the Thirteenth Century, Volume 2, Journal of Semitic Studies*, Supplement 30 (Oxford, 2013), 6–7.

²²M. McVaugh, "Towards a Stylistic Grouping of the Translations of Gerard of Cremona," *Mediaeval Studies* 71 (2009): 99–112.

David's Hebrew, but *tamen* is rendered variously by *'omnam* (8.2, 8.4), *ve-hinneh* (1.2), and *ve-ulam* (6.4); *verumtamen* by *'omnam* but also by *'aval* (2.2; 8.4), *ve-hinneh* (6.1), *ve-ulam* (6.4), and *u-ve-'emet*; and *quidem* by *be-'emet* (2.2, 3.2), *hinneh* (8.3), and *'ella* (1.2).

Nor is it just with connectives, particles, and the like that Caslari permitted himself a considerable freedom of translation. Somewhat surprisingly, he would occasionally do the same thing when dealing with more denotative Latin nouns and verbs. Gerard of Cremona had always translated the Arabic word *shay'* as *res*, whenever he came upon it in *De malitia*. However, when in his turn David Caslari encountered Latin *res* in Gerard's translation, he rendered it in a variety of ways: as *'illah* ("cause"; 3.2), and sometimes (6.3) as *davar* or *'inyan*. Gerard used the verb *provenire* three times in two consecutive sentences in 8.3–4, each time to translate Ar. *hadatha*, but Caslari used a different Hebrew verb in each case to translate Gerard's word: first *yithaddesh* ("occur"), then *yavó* ("come"), and finally *tiqreh* ("happen"). To give one more example, Latin *resolutio* is rendered as both *killayon* and *hesfed* ("decay") by Caslari in 3.2, it is translated as both *hishtannut* and *mitpa'el* in one and the same sentence in 4.2, and shortly afterwards in 4.3 as *gevul*.

Indeed, at times his apparent search for an alternative translation could lead Caslari into patent absurdities. Ordinarily, he translated Latin *animal* quite normally as *ba'al hayyim* (6.3). But in 5.1, where what is in question is Galen's experiment of putting one's finger into the left side of a live animal's beating heart in order to feel its fiery hotness, Caslari instead translated *animal* as *ish* ("man")! Did he really intend the implication that he was making—or did he even recognize it—that Galen had practiced human vivisection, and that he, David, was endorsing it to his Hebrew readers?²³

We have referred to this variability as "freedom," but it might equally well be called "inconsistency." Caslari evidently did not think it important to try to find a single Hebrew equivalent for each Latin word that would convey to the Hebrew reader the fact that the same Latin term was in question each time the Hebrew appeared. Nor, indeed, did he think that the reverse was important: he used the same Hebrew word to represent a variety of Latin ones, again often in close proximity to one another. In 5.2, Hebrew *taklit* is used to translate both *terminus* and *principium* (although the translation of *principium* as *taklit* might also be a copyist's error for *tehillah* or *hathalah*; as a matter of fact, in 3.4 Caslari does indeed use *hathalah* to translate *principium*). In 8.3, *migreh* ("event") is used to render *accidens*—*migreh* was the standard equivalent for *accidens* in philosophical literature—but shortly thereafter it is also used to translate both *eventus* and *proventus* in one and the same paragraph (9.2)! *Derek* ("way") translates both *modus* and *dispositio* in 8.1 (elsewhere it also translates *via* and *semita*); *teva'* is used for *natura*, for *complexio*, and for *dispositio*, all in a single sentence of 3.4. We have already seen that *'inyan* was one of five Hebrew words that Caslari used to translate *res* (1.2, 3.1, 3.2, 3.4), but he also used it to render five other Latin words: *modus* (1.2, 2.3), *sermo* (7.3), *aliquid* (6.2), *esse* (3.4), and *dispositio* (8.3)! On the face of it, such variability appears quite surprising. Maintaining consistency of terminology throughout a discursive treatise would seem to be essential to developing a train of thought and constructing a rational argument, and indeed Galen's Greek, Hunayn's Arabic, and Gerard's Latin all manage to do this across the sequence of translations. David Caslari's inconsistency (or freedom) of language would presumably have made it hard for the Hebrew reader even to understand that a sequential argument was being worked out.

²³An excellent introduction to Galen's actual anatomical strategies, showing how he used animal dissections to make inferences about human anatomy, is J. Rocca, "The Brain beyond Kühn: Reflections on *Anatomical Procedures*, Book IX," in *The Unknown Galen*, ed. V. Nutton (London: Institute of Classical Studies, 2002), 87–100.

How might we explain this? At the outset we need to admit that Caslari's "freedom" was by no means unique to him. A century or so earlier, in translating Maimonides' *Guide to the Perplexed* from Arabic into Hebrew, Samuel ibn Tibbon, too, had used the word 'inyan to translate six different Maimonidean terms.²⁴ One might imagine that early thirteenth-century Hebrew had not been yet rich enough to find a supple range of equivalents for the elements in a more developed Arabic vocabulary, yet at the end of the century, we find Zerahyah ben Isaac ben She'altiel Hen doing exactly the same thing, using 'inyan to render six different Arabic terms in his translation of Maimonides' *Aphorisms*.

In David Caslari's case, at least, we can acknowledge that there were limits to his inconsistency, while agreeing that he was not as systematic a translator as Gerard of Cremona. We noted previously that Gerard seems to occasionally have searched for Latin synonyms for an Arabic word, perhaps to avoid repetitiveness, but this practice is by no means obtrusive, and it never prevents the Latin reader from following the course of an argument. With technical terms Gerard usually followed an invariable translation: for example, he always (eight times) rendered Ar. *ḥāl*, into Latin as *dispositio*. We have already commented on Caslari's inconstancy in translating *dispositio* as 'inyan, as *derek*, and as *teva*', but we should also recognize that these were unique occurrences and that, in most passages, he rendered Gerard's technical term with the word *tekunah* and thus made it possible to follow the chain of Galen's reasoning in Hebrew. Yet there remain the occasional passages—for instance, the sentence in 3.4 just commented on, in which he translated three different Latin terms as *teva*'—where his decisions as a translator were bound to stand in the way of the meaning of the text.

Perhaps we might wonder whether David Caslari could have been self-consciously attentive to features of literary quality and not always primarily concerned with scientific exactitude. His possible literary pretensions are implied by the reactions of his friend Abraham Bedersi, who once named him to a jury to judge a poetry competition,²⁵ and who wrote to him in the 1290s to ask for his views on a new poem. The letter takes for granted that Caslari shares Abraham's distaste for Spanish neologisms and Arabic literature, an old controversy in Jewish letters. Already in the tenth century Menahem ben Saruq and Dunash ben Labrat were famously debating the same issue. The letter also obviously takes for granted that Caslari will understand and appreciate Abraham's recondite allusions to the Bible and the Talmud. Here it is worth remarking on the very rare name given to David Caslari's grandson, Yahse'el b. Abraham Caslari, named for a son of Naftali mentioned obscurely once in Genesis and once in Numbers. Was it perhaps Yahse'el's grandfather rather than his father whose unusual familiarity with the Bible is suggested here?²⁶ Hence we might guess that David Caslari, not being a professional translator, sometimes chose his terminology in order to make his translation, in his view, more attractive as literature, without appreciating its cost to the meaning of Galen's argument. Yet this is not an entirely satisfactory answer, because it remains utterly perplexing why, on the other hand, he should sometimes have abandoned preexisting variety in favor of misleading uniformity, which would have worked against its quality as literature. In the end, all we can say is that it is by no means clear what "translation" meant to him and why he made the decisions that he did.

²⁴I. Efros, *Philosophical Terms in the Moreh Nebukim* (New York: Columbia University Press, 1924), 95–96.

²⁵J. Schirman, "Studies on the Poems and Letters of Abraham Bedresi," in *Yitzhak F. Baer Jubilee Volume on the Occasion of His Seventieth Birthday*, ed. S. W. Baron et al. (Jerusalem: Historical Society of Israel, 1960), 154–173, at 173.

²⁶Later Caslaris continued to give the name Yahse'el to their sons; Gross, *Gallia Judaica*, 620–621.

c. *Matters of vocabulary*

In translating Galen, Caslari also had to deal with a problem that confronted every medieval translator of scientific texts into Hebrew: the need to find verbal equivalents for the technical or philosophical terms in the target language, whether Arabic or Latin. In the twelfth century, Hebrew was still primarily a religious language whose vocabulary was almost entirely biblical, talmudic, or rabbinic, although a corpus of Hebrew scientific and philosophical literature was already beginning to take shape. With a few exceptions, however, a specifically medical Hebrew terminology really only began to develop in the thirteenth century.²⁷

Considerable attention has been given by historians to the many medieval translations from Arabic into Hebrew in this period, but comparatively little to the *Latin–Hebrew* translations that were made with increasing frequency during the fourteenth century in southern France and Catalunya, as Jewish scholars lost their familiarity with Arabic at the same time that they were coming to appreciate the growing sophistication of Latin academic medicine.²⁸ Lola Ferre was the first person who tried seriously to consider broad issues of technique, style, and competence in these translations from the Latin, and she herself has commented that, for the moment, the principal obstacle to such studies is the limited number of works for which both Latin and Hebrew editions currently exist. She had to base her pioneering study of 1991 on three brief translations of the fourteenth century with only a restricted medical range: one a set of medical aphorisms, and the other two treatises on medicines and their properties. Here she usefully called attention to a number of ways in which Jewish translators dealt with the problem of converting Latin medical terminology into Hebrew equivalents: (a) by giving existing biblical or rabbinic words a new medical significance; (b) by offering a semantic calque on a Greek or Latin original; (c) by using a periphrastic construction, that is, unpacking the meaning of a single Latin term into a longer explanatory Hebrew phrase; and (d) by transliterating the Latin term (or, as commonly in the case of medicines, the Romance equivalent for that term) into Hebrew characters.²⁹

More recently, Gerrit Bos has studied Hillel ben Samuel's Hebrew translation (1254) of Bruno Longoburgo's *Chirurgia*, identifying very similar kinds of new coinages or extensions of meaning, well over a hundred in all, in a new medical field, surgery. Such new coinages included semantic borrowings from the original Latin, broadening of meaning of biblical and rabbinic terms, and Hebrew transcriptions of Latin words.³⁰ Whether these words were commonplaces of a newly emerging Hebrew technical vocabulary or were unique to Hillel remains an open question, for Bos also considers contemporary Hebrew

²⁷For the translation movement of philosophical and scientific texts from Latin and Arabic into Hebrew, see A. S. Halkin and A. Sáenz Badillo, "Translation and Translators," in *Encyclopaedia Judaica*, 2nd ed. (Detroit: Macmillan, 2007), vol. 20, 94–102; D. Romano, "La transmission des sciences arabes par les Juifs en Languedoc," in *Juifs et judaïsme de Languedoc*, ed. M.-H. Vicaire and B. Blumenkranz (Toulouse: Privat, 1977), 363–386; G. Freudenthal, "Les sciences dans les communautés juives médiévales de Provence: Leur appropriation, leur rôle," *Revue des Etudes Juives* 152 (1993): 29–136; idem, "Arabic and Latin Cultures as Resources for the Hebrew Translation Movement," in *Science in Medieval Jewish Cultures*, ed. G. Freudenthal (Cambridge: Cambridge University Press, 2011), 74–105; M. Zonta, "Medieval Hebrew Translations of Philosophical and Scientific Texts: A Chronological Table," *ibid.*, 17–73.

²⁸L. García Ballester, L. Ferre, and E. Feliu, "Jewish Appreciation of Fourteenth-Century Scholastic Medicine," *Osiris*, 2d ser., 6 (1990): 85–117.

²⁹L. Ferre, "La terminología médica en las versiones hebreas de textos latinos," *Misclánea de estudios árabes y hebraicos* 40 (1991): 87–107.

³⁰G. Bos, "Novel Medical and General Hebrew Terminology from the Thirteenth Century," *Journal of Semitic Studies* Supplement 27 (Oxford, 2011): 9–46.

translations of medical works from Arabic and shows that, for example, anatomical entities such as wrist, diaphragm, and armpit were expressed differently by different Hebrew translators, as though a unified anatomical terminology had not yet emerged. David Caslari was translating Galen fifty years or so after Hillel was active. How does his terminology compare?³¹

Galen's *Peri anomalou dyskrasias* was a work at the intersection of a number of medical fields that we might anachronistically call physiology, anatomy, and pathology, and it required the specialized vocabularies of all three in order to express its conclusions. This was, of course, just as true of the Hebrew version as of the Greek original. For all these vocabularies, Caslari could draw on a wide variety of Hebrew translations that had been produced since the second half of the twelfth century and were distributed to a lesser or greater extent in Jewish circles. For example, he could have found much broadly physiological language newly coined in the early thirteenth-century translations of Maimonides' *Guide to the Perplexed* from Arabic into Hebrew by Samuel b. Judah ibn Tibbon (d. 1232) and Judah al-Harīzī (d. c. 1230). Both men composed glossaries to their translations of the *Guide* that contained a number of philosophical terms relevant to Caslari. They included words like *eykut* ("quality"), *havayah* ("being"), *mezeg* ("compound"), *miqreh* ("accident"), *teva'* ("nature"), *tekunah* ("essence"), and *taklit* ("terminus"), all of which (with many others) thus became available for Caslari to deploy in his Galen translation two generations later.

The anatomical terminology used by Caslari in his translation overlaps with that used by thirteenth-century translators, and he employed it knowledgeably and intelligently, but it is still not clear how far this terminology had become standardized by Caslari's day and how far his uses arose out of his own specific intellectual formation. Of course, the names for many anatomical features were established in biblical language, and he normally used them, although at least once he used a nonbiblical term where a biblical one would have served him perfectly well. Latin *viscera*, for example, he translated as *'avarim pnimiyyim* ("interior members," an instance of Ferre's periphrastic constructions), even though *gravayim* ("entrails," as in, e.g., Exodus 29.13) would certainly have been familiar to him and had been employed by major translators like Nathan ha-Me'ati (fl. 1280) and Zerahyah ben Isaac ben She'altiel Hen (fl. 1290) for the Arabic equivalent *ahšā'*.³²

But many human structures are never mentioned in the Bible, and terms for them had to be created. Consider the Hebrew word *qerum*, for example, which was being used by Nathan ha-Me'ati and Zerahyah Hen to translate Arabic *gašā'* ("membrane"). Hillel of Verona used a different word, *beqed*, to translate the Latin equivalent *panniculum* in Bruno's statement that "Sunt enim velamina cerebri duo panniculi, quorum unus dicitur dura mater et alias pia mater." In Caslari's translation of Gerard's Latin Galen, he renders *panniculum* as *qerum* and later translates the Latin phrase "duabus matribus [i.e., the pia and dura mater] cerebri" simply as *ha-shnei qerumim*, "the two membranes [of the brain]." In the same passage, he expands the Latin word *siphac* as "the *qerum* which is called *sifac*"; medieval anatomical Latin had adopted the word *siphac* as a transliteration of Arabic *sifāq*, denoting the peritoneum (above, pp. 14–15). Nathan and Zerahyah, translating from Arabic, sometimes rendered *sifāq* as *qerum* and sometimes simply transliterated it as Caslari would do; once, indeed, Nathan equated the two terms just as Caslari did: הקרום והקְרָעָה צְפָקָה.

³¹For an account of Caslari's terminology more detailed than the general considerations that follow, see Bos, *Novel Terminology*, Volume 2, 165–170.

³²Cf. *ibid.*, 165–166.

This particular example, taken in conjunction with others, suggests that Caslari was well acquainted with existing translation terminology, even if Hebrew anatomical language was not yet fully standardized at the beginning of the fourteenth century.³³

As for Caslari's language for pathology, we have as yet relatively little comparable material by which to assess it. Yet, pathology and nosology were at the heart of *Peri anomalou dyskrasias*—the classification of fevers above all. The names of the continued fevers that are so important a feature in Galen's work were often passed on in Greek forms through the Arabic and Latin translations, and these continued to be transliterated by Caslari (e.g., *efiala*, *etika*, *shinoqa*), but to some extent he seems to have coined his own terminology in this area, above all in his efforts to create different equivalents for Gerard of Cremona's recurrent phrase *febris fixa* (translating Ar. *الحمى الثابتة*, "hectic fever").³⁴ When he refers to the four humors (*leħah*) whose imbalance is a cause of illness, his language is distinctive, although not necessarily original. *Colera rubea* (choler, red bile) is simply rendered as *adumah* "the red," and melancholia as *sheħorah* "the black"³⁵; the adjective "flegmatica" is translated *leħiyit*, as one might say "humor-ish."³⁶ For most other Latin disease names, he was able to find Hebrew equivalents in the Bible (*lepra* = נִפְרָעַת) or earlier Hebrew medical literature (*ydropisis* = שִׁקְוֵי, *formica* = נִמְלָה),³⁷ and occasionally he would fall back on transliteration (*qaqrene* ["gangrene"], *herpes estiomenos*). Curiously, when Caslari first came upon Latin *cancer* in 1.1, he chose to transliterate it, but when the word came up again at the end of the work, in 9.1, he rendered it instead with the commonly used term *ṣarṭan*, "crab." When his son's *Green Leaf* is edited, we may have a better idea as to whether Caslari's pathological terminology was to any extent idiosyncratic.

³³Cf. *ibid.*, 169.

³⁴*Ibid.*, 168–169.

³⁵*Ibid.*, 170.

³⁶*Ibid.*, 167.

³⁷Cf. Bos, *Novel Terminology* (n. 32), 32, 170.

II. THE TEXTS

A. The Arabic Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

مَقَالَةٌ² فِي سُوءِ الْمَزَاجِ الْمُخْتَلِفِ لِجَالِيَّنُوسَ

تَرْجِمَةٌ³ حَنْينُ بْنُ اسْحَاقَ⁴

(Ch. 1)

١. قال جالينوس إن سوء المزاج المختلف ربما كان في البدن كله من الحيوان كالذى يعرض له من ذلك في النوع من الاستسقاء المعروفة باللحمي وفي الحمى التي يجد صاحبها فيها الحر والبرد في حال واحدة ويسمى بها اليونانيون انفياليس⁵ وفي جل الحمىات الآخر خلا الحمى المعروفة بالثابتة⁶ المسماة باليونانية اقطيقوس.

٢. وقد يكون سوء المزاج المختلف في عضو واحد من الأعضاء أي عضو كان عند ما يعرض فيه الترهل وهو الورم البلغمي أو يحدث فيه الورم⁷ الدموي الحار⁸ وهو المعروف بفلغموني أو⁹ يصير في حد ما قد أخذ في طريق الفساد والموت وهو الورم الذي يعرفه

1. الرحيم: اللهم صلى على محمد وآله add. عنك اللهم <...> add. E صلى الله على أئبياه وعلى آله(+) C رب يسر خيرا برحمتك يا أرحم الراحمين P

2. مقالة في سوء المزاج المختلف لجالينوس: كتاب جالينوس في سوء المزاج المختلف BE كتاب جالينوس في سوء المزاج C

3. ترجمة حنين بن اسحاق: نقل أبي زيد حنين بن اسحاق A

4. اسحاق: المتطلب E add. P

5. انفياليس: انثياليس A without punctuation بفياليس B انتياليس A¹ without punctuation بفياليس P ηπιάλος g

6. بالثابتة المسماة باليونانية اقطيقوس: بلاقطيقوس وهي الحمى الثابتة P

7. الورم: الآخر add. B

8. الحار وهو المعروف بفلغموني: om. BEP

9. أو: وهو أن B إلى أن C أو يصير في حد ما قد أخذ في طريق الفساد والموت وهو الورم الذي يعرفه

اليونانيون بعنقرينا¹⁰ ويحدث¹¹ فيه الورم الآخر المعروف بالحمرة¹² والورم¹³ الآخر المعروف بالسرطان والجذام أيضاً من هذا الجنس وكذلك الأكلة والنملة إلا¹⁴ أن هذه العلل كلّها لا تخلو من أن يكون معها فضل ينصب¹⁵ إلى العضو الذي تحدث فيه. وقد يكون من سوء المزاج المختلف صنف آخر من غير أن ينصب إلى الأعضاء فضل لكن تتغيّر كيفيتها¹⁶ فقط عندما يغلب عليها¹⁷ الحرّ أو البرد من الشمس أو¹⁸ عند رياضة تتجاوز المقدار الذي¹⁹ ينبغي أو²⁰ عند حفظ ودعة تجاوزان²¹ مقدار القصد أو غير ذلك مماً أشبهه. وقد يحدث²² سوء المزاج مختلف²³ في أبداننا أيضاً من الأشياء التي تلقاها من خارج بأن تسخن من²⁴ تلك الأشياء أو تبرد أو تجفّ أو ترطب. وهذه

اليونانيون بعنقرايا: γαγγρατνούμενον g

10. بعنقرينا: E بعنقر...> B بعنقرايا C بعنقرايا(?)

بعقربيثا يعني فرحة الأكلة A¹ ببعرايا P ببعرايا

11. ويحدث فيه الورم الآخر المعروف بالحمرة: om. BE

12. بالحمرة والورم الآخر المعروف: C

13. والورم الآخر المعروف: أو يحدث فيه الورم الآخر المعروف B أو يحدث فيه الأورام الآخر المعروفة E

14. إلا أنّ هذه: وهذا BC

15. ينصب إلى العضو الذي تحدث فيه: g

16. كيفيتها: كيفيته B كلها add. B

17. عليها: A

18. أو عند رياضة تتجاوز المقدار: أو رياضة مجاوزة للقدر BE

19. الذي ينبغي: om. BCE

20. أو عند حفظ ودعة تجاوزان مقدار القصد: E أو يغلب عليها البرد من مقاربة شيء بارد مثل الجمد أو

الجليد أو هواء شديد البرد BC

21. تجاوزان مقدار القصد: <πάντως> g

22. يحدث: B² يختلف

23. المختلف: B¹

24. من: om. BE

الأربعة²⁵ الأصناف من سوء المزاج بسيطة مفردة كما قد بيّنت في كتابي في المزاج.

٣. ومنه أيضاً أربعة أصناف أخر مركبة تكون إذا سخن البدن ورطب معاً أو²⁶ سخن وجفّ معاً أو برد ورطب معاً أو برد وجفّ معاً. ومن البين أنّ هذه الأصناف من سوء المزاج إنّما²⁷ تخالف أصناف سوء²⁸ المزاج المستوي لأنّها ليست في جميع أجزاء البدن²⁹ الذي يفسد مزاجه موجودة. فغرضي في هذا الكتاب أن أخبر³⁰ كيف يكون تولد جميع³¹ أصناف سوء المزاج المختلف. وكما يكون قولي في ذلك واضحًا فقد ينبغي أن أذكرك³² بحال³³ الأعضاء كلّها وأبتدئ بذكر أكبرها التي³⁴ يعرفها من ليس عنده معرفة بالطبع فإنّ اليدين والرجلين والبطن والصدر والرأس ليس مما يذهب أمرها على أحد.

(Ch. 2)

١. فلنعد إلى واحد منها فنقسمه إلى أقرب الأجزاء التي هو منها مركّب حتّى نقسم الرجل في المثل إلى الفخذ والساقي والقدم ونقسم³⁵ اليد إلى العضد والساعد والكفّ

om. AE. الأربعة 25

أو سخن وجفّ معاً: 26

إنّما: g <μόνον> 27

سوء: P. 28

τοῦ δυσκομάτως διακειμένου σώματος g. البدن الذي يفسد مزاجه موجودة: 29

أذكر: B. 30

جميع: BCE. 31

أذكرك: BP. 32

حال: P. 33

34. التي يعرفها: الذي يعرفه B. الذي يعرفها EP

35. ونقسم اليد إلى العضد والساعد والكفّ: B. ونقسم اليد إلى العضد والساعد والكفّ: 35

ونقسم أيضاً³⁶ الكف إلى الأعضاء التي تخصّها وهي الرسغ والمشط والأصابع ونقسم الأصابع أيضاً إلى الأجزاء التي³⁷ تخصّها وهي مؤلّفة منها وهي العظام والغضاريف والرباطات والعصب والعروق الضوارب وغير الضوارب والأغشية واللحم والوترات والأظفار والجلد والشحم.

٢. وأما هذه الأعضاء التي ذكرناها باخراً فليس يمكن قسمتها إلى نوع³⁸ آخر بعد³⁹ لكنها أعضاء متشابهة للأجزاء أولية خلا⁴⁰ العروق الضوارب وغير الضوارب فإنّ هذين مركّبان⁴¹ من الليف والأغشية كما قلت في كتابي في علاج التشريح. وقد وصفت أيضاً في ذلك الكتاب أنّ بين الأعضاء الأولى المتشابهة للأجزاء فرجاً كثيرة وأكثر منها وأعظم في ما بين الأعضاء المركبة الآلية وربما وجدنا مثل تلك الفرج في⁴² الواحد من الأعضاء المتشابهة للأجزاء كما قد نجد ذلك في العظم وفي⁴³ الجلد. إلا أنّ ما كان من الأعضاء لينّا فإنّ بعض أجزائه ينطبق⁴⁵ على بعض فتخفي عن الحسّ الفرج التي في ما بينها. وأمّا ما كان من الأعضاء صلباً يابساً⁴⁶ فإنّك تدرك ما فيه من الفرج والخلل

36. أيضاً (αὖ): om. BCE

37. التي تخصّها وهي: BCE

38. نوع: أنواع CP

39. بعدها BCEP

40. خلا...مركّبان: <...> אֲנוֹ אֶלְעָרוֹק אֶלְצָ'וָאָרָב <ו> גַּיְרָא אֶלְצָ'וָאָרָב מְרַכְּבֵין לִיסְתָּמָן אֶל עַצְּמָא
אלמתשאהה' אלאג'זא¹

41. مركّبان: BEP

42. في الواحد: καθ' ἐν ὄτιοῦν g

43. وفي الجلد: A¹

44. الجلد: καὶ περὶ τούτων ἀπάντων ἐν ταῖς ἀνατομικαῖς ἐγχειρήσεσιν εἴρηται add. g

45. ينطبق على بعض: ἀλληλοις ἐπιπέπτοντα g

46. يابسا: جافا؟ B

بالحسٌ كما قد نجد في المشاش⁴⁷ من العظام. وفي خلل⁴⁸ تلك⁴⁹ المشاش⁵⁰ من العظام رطوبة بالطبع غليظة بيضاء أعدت للعظام لتغتندي بها. وأمّا المسام⁵¹ التي في الجلد فقد بيّنت في كتابي في المزاج كيف تحدث. فهذا ما كان يحتاج إلى الإنذكار به ضرورة ليوضح به ما أنا واصفه في ما بعد.

٣. وقد ينبغي الآن أن نقصد قصد سوء المزاج المختلف فنصف ما طبيعته وعلى كم ضرب يحدث. وقد قلنا في ما تقدّم إنّه ليس يكون في أجزاء الجرم الذي يعرض فيه سوء المزاج المختلف مزاج واحد لأنّ⁵¹ هذا أمر عامٌ مشترك لكلّ سوء⁵² مزاج مختلف. وأمّا أصنافه فتابعة لطبيائع الأجرام التي تحدث فيها. فإنّ حدوث سوء المزاج المختلف في اللحم المجرد⁵³ غير حدوثه في العضلة كما هي وكلّ⁵⁴ واحد منها يكون على غير الجهة التي يكون عليها الآخر.

(Ch. 3)

١. من ذلك إنّه إذا انصب إلى عضلة فضل⁵⁵ حارٌ فإنّ ما⁵⁶ فيها من العروق التي هي

47. المشاش: المسام² B²

48. خلل: om. E

49. تلك: om. A

50. المشاش: المسام² B²

51. لأنّ: إلا أنّ LP

52. سوء: om. BCE

53. المجرد: المفرد add. P

54. وكلّ واحد منها يكون على غير الجهة التي يكون عليها الآخر: g. om.

55. فضل: g. οψέμμα

56. ما فيها من: g. om.

أعظم عروقها الضوارب منها⁵⁷ وغير الضوارب تمتلئ أولاً وتتمدد ثم من بعد ذلك العروق التي هي أصغر⁵⁸ ولا يزال كذلك⁵⁹ يسري حتى يبلغ إلى أصغر العروق. فإذا⁶⁰ غاص⁶¹ ذلك الفضل في تلك العروق فلم تضبوه ندر⁶² منه شيء من أفواه تلك العروق ورمح منه شيء فخرج من⁶³ نفس أبدان العروق. فإذا كان ذلك امتداد الفرج التي في ما بين الأعضاء الأول من⁶⁴ ذلك الفضل حتى يعرض لها أن تسخن وتبتل من جميع جهاتها من تلك الرطوبة المحيطة بها. وأعني بالأعضاء الأول في هذا الموضع العصب والرباطات والأغشية واللحم وقبل هذه نفس العروق الضوارب وغير الضوارب التي قد يعرض فيها خاصة أولاً الوجع على أنحاء متعددة. وذلك أن الفضل من داخلها يسخنها ويمددها ويصدعها والفضل من خارجها يسخنها ويزحمها⁶⁶ ويضغطها ويثقلها. وأمام سائر الأعضاء فبعضها إنما تؤلمه السخونة فقط وبعضها⁶⁷ إنما يؤلمه الضغط⁶⁸ وبعضها يؤلمه الأمران جميعا.

٢. ويقال لهذه العلة عند اليونانيين فلغموني وهي الورم الحار وهو سوء مزاج مختلف

om. BCE: 57 منها:

add. L: 58 أصغر: العرق

LP: 59 كذلك: ذلك

ةٌταν ίσχυρώς σφηνωθή g: 60 فإذا فاض:

A: 61 غاص: فاض A¹ BCE غاص

διηθεῖται g: 62 ندر AP without punctuation A¹ بدر BEC¹ بـ CL بـ

63. من نفس أبدان العروق: من نفس بدن العروق BCE من نفس تلك العروق L

διὰ τῶν χιτώνων g(K): 64 من ذلك الفضل: A om.

A¹: 65 بالأعضاء: ذكر الأعضاء الأول <...>

θλίβονται g: 66 ويزحمها ويضغطها:

om. L: 67 وبعضها إنما يؤلمه الضغط:

add. BC: 68 الضغط: الرطوبة B² فقط

يعرض في العضلة. وذلك أنّ الدم⁶⁹ الذي⁷⁰ فيها يكون قد سخن وحدث له شبيه بالغليان ثمّ تسخن بسخونته أولاً خاصّةً أبدان⁷¹ العروق الضوارب وغير الضوارب ثمّ جميع ما هو خارج عنها مما⁷² تفيض عليه حتّى يستقرّه. ولا بدّ من أن يؤول الأمر في ذلك إلى إحدى خلّتين: إماً أن يغلب الفضل الذي ينصبّ إلى العضلة فيفسد الأجسام التي يغلب عليها وإنماً أن يغلب ذلك الفضل فتتعود⁷⁴ العضلة إلى حالها الطبيعية. فائز⁷⁵ أولاً أنّ الفضل غالبٌ إذ كان الابتداء بما⁷⁶ هو أَحْمَد⁷⁷ وأولى⁷⁸ فَأَقُول⁷⁹ إِنَّ الْبَرَءَ يَكُونُ⁸⁰ عند ذلك على أحد ضرّبين إماً بأن⁸¹ تتحلل جميع تلك الرطوبة التي انصبّت إلى العضلة وإنماً بأن تنضج. وأَحْمَد البرئين ما كان بالتحلل. وأما النضج فيلّحه⁸² أمران ضرورة: أحدهما تولّد المدة والآخر الجمع⁸³ والجمع ربّما كان إلى أعظم الفرج⁸⁴ القريبة من

69. الدم: الورم C

70. الذي: التي A

71. أبدان: $\chiατώνας$ g 71

E. مما: بما 72

73. om. g LP. خلّتين: حالتين

74. فتتعود: فيعود E

75. فائز: $\kappaαὶ$ δὴ και¹ g 75

ALP. بما: إنّا 76

77. أَحْمَد: جيد BCE

78. وأولى: وأَحْمَد add. BC

79. فَأَقُول: أن أقول A أقول BCE

80. يكون: $\kappaαὶ$ A¹

81. بأن: أن L

82. فيلّحه: فيحدث منه L

83. الجمع: $\acute{α}πόστασις$ g

84. الفرج: القروح L

الموضع وأقلّها⁸⁵ خطراً وهذا أَحْمَد ما يكون من الجمع. وربما كان إلى أَعْظَم الفرج⁸⁶ القريبة لكن تلك الفرجة⁸⁷ لا تكون بقليلة الخطر أو يكون في فرجة⁸⁸ قليلة الخطر لكنها لا⁸⁹ تكون أَعْظَم الفرج⁹⁰ ولا⁹¹ قريبة.

٣. فإن كان ذلك في نواحي المعدة فَأَحْمَد الجمع ما كان في⁹² الفضاء الذي في داخلها وإليه⁹³ في أكثر الأمر تنفجر المدّة.⁹⁴ وأمّا الجمع⁹⁵ إلى ما دون الصفاق فردي. وإذا كان ذلك في نواحي الدماغ والجمع في التجويفين المقدّمين منه محمود والجمع⁹⁶ تحت أمّي⁹⁷ الدماغ وفي التجويف الذي في مؤخر الدماغ مذموم ردئ. وأمّا في الخراجات⁹⁸ التي تكون في نواحي الأَضلاع فانفجارها يكون إلى فضاء الصدر والخراءات التي تكون في العضل فانفجارها يكون نحو⁹⁹ الجلد. وأمّا الخراجات الحادثة في⁹⁹ الأَحشاء

85. وأقلّها خطراً: *g* ἀκυροτάτην

86. الفرج: *القروح* *L*

87. الفرجة: *القرحة* *L*

88. الفرجة: *القرحة* *LP*

89. لا تكون أَعْظَم الفرج ولا قريبة: *g* οὐ μεγίστην δέ

90. الفرج: *القرح* *L*

91. ولا قريبة: *g* om.

92. في: *إلى* *A¹LP*

93. وإليه في أكثر الأمر تنفجر المدّة: *g* εἰς ἥν καὶ συρρήγγυται τὰ πολλὰ <τῶν ἀποστάσεων>

94. المدّة: *g* om.

95. الجمع: ما ينفجر AP الذي *C* add.

96. والجمع: *A*

97. الخراجات: *g* ἀποστάσεις

98. نحو: *g* ὑπὸ

99. في: *نحو* *BE*

فانفجارها يكون إما¹⁰⁰ إلى العروق التي¹⁰¹ فيها الضوارب منها¹⁰² وغير الضوارب وإنما نحو الغشاء الذي يحيط بها وهو لها بمنزلة الجلد.

٤. فإن غالب الفضل على¹⁰³ الأعضاء فيبين¹⁰⁴ أنه يبلغ¹⁰⁵ من غلبة سوء المزاج المختلف¹⁰⁶ عليها أن يبطل فعلها ويفسد¹⁰⁷ على طول المدة. وأول سكون الألم عنها يكون إذا تشبيهت بالشيء الذي يحيطها ويغيرها وذلك أنّ الأعضاء ليس¹⁰⁸ إنما يعرض لها الألم¹⁰⁹ عندما يكون مزاجها قد استحال وفرغ لكن في حال الاستحاله كما وصف من أمرها العجيب أبقراط حين قال إنّ الأوجاع إنما تكون في الأعضاء في حال¹¹⁰ تغيرها وفسادها وخروجها عن طبائعها. وإنما يتغير¹¹¹ كلّ واحد من الأعضاء عن

إما: ¹B. 100.

التي فيها: فمنها E. 101.

منها: om. BCE. 102.

على: om. ABE في P. 103.

فيبيين: فيقنق(؟) L. 104.

يبليغ: ينبعي ABCE. 105.

المختلف: om. AP. 106.

ويفسد: ويعسر BCE. 107.

ليس: om. LP. 108.

الألم: لا add. P. 109.

110. في حال تغيرها وفسادها وخروجها عن طبائعها: $\tau\omega\iota\sigma\iota\gamma\alpha\varrho\tau\iota\eta\tau\phi\sigma\iota\sigma\omega\mu\epsilon\nu\iota\sigma\iota\tau\alpha\iota$ καὶ διαλλασσομένοισι διαφθειρομένοισι g. 111. يتغير: يخرج BCE.

طبيعته ويفسد¹¹² إماً بـأن يسخن وإماً¹¹³ بـأن يبرد وإماً¹¹⁴ بـأن يجفّ وإماً¹¹⁵ بـأن يرطب وإماً¹¹⁶ بـأن يتفرق اتصاله¹¹⁷. وأما في سوء المزاج المختلف فمن قبل أنّ¹¹⁸ العضو يسخن أو يبرد خاصةً وذلك أنّ هاتين الكيفيتين أقوى الكيفيات فعلاً وقد¹¹⁹ يكون ذلك من¹²⁰ قبل أنّ العضو يجفّ أو يرطب وأما في الجوع والعطش فيعرض¹²¹ الألّم لفقد الجوهر اليابس في حال الجوع ولفقد الجوهر¹²² الربط في حال العطش وأما¹²³ عند تأثير¹²⁴ ما يؤثّر في العضو مما ينخسه¹²⁵ أو يأكله أو يمده أو يضغطه أو¹²⁶ يفسخه فحدث¹²⁷ الألّم يكون بسبب تفرق الاتصال.

ويفسد: ويعسر	.112
وإماً بـأن: أو	.113
BCE	.114
وإماً بـأن: أو	.115
BCE	.116
وإماً بـأن: أو	.117
اتصاله: أيضاً له L	.118
وقد يكون ذلك من قبل: g	.119
من قبل أنّ العضو يجفّ أو يرطب:	.120
فيعرض الألّم: g	.121
الجوهر الربط: الرطوبة	.122
وإماً عند تأثير ما يؤثّر في العضو ما ينخسه: g	.123
تأثير: om. BCE	.124
مماً: ما	.125
ينخسه: يسخنه(?)	.126
أو يفسخه: om. B	.127
فحدث الألّم يكون: g	

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١. ومتى كانت حرارة الدم الذي¹²⁸ في العضو الوارم حرارة هادئة¹²⁹ وكان الدم الذي¹³⁰ يحويه البدن كله معتدل المزاج لم يكن¹³¹ يعرض له أن يسخن بسخونة العضو العليل. ومتى¹³² كانت الحرارة من الدم الذي في العضو الوارم حرارة قوية أسرخ¹³³ البدن بقوه غليانه إن¹³⁴ كان الدم الذي¹³⁵ يحويه البدن كله قد غالب عليه المرار فإنه لا يلبث أن يسخن كله¹³⁶ سخونة مفرطة وأحرى أن يكون ذلك¹³⁷ متى ما¹³⁸ اجتمع الأمران¹³⁹ حتى¹⁴⁰ يكون الدم الذي في العضو الوارم قوي الحرارة والدم الذي في البدن قد غالب عليه المرار.

٢. وأول¹⁴¹ ما يسخن من الدم حتى تفرط عليه السخونة الدم الذي في العروق الضوارب من قبل أنه في طبيعته أسرخ وأقرب إلى طبيعة الروح ثم من بعده الدم الذي في العروق غير الضوارب. فإن كان العضو الوارم مجاوراً لبعض الأحشاء الغزيرة الدم كانت

الذي: التي BC²E .128

هادئة: g Επιεικής .129

الذي: التي A .130

يكون: يكن AL أن add. EL .131

ومتى كان الحرارة من الدم الذي في العضو الوارم حرارة قوية أسرخ البدن بقوه غليانه: [τοι] ἡτοι εἰ .132

أسخن البدن: om. LP οὐδέοι σφοδρότερον g .133

وإن: أو إن A إن L .134

الذي: التي A .135

كله سخونة مفرطة: سخونة مفرطة كله BCE .136

ذلك: كذلك C ذلك كذلك BE .137

ما: om. BCELP .138

الأمران: جميعاً C add. C .139

حتى: g καὶ .140

وأول ما يسخن من الدم حتى تفرط عليه السخونة: g οὐδεομαίνεται .141

الحرارة منه تلجم إلى الدم الذي يحويه البدن كلّه أسرع. وبالجملة فإنّ أول ما يسخن من قبل كلّ شيء ما كان سريعاً إلى الاستحالة أو كان في طبيعته حاراً. وكذلك أول ما يبرد من قبل أنّ¹⁴² الشيء الذي يبرد¹⁴³ إنّما¹⁴⁴ هو ما كان سريعاً إلى الاستحالة أو كان في طبيعته بارداً. وأسرع ما في البدن إلى الاستحالة الروح من قبل أنّه ألطافها¹⁴⁵ وأرقّها. وأسخن ما في¹⁴⁶ البدن المرة الصفراء وأبرد ما فيه¹⁴⁷ البلغم. وأمّا سائر الأخلال فالدّم منها حارٌ بعد المرة¹⁴⁸ الصفراء والمرة السوداء باردة بعد البلغم. والمرة¹⁴⁹ الصفراء تستحيل بسهولة وسرعة¹⁵⁰ من كلّ ما يعمل فيها. وأمّا السوداء فيك¹⁵¹ وشدة ما تستحيل. وبالجملة كلّ ما كان¹⁵² لطيفاً رقيقاً فهو سريع الاستحالة وكلّ¹⁵³ ما كان ثخيناً غليظاً فبطيء¹⁵⁴ الاستحالة.

٣. فيجب من ذلك أن تكون الاستحالة الحادثة من الأورام مختلفة كثيرة الاختلاف لاختلاف حال الأجسام. أمّا أول الأمر فإنّ الخلط الذي يحدث عنه الورم إمّا أن يكون

أنّ الشيء الذي: كلّ ما L. 142

يبرد: أيضاً add. and deleted A add. BCE. 143

إنّما: om. BCE L. 144

ألطافها وأرقّها: λεπτομερέστατον g. 145

في البدن: φύσει g. 146

فيه: في البدن LP. 147

المرة: om. BCE. 148

المرة: om. BCE. 149

وسرعة: om. g. 150

فيك وشدة: δυσκόλως g. 151

كان لطيفاً رقيقاً: λεπτομερές g. 152

وكلّ... الاستحالة: om. P. وكلّ ما كان ثخيناً غليظاً: παχυμερές g. 153

فبطيء: فهو بطيء E فإنّه بطيء L. 154

أزيد حرارة وإنما ¹⁵⁵ أن يكون أنقص حرارة. ثم من بعد ذلك فإن عفونته إنما يكون بحسب طبيعته ويحسب ¹⁵⁶ فضل لحوجه أو قلة لحوجه. فإن ما لا تنفس له تكون العفونة إليه أسرع وذلك موجود في جميع الأشياء الخارجية. فإذا اتفق مع ذلك أن يكون مزاجها حاراً رطباً كان ¹⁵⁷ ذلك أعنون على سرعة العفونة إليها. والعضو ¹⁵⁸ الذي يحدث فيه الورم أيضاً إنما يكون بالقرب من الأحشاء الغزيرة الدم وإنما بالبعد منها. فإن ¹⁵⁹ الدم كلّه ¹⁶⁰ إنما تغلب عليه الصفراء ¹⁶¹ والسوداء أو البلغم أو الريح وجميع ¹⁶² هذه الأحوال تختلف في ¹⁶³ القلة والكثرة. فيجب ضرورة أن تكون الاستحالة مختلفة كثيرة الاختلاف إذا قيس الواحد ¹⁶⁴ إلى غيره وإذا قيس بنفسه.

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١. وهذه ¹⁶⁵ كلّها تكون ¹⁶⁶ أسباباً لسوء المزاج المختلف وذلك أنّ أغلب ما تكون

155. وإنما أن يكون أنقص حرارة: وإنما أنقص BE وإنما أن يكون أنقص C

156. ويحسب: *οὐχ οὐκιστα δὲ καὶ* g

157. كان ذلك أعنون على سرعة العفونة إليها: *καὶ τότε δὴ καὶ μάλιστα* g

158. والعضو: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g *وأن كان العضو* A *وأن العضو* L

159. منها: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g *وأن العضو* BCE

160. كلّه إنما: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g *أيضاً كلّه* C

161. الصفراء والسوداء: *μεραράς καὶ μεραράς* LP *المرأة الصفراء والسوداء* C

162. وجميع هذه الأحوال تختلف بالقلة والكثرة: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g

163. في: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g LP -

164. الواحد: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g <σωματος>

165. وهذه كلّها: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g BCE

166. تكون أسباباً: *καὶ ταῦτα σύμπαντα μᾶλλον τε καὶ ἡττον* g γίγνονται

الحرارة على الدم الذي هو في ¹⁶⁷العضو ¹⁶⁸الوارم ثم من بعده على الدم الذي في الأحشاء ¹⁶⁹و خاصة ¹⁷⁰على الدم الذي في القلب ومن هذا خاصة ما في تجويفه الأيسر ¹⁷¹فإنك إن عمدت إلى هذا التجويف من ¹⁷²القلب والحيوان بعد حيّ ولم تعرّض له بعد حمّى فأدخلت فيه إصبعك كما وصفت في كتابي في علاج التشريح أحسست منه ¹⁷³بأقوى ما يكون من الحرارة. فليس بالبعيد متى كان البدن كله قد سخن سخونة خارجة عن الطبع أن يبلغ ذلك ¹⁷⁴ التجويف خاصة من القلب غاية الحرارة. وعما ¹⁷⁵يعين على ذلك أن فيه من الدم أرقه وأقربه من طبيعة الروح ويتحرّك أيضاً حركة دائمة.

٢. إلا أنه يوجد في أمثل هذه من الحميات الدم كله قد ¹⁷⁵استحوذت عليه السخونة ¹⁷⁶و قبل تلك الحرارة الخارجية عن المجرى الطبيعي المتولدة عن عفونة الأخلاط قبولاً ¹⁷⁷مستحكماً. وأما أبدان ¹⁷⁷العروق الضوارب وغيرها من الأجسام التي تجاورها وتحيط

العضو الوارم:	.167
الأحشاء:	.168
و خاصة:	.169
من القلب:	.170
بعد:	.171
منه:	.172
ذلك التجويف خاصة من القلب	.173
ومما يعين على ذلك:	.174
قد استحوذت عليه السخونة:	.175
قبولاً مستحكماً:	.176
أبدان:	.177

بها فليس يوجد قد¹⁷⁸ تغير مزاجها¹⁷⁹ وفرغ تغيراً تاماً¹⁸⁰ مستحکماً¹⁸¹ لكنها تكون بعد هوندا¹⁸² تستحیل وتتغیر إلى¹⁸³ السخونة. وإن دام ذلك بها مدة طويلة صارت إلى حد تكون فيه قد غلت واستحالت أصلاً حتى¹⁸⁴ لا تكون عند ذلك في حد ما هوندا يسخن فيه لكن تكون في حد ما قد سخن وفرغ من¹⁸⁵ سخونة خارجة عن الأمر الطبيعي. وحد الاستحالة في كل واحد من الأعضاء هو ضرر الفعل.¹⁸⁶ وأمام العرض كله الذي¹⁸⁷ منذ أول الأمر إلى أن ينتهي إلى هذا الحد فإنّما هو طريق الخروج إلى الحال الخارجة عن الأمر الطبيعي ممزوج¹⁸⁸ مشترك متوسط في ما بين الضدين أعني بين الحال التي هي بالحقيقة طبيعية وبين الحال التي هي خارجة عن الطبيعة أصلاً. ففي هذه المدة كلّها من الزمان يكون بالجسم الذي يسخن من الوجع بمقدار¹⁸⁹ ما يناله من الاستحالة.

قد: فيه L. 178

مزاجها: مزاجه AL. 179

تاماً محکماً: τελέως g. 180

مستحکماً: A¹ محکماً ABCE. 181

هوندا: مدة BCE. 182

إلى السخونة: θερμανόμενα g. 183

حتى لا تكون عند ذلك في حد ما هوندا يسخن فيه لكن تكون في حد ما قد سخن وفرغ من سخونة خارجة عن الأمر الطبيعي: ώς μηκέτι θερμαίνεσθαι μόνον, ἀλλ' ἥδη τεθερμάνται παρὰ φύσιν g. 184

من: om. BEP. 185

ال فعل: فعله BCEP. 186

الذي: om. A. 187

ممزوج: وأمر ممزوج C أمر ممزوج οἷον ἐπίμικτον g L. 188

بمقدار ما يناله من الاستحالة: ποσῷ τῆς ἀλλοιώσεως ἀνάλογον g. 189

٢. فإذا سخن جميع الأعضاء الأصلية¹⁹⁰ من البدن السخونة التامة¹⁹¹ المستحكمة قيل لتلك الحمى اقطيقوس¹⁹² وهي¹⁹³ الثابتة وذلك أن قوامها عند ذلك ليس يكن بالرطوبات¹⁹⁴ والروح فقط لكنه¹⁹⁵ يكون مع ذلك في الأجسام التي لها ثبات وليس¹⁹⁶ مع هذه الحمى ألم ولا وجع ويظن صاحبها أنه لا حمى به أصلا وذلك¹⁹⁷ أن صاحبها لا يحس بحرارتها لأن أعضاء كلها تكون قد سخنت سخونة مستوية¹⁹⁸ على حال واحدة. وقد اتفق على هذا أصحاب النظر في أمر الطبائع عند نظرهم في أمر الحواس من أن الحس ليس يكن بغير¹⁹⁹ استحاللة ولا يكون الألم²⁰⁰ والوجع في ما قد استحال وفرغ. ولذلك صارت كل حمى²⁰¹ من هذا الجنس الذي ذكرناه قبل المسمى اقطيقوس ليس معها ألم ولا وجع ولا يحس بها صاحبها أصلا وذلك إنّه ليست حال الأعضاء منه حال ما يكون بعضها يفعل وبعضها ينفعل إذ كانت كلها²⁰³ قد صارت بحال واحدة وصار

ατεριά g. 190. الأصلية:

τατάμη μαστιχή g. 191. التامة المستحكمة:

αρτικός: اقطيقوس A without punctuation. 192.

ομ. g. 193. وهي الثابتة:

ρητούς: في الرطوبات LP. 194.

λέκτη: لكن BCE. 195.

άνωδυνος: وليس مع هذه الحمى ألم ولا وجع: g. 196.

BCE: وذلك إنّ صاحبها: لأنّه. 197.

όμοιώς g: مستوية على حال واحدة: 198.

βαρύς: بغير استحاللة: إلا بالاستحاللة BCE. 199.

άλημα: الألم والوجع: g. 200.

οι ἔκτικοι πυρετοί πάντες: g: كل حمى من هذا الجنس الذي ذكرناه قبل المسمى اقطيقوس: 201.

άπονοι: ليس معها ألم ولا وجع: g. 202.

κάτια: A¹. 203.

مزاجها مزاجا²⁰⁴ واحدا متّقا.

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١. وإن كان أيضا بعضها أزيد سخونة وبعضها أزيد بردًا²⁰⁵ فإنّ ليس يبلغ من فضل سخونة ما هو منها أحسن على ما هو منها أبред أن يؤذى ما يجاوره بسخونته. ولو كان الأمر كذلك لقد كانت الأعضاء سيؤذى بعضها بعضا وهي بالحال الطبيعية فإنّ الأعضاء في²⁰⁶ تلك الحال أيضا مختلفة في مزاجها. وذلك أنّ اللحم عضو حارّ والعظم عضو بارد إلاّ أنّ اختلاف²⁰⁷ هذه وغيرها²⁰⁸ مما²⁰⁹ أشبهها ليس معه وجع ولا ألم من قبل قلة²¹⁰ التفاضل بينها في الحرّ والبرد. من ذلك أنّ الهواء المحيط بالأبدان ليس يؤذيها دون أن يستحيل حتّى يفرط عليه الحرّ أو البرد. وأمّا أصناف اختلافه في ما بين إفراط الحرّ وإفراط البرد على كثرتها وبيان التفاضل²¹¹ بينها فإنّ الأبدان²¹² تحسّها بلا أذى بها.

٢. فتكاد²¹³ النفس²¹⁴ على هذا القياس أن²¹⁵ تسكن إلى ذلك²¹⁶ القول الذي قيل كما

204. مزاجا: om. BCEL

205. بردًا: برودة E

206. في تلك الحال: om. g

207. اختلاف: ἀνωμαλία g

208. وغيرها: om. BCE

209. مما أشبهها: وما شاكلها B وما شابلها CE

210. قلة التفاضل بينها في الحرّ والبرد: τῷ μετρίῳ τῇς ὑπεροχῇς g

211. التفاضل: ὑπεροχὴ g

212. الأبدان تحسّها: αἰσθανόμεθα g

213. فتكاد النفس على هذا القياس أن تسكن إلى القول الذي قيل: κινδυνεύει τοι γαρ οὖν ἐκ τῶνδε κάκείνος ὁ λόγος ἔχειν ἐπείκειαν g

214. النفس: A <...>

215. أن: om. A

216. ذلك: om. A

قال أبقراط في²¹⁷ بعض كتبه إنْ جميع الأمراض إنّما هي قروح. وذلك أنّ القرحة إنّما هي تفرق الاتّصال والحرارة المفرطة والبرد المفرط يكاد أن يفرّقان الاتّصال. أمّا الحرارة الشديدة²¹⁸ فمن قبل أنّها تفرق وتطقطع اتّصال الجوهر الذي²¹⁹ تغلب عليه وأمّا البرد المفرط فمن قبل أنّه يجمع ويعصر²²⁰ الجوهر الذي²²¹ يغلب عليه إلى داخل حتّى يندر²²² منه شيء فيخرج ويضغط²²³ ما يبقى منه ويفسخه. وإن جعل جاصل هذا هو الحدّ في إفراط الحرّ والبرد فخليل²²⁴ أن يكون غير بعيد من أن يتوهّم عليه أنّه قد أصاب. إلا أنّه إن كان هذا²²⁵ هو الحدّ في²²⁶ الإفراط وإن كان الحدّ في²²⁷ ذلك غيره فالأمر على حال يبيّن أنّ كلّ إفراط²²⁸ إنّما يفهم على طريق الإضافة إلى شيء. وذلك أنّه ليس الذي ينال كلّ بدن من الأشياء التي²²⁹ هي بحال واحدة من الحرّ والبرد شيء واحد.

.217 في بعض كتبه: g

.218 الشديدة: المفرطة A الشديدة المفرطة P

.219 الذي تغلب عليه: om. g

.220 ويعصر: ويقبض BCE

.221 الذي تغلب عليه: om. g

.222 يندر: برز B يبرز P يتبدّل¹ A يبدر L يندر منه شيء فيخرج: g

.223 ويضغط ما يبقى منه ويفسخه: g

.224 فخليل أن يكون غير بعيد من أن يتوهّم عليه أنّه قد أصاب: tάχ' ἀν οὐκ ἀπο τρόπου τάχ' add. BL

.225 هذا: ليس BCE

.226 في الإفراط: τῆς ἀμετρίας g

.227 في ذلك غيره: A¹ في غير ذلك A

.228 إفراط: g

.229 التي هي بحال واحدة: om. g

.230 شيء واحد: أمراً واحداً BC أمر واحد E

٣. ولذلك صار بعض الحيوان يوافق²³¹ ما فيه من الأخلاط بعضه بعضه وبعضه²³² ليس تلك الأخلاط بموافقة من البعض منه للبعض لكنها مع ذلك مفسدة²³³ قاتلة مثل الإنسان والأفعى فإنّ لعاب كلّ واحد منها للأخر قاتل. ومن هذا الطريق صار الإنسان إذا بزق²³⁴ على العقرب وهو على الريق قتلها وأمّا الإنسان فليس يقتل إنساناً مثله إذا عضّه ولا الأفعى تقتل الأفعى²³⁵ ولا²³⁶ الثعبان²³⁷ الثعبان. ولذلك أنّ المثل موافق محبوب والضدّ عدو مؤذ. وممّا يدلّ على ذلك أنّ جميع ما ينمي ويغتنمي إنّما ينمي ويغتنمي²³⁸ بمثله²³⁹ وشبهه وكلّ ما يعطب وينقض²⁴⁰ فإنّما يعطب وينقض²⁴¹ من صدّه. ولذلك حفظ الصحة إنّما يكون بالأشياء²⁴¹ المشاكلة المشابهة للأبدان الصالحة والبرء²⁴² والشفاء من الأمراض إنّما يكون بالأشياء المضادة لها إلا أنّ الكلام في هذا غير ما نحن فيه.

.231 يوافق ما: موافقاً بما BCE

.232 وبعضه ليس تلك الأخلاط بموافقة من البعض منه للبعض: وبعضه <...> الأخلاط ليس يوافق من البعض منه للبعض B وبعضه ليس الأخلاط يوافق البعض منه للبعض C وبعضه ليس الأخلاط موافقة من البعض منه

البعض E وليس الأخلاط بموافقة من البعض منه للبعض P

.233 مفسدة قاتلة: φθαρτικούς g

.234 بزق: بصدق BCE

.235 الأفعى: مثلها BCE

.236 ولا الثعبان الثعبان: om. BCE

.237 الثعبان: ἀσπάζεις g

.238 بمثله وشبهه: πρόδεις τῶν ὁμοίων g

.239 : وينقض BCE

.240 وينقض: om. BCE

.241 بالأشياء المشاكلة المشابهة للأبدان الصالحة: τὰ τῶν ὁμοίων g

.242 والبرء والشفاء: ἀναιρεσίς g

٤. وأمّا تلك الحمّى الثابتة التي ²⁴³ تشبّث بالجوهر الثابت ²⁴⁴ من جوهر الحيوان ²⁴⁵ فإنّ صاحبها لا يحسّها وأمّا سائر الحمّيات فليس منها شيء لا ²⁴⁶ يحسّ صاحبها إلّا أنّ بعضها ²⁴⁷ ما ²⁴⁸ يحسّ صاحبها وتؤذّي به أكثر وبعضها ما ²⁴⁹ يحسّ أقلّ. ومن ²⁵⁰ الحمّيات حمّيات يكون معها نافض وهذا العارض أيضاً أعني النافض مثل كثير من غيره من الأعراض إنّما يكون عن سوء المزاج المختلف. وليس يمكن أن أصف كيف يتولّد هذا العارض في هذا القول الذي أنا فيه دون أن أبين القوى الطبيعية كم هي وأيّ القوى هي ²⁵¹ وما ²⁵² الذي من شأن كلّ واحدة منها أن تفعل. لكتني سأصف ²⁵³ أمر جميع الأعراض في كتابي في العلل والأعراض.

(Ch. 7)

١. وأنا راجع إلى أصناف سوء المزاج المختلف. وقد قلت في ما تقدّم كيف يتولّد

التي تشبّث بالجوهر الثابت من جوهر الحيوان: g. 243

الثابت: om. g. 244

الحيوان: البدن B. 245

لا: ليس ALP. 246

بعضها ما يحسّ صاحبها وتؤذّي به أكثر وبعضها ما يحسّ أقلّ: δέ τοις νοσοσύσιν g. 247

ما: om. BCE. 248

ما يحسّ: om. BCE. 249

ومن الحمّيات حمّيات: ومنها ما BCE. 250

καὶ ὅ τι δοκῶν ἐκάστη πέφυκεν g. 251

سأصف: أصف BCE. 252

أمر جميع الأعراض: ἀπάντων g. 253

الحمى²⁵⁴ عن²⁵⁵ الورم الحار المسمى فلغموني وأن كل ورم من هذا الجنس وكل حمى²⁵⁶ خلا الحمى التي²⁵⁷ تعرف بالثابتة هي من الأمراخ التي يكون فيها المزاج مختلفا. وقد تكون حميات من عفونة الأخلاط فقط من²⁵⁸ غير ورم وذلك أنه ليس الذي يعفن²⁵⁹ هو ما قد لحج وعدم التنفس فقط لكن أسرع ما تكون العفونة إلى هذا وأقوى ما تكون عليه تعفن أشياء آخر كثيرة مما هي متهدية لأن تعفن. وسنصف الأمر في تهيؤ ما هو متهدية للعفونة في كتاب غير هذا.

٢. وقد يكون سوء المزاج المختلف على جهة أخرى في البدن كله وربما كان ذلك عند احتقان بخار حار فيه وربما كان تزييد الحرارة بسبب رياضة²⁶⁰ أكثر من المقدار الذي ينبغي وربما كان من قبل أن الدم سخن²⁶¹ وغلى غليانا مفرطا بسبب غضب أو سخن سخونة مفرطة²⁶² بسبب²⁶³ لبث في شمس حارة. ومن البين عندي أن جميع هذه الحميات الحادثة²⁶⁴ عن الأورام بحسب قوة السبب الفاعل في الأبدان²⁶⁵ وبحسب حال كل واحد من الأبدان قد تكون الحمى في بعض الأبدان أقوى وفي بعضها أضعف

πυρετός ἄπας g. 254. الحمى:

ἐπὶ φλεγμονῇ g. 255. عن الورم الحار المسمى فلغموني:

τι تعرف: المعروفة BCE

χωρὶς φλεγμονῆς g. 257. من غير ورم:

add. A إئمًا add. L 258. يعفن: دائمًا

وقد: وقت AB

ἢ πόνων add. g. 260. رياضة:

ζέσαντος g. 261. سخن وغلى:

ἔξωθεν add. g. 262. مفرطة:

δι' ἔκκαυσίν τινα g. 263. بسبب لبث في شمس حارة:

ῶσπερ καὶ περ τῆς φλεγμονῆς ἔμπροσθεν ἐλέγετο g. 264. الحادثة عن الأورام:

البدان: للأبدان(؟) P² للحيوان

وبعضاً لا تحمّل أصلًا.

٣. ومن البين أن سوء المزاج ربما²⁶⁶ حدث في الروح فقط وربما تجاوزها إلى الأخلاط أيضاً. ومما ليس بدون ذلك في البيان أيضاً أن جميع الحميات إذا تطاولت قد تلحقها الحمى الثابتة وكأنه²⁶⁷ قد تبين من هذا القول أن سوء المزاج المختلف ربما حدث عن رطوبة حارة أو باردة تسيل إلى عضو من الأعضاء كما وصفت من²⁶⁸ أمر الأعضاء التي يحدث فيها الورم. وربما²⁶⁹ لم يكن الأمر كذلك لكنه يكون عند تغيير مزاج البدن في كيفيةه. وإن بعض الأسباب التي تغيره تهيج من نفس البدن وبعضاً تأتيه من خارج. إما عند حدوث الحمى عن عفونة وحدها وإما عن بعض الأورام²⁷⁰ فمن²⁷¹ نفس البدن. أما²⁷² عند حدوث الحمى عن سخونة الشمس أو عن إفراط الرياضة فمن خارج. وسأصف ذلك بأكثر من هذا القول²⁷³ في كتابنا²⁷⁴ في²⁷⁵ أسباب الأعراض. وكما قد تحدث الحمى عن حرارة الشمس إذا استحال مزاج البدن كذلك قد يعرض بعض الناس من برد الهواء كثيراً أن يغلب عليهم البرد غلبة قوية في البدن كله حتى يموت بعضهم. والأمر

266. ربما حدث في الروح فقط وربما تجاوزها إلى الأخلاط: ποτὲ μὲν ταύτης τῆς πνευματώδους: إلى الأخلاط: οὐσίας μόνης, ἐνίοτε δ' ἄπτεται καὶ τῶν χυμῶν g καὶ g. وكأنه: 267

268. من أمر الأعضاء التي يحدث فيها الورم: ἐπὶ τῶν φλεγμαινόντων g.

269. وربما: πολλάκις g.

270. الأورام: φλεγμοναῖς g.

271. فمن: ذلك لا محالة من P.

272. عند: om. BE.

273. القول: الوصف LP.

274. كتابنا: كتاب BCEL كتابي P.

275. في: om. BCEL.

276. من برد الهواء: om. BE.

في هؤلاء²⁷⁷ أيضا كلّهم بين أنّهم يعرض لهم الألم والوجع.

(Ch. 8)

1. وقد يعرض²⁷⁸ الألم والوجع أيضاً لمن غالب عليه البرد غلبة قوية من قر²⁷⁹ شديد ثم رام أن يسخن بدنـه إسخاناً سريعاً بالاصطـلاء. وكثير²⁸⁰ ممن أصابـه ذلك لماً أدنـا بـدنـه²⁸² من النار بـغـة أحس بـوجـع شـدـيد جـدـاً في أـصـول الأـظـفار. فـمـن يـقـدـم²⁸³ وـهـو يـرـى عـيـاناـ في هـذـه الـحـال أـنـ السـبـب²⁸⁴ في الـأـلـمـ والـوـجـعـ إـنـمـا هو سـوـءـ المـزـاجـ²⁸⁵ المـخـتـلـفـ أنـ يـدـفـعـ ذـلـكـ في الـأـوـجـاعـ الـتـي تـعـرـضـ مـنـ دـاـخـلـ أوـ²⁸⁶ يـتـعـجـبـ كـيـفـ يـعـرـضـ الـوـجـعـ كـثـيرـاـ للـنـاسـ مـنـ غـيـرـ وـرـمـ²⁸⁷ إـمـاـ فيـ الـمـعـيـ²⁸⁸ الـذـي يـسـمـيـ قـوـلـونـ وـإـمـاـ فيـ الـأـنـثـيـنـ²⁸⁹ وـإـمـاـ فيـ غـيـرـهـاـ²⁹⁰ مـنـ سـائـرـ الـأـعـضـاءـ وـذـلـكـ أـنـ لـيـسـ شـيـءـ مـنـ هـذـاـ بـعـجـبـ. وـلـاـ كـيـفـ تـعـرـضـ الـحـمـىـ وـالـنـافـضـ لـبـعـضـ النـاسـ فـيـ حـالـ وـاحـدـةـ مـنـ قـبـلـ أـنـهـ إـذـاـ كـثـرـ فـيـ الـبـدـنـ الـخـلـطـ الـبـارـدـ

في هؤلاء أيضا: أيضاً في هؤلاء	BE	.277
يعرض الألم والوجع لمن:	g ἀλγοῦσιν	.278
قر، فرط	BCE P بـرـدـ	.279
بالاصطـلاء:	om. g	.280
وكثير مـنـ أـصـابـهـ ذـلـكـ	πολλοί γε αὐτῶν g	.281
بدـنـهـ	τὰς χειρας g	.282
يـقـدـمـ: يـقـدـرـ	A ² LP	.283
الـسـبـبـ فيـ الـأـلـمـ والـوـجـعـ:	g όδύνης αιτίαν	.284
المـزـاجـ المـخـتـلـفـ: مـزـاجـ مـخـتـلـفـ	BCE	.285
أـوـ يـتـعـجـبـ: أـوـ يـعـجـبـ	A ¹ P	.286
ورـمـ:	g φλεγμονής	.287
الـمـعـيـ الـذـي يـسـمـيـ قـوـلـونـ	g το κόλον	.288
الـأـنـثـيـنـ:	g δόδοντας	.289
غيرـهـاـ:	g LP	.290

البلغمي الذي²⁹¹ يشبهه²⁹² فركساغورس بالزجاج والخلط²⁹³ الحرّ الذي من جنس
الصفراء²⁹⁴ حتّى يغلب²⁹⁵ معاً على البدن ويتحرّك²⁹⁶ فيه²⁹⁷ وخاصةً²⁹⁸ في
الأعضاء²⁹⁹ الحساسة فليس بعجب أن يحسّ من تلك حالة بالأمررين جميعاً. فإنّك إن³⁰⁰
عمدت إلى إنسان فاقمته في شمس حرّاً ثمّ رشت عليه ماء بارداً فليس³⁰¹ من المحال
أن يحسّ معاً³⁰² بحرارة الشمس وبرد الماء إلاّ أنّ هذين جميعاً في³⁰³ صاحب هذه
الحال إنّما تناه³⁰⁴ من خارج ويناله أيضاً كلّ واحد منهما في أجزاء من بدنّه عظيمة.
٢. وأما الحمى التي يسمّيها اليونانيون انفياليس³⁰⁵ فالذى³⁰⁶ يناله من الحرّ والبرد إنّما

الذي يشبهه فركساغورس بالزجاج: الشبيه بالزجاج BCE الذي يشبه الزجاج L	.291
يشبه: g καλεῖ .292	
والخلط الحرّ الذي من جنس المرار: g καὶ ὁ πικρόχολος καὶ θερμὸς .293	
الصفراء: المرار BCE .294	
يغلب معاً على البدن: يغلب عليه معاً πλεονάζοιεν ἐν αὐτοῖς g BCE .295	
ويتحرّك فيه: ويتحرّك في البدن BL ويتحرّكان في البدن E .296	
فيه: om. g om. .297	
وخاصّةً: om. gP .298	
الأعضاء الحساسة... لا تتحقّها حمى (٤): om. B .299	
إنّ عمدت إلى إنسان فاقمته: εἰ στήσας ἄνθρωπον g .300	
فليس من المحال أن يحسّ: οὐδένατον αὐτῷ τὸ μὴ οὐχ...αισθάνεσται g .301	
يحسّ: A ¹ om. CE .302	
في صاحب هذه الحال: om. g .303	
تناوله: يناله LP .304	
انفياليس: ήπιάλους A without punctuation om. .305	
فالذى يناله من الحرّ والبرد إنّما يناله: om. g .306	

يناله من داخل³⁰⁷ ويناله أيضا كلّ واحد منها في أجزاء بدن الصغار حتّى³⁰⁸ يكون الأول ليس³⁰⁹ من بدنها أجزاء عظيمة ينالها البرد إلا³¹⁰ إلى جانب كلّ واحد منها جزء عظيم يناله الحرّ ويكون الثاني ليس من بدنها جزء صغير يناله البرد إلا³¹¹ إلى جانبه جزء آخر صغير يناله الحرّ ولذلك صار³¹² هذا الثاني يظنّ أنه يحسّ في بدنـه كلـه بالأمرـين جميعـا وذلك لـما كان كلـ واحد من المبرـد والمسـخـن مـبـثـوـثـا في³¹³ أجزاء صغار جـزـءـ بـعـدـ جـزـءـ وـلاـ يـكـونـ بـعـدـهـ فـيـ الصـغـرـ غـاـيـةـ لـمـ يـمـكـنـ أـنـ يـوـجـدـ جـزـءـ مـنـ هـذـهـ الـأـجـزـاءـ الصـغـارـ حـسـاـ فيـهـ³¹⁴ وـاحـدـ مـنـ الـبـرـدـ وـالـحرـ دـوـنـ الـآـخـرـ.

٣. وبـعـضـ مـنـ يـحـمـ فـقـدـ³¹⁵ يـعـرـضـ لـهـ فـيـ³¹⁶ أـوـلـ أـخـذـ الـحـمـيـ لـهـ فـيـ³¹⁷ كـلـ نـوـيـةـ مـنـ نـوـائـهـ أـنـ³¹⁸ يـحـسـ مـعـاـ بـالـبـرـدـ الـمـفـرـطـ وـالـحرـ الـمـفـرـطـ لـكـنـهـ لـيـسـ يـحـسـ كـلـ وـاحـدـ مـنـهـ

307. داخل: ويناله من خارج L add.

308. حتّى يكون الأول ليس من بدنـهـ أـجـزـاءـ عـظـيـمـ يـنـالـهـ الـبـرـدـ إـلـاـ إـلـىـ جـانـبـ كـلـ وـاحـدـ مـنـهـ جـزـءـ عـظـيـمـ يـنـالـهـ الـحرـ وـيـكـونـ الثـانـيـ لـيـسـ مـنـ بـدـنـهـ جـزـءـ صـغـيـرـ يـنـالـهـ الـبـرـدـ إـلـاـ إـلـىـ جـانـبـهـ جـزـءـ آخـرـ صـغـيـرـ يـنـالـهـ الـحرـ وـلـذـكـ صـارـ

309. ليس: om. ALP

310. إلا: om. ALP

311. صار هذا الثاني: g

312. في أجزاء صغار... ولا يكـونـ بـعـدـهـ فـيـ الصـغـرـ: δι' ἐλαχίστον g

313. جـزـءـ بـعـدـ جـزـءـ: om. g

314. فيه واحد: A¹ في واحد A واحدا

315. فقد يـعـرـضـ لـهـ: om. g

316. في أـوـلـ أـخـذـ الـحـمـيـ لـهـ فـيـ كـلـ نـوـيـةـ مـنـ نـوـائـهـ: κατὰ μέντοι τὴν εἰσβολὴν τῶν

παραξυσμῶν g

317. في كـلـ نـوـيـةـ مـنـ نـوـائـهـ: om. g

318. أنـ يـحـسـ مـعـاـ بـالـبـرـدـ الـمـفـرـطـ وـالـحرـ الـمـفـرـطـ: أنـ يـحـسـ مـعـهاـ بـالـبـرـدـ وـالـنـافـضـ وـبـالـعـطـشـ لـاـ بلـ يـحـسـ بـالـبـرـدـ المـفـرـطـ وـالـحرـ الـمـفـرـطـ L أنـ يـحـسـ مـعـهاـ بـالـبـرـدـ وـالـنـافـضـ وـبـالـعـطـشـ لـاـ καὶ ὁγ̄ωσι καὶ P πυρέττουσιν καὶ ἄμα ἀμφοτέρων αἰσθάνονται, ψύξεως ἀμέτρου καὶ θέρμης ὁμοῦ g

في الموضع الذي يحس فيه الآخر. لكن الذي يصيّبه ذلك³¹⁹ يقدر أن يفرّق تفرقة بينة بين ما يسخن من أعضائه وبين ما يبرد منها وذلك أنه يحس بالحرّ من داخل في نفس أحشائه ويحس بالبرد في جميع ما في ظاهر بدنّه من الأعضاء. ومن الحمّى حمّى يسمّيها اليونانيون ليفورياس³²⁰ لا³²¹ تزال دائمًا على هذه الحال وكذلك أيضًا جنس من الحمّيات المحروقة قتال. فالذى³²² يعرض في هذه الحمّيات في الأجزاء الكبار هو الذي يعرض في الحمّى التي يسمّيها اليونانيون انفياليس³²³ في الأجزاء الصغار فإنّ سوء المزاج في³²⁴ هذه الحمّيات أيضًا مختلف. وهو أيضًا مختلف في من يصيّبه النافض من غير أن يلحقه الحمّى. وقليل ما يعرض هذا العارض إلا أنه على³²⁵ حال قد يعرض البعض النساء وبعض الرجال. إلا أنه يجب لا محالة أن يكون قد تقدّمه تدبير خفض أو يكون صاحبه قد أدمى مدة طويلة الإكثار من الطعام المولّد خلطا³²⁶ باردا نينا³²⁷ بلغميا بمنزلة³²⁸ الخلط الشبيه بالزجاج ويشبهه أن يكون هذا العارض لم يكن يعرض

ذلك: A¹ .319

ليفورياس: A without punctuation B: emendation eds. ليفورياس P انورياس(؟) .320

سرب دباس C سرب دباس g ليفورياس E انفياليس(؟) .321

لا تزال...انفياليس: L om. .321

فالذى...انفياليس: P¹ .322

انفياليس: ήπιάλοις C امفياليس(؟) A امفياليس(؟) E امفياروس(؟) P without punctuation .323

في هذه الحمّيات: τῶν συνθέτων πυρετῶν g .324

على حال: <κατα την διαθεσιν> add. g (following Hunayn) .325

خلطا: ἀργός add. g .326

نيا: om. EL .327

بمنزلة الخلط الشبيه بالزجاج: بمنزلة الذي يشبهه بعض اليونانيون بالزجاج L بمنزلة الخلط الذي يشبهه όποιον τινα καὶ Πραξαγόρας ἤγήσατο τὸν ύαλῳδη g P فركساعورس بالزجاج .328

لأحد³²⁹ في المتقدم أصلاً³³⁰ لأنَّه لم يكن أحد من الناس يتذمَّر بهذا التذمُّر من الخفْض والإكثار من الطعام. ولذلك نجد القدماء³³¹ من الأطباء يحكِّمون بِأَنَّه لا بدَّ من أن يلْحِق النافض حَمْيَ. إِلَّا أَنَّا نحن قد رأينا كثِيرًا ورأى غيرنا من الحدث من الأطباء نافضاً قد حدث لم يلْحِقها حَمْيَ.

٤. وأمَّا³³² الحَمْيَ التي يسمِّيها اليونانيون انفياليس³³³ فهي مركبة من هذا سوء المزاج الذي³³⁴ تحدث عنه النافض التي لا تلْحِقها حَمْيَ ومن³³⁵ سوء المزاج الذي يكون في³³⁶ الحَمْيَ. ومتى³³⁷ قلت انفياليس³³⁸ فإنَّما³³⁹ أعني بهذا الاسم الحَمْيَ التي يعرض فيها الأَمْرَان جميعًا دائمًا. وأمَّا الحَمْيَ التي يتقدَّمُها النافض ثم يلْحِقها الصالب كالذِي يعرض في الغَبَ³⁴⁰ والرَّبِيع فلست أسمِّيها انفياليس.³⁴¹ فقد³⁴² بَانَ أَنَّ

.329. لأحد: om. AL

.330. أصل: οὔτως g

.331. القدماء من الأطباء: BCE

.332. وأمَّا الحَمْيَ التي يسمِّيها اليونانيون انفياليس هي مركبة: g οὔτης δ'

.333. انفياليس: انتيالس A without punctuation امفياليس C انفياليس E انتيالس L افيالوس P

.334. الذي تحدث عنه النافض التي لا تلْحِقها حَمْيَ: g

.335. ومن سوء المزاج الذي يكون في الحَمْيَ: g καὶ προσέτι τῆς τῶν πυρεττόντων g

.336. في: عنه BC?E

.337. ومتى: οὔτω g

.338. انفياليس: انتيالس B انقيالس L انفيالوس P

.339. فإنَّما أعني بهذا الاسم: om. g

.340. الغَبَ: الحَمْيَ الغَبَ P

.341. انفياليس: امفياليس C انفياليس E انتيالس B انتيالس L افيالوس P

.342. فقد بَانَ: οὔτε g

الحميّ ³⁴³ التي تسمى انفياليس ³⁴⁴ مركبة من ضربتين من سوء المزاج مختلفين وكذلك الحال في سائر الحميات خلا الحميات ³⁴⁵ الثابتة.

(Ch. 9)

١. وكذلك أيضا ³⁴⁶ الأمراض التي تخص واحدا من الأعضاء مع ورم فكّها ³⁴⁷ يكون عن سوء مزاج مختلف بمنزلة الورم ³⁴⁸ الحار ³⁴⁹ المعروف بفلغמוני والورم ³⁵⁰ الذي يُعرف بالسرطان والورم ³⁵¹ الذي يُعرف بالحمرة ³⁵² والبثر ³⁵³ الذي يُعرف بالنملة والورم ³⁵⁴ المعروف بالترهل ³⁵⁵ والورم ³⁵⁶ المعروف بالأكلة الذي يسميه اليونانيون

343. الحميّ التي تسمى انفياليس: g θήμαλος

344. انفياليس: P without punctuation A انفياليس E انتياليس C امفياليس L انتيالوس

345. الحميات الثابتة وكذلك أيضا الأمراض التي تخص واحدا: خلا الحميات L
أيضا: om. BE

346. فكّها: P فكّها يكون عن سوء مزاج مختلف: om. BCE

347. بمنزلة الورم الحار المعروف بفلغמוני: g φλεγμονή

348. الحار: A¹ A الحادث

349. والورم الذي يُعرف بالسرطان: المعروف بالسرطان g BCEP

350. والورم الذي يُعرف بالحمرة: g παραπλησίως

351. والورم الذي يُعرف بالبثر: g πελας

352. والبثر المعروف بالنملة والورم الذي يُعرف بالحمرة B والمعروف بالنملة والبثر الذي يُعرف بالحمرة CE

353. والمعروف بالنملة والبثر الذي يُعرف بالحمرة الصيفي: P παρθένος add. g

354. بالحمرة: g παρθένος add. g

355. والبثر الذي يُعرف بالنملة: g παρθένος add. g

356. والورم المعروف بالترهل: g παρθένος add. g

357. والورم المعروف: والمعروف BEP والورم المعروف بالأكلة الذي يسميه اليونانيون عنقرانا: γάγγραινα g

غفرينا³⁵⁷ وهو العارض مع سلوك العضو في طريق الموت. فإنه يعم جميع هذه الأمراض أنها³⁵⁹ إنما تحدث عن رطوبة تنصب إلى³⁶⁰ بعض الأعضاء وتختلف فإن بعضها يحدث عن خلط بلغمي وبعضها يحدث عن خلط³⁶¹ من³⁶² جنس المرار الأصفر وبعضها³⁶³ يحدث عن خلط سوداوي وبعضها يحدث عن الدم.³⁶⁴ والذي³⁶⁵ يحدث منها عن الدم فبعضها يحدث عن دم حارٌ رقيق يغلي وبعضها³⁶⁶ يحدث عن دم بارد غليظ وبعضها³⁶⁷ يحدث عن دم حالة حال أخرى. فإني سأستقصي تلخيص أصناف هذه العلل في كتاب غير هذا.

٢. وأما في هذا الكتاب فاكتفي بأن أقول³⁷⁰ كيف كانت الحال³⁷¹ في الرطوبة التي تنصب إلى العضو وأحداثها ما تحدث من كل واحد من العلل التي ذكرنا أنها تكون على

357. غفرينا : AP without punctuation L عن عربابا emendation eds.

عن فرايا BE

- .358. وهو العارض مع سلوك العضو في طريق الموت: om. g.
- .359. أنها: A¹
- .360. إلى بعض الأعضاء: om. g.
- .361. خلط من: om P
- .362. من جنس المرار الأصفر: χολώδους g
- .363. وبعضها يحدث عن خلط سوداوي: om P
- .364. يحدث عن خلط سوداوي: عن الأسود BCE
- .365. يحدث: om. BCEg
- .366. الدم. والذي يحدث منها عن الدم فبعضها يحدث عن: om P
- .367. والذي يحدث منها عن الدم فبعضها يحدث عن دم: g ήτοι
- .368. وبعضها يحدث عن دم: g ή
- .369. وبعضها يحدث عن دم حالة حال أخرى: g ή πως ἄλλως διακειμένου γίγνεσθαι
- .370. أقول: بأن أقتصر أن أقول L
- .371. الحال في: om. g.
- .372. التي تنصب إلى العضو: g

قياس ما³⁷³ وصفنا في ما تقدم من حدوث الورم³⁷⁴ المسمى فلغموني عن الخلط الحرّ الدموي وأنّ كلّ واحد من الأعضاء المتشابهة الأجزاء البسيطة³⁷⁵ الأولى إذا³⁷⁶ غلت تلك الرطوبة عليه أدته³⁷⁷ إلى سوء المزاج³⁷⁸ المختلف وذلك أنه من³⁷⁹ ظاهره إما أن يسخن وإما أن يبرد وإما أن يجفّ وإما أن يرطب بحسب ما عليه حال³⁸⁰ تلك الرطوبة التي³⁸¹ تجاوره وباطنه³⁸² لم يصر³⁸³ بعد إلى مثل تلك حال بعينها. فإن استحال كله عن آخره ظاهره³⁸⁴ وباطنه فصار كله بحال واحدة سكن عنه على المكان الوجع أصلاً إلا أنّ علته عند ذلك تكون أغلظ³⁸⁵ وأعسر. ومن تقدم فعلم ما وصفت من هذا فهو

.373 ما وصفنا في ما تقدم: فيما ذكرنا أنها تكون P

.374 الورم المسمى فلغموني g: φλεγμονήν

.375 البسيطة الأولى: الأولى البسيطة P

.376 إذا غلت تلك الرطوبة عليه: τοῦ όρεύματος τοῦδε διατιθέμενον g

.377 أدته: آل أمره أيضا L آل أمره P (آل) أمر <...> إلى سوء من A¹

.378 المزاج المختلف: مزاج مختلف AP

.379 من ظاهره: بين ظاهر AB

.380 حال: om. BCE

.381 التي تجاوزه: om. g

.382 وباطنه: وباطنه A وباطنه لم يصر بعد إلى مثل تلك حال بعينها: μέχρι δὲ τοῦ βάθους μήπω διακείμενον όμοίως g

.383 يصر: P² يصل

.384 ظاهره وباطنه فصار كله بحال واحدة: g. om. g.

.385 أغلظ: وأييس add. BE g om. C وأييس: χαλεπωτέρα

عندی³⁸⁶ كاف³⁸⁷ حتی³⁸⁸ يفهم به كتابی في الأدویة³⁸⁹ ثم من بعده كتابی في حیلة البرء.

تم³⁹⁰ كتاب³⁹¹ جالينوس في سوء المزاج المختلف والحمد³⁹² لله على عونه وأحسانه
وصلی الله على محمد خاتم الأنبياء وسلم

عندی: om. BCE .386

كاف: له add P .387

حتی يفهم به: toīc μέλλουσι...άκολουθήσειν g .388

الأدویة: المفردة add. A .389

تم... وسلم: تمت المقالة الرابعة من كتاب جالينوس في المزاج التي يذكر فيها سوء المزاج المختلف نقل حنين بن اسحق تفصيل

أحمد بن محمد المعروف بابن الأشعث والله الحمد P

كتاب: مقالة C كتاب جالينوس في سوء المزاج المختلف: om. L .391

والحمد لله على عونه وأحسانه وصلی الله على محمد خاتم الأنبياء وسلم: والحمد لله كثيرا صلی الله على

محمد وعلى آله B نقل حنين بن اسحاق بحمد الله وعنه وصلی الله على <...> E والحمد لله وحده والصلوة على

محمد وآلـه L

B. The Arabic–English Translation

We provide here a literal English translation of Hunayn's text that tries to maintain the structure and order of the original as far as reasonably possible, in order to help the modern reader move more easily between the Arabic text and the Latin translation made from it in the twelfth century. Words and phrases in angle brackets have been supplied editorially to bring out the meaning of the text; those in square brackets provide alternative wording or phraseology.

In the name of God, the Merciful, the Compassionate.

Treatise on the anomalous dyscrasia by Galen. Translated by Hunayn ibn Ishaq.

(Chap. 1).

1. Says Galen: An¹ anomalous dyscrasia may occur in the entire body of the animal, like the one that occurs to it in the kind of dropsy known as “*<dropsy>* of the flesh,” or in the fever during which the patient suffers from heat and cold at the same time which is called “NPY’LYS” [= *epialos*]² by the Greeks, and in most other fevers except for the fever known as “hectic fever” which is called “QTYQWS” [= *hektikos*]³ in Greek.
2. An anomalous dyscrasia may also occur in any part of the body, whatever part it is, when it is affected by a swelling, that⁴ is a phlegmatic swelling, or⁵ is affected by a hot sanguine swelling which is known as “PLGMWNY” [= *phlegmonē*]⁶, or <the affection> reaches a degree where <the part of the body> starts to decay and die off. This is the swelling which the Greeks know as “GNGRYN” [= *gangrina*].⁷ It may also be affected by another swelling known as “erysipelas” and <yet> another swelling known as “cancer.” Elephantiasis also belongs to these kinds <of swellings>, likewise canker⁸ and

¹“An anomalous dyscrasia . . . or is affected by a hot sanguine swelling”; cf. Maimonides, *Medical Aphorisms*, Treatises 1–5, parallel Arabic–English edition ed., transl., and annot. G. Bos (Provo: Brigham Young University Press, 2004), 3.27, 39–40: “A varying bad temperament can occur in the whole body, as [in the case of] dropsy and in the case of all the fevers except for hectic fever. It can also occur in one part of the body, as [in the case of] a swelling of the flesh—that is, a phlegmatic swelling. 2. An anomalous dyscrasy may also occur in any part of the body, whatever part it is, when it is affected by a swelling, that is a phlegmatic swelling, or is affected by a hot sanguine swelling. Any swelling of this type contains a varying bad temperament.”

²That is, ἡπιάλος; see Galen, K7:733, 1.3; GN 142, 1.4. Note that the Arabic term is actually a transcription of the dat. plur. ἡπιάλοις. This and a number of other Arabic terms for pathological conditions have been transcribed in capital letters, without vocalization; since we no longer have any idea how these words were pronounced, we have thought it misleading to offer vocalized forms for them.

³That is, ἔκτικός; see Galen, K7:733, 1.4; GN 142, 1.5.

⁴“That is a phlegmatic swelling”: om. Galen.

⁵“Or is affected by a hot sanguine swelling which is known as ‘PLGMWNY’ [= *phlegmonē*]”: “or is affected by a sanguine swelling” MSS BE.

⁶That is, φλεγμονή (hot swelling); cf. Galen, K7:733, 1.6; GN 142, 1.5: φλεγμαῖνον.

⁷That is, γάγγραινα (gangrene); cf. Galen, K7:733, 1.6: γαγγραινόμενον; GN 142, 1.5: γαγγραινοῦμενον.

⁸That is, φογέδαινα (cancerous sore, canker); Galen, K7:733, 1.7; GN 142, 1.8.

shingles.⁹ However, all these afflictions come with a residue streaming¹⁰ to the affected part. There is another kind of anomalous dyscrasia whereby no residue streams to the <affected> part but merely the quality <of that part> changes, <namely> when it is overcome by the heat of the sun or by cold or by immoderate exercise or by¹¹ immoderate idleness and restfulness or by other similar <afflictions>. An anomalous dyscrasia may also occur in our body because of that which affects it from the outside, when these things heat or cool or dry or moisten. These are the four kinds of <anomalous> dyscrasia that are simple, noncompound, as I explained in my book *On Temperaments*.

3. There are also four other compound kinds <of anomalous dyscrasia>, which occur when the body is both hot and moist, or hot and dry, or cold and moist, or cold and dry. It is clear that these kinds of anomalous dyscrasia differ from the uniform kinds of anomalous dyscrasia, because <these kinds> do not exist <in like manner¹² in all the parts of the body that has a corrupt temperament. My intention in this treatise is to inform <you> how all the different kinds of anomalous dyscrasia originate. In order that my words in this matter will be clear I must mention to you the disposition of all the parts of the body. I will begin with the largest <parts>, which are known <even> to those who do not have medical knowledge, for there is no one who forgets [does not know] what the arms and legs and belly and chest and head are.

(Chap. 2)

1. Let us take one part of the body and divide it into the most immediate parts it is composed of: for instance, the leg we divide into thigh, lower leg, and foot, and the arm into upper arm, forearm, and hand, and the hand again into the parts that are peculiar to it, namely wrist, metacarpus, and fingers, and the fingers again into the specific parts they are composed of, namely bones, cartilages, ligaments, nerves, pulsating and nonpulsating vessels, membranes, flesh, tendons, nails, skin, and fat.
2. These last-mentioned parts cannot be divided further into other <parts>, but they are homoiomeric, primary parts, except for the pulsating and nonpulsating vessels, since these are composed from fibers and membranes, as I said in my book *On Anatomical Procedures*. I also mentioned in that book that there are many spaces between the primary, homoiomeric parts, and that most and the largest of them are between the composite, instrumental parts. Sometimes we find such spaces in one <particular> homoiomeric part, as can be found in bones and in the skin.¹³ However, the soft parts of the body cover¹⁴ each other so that the spaces between them are hidden from the eye. But in the case of the hard and dry parts of the body one can discern the spaces and gaps with the senses, as we may find <them> in the marrow of the bones. The cavities of the bone marrow have by nature a thick and white fluid to feed them, prepared by the bones. As for the pores in the skin, I have explained how they come to be in my book

⁹“Shingles” (i.e., ἐρπηζ); see Galen, K7:733, l.8; GN 142, l.8 (trans. GN: “herpes”).

¹⁰Om. Galen.

¹¹“By immoderate idleness and restfulness”; cf. Galen, trans. GN 143: “having been completely inactive.” The term “completely” (Gr. πάντως) is an emendation by GN following Hunayn’s تجاوز ان مقدارقصد (immoderate).

¹²“In like manner”: cf. Galen, K7:734, l. 12; GN 144, l.7: ὁσπάντως.

¹³Galen adds: “about all this has been told in *On Anatomical Procedures*” (trans. editors); “And of all of them, in the Anatomical Procedures, have been told” (trans. GN 147).

¹⁴Cf. Galen, trans. GN 147: “colliding into each other.”

On Temperaments. It was necessary to mention these things so that my following words will be clear.

- Now I have to address <the matter of> the anomalous dyscrasia, and to describe its nature and in how many ways it occurs. I have said above that the parts of the body that are affected by an anomalous dyscrasia do not have <just> one humoral composition. For that is something that is common to and shared by every anomalous dyscrasia. Its different kinds follow the nature of the affected <parts>¹⁵, for the occurrence of an anomalous dyscrasia in the mere [simple] flesh is different from that in the muscle, on the whole. Every¹⁶ single <anomalous dyscrasia> is different from the others.

(Chap. 3)

- For instance, when a hot residue¹⁷ streams to a muscle, then the vessels there,¹⁸ that is the largest pulsating and nonpulsating ones, are first of all filled and stretch, then the vessels which are smaller, and this continues until <the residue> reaches the smallest vessels. And when¹⁹ that residue enters into those vessels and they can no longer contain it, part of it emerges from the openings of those vessels, and part of it exudes and streams forth from²⁰ the very body of those vessels. When this is the case, the spaces between the first parts are filled with that residue to such a degree that it happens to them that from every side they become hot and moist through the surrounding moisture. With “first parts” in this place I mean the nerves, ligaments, tunics, and flesh, and prior to these the pulsating and nonpulsating vessels themselves, which are first of all and above all affected by pain in various ways. This happens because the residue which is inside them heats them, stretches them, and causes them to split, while the residue that is outside them heats them, pushes²¹ against them, puts pressure on them, and bears them down. As for the other parts, some of them are merely hurt by the heat, others are hurt by the pressure, and yet others are hurt by both.
- This illness is called “PL̄GMWNY” [= *phlegmonē*] by the Greeks; it is an inflamed swelling, and it is an anomalous dyscrasia occurring in a muscle. For the blood in <the muscle> will have become hot and been affected by something similar to cooking; then through its heat the bodies²² of the pulsating and nonpulsating vessels become hot first of all and above all, and then <it will heat> everything over which it flows until it immerses them. And this must necessarily lead to one of two <things>²³: either the residue which streams to a muscle overpowers it and corrupts <the part> it overpowers, or the residue is overpowered and the muscle returns to its natural condition. Let it first

¹⁵Lit. “bodies”; see Galen, K7:736, l. 12. Cf. GN 149, l.1: σῶματα; *ibid.*, n. 4: “Galen sometimes uses the Greek word for body (σῶμα) for referring to parts and even to humours.”

¹⁶“Every single <anomalous dyscrasia> is different from the others”: *om. Galen.*

¹⁷Cf. Galen, trans. GN 149: “flux,” adding in n. 8: “That is, the blood.”

¹⁸“There”: *om. Galen.*

¹⁹“And when that residue enters into those vessels”: cf. MSS BCE: “when that residue abounds in those vessels”; cf. Galen, trans. GN 149: “when the flow gets violently constricted.”

²⁰“From the very body”: Galen (K7:737, l. 2) reads “through the tunics”; and Galen (GN trans. 149): “through the coats that move it.”

²¹“Pushes against them, puts pressure on them”: cf. Galen, trans. GN 149: “[they get] compressed.”

²²Cf. Galen, trans. GN 151: “coats.”

²³Arab. *hallatayn*; cf. G.W.F. Freytag, *Lexicon Arabico-Latinum*, 2 vols. (Halle, 1830–1837), 1: 510, s.v. *halla*: “necessitas, res necessaria”; cf. MSS LP: “*hālatayn*” (conditions).

be posited that the residue is overpowered, since it is more appropriate to begin with what is better. I say that the healing should take place in one of two ways: either that the whole moisture [residue] that streamed to the muscle is dissolved, or that it is concocted. The best healing is the one through dissolution. Coction is necessarily followed by two things: one is the generation of pus, and the other is its concentration [collection].²⁴ A concentration sometimes occurs in the largest hollow space that is nearest to the <affected> spot and is the most unimportant [least dangerous], and this is the best <kind of> concentration; and sometimes <the concentration> occurs in the largest nearest hollow space, but that hollow space is quite important; or it occurs in a hollow space that is of little significance and is not the largest and not near.

3. If the [concentration] happens in the region of the stomach, the most laudable concentration is that which occurs in the empty space inside [the stomach]; in²⁵ most cases, pus is discharged therein [as well]. But the concentration into that which is below the peritoneum is bad. If it happens in the region of the brain, and the concentration occurs in its anterior ventricles, it is laudable; [but] the concentration in the meninges and the posterior ventricle of the brain is reprehensible and bad. As to the abscesses²⁶ forming in the region of the ribs, their eruption is in the hollow space of the chest, and abscesses in the muscles erupt [beneath] the skin. Abscesses occurring in the viscera erupt either in the vessels there, <that is,> the pulsating and nonpulsating <vessels>, or <in> the membrane that surrounds them and is to them like a skin.
4. If the residue overpowers the parts of the body, the domination of the anomalous dyscrasia over them will clearly have the effect that their activity is abolished and corrupted in the course of time. The pain will begin to ease in them when they become similar to that which transforms and transmutes them. For parts of the body are not affected by pain when the change of their temperament has been completed, but during the transmutation, as the marvelous Hippocrates explained when he said that pains only occur in parts of the body during²⁷ their transmutation and corruption and departure from their natures.²⁸ Every single part of the body transmutes from its nature and is corrupted because it is heated or cooled or dried or moistened or its continuity is dissolved. And in an anomalous dyscrasia <this is especially the case>, because the <affected> part of the body is extremely heated or cooled, and this is because these two qualities have the strongest effect. And then it may also happen because²⁹ the part of the body is dried or moistened. And³⁰ pain occurs because of the lack of a dry substance during hunger and because of a lack of moist substance during thirst. And³¹ when the part of the body is affected by something that stings or corrodes or stretches or squeezes or tears, pain³² occurs because the continuity is dissolved.

²⁴“Concentration” (ğam’); cf. Galen, trans. GN 151: “deposit.”

²⁵Cf. ibid.: “towards which most of them” (i.e., of the deposits) “break away together.”

²⁶“Abscesses” (khurāğāt): cf. ibid.: “deposits.”

²⁷“During . . . natures”; cf. Galen, trans. GN 153: “in those (parts) being changed and destroyed in their nature.”

²⁸Cf. Hippocrates, *Places in Man* 42, ed. and trans. P. Potter (Cambridge, MA: Loeb Classical Library, 1995), 84–85: “For in each thing that is altered with respect to its nature and destroyed, pains arise.”

²⁹“Because the part of the body is dried or moistened”: cf. Galen, trans. GN 153: “because of getting dry and humid.”

³⁰“And pain occurs”: om. Galen.

³¹“And . . . stings”: cf. Galen, trans. GN 153: “when getting wounded.”

³²“Pain occurs”: om. Galen.

(Chap. 4)

1. And when the heat of the blood in the swollen member is quiet,³³ and the blood contained in the whole body is of a balanced temperament, it hardly ever happens that it [i.e., the blood] will be heated through the heat of the affected part. But³⁴ when the heat of the blood that is in the swollen part is a strong heat that heats the body through the strength of its boiling, or when the blood contained in the entire body is dominated by bile, it will not take long before all of it will be exceedingly hot, and this will be all the more likely when the two things come together, <namely> that the blood in the swollen part is very hot, and that the bile dominates the blood that is in the body.
2. The first blood to be heated until it becomes exceedingly hot is that in the pulsating vessels, because it is by nature hotter and closer to the nature of spirit; then after that, the blood that is in the nonpulsating vessels. If the swollen part is close to one of the intestines abounding in blood, the heat will flee rapidly to the blood contained in the entire body. In short, that which is heated first with regard to everything is that which changes fast or is hot by nature. The same holds good for that which gets cold first, because that which gets cold is that which is quick to change or which is cold by nature. And spirit is the fastest of all things in the body to change, because it is the³⁵ finest and thinnest. The hottest <thing> in³⁶ the body is the yellow bile and the coldest the phlegm. Of the other humors, blood is hot<est> after yellow bile, and black bile is cold<est> after phlegm. Yellow bile is changed easily and³⁷ quickly by everything that acts on it. Black bile is changed <only> by³⁸ exertion and strain. In short, everything that is fine³⁹ and thin is quick to be changed, and⁴⁰ everything that is thick and gross is slow to be changed.
3. Hence the change in swellings necessarily varies greatly according to the diversity of the disposition of the bodies.⁴¹ In the first place, because the humor from which the swelling arises is either hotter or less hot. After that, because its putrefaction is according to its nature, and⁴² according to the excess or paucity of its tightness [constrictedness]. For something that does not have perspiration⁴³ putrefies more quickly, and this can be found in all external things. And if it happens with this that its temperament is hot and moist, this⁴⁴ will contribute greatly to the rapidity of its putrefaction. Moreover, the part of the body in which the swelling occurs will either be close to the intestines which abound in blood or far from them, for yellow bile, black bile, phlegm, or ventosity are dominant over all the blood, and⁴⁵ all these dispositions vary to a smaller or larger extent. Hence, the alteration<s> necessarily vary very much, when one <humor> is compared to another or when it is compared to itself.

³³"Quiet"; cf. Galen, trans. GN 153: "adequate."³⁴"But . . . boiling"; cf. ibid.: "However, if it boiled harder."³⁵"Is the finest and thinnest"; cf. Galen, trans. GN 155: "is also thinnest."³⁶"In the body"; cf. ibid.: "by nature."³⁷"And quickly": om. Galen.³⁸"By exertion and strain"; cf. Galen, trans. GN 155: "with difficulty."³⁹"Fine and thin"; cf. ibid.: "formed by thin parts."⁴⁰"And everything that is thick and gross"; cf. ibid.: "whereas everything formed by thick parts."⁴¹"Bodies"; cf. ibid.: "humours"; ibid., n. 16: "In Greek, 'bodies.'"⁴²"And according to": cf. ibid.: "not the least insignificant."⁴³"Perspiration" (Arab. *tanaffus*); lit. "breath." In the sense of perspiration, Arab. *tanaffus* is a semantic borrowing from Greek διαπνοή.⁴⁴"This will contribute greatly to the rapidity of its putrefaction"; cf. Galen, trans. GN 155: "then even much more so."⁴⁵"And . . . extent"; cf. ibid.: "and all of that to a more or lesser extent."

(Chap. 5)

1. And⁴⁶ all these things are the cause of an anomalous dyscrasia. This is because the heat is most dominating over the blood which is in the⁴⁷ swollen part of the body, then, after that, over the blood which is in the⁴⁸ intestines, and especially⁴⁹ over the blood which is in the heart, and, of that, especially that which is in its left ventricle. For if you approach this ventricle of the heart, while the animal is still alive and is not yet affected by fever, and you put your finger into it, as I have described in my book *On Anatomical Procedures*, you will feel the strongest heat there is. Therefore, it is not farfetched, when the whole body has been heated by an unnatural heat, that that ventricle of the heart especially should reach the highest degree of heat. Among⁵⁰ those things that contribute to this is that the blood therein is the thinnest and closest to the nature of spirit, and that it moves with a constant motion.
2. Moreover, in these types of fever one finds that the heat has overwhelmed all the blood, and that it [i.e., the blood] has firmly⁵¹ accepted the unnatural heat that originated from the putrefaction of the humors. The temperament of the bodies [membranes]⁵² of the pulsating vessels and other bodies that are nearby and surround them is not found to be altered completely, but it is still changing and altering towards⁵³ heat. And if this were to continue for a long time in them, they would come to the point that they would be fundamentally dominated and changed <by the heat>, so that then they do not fall under the definition of that which is being heated but under the definition of that which has fully attained an unnatural heat. The limit of change in any of the parts of the body is the harm to its functioning. The total range [latitude] from the beginning of the matter [i.e., the heating of a part] until it finally reaches this limit [i.e., when the functioning of a part is harmed] is the way [process] that leads to the unnatural disposition—mixed,⁵⁴ combined, <and> in the middle between two opposites, that is, between the disposition that is truly natural and the disposition that is fundamentally unnatural. During this entire period of time, there will be in the body that is heated a measure of pain <analogous> to the alteration which it undergoes.
3. When all the main⁵⁵ parts of the body are fully⁵⁶ and perfectly heated, that fever is called “QTYQWS” [= *hekikos*], which means fixed, and this because it does not only exist in moistures and in spirit but also in bodies that have firmness. And⁵⁷ there is neither suffering nor pain with this fever, and the patient thinks that there is no fever in him at all because he does not feel its heat, since all the parts of his body have become hot equally,⁵⁸ in like manner. Concerning this matter natural philosophers agree, in their study of the matter of sensation, that there is no sensation except through alteration, and

⁴⁶“And . . . dyscrasia”: cf. Galen, trans. GN 157: “All these anomalous *dyskrasias* of the body happen.”

⁴⁷“The swollen part of the body”: cf. ibid.: “inflammation.”

⁴⁸“The intestines”: cf. ibid.: “the rest of the viscera.”

⁴⁹“Especially”: om. Galen.

⁵⁰“Among those things that contribute to this”: cf. Galen, trans. GN 157: “for in fact.”

⁵¹“Firmly”: om. Galen.

⁵²“Membranes”: cf. Galen, trans. GN 157: “coats.”

⁵³“Towards heat”: cf. ibid.: “as they are becoming heated.”

⁵⁴“Mixed”: cf. ibid.: “like something mixed.”

⁵⁵“Main”: cf. Galen, trans. GN 159: “solid.”

⁵⁶“Fully and perfectly”: cf. ibid.: “completely.”

⁵⁷“And there is neither suffering nor pain with this fever”: cf. ibid.: “It is painless.”

⁵⁸“Equally, in like manner”: cf. ibid.: “in a similar way.”

that there is no suffering⁵⁹ or pain in that in which the alteration has already been completed. For this reason there is no suffering or pain with any⁶⁰ fever of this kind—which we called hectic shortly before—and the patient does not feel it at all, and this is because the disposition of the parts of his body is not one in which some of them act and others are acted upon, since all of them are of a single disposition and their temperament has become one and the same.

(Chap. 6)

1. And even though one of them is hotter and the other colder, the excess heat of the hotter part over the colder part is not such that it will harm the adjacent part with its heat. For if this were the case, the parts of the body would harm each other even though they are of a natural disposition, for in that disposition also⁶¹ the parts of the body differ in their temperament. For although the flesh is a hot part and the bone a cold one, their dissimilarity⁶² and that of the other⁶³ similar parts does not bring pain or suffering, because of the⁶⁴ small measure of disparity between them in heat and cold. In the same way also the air which surrounds the bodies does not harm them as long as it is not altered by extreme heat or cold. But the kinds of diversity <of the air> in that which lies between excessive heat and excessive cold, in spite of their frequent occurrence and their obvious disparity,⁶⁵ are⁶⁶ being felt by the bodies without any harm.
2. According⁶⁷ to this argument the mind would almost incline to rely upon the statement that has been made, just as Hippocrates did in⁶⁸ one of his books, that all illnesses are simply wounds.⁶⁹ And this is so because a wound is simply a dissolution of continuity, and excessive heat and cold nearly dissolve the continuity. Severe heat does so because it dissolves and cuts the continuity of the substance over⁷⁰ which it dominates, and excessive cold because it contracts and compresses the substance over⁷¹ which it dominates inwards until⁷² something protrudes and emerges, and⁷³ what remains in it is squeezed and torn apart by it. And if someone should make this the limit regarding the excess of heat and cold, it⁷⁴ is proper <to say> that the suggestion that he is right is not farfetched. However, whether this is the limit in excess⁷⁵ or whether the limit is different, it is clear

⁵⁹“Suffering or pain”; cf. *ibid.*: “pain.”

⁶⁰“Any fever of this kind—which we called hectic shortly before”; cf. *ibid.*: “the *hektoi* fevers, all of them.”

⁶¹“In that disposition also the parts of the body differ”: cf. *ibid.*: “for they are in fact different in their *krasis*.”

⁶²“Dissimilarity”; cf. *ibid.*: “anomaly.”

⁶³“Other similar parts”; cf. *ibid.*: “all the others.”

⁶⁴“The small measure of disparity between them in heat and cold”; cf. Galen, trans. GN 159–161: “because of the moderation of the excess.”

⁶⁵“Disparity”; cf. Galen, trans. GN 161: “excess.”

⁶⁶“Are being felt by the bodies”; cf. *ibid.*: “we perceive (them).”

⁶⁷“According . . . made”: cf. *ibid.*: “In fact, on those grounds, that reasoning is probably appropriate.”

⁶⁸“In one of his books”: om. Galen.

⁶⁹Cf. Hippocrates, *On Fractures* 31, trans. E. T. Withington, (Cambridge, MA: Loeb Classical Library, 1928), III, 171: “Unless one calls all maladies wounds, for this doctrine also has reasonableness, since they have affinity one to another in many ways.”

⁷⁰“Over which it dominates”: om. Galen.

⁷¹“Over which it dominates”: om. Galen.

⁷²“Until something protrudes and emerges”; cf. Galen, trans. GN 161: “so that they squeeze out some matter.”

⁷³“And what remains in it is squeezed and torn apart by it”; cf. *ibid.*: “and crush some other.”

⁷⁴“It is proper <to say> that the suggestion that he is right is not farfetched”; cf. *ibid.*: “would seem not to err in his knowledge.”

⁷⁵“Excess”; cf. *ibid.*: “disproportion.”

in <any> case that every excess⁷⁶ must be understood as in relation to something. This is so because not every body is affected in the same way by things which⁷⁷ have the same disposition of heat and cold.

3. For this reason, the humors that are in some animals are mutually fitting, while in other animals they are not [just] mutually incompatible, but also corrupting⁷⁸ and destroying <each other>, like man and viper, of which the saliva of each of them is fatal for the other. And thus when a man who has an empty stomach spits upon a scorpion, he kills it; but a man does not kill a man like himself when he bites him, nor a viper a viper, nor a serpent⁷⁹ a serpent, for the similar is fitting and beloved, but the opposite is hostile and harmful. Among the things which indicate this is that everything that grows and is nourished, only grows and is nourished by something that is similar to it and resembles it, while everything that is destroyed and annihilated, is only destroyed and annihilated by its opposite. For this reason, the preservation of health is achieved only by⁸⁰ things that are similar to and resemble healthy bodies; the⁸¹ healing and the cure of illness are only achieved by contrary things. But to discuss this is beyond our current subject.
4. But someone who suffers from the hectic fever that⁸² is inherent in the fixed substance of an animal will not feel it, while of all the other fevers, there is none that he will not feel; some⁸³ he will feel more and will suffer more harm from, others he will feel less. Some fevers are accompanied by rigor, and this symptom—that is, rigor—like many other symptoms, only arises from an anomalous dyscrasia. But I cannot explain in the current treatise how this symptom originates, unless I explain regarding the natural faculties how many there are, what sort of faculties they are, and⁸⁴ what it is of the property of each of them to effect. However, I will explain the matter of all the symptoms in my book *On the Causes and Symptoms <of Diseases>*.

(Chap. 7)

1. But let us return to the <different> kinds of an anomalous dyscrasia. I have already said in what preceded how fever arises from a⁸⁵ hot swelling, which is called “PLGMWNY” [= *phlegmonē*], and that every swelling⁸⁶ of this kind and every fever, except the fever known as hectic, arises from illnesses in which the temperament is anomalous. And some fevers arise only from the putrefaction of humors, without a swelling,⁸⁷ for what putrefies is not only that which is obstructed and does not breathe [exhale]—and its putrefaction is very fast and very strong—but also many other things disposed to putrefaction. I will explain the matter of the disposition of what is disposed to putrefaction in another book.

⁷⁶“Excess”; cf. ibid.: “disproportion.”

⁷⁷“Which have the same disposition”: om. Galen.

⁷⁸“Corrupting and destroying <each other>”; cf. Galen, trans. GN 161: “destructive.”

⁷⁹“A serpent”: cf. ibid.: “asps”; ibid., n. 22: “Egyptian cobra.”

⁸⁰“By things that are similar to and resemble healthy bodies”; cf. Galen, trans. GN 163: “by means of similars.”

⁸¹“The healing and the cure”; cf. ibid.: “the destruction.”

⁸²“That is inherent to the fixed substance of an animal”; cf. ibid.: “which has already seized the permanent condition of the animal.”

⁸³“Some . . . less”; cf. ibid.: “some are more, some are less painful to the patients.”

⁸⁴“And what it is of the property of each of them to effect”; cf. ibid.: “and what each of them does according to nature.”

⁸⁵“A hot swelling which is called ‘phlegmonē’: cf. ibid.: “inflammation.”

⁸⁶“Swelling of this kind”: cf. ibid.: “inflammation.”

⁸⁷“Swelling”; cf. ibid.: “inflammation.”

2. An anomalous dyscrasia may also occur in another way in the entire body; sometimes this happens when a hot vapor is congested in it, and sometimes when the heat increases because of immoderate exercise,⁸⁸ and sometimes because the blood is⁸⁹ hot and boils excessively due to anger, or it is heated excessively⁹⁰ because⁹¹ it was for a long time in the hot sun. It is clear, in my opinion, that all these fevers that⁹² arise from swellings, are, according to the strength of the efficient cause in the body and according to the disposition of every singular body, stronger in some bodies and weaker in other [bodies], while some bodies will not be feverish at all.

3. It is clear that a dyscrasia sometimes occurs⁹³ in the spirit alone and sometimes also passes beyond it to the humors; it is not less clear that all fevers, when they are prolonged, are joined by hectic fever. And from this statement it is *<somehow>*⁹⁴ evident that an anomalous dyscrasia sometimes originates from hot or cold moisture which flows to some part of the body, just as I have explained in⁹⁵ the case of bodily parts in which a swelling occurs. And sometimes⁹⁶ it does not happen like this, but *<it happens>* when the temperament of the body changes in quality. Some of the causes which alter *<the temperament>* arise from the body itself, and some affect *<the body>* from the outside. When the fever arises from putrefaction alone or from some swelling,⁹⁷ *<in both cases>* it hails from the body itself. But when the fever arises from the heat of the sun or from excessive exercise, then it comes from the outside. I shall speak about this more elaborately in my book *On the Causes of Symptoms*. And just as fever sometimes arises from the heat of the sun when the temperament of the body is altered, so it sometimes happens to some men from the severe cold of the air that the cold dominates so strongly over their entire body that some of them die. It is clear regarding all these men that suffering and pain befall them.

(Chap. 8)

1. Suffering and pain may also happen to someone when he is totally overcome by an intense cold *<resulting>* from a severe chill and then tries to warm his body quickly by⁹⁸ bringing it close to the fire. And⁹⁹ many of those to whom this happens feel a very strong pain in the roots of their nails when they suddenly bring their body¹⁰⁰ close to the fire. Who, therefore, since in this case he sees with his own eyes that the cause of the suffering and pain is nothing else but the anomalous dyscrasia, would¹⁰¹ dare to reject such a thing in the case of pains that occur inside *<the body>*? Or would wonder how pain

⁸⁸“Exercise”; Galen, trans. GN 165: “gymnastic exercises or bodily exertion.”

⁸⁹“Is hot and boils”; cf. ibid.: “boils.”

⁹⁰“Excessively”; Galen, trans. GN 165, adds: “from the exterior.”

⁹¹“Because it was for a long time in the hot sun”; cf. ibid.: “by heat-stroke.”

⁹²“That arise from swellings”; cf. ibid.: “as upon inflammation it was told before.”

⁹³“Occurs in the spirit alone and sometimes also passes beyond it to the humors”; cf. ibid.: “sometimes just attacks that pneumatic substance, at times the humours as well.”

⁹⁴“Somehow”; ibid., for Greek πῶς.

⁹⁵“In the case of bodily parts in which a swelling occurs”; cf. ibid.: “in the case of a part getting inflamed.”

⁹⁶“Sometimes”; cf. ibid.: “Many times.”

⁹⁷“Swelling”; cf. ibid.: “inflammations.”

⁹⁸“By bringing it close to the fire”: om. Galen.

⁹⁹“And many of those to whom this happens”; cf. Galen, trans. GN 167: “and many of them.”

¹⁰⁰“Body”; cf. ibid.: “hands.”

¹⁰¹“Would dare to reject such a thing”; cf. ibid.: “is still incredulous.”

often affects men without any swelling,¹⁰² either in the¹⁰³ intestine called “colon,” or in the testicles,¹⁰⁴ or in another part of the body? For nothing of this is amazing. Nor <is it amazing> how fever and rigor occur to some men at the same time, for if the cold phlegmatic humor which Praxagoras compares¹⁰⁵ to glass and the¹⁰⁶ hot humor which belongs to the same kind as yellow bile increase in the body until together they dominate¹⁰⁷ it and move¹⁰⁸ in it, especially in the sensitive organs, it is not amazing that someone who has this disposition senses both at once. For if you approach a man and let him stand in the hot sun, and then sprinkle cold water over him, it¹⁰⁹ is not impossible that he should feel the heat of the sun and the cold of the water together. But these two affect that¹¹⁰ man in that situation only from the outside, and each of them affects him <only> in the large parts of his body.

2. But in the fever which the Greeks call “NPY’LYS” [= *epialos*], heat and cold affect <the patient> from the inside, and each one of them may affect <the patient> <not only in the large parts> but also in the small parts of his body, to a degree¹¹¹ that in the first case [i.e., the patient affected in the large parts] there is no large part of his body affected by cold, unless next to it there is <another> large part affected by heat, and in the second case [i.e., the patient affected in the small parts] there is no small part affected by cold, unless next to it there is another small part affected by heat. Therefore, it happens in¹¹² the second case that <the patient> seems to sense both things together in his body. And this is because, as everything that cools and heats is scattered through small parts, one¹¹³ after the other (and there is no limit to their smallness), it is impossible that there can be one part among these small ones that has a single sensation of cold and heat without the other <half of the hot/cold pair.>
3. And¹¹⁴ sometimes it happens to some fever patients in the beginning of a fever attack, in every paroxysm, that they feel excessive cold and heat, but <they> do not feel each of them in the place where <they> feel the other. However, he to whom this occurs, can clearly distinguish between the parts which are heated and those which are cooled, for he feels the heat inside in his intestines themselves and feels the cold in every part that is at the outside of his body. And among the fevers, the fever which the Greeks call “LYPWRY’S” [= *leipurias*]¹¹⁵ is always of this disposition, and, likewise, a kind of ardent fever [that is] mortifying. And that which happens in these fevers in the larger

¹⁰²“Swelling”; cf. ibid.: “inflammation.”

¹⁰³“The intestine called ‘colon’”; cf. ibid.: “the colon.”

¹⁰⁴“Testicles”; cf. ibid. The Greek text actually has “teeth” (cf. MSS BE), but was emended by GN following Hunayn. See above, p. 8, where we discuss the emendation in more detail.

¹⁰⁵“Compares to”; cf. ibid.: “calls.”

¹⁰⁶“The hot humor which belongs to the same kind as yellow bile”; cf. ibid.: “and the bitter, bilious and hot” (i.e., humor).

¹⁰⁷“Dominate it”; cf. ibid.: “would . . . abound in them.”

¹⁰⁸“Move in it, especially in the sensitive organs”; cf. ibid.: “move through the sensitive bodies.”

¹⁰⁹“It is not impossible that he feels”; cf. ibid.: “(it is) impossible for him not to perceive.”

¹¹⁰“That man in that situation”: om. Galen.

¹¹¹“To a degree . . . another small part affected by heat”: om. Galen.

¹¹²“In the second case”: om. Galen.

¹¹³“One after the other”: om. Galen.

¹¹⁴“And . . . heat”: cf. Galen, trans. GN 169: “Nevertheless, in the attack of paroxysms, some of the feverish patients suffer *rhigos* and fever, and they perceive both of them: disproportionate cold and heat at the same time.”

¹¹⁵That is, *λειπυριαῖ* (malignant intermittent fevers); cf. Galen, K7:750, 1.7; GN 168, 1.7; trans. GN 169: “lipyriai.”

parts is what happens in the smaller parts in the fever that the Greeks call “NPY’LYS” [= *epialos*], for the dyscrasia that occurs in these¹¹⁶ fevers is also anomalous; it is also anomalous in someone affected by rigor, without being followed by fever, but this symptom occurs rarely, although it can happen to some women and men in¹¹⁷ <certain> conditions. But it is doubtless necessary that a regimen of ease of life preceded it, or that the patient applied himself for a long time to the consumption of a large quantity of food which produces a cold, crude, phlegmatic humor, like¹¹⁸ the humor similar to glass. And it seems that this symptom did not happen to anyone at¹¹⁹ all in the past, because no one followed this regimen of ease of life and the consumption of a large quantity of food. Therefore, we find that ancient physicians judge it to be necessary that rigor is followed by fever. But I personally have often seen, and other present-day physicians have seen, a rigor occurring without fever following it.

4. The fever which the Greeks call “NPY’LYS” [= *epialos*] is composed from that dyscrasia from¹²⁰ which a rigor occurs that is not followed by fever and¹²¹ from the dyscrasia that¹²² occurs during fever. And¹²³ when I say “epialos,” I mean by this term only that fever in which both always occur together. But the fever which is preceded by rigor and then followed by heat,¹²⁴ as happens in tertian and quartan fever, I do not call “NPY’LYS” [= *epialos*]. It is thus clear that the¹²⁵ fever which is called “NPY’LYS” [= *epialos*] is composed from two kinds of anomalous dyscrasia, and the same is the case with the remaining fevers, except for hectic fevers.

(Chap. 9)

1. And likewise the illnesses with a swelling that are peculiar to a single part of the body, for all of them originate from an anomalous dyscrasia, like the¹²⁶ hot swelling which is known as “PLĞMWNY” [= *phlegmonē*], and¹²⁷ the swelling known as “cancer,” and¹²⁸ the swelling known as “erysipelas,”¹²⁹ and¹³⁰ the pustules known as “shingles,” and¹³¹ the swelling known as “tarahhul,”¹³² and¹³³ the swelling known as “canker,” which the

¹¹⁶“These fevers”; cf. ibid.: “the composed fevers.”

¹¹⁷“In [certain] conditions”; cf. ibid.: “according to their condition” (missing in Kühn’s Greek text, but added by GN following Hunayn’s Arabic text).

¹¹⁸“Like the humor similar to glass”; cf. MS P: “which Praxagoras compared to glass”; Galen, trans. GN 169: “such a humour was first introduced by Praxagoras as vitreous.”

¹¹⁹“At all”; cf. Galen, trans. GN 169; “this way.”

¹²⁰“From which a rigor occurs that is not followed by fever”; om. Galen.

¹²¹“And from the dyscrasia that occurs during fever”; cf. Galen, trans. GN 171: “and that of patients with fever.”

¹²²“That occurs during fever”; MSS BE translate: “from which fever arises.”

¹²³“And when I say ‘epialos,’ I mean by this term only that fever”; cf. Galen, trans. GN 171: “I call this way that fever.”

¹²⁴“Heat”; cf. ibid.: “fever.”

¹²⁵“The fever which is called ‘NPY’LYS’ [= *epialos*]”; cf. ibid.: “*épialos*.”

¹²⁶“The hot swelling which is known as ‘phlegmonē’”; cf. ibid.: “inflammation.”

¹²⁷“And the swelling known as ‘cancer’”; cf. ibid.: “cancer.”

¹²⁸“And the swelling known as ‘erysipelas’”; cf. ibid.: “*erysipelas*.”

¹²⁹“Erysipelas”; Galen, trans. GN 171, adds: “*anthrax*” (carbuncles).

¹³⁰“And the pustules known as ‘shingles’”; cf. ibid.: “*herpes*.”

¹³¹“And the swelling known as ‘tarahhul’”; cf. ibid.: “swelling.”

¹³²“Tarahhul” (i.e. Arab. *tarahhul* [swelling]); cf. Galen, K7:751, l.16; GN 170, l.13: οἰδημα. Galen adds: φοργέδοινα, trans. GN: “*phagedaina*.”

¹³³“And the swelling known as ‘cancer,’ which the Greeks call ‘GNÓRYN’ [= *gangrāina*]; cf. Galen, trans. GN 171: “*gangrāina*.”

Greeks call “GN̄GRYN” [= *gangraina*], and¹³⁴ it occurs with the affected part proceeding on the path of death. For all these illnesses have in common that they originate from a moisture that streams to¹³⁵ a part of the body, and they differ because some of them originate from a phlegmatic humor, some from a¹³⁶ humor that is of the variety of yellow bile, and some of them from black <bile>, and some of them originate from blood. And¹³⁷ <of> those that originate from blood, some of them originate from hot, thin blood <and> boiling, and¹³⁸ some originate from cold, thick blood, and¹³⁹ some originate from blood that is of another disposition. I will give a detailed explanation of the different kinds of these diseases in another book.

2. In this book I am content with what I said about the¹⁴⁰ disposition of the moisture that¹⁴¹ streams to a part of the body, and its afflictions, each of the mentioned illnesses which it causes which occurs in accordance with the earlier description of the occurrence of the swelling called “PL̄GMWNY” [= *phlegmone*] from a hot, bloody humor. And that every single homoiomeric part, simple and primary, when¹⁴² that moisture dominates it, is brought to an anomalous dyscrasia; for at the outside, it is heated or cooled or dried or moistened according to the disposition of that moisture that¹⁴³ is close to it, while¹⁴⁴ its interior parts have not yet gotten into the same condition. If¹⁴⁵ both its exterior and interior were altered entirely and completely and it were made of one disposition totally, it would immediately and completely be relieved from pain, although the illness¹⁴⁶ would be more¹⁴⁷ hard and more difficult. If¹⁴⁸ someone has previous knowledge of this <account>, it will be sufficient for him, in my opinion, to understand my book *On Drugs*, and then, after that, my book *On the Therapeutic Method*.

This is the end of Galen's treatise *On the Anomalous Dyscrasia*. Thanks be to God for his help and his benefactions, may God bless Mohammed, the seal of the prophets, and grant him salvation.

¹³⁴“And it occurs with the affected part proceeding on the path of death”: om. Galen.

¹³⁵“To a part of the body”: om. Galen.

¹³⁶“A humor that is of the variety of yellow bile”: cf. Galen, trans. GN 171: “the bilious . . . humor.”

¹³⁷“And <of> those that originate from blood, some of them originate from”: om. Galen.

¹³⁸“And some originate from cold, thick blood”: cf. Galen, trans. GN 171: “or cold and thick.”

¹³⁹“And some originate from blood that is of another disposition”: cf. ibid.: “or in any other state.”

¹⁴⁰“The disposition of”: om. Galen.

¹⁴¹“That streams to a part of the body”: om. Galen.

¹⁴²“When that moisture dominates it”: cf. Galen, trans. GN 173: “being affected by this flux.”

¹⁴³“That is close to it”: om. Galen.

¹⁴⁴“While . . . condition”: cf. Galen, trans. GN 173: “on the other hand, it will not yet be in an homogeneous state up to its depth”: ibid., n. 30: “i.e., completely.”

¹⁴⁵“If . . . totally”: cf. ibid.: “However, if the whole of it would wholly change and be altered.”

¹⁴⁶“Illness”: cf. ibid.: “condition.”

¹⁴⁷“More hard and more difficult”: cf. ibid.: “more difficult.”

¹⁴⁸“If . . . my book”: cf. ibid.: “That seems to me enough to be known in advance by those who are going to follow the thread of the study.”

C. The Latin Text

SIGLA AND ABBREVIATIONS

A = Paris, BN n.a.l. 343, fols. 37–39v

H = London, British Library Harl. 5425, fols. 53v–56v

O = Vatican City, BAV Ottob. 1158, fols. 86v–88v

E = Erfurt, Amplon. F. 249, fols. 234rb–236vb

F = Paris, BN lat. 6865, fols. 152–154v

P = Cambridge, Peterhouse 33, fols. 23v–25

V = Vatican City, BAV Palat. Lat. 1095, fols. 51v–53v

Ar. = Arabic text, ed. G. Bos

Heb. = Hebrew text, ed. J Shatzmiller

add. = *addidit*

corr. = *correxit*

del. = *delevit*

eras. = *erasit*

illeg. = *illegibilis*

ins. = *inseruit*

m. r. = *manu recentiore*

mg. = *in margine*

om. = *omisit*

scr. = *scriptis*

scrips. = *scripti*

tr. = *transtulit, transposuit*

Incipit liber Galieni De malitia complexionis diverse¹

(1.1) Malitia² complexionis diverse quandoque in toto animalis corpore existit, sicut quod ei accidit inde³ in specie ydropisis, notione⁴ carnosa; et in febre in qua eger calorem et frigus in una invenit⁵ dispositione, quam greci epialam⁶ vocant, et in plerisque febribus aliis, preter febrem fixam dictam grece ethicam. (1.2) Malitia quoque⁷ complexionis diverse in uno⁸ membrorum erit,⁹ quodcumque fuerit, cum in eo accidet mollicies que est apostema flegmaticum; aut fiet¹⁰ in ipso apostema sanguineum calidum ad terminum tendens,¹¹ secundum quod erit¹² in semita corruptionis et mortis, et est apostema quod¹³ greci nominant¹⁴ cancrene; aut fit in ipso apostema aliud¹⁵ erisipila¹⁶ nominatum; et aliud apostema notione¹⁷ cancer. Lepra quoque huius generis est, et similiter estiomenus¹⁸ et formica. Omnes autem egritudines iste non evanescunt quin cum eis sit superfluitas membro infusa in quo fiunt.

Est tamen malitia¹⁹ complexionis diverse modus alius absque infusione superfluitatis in membris, sed ipsorum qualitates tantum alterantur, cum in ipsis superat calor aut frigus ex sole, aut cum exercitium transcendit mensuram que²⁰ est decens, aut cum quies et tranquillitas pertransirent quantitatem intentionis, aut alia huius similia. In corporibus quoque nostris fit malitia complexionis diverse ex rebus que eis²¹ exterius²² occurunt, si calefaciunt res ille aut infrigidant aut desiccant²³ aut humectant. Et hec quidem species malitia complexionis²⁴ sunt simplices et singulares, quemadmodum ostendit in libro de complexionibus.

(1.3) Eius quoque sunt aliae quatuor species composite, que fiunt cum calefit corpus et humectatur simul, aut calefit et desiccatur simul, aut infrigidatur et humectatur simul, aut infrigidatur et desiccatur simul.²⁵ Et manifestum quidem est quod species iste²⁶ malitia

¹incipit liber G. de malitia complexionis diverse O Liber G. de malitia complexionis diversa A *om.* H

²add. O etiam

³inde AHO (Ar.) *om.* **EFPV (Heb.)**

⁴notione AO vocatione H, corr. H *ad* vocatio **tamen non in omni sed in EFPV (Heb.)**

⁵in una invenit AO invenit nimia H **sustinet in una EFPV (Heb.)**

⁶epilium H

⁷quoque AH etiam O

⁸uno AHO (Ar.) **unoquoque EFPV(Heb.)**

⁹in . . . erit AO erit in uno membrorum H

¹⁰fuerit O

¹¹add. O *mg. m. r.* caliditatis

¹²erat H

¹³quam H

¹⁴nominant AO vocant H

¹⁵aliud apostema H

¹⁶trisipila H

¹⁷notione AHO **nominatum EFPV (Heb.)**

¹⁸estiomenus AHO **herpes estiomenus E herpestiomenus FPV (Heb.)**

¹⁹malitia AH

²⁰quod H

²¹*om.* O

²²extrinsecus O

²³resiccant H

²⁴malitia complexionis AO *tr.* H

²⁵aut calefit et desiccatur . . . simul *om.* H

²⁶ille HO

complexionis diverse non diversificantur a speciebus malitie complexionis equalis nisi quoniam ipse non consistunt²⁷ in omnibus partibus corporis cuius corruptitur²⁸ complexio.

Mea igitur intentio (A37rb) in hoc libro²⁹ est enunciare quomodo fiat³⁰ generatio omnium specierum malitie complexionis diverse. Ut sit sermo meus in illo manifestus, iam ergo oportet ut te³¹ recordari faciam dispositionis³² membrorum omnium; et incipiam recordari maiorum³³ eorum, que nota sunt ei apud quem³⁴ medicine notitia³⁵ non existit. Manus enim³⁶ et pedes et venter et pectus et caput non sunt ex eis quorum esse secundum aliquem³⁷ evanescat.³⁸ (2.1) Ad unum³⁹ igitur ipsorum perveniamus et ipsum⁴⁰ in propinquiores partes ex quibus componitur dividamus. Exempli itaque causa:⁴¹ pedem in coxam et crus⁴² et pedem dividamus; et manum in⁴³ adiutorium et ulnam et palmam sequestremus; ipsam quoque palmam in membra sibi propria dividamus,⁴⁴ que sunt rasceta⁴⁵ et pecten et digitus. Et digitos etiam⁴⁶ dividamus in partes ex quibus sunt compositi,⁴⁷ et sunt ossa et⁴⁸ cartillagines et ligamenta et nervi et vene pulsatiles et non pulsatiles⁴⁹ et panniculi⁵⁰ et caro et corde et unguis et cutis et adeps.

(2.2) Hec ergo⁵¹ membra que postremo nominavi non est possibile⁵² dividere in speciem aliam post istam,⁵³ sed ipsa quidem sunt⁵⁴ membra similium partium prima—preter venas pulsatiles et non pulsatiles, nam hec duo composita sunt ex villis et panniculis,⁵⁵ sicut dixi in libro de medicatione⁵⁶ anathomie. Et in illo etiam libro⁵⁷ narravi

²⁷consistunt AHO **introduce** sunt E **vinete** sunt F **vincentes** sunt PV (Heb.)

²⁸corrumputur *scrips.*: alteratur AHO, *mg.* A in alio corruptitur

²⁹est in hoc libro H

³⁰sit H

³¹te AH (Ar.) **om.** OEFP (Heb.) *mg.* V

³²dispositiones H

³³*om.* H

³⁴apud quem: quam H

³⁵nocentia H

³⁶etenim O

³⁷aliquem A aliquam H aliquod O

³⁸*add.* et O

³⁹unum AHO (Ar.) **unumquodque** EFPV (Heb.)

⁴⁰*del.* O prosequamur

⁴¹cum O

⁴²et pedem AHOE **om.** FPV (Heb.)

⁴³manum in: manus O

⁴⁴*add.* O in partes ex quibus sunt composita

⁴⁵rasceta A rascepta O rascheta H

⁴⁶quoque O

⁴⁷composita O, *corr.* A ex composita

⁴⁸et *om.* A

⁴⁹et non pulsatiles HEFPV *om.* A (Heb.) *mg.* O

⁵⁰panniculus O

⁵¹ergo AHO

⁵²possibile est O

⁵³ista A

⁵⁴sunt *ins.* A

⁵⁵et panniculis: panniculosis O

⁵⁶medicatione AOEV medicamine H **meditatione** F **iudicatione** in al. **medicatione** P

⁵⁷libro AHO (Ar.) **om.** EFPV (Heb.)

quod inter membra prima⁵⁸ similiū partium sunt foramina plura, et ex eis plura et⁵⁹ maiora existunt inter membra composita officialia. Quandoque tamen invenimus simile illis foraminibus in aliquo⁶⁰ membrorum similiū partium, quemadmodum invenimus illud in osse et in cute. Verumtamen quodcumque⁶¹ membrorum fuerit molle⁶², quedam⁶³ partes ipsius⁶⁴ alias cooperient⁶⁵ et occultabuntur⁶⁶ sensui foramina que sunt inter eas; sed quodcumque membrorum fuerit durum et siccum, tu consequeris quicquid est in eo ex foraminibus et scissuris⁶⁷ sensu, sicut⁶⁸ reperimus in vacuitatibus ossium; et in illis quidem vacuitatibus ossium existit humiditas, natura⁶⁹ grossa,⁷⁰ alba, preparata⁷¹ ossibus ut nutriantur ipsa. Quomodo autem pori qui⁷² in cute sunt proveniant, iam ostendi in libro de complexionibus.

Hec ergo sunt quorum necessario⁷³ fuit rememorandum, ut per ipsa⁷⁴ verificetur quod in⁷⁵ sequentibus narrabo.

(2.3) Nunc autem oportet ut ad intentionem malitie complexionis diverse perveniamus et narremus que sit eius⁷⁶ natura et⁷⁷ secundum quot modos proveniat. Et⁷⁸ nos iam⁷⁹ quidem⁸⁰ in hiis que sunt premissa⁸¹ diximus quod⁸² in partibus corporis in quo accidit malitia complexionis diverse, non est complexio una, (A37va) quoniam hoc est⁸³ commune et participativum⁸⁴ omni malitie complexionis diverse; eius autem species sequuntur naturam corporum in quibus sunt.⁸⁵ Eventus namque malitie⁸⁶ complexionis diverse in carne nuda

⁵⁸om. H

⁵⁹ex eis plura et *scrips.*: in plura tamen et A et eis plura et H et ex eis parva et O

⁶⁰illo H

⁶¹*add.* EFPV (Heb.) illorum

⁶²molle fuerit H

⁶³quedam AHO quod EFPV

⁶⁴corr. A ex illius

⁶⁵cooperient AH cooperiendo O

⁶⁶occultabunt H

⁶⁷sissuris H

⁶⁸sensu sicut AHO (Ar.) sicut sensu EFPV (Heb.)

⁶⁹humiditas natura: humidas H

⁷⁰crossa A, corr. m. rec. ad crassa

⁷¹temperata H

⁷²qui AH om. O

⁷³necessaria H

⁷⁴ipsam O corr. A ex ipsam

⁷⁵in om. H

⁷⁶sit eius tr. H

⁷⁷ins. O

⁷⁸proveniat et AO permanet H

⁷⁹om. O

⁸⁰iam quidem tr. A

⁸¹sunt premissa tr. H

⁸²del. H sequitur naturam corporum

⁸³hoc est mg. O

⁸⁴participativum AHOEV, corr. A ex participate [eras.] principatum P, mg. P m. rec. vel participatum principatum F “proprium(?)” Heb.

⁸⁵sunt H fiunt O fuerit A

⁸⁶malitia om. H

est preter eventum ipsius in lacerto sicut est;⁸⁷ et unusquisque eorum existit secundum modum alium a modo secundum quem alter existit.

(3.1) Inde est quod, cum in⁸⁸ musculo calida effunditur superfluitas, tunc maiores⁸⁹ vene que in ipso sunt, pulsatiles et non pulsatiles, implentur primo et extenduntur; deinde, post illud, ille que sunt minores. Et incessanter procedit⁹⁰ sic⁹¹ donec ad minores perveniantur⁹² venas. Cum ergo superfluitas illa in illis redundat⁹³ venis et eam non continent, effluit aliquid eius⁹⁴ ex orificiis illarum venarum et resudat⁹⁵ ex ea aliquid et egreditur ex ipso corpore venarum. Postquam ergo fuerit illud, implentur foramina que inter prima existunt membra illa superfluitate, adeo donec⁹⁶ eis accidat calefieri et⁹⁷ humectari undique ex illa⁹⁸ humiditate quam continent.

Per membra autem⁹⁹ prima in hoc loco volo intelligi¹⁰⁰ nervos et ligamenta et panniculos et carnem; et ante hoc,¹⁰¹ ipsas venas pulsatiles et non pulsatiles, in quibus iam proprie¹⁰² dolor primo accidit secundum modos diversos, et illud ideo quoniam superfluitas, que in interioribus earum continetur, calefacit eas et extendit et disrumpit;¹⁰³ et superfluitas que est¹⁰⁴ extra eas calefacit ipsas¹⁰⁵ et constringit et coartat et gravat.¹⁰⁶ Aliorum vero¹⁰⁷ membrorum, quedam non egrotare facit nisi calefactio tantum, et quedam non facit pati nisi coartatio tantum, et quedam eorum egrotare¹⁰⁸ faciunt utreque¹⁰⁹ res simul. (3.2) Et hec quidem egritudo dicitur apud grecos flegmon,¹¹⁰ que¹¹¹ est apostema calidum, et est malitia complexionis diverse accidens¹¹² lacerto, et illud ideo quoniam sanguis, qui est in ipso, iam calefactus est et evenit¹¹³ ei similitudo ebullitionis. Deinde calefiunt primo proprie¹¹⁴ eius

⁸⁷sicut est AH sic O

⁸⁸om. H

⁸⁹maioris A

⁹⁰procedunt H

⁹¹sic om. O

⁹²perveniantur AH perveniantur O

⁹³redundat? O

⁹⁴eius om. O

⁹⁵desudat H

⁹⁶post donec del. H ad maiores perveniantur venas. cum ergo superfluitas illa in illis redundaret

⁹⁷huius del. H, tr. H humectari post undique

⁹⁸ipsa O

⁹⁹add. H propria

¹⁰⁰intelligere O

¹⁰¹et ante hoc AH (Ar.), et corr. A mg. ad post [reads ante as autem] **post hoc autem OEFFV “post” Heb.**

¹⁰²om. O

¹⁰³disrumpit et extendit H

¹⁰⁴om. H

¹⁰⁵ipsas AO eas H

¹⁰⁶aggravat O

¹⁰⁷vero autem O

¹⁰⁸om. O

¹⁰⁹utrumque O

¹¹⁰flemon O

¹¹¹quod H

¹¹²tr. H post lacerto / add. O in

¹¹³corr. A ex venit

¹¹⁴primo proprie: A eras. [illeg.], scr. m. rec. proprie

calefactione corpora¹¹⁵ venarum pulsatilium et non pulsatilium;¹¹⁶ postea omnia que sunt extra eas ex eis in quibus continetur,¹¹⁷ donec ipsum submergant.¹¹⁸

Et impossibile quidem est quin res ad unum duorum modorum perveniat: aut ut¹¹⁹ vincat superfluitas que in¹²⁰ lacerto effunditur,¹²¹ et corrumpat¹²² corpora in quibus vincit; aut vincatur illa superfluitas et redeat lacertus ad dispositionem suam naturalem. Pono itaque ut superfluitas vincatur, cum incipere ab eo quod est bonum sit melius et laudabilius. Dico quod¹²³ sanitas erit tunc¹²⁴ secundum unum duorum modorum: aut ut¹²⁵ resolvantur omnes humiditates que effuse sunt in lacerto, aut ut¹²⁶ decoquantur. Sed laudabilius du(A37vb)abus sanationibus¹²⁷ est que resolutione erit.¹²⁸ Decoctionem vero consequuntur¹²⁹ due res necessario, quarum una est generatio sanie et altera collectio. Et collectio¹³⁰ quidem quandoque in maiore foraminum¹³¹ est vicinore loco et minoris timoris, et¹³² hec est collectio laudabilius. Et quandoque est in maiore¹³³ foraminum¹³⁴ propinquio,¹³⁵ sed foramen illud non est parvi timoris; aut est in foramine parvi timoris,¹³⁶ sed non est maius foraminum¹³⁷ neque propinquum.

(3.3) Quod si fuerit illud¹³⁸ in partibus stomachi, laudabilius erit collectio que erit in amplitudine que in interioribus eius existit, et ad quam secundum plurimum fit¹³⁹ sanie eruptio; collectio vero que fit sub siphac est mala. Et cum fuerit illud¹⁴⁰ in partibus cerebri, tunc collectio in duabus ventriculis eius anterioribus erit laudabilis,¹⁴¹ sed collectio sub duabus matribus cerebri¹⁴² et in ventriculo qui est in posterioribus cerebri facta est illaudabilis et mala. Exiturarum autem que fiunt in partibus costarum, eruptio erit ad amplitudinem pectoris, et¹⁴³

¹¹⁵corpus O

¹¹⁶et non pulsatilium *om.* H

¹¹⁷continetur A continet HO

¹¹⁸submergant A submergat H submergatur O

¹¹⁹ut *ins.* A *om.* H

¹²⁰in: est in O / add. H eo

¹²¹et funditur O

¹²²corrumpit H

¹²³*add.* H ad

¹²⁴tunc *om.* H

¹²⁵*ins.* O

¹²⁶*om.* H

¹²⁷duarum sanationum O

¹²⁸giuntur(?) O

¹²⁹decoctionem . . . consequuntur *om.* O, *mg.* O decoctionem vero secuntur

¹³⁰et collectio: *ins.* O

¹³¹foramine H

¹³²et *om.* H

¹³³minore A

¹³⁴foramine O

¹³⁵et quandoque est in minore foraminum et remotiore a loco exitus et est maioris periculi *add.* V (Heb.) *mg.* F (maiori F) *add.* V *mg.* in alio loco vacat

¹³⁶aut in . . . timoris *om.* H

¹³⁷foramen H

¹³⁸illud fuerit H

¹³⁹fit *om.* H

¹⁴⁰fuerit illud: facit illud H / illud *ins.* A

¹⁴¹laudabilius H

¹⁴²*om.* O

¹⁴³exiturarum autem . . . et *om.* O

exiturarum que fiunt in lacertis eruptio erit versus cutem; sed¹⁴⁴ exiturarum¹⁴⁵ que fiunt in visceribus eruptio erit aut¹⁴⁶ ad venas¹⁴⁷ que sunt in eis¹⁴⁸ pulsatiles et¹⁴⁹ non pulsatiles, aut versus panniculum qui continet ea et est eis¹⁵⁰ sicut cutis.

(3.4) Quod si superfluitas vincat¹⁵¹ membra, tunc manifestum est quod oportet ex domino malitie complexionis in eis ut ipsorum destruatur operatio et corrumpatur secundum temporis longitudinem.¹⁵² Sed principium quietis egritudinis ab eis erit cum similabuntur¹⁵³ rei que resolvit ea et transmutat,¹⁵⁴ et illud est¹⁵⁵ quoniam membris non accidit dolor cum ipsorum complexio iam integre transmutata est, sed in dispositione permutationis eius—sicut¹⁵⁶ iam narravit¹⁵⁷ de esse eius mirabilis Ypocras, ubi dixit quod dolores non fiunt in membris nisi in dispositione alterationis eorum¹⁵⁸ et corruptionis et¹⁵⁹ exitus ipsorum¹⁶⁰ a naturis suis. Et unumquodque¹⁶¹ membrorum non alteratur et egreditur a natura sua et corrumpitur, nisi calefiat aut infrigidetur aut desiccatur aut humectetur aut eius continuitas solvatur. In malitia autem¹⁶² complexionis diverse, propterea quod membrum calefit aut infrigidatur, proprie; et illud ideo quoniam¹⁶³ hee due qualitates sunt fortioris operacionis quam alie qualitates. Sed¹⁶⁴ iam fit¹⁶⁵ illud propterea quod membrum desiccatur aut humectatur in fame et siti; et¹⁶⁶ accidit passio propter penuriam substantie sicce in fame et¹⁶⁷ propter penuriam humiditatis in dispositione sitis. Cum autem in membro fit¹⁶⁸ operatio ab eo quod ipsum pungit aut corrodit aut extendit aut coartat aut disrumpit, (A38ra) tunc eventus passionis est propter solutionem continuatatis.

(4.1) Cumque calor sanguinis qui est in membro apostemoso fuerit calor quietus, et fuerit sanguis quem¹⁶⁹ totum continet corpus equalis complexionis, forsitan non accidet ei ut calefactione membra infirmi calefiat.¹⁷⁰ Et cum caliditas sanguinis qui est in membro

¹⁴⁴exiturarum que . . . sed *mg.* O (est O)

¹⁴⁵*add.* O etiam

¹⁴⁶aut *om.* HO

¹⁴⁷ad venas *om.* Q

¹⁴⁸que sunt in eis *tr.* HO *post* non pulsatiles

¹⁴⁹aut H

¹⁵⁰ei O

¹⁵¹vincat *om.* O, *ins. supra* vincit

¹⁵²ipsius longitudinem H

¹⁵³assimilabuntur H

¹⁵⁴*add.* O ea

¹⁵⁵est *om.* O

¹⁵⁶sed H

¹⁵⁷narravi H

¹⁵⁸eorum AHO (Ar.) **corporis EFPV (Heb.)**

¹⁵⁹et AO quia H

¹⁶⁰eorum AO

¹⁶¹*add.* H quidem, *add.* et *eras.* A [illeg.]

¹⁶²tamen H

¹⁶³quoniam AO quod H

¹⁶⁴si A

¹⁶⁵iam fit: *eras.* [illeg.] A, *scr. m. r.* autem fiat

¹⁶⁶et *om.* H

¹⁶⁷et *om.* O

¹⁶⁸fit AHOEFP, *eras.* A, *ins.* A *m. rec.* deficit **deficit V (Heb.)**

¹⁶⁹qui O

¹⁷⁰**totum corpus add.** P (Heb.)

apostemoso fuerit caliditas fortis, calefiet corpus fortitudine ebullitionis eius;¹⁷¹ et cum fuerit ut sanguini, quem¹⁷² totum continet¹⁷³ corpus, dominetur colera, tunc non stat quin calfactione eius superflua calefiat totum¹⁷⁴—et quanto plus si¹⁷⁵ fuerit illud cum utreque res aggregantur,¹⁷⁶ scilicet ita¹⁷⁷ ut sit sanguis qui est in membro apostemoso fortis caliditatis, et in sanguine qui est in corpore¹⁷⁸ dominetur¹⁷⁹ colera.

(4.2) Primum vero quod¹⁸⁰ ex¹⁸¹ sanguine¹⁸² calefit, cum in eo superfluit calefactio,¹⁸³ est sanguis qui est in venis pulsatibus, propterea quod in natura sui est¹⁸⁴ calidior et propinquior nature spiritus; deinde, post ipsum, sanguis qui est in venis non pulsatibus. Si ergo membrum apostemosum propinquum fuerit aliquibus visceribus sanguine¹⁸⁵ habundantibus quem continent, erit caliditas eius¹⁸⁶ recurrens ad sanguinem velociter quem totum corpus continet.¹⁸⁷ Et universaliter dignius¹⁸⁸ est ut calefiat ante¹⁸⁹ omnis res que velox est ad resolvendum, aut in natura sua est calida, et similiter¹⁹⁰ primum quod¹⁹¹ infrigidatur ante res etiam¹⁹² est que¹⁹³ velox est¹⁹⁴ ad resolvendum aut est in natura sua frigida. Velocius autem ad resolvendum eis que in corpore sunt est¹⁹⁵ spiritus, propterea quod est subtilior eis¹⁹⁶ et tenuior; et calidius quod¹⁹⁷ in corpore est est¹⁹⁸ colera rubea, et frigidius¹⁹⁹ quod est in eo est flegma. De reliquis vero humoribus, sanguis calidus²⁰⁰ est post coleram, et melancolia frigida²⁰¹ post flegma. Et colera quidem²⁰² facile resolvitur et velociter ab omni

¹⁷¹om. O

¹⁷²qui O

¹⁷³continet tr. HO post corpus

¹⁷⁴totum AO totum corpus H

¹⁷⁵si om. EFPV (Heb.)

¹⁷⁶augeantur O

¹⁷⁷scilicet ita tr. H

¹⁷⁸post corpore add. O cui

¹⁷⁹del. A corpore

¹⁸⁰mg. O

¹⁸¹vero quod ex om. H

¹⁸²sanguine AHO (Ar.) eo EFPV (Heb.)

¹⁸³add. H a primus sanguis qui calefit adeo ut in eo superfluat

¹⁸⁴om. H

¹⁸⁵sanguinem O

¹⁸⁶caliditas eius om. H

¹⁸⁷continet corpus O

¹⁸⁸corr. A ex dignus dignus O

¹⁸⁹tantum H

¹⁹⁰sit H

¹⁹¹quasi H

¹⁹²et H

¹⁹³ins. O

¹⁹⁴velox est tr. H

¹⁹⁵om. H

¹⁹⁶eam H

¹⁹⁷quod AO quam H

¹⁹⁸in corpore est est A in corpore est HO

¹⁹⁹feb' H

²⁰⁰calidus AH calidior O

²⁰¹frigida H frigidior mg. AO

²⁰²quoque O

quod in eam agit,²⁰³ melancolia²⁰⁴ autem laboriose et violenter resolvitur. Et universaliter quidem omne quod est subtile et tenuerit velocis resolutionis, et omne quod est²⁰⁵ spissum et grossum est tarde resolutionis. (4.3) Quapropter oportet ut sit veniens²⁰⁶ apostematum resolutio plurimum diversa propter diversitatem dispositionis corporum: primo autem quoniam humor a quo provenit apostema aut erit augmentata caliditatis aut diminuta. Deinde post illud, quoniam putrefactio eius non erit nisi²⁰⁷ secundum naturam ipsius, et secundum superfluitatem retentionis²⁰⁸ eius aut parvitatem retentionis eius,²⁰⁹ in interioribus scilicet.²¹⁰ Nam illius putrefactio quod expirationem non habet²¹¹ velox erit,²¹² et illud quidem²¹³ in omnibus rebus²¹⁴ extrinsecis invenitur.

Quod si convenerit cum hoc ut sit eius complexio calida et humida, erit illud²¹⁵ magis adiuvans²¹⁶ ad hoc ut eius²¹⁷ putrefactio sit velox. Et membrum etiam²¹⁸ in quo fit²¹⁹ apostema, aut erit propinquum vi(A38rb)sceribus sanguine habundantibus²²⁰ aut ab eis remotum, nam et²²¹ in sanguine toto etiam²²² superhabundat colera aut melancolia aut flegma aut ventositas. Et omnes iste quidem²²³ dispositiones diversificantur paucitate et multitudine. Oportet ergo necessario ut sit resolutio²²⁴ plurime diversitatis, cum unum comparatur²²⁵ alii et cum comparatur²²⁶ sibi ipsi.

(5.1) Et hec quidem omnia sunt causa malitie²²⁷ complexionis diverse. Et illud ideo quoniam in eis vincens²²⁸ caliditas que est in sanguine est²²⁹ in membro apostemoso; deinde post ipsum²³⁰ in sanguine qui est in visceribus, et proprie sanguine qui est in corde et ex hoc

²⁰³ea ait O

²⁰⁴melancolie A

²⁰⁵om. H

²⁰⁶veniens HO evenies A eventus **EFPV**

²⁰⁷ins. O m. r.

²⁰⁸resolutionis H

²⁰⁹eius H del. A om. O

²¹⁰in interioribus scilicet ins. A mg. tamen minoribus scilicet H in interioribus O om. Ar.

²¹¹illius putrefactio que expirationem non habet (putrefactio . . . habet m. r. over erasure) A quod expirationem non habet putrefactio O illius quod experimentum non habet petrefactio H

²¹²velox erit tr. O

²¹³quem H

²¹⁴rebus AHO (Ar.) **interioribus rebus et EFPV (Heb.)**

²¹⁵om. O

²¹⁶adiuvans magis H

²¹⁷om. H

²¹⁸etiam AO et H

²¹⁹om. H

²²⁰sanguinem habentibus H

²²¹add. O si mg. A in alio et si in sanguine toto etiam

²²²om. O

²²³quidem iste O

²²⁴resolutione H

²²⁵aperitur H

²²⁶cum comparatur: comparatur H

²²⁷causa malitie AO cause H

²²⁸vincet O

²²⁹om. O

²³⁰ipsam A

proprie qui est in ventriculo eius sinistro. Nam si ad hunc²³¹ veneris²³² ventriculum, dum animal adhuc vivit et nondum accidit ei febris, et intromiseris digitum tuum, sicut narravi in libro de medicatione anathomie, senties²³³ ex eo fortiorum²³⁴ caliditatem que est. Non est ergo longe, cum²³⁵ corpus totum²³⁶ calefactione naturam supergrediente²³⁷ calefactum fuerit, quin perveniat ventriculus ille proprie²³⁸ cordis ad finem²³⁹ caliditatis. Et ex eis quidem²⁴⁰ que²⁴¹ ad hoc²⁴² iuvant²⁴³ est quod in ipso est sanguis²⁴⁴ subtilior et nature spiritus vicinior et movetur etiam²⁴⁵ motu assiduo.

(5.2) Verumtamen in huiusmodi febribus totum sanguinem invenitur comprehendisse²⁴⁶ iam calefactio,²⁴⁷ et recipit illam caliditatem egredientem cursum naturale, generatam²⁴⁸ a putrefactione²⁴⁹ humorum, receptione perfecta. Corporum²⁵⁰ vero venarum pulsarium et²⁵¹ aliorum corporum complexio que eis sunt vicina et continent ea, non invenitur adhuc perfecte²⁵² et integre alterata, sed sunt adhuc²⁵³ habentia²⁵⁴ resolutionem et alterationem tendentem ad calefactionem.²⁵⁵ Et si illud perseveraverit in eis²⁵⁶ spatio longo, pervenient ad terminum in quo iam erunt²⁵⁷ victa et resoluta penitus, ita ut tunc non sint in²⁵⁸ termino in quo calefiant sed²⁵⁹ sint in termino in quo iam integre²⁶⁰ consecuta²⁶¹ sunt calefactionem a natura egredientem. Resolutionis autem terminus in unoquoque membrorum est

²³¹ad hunc A adhuc HO

²³²veneris *scrips.*: veniens A innueris O, *corr.* O ad inveneris circuitueris H

²³³sentiens A

²³⁴foramine H

²³⁵cum AO et H

²³⁶tuum H

²³⁷supergrediente A super egrediente O egrediente H

²³⁸*corr.* A *m. r. ad prius*

²³⁹calefactum . . . finem *mg.* O

²⁴⁰*corr.* O *m. r. ex qui*

²⁴¹ins. A

²⁴²ad huc H

²⁴³iuvat H

²⁴⁴sanguinis H

²⁴⁵etiam A *om.* O et H

²⁴⁶amph' *vidisse* H

²⁴⁷calefactio A caliditas O calefacto H

²⁴⁸generatam HO generata A

²⁴⁹putredine O

²⁵⁰corpore H

²⁵¹etiam H

²⁵²perfecte adhuc H

²⁵³adhuc *om.* H

²⁵⁴habentia AHO (Ar.) **contrahencia EFPV, in al. habentia mg. P**

²⁵⁵**add. integrum V (Heb.)**

²⁵⁶eo H

²⁵⁷e't A erant P *om.* H

²⁵⁸ins. A

²⁵⁹tunc non sint . . . sed AOH (Ar.) **tunc non E tunc iam F(Heb.) iam P tunc V, add. mg. V non sint in termino in quo calefiant sed**

²⁶⁰integre O integrum AH

²⁶¹consecuta HO c'secuta A

nocumentum operationis eius.²⁶² Tota autem intentio que est²⁶³ apud principium rei²⁶⁴ ad hoc ut perveniat ad hunc terminum, non est²⁶⁵ nisi via exeundi ad²⁶⁶ dispositionem²⁶⁷ egredientem a re naturali commixta, communis, media inter duo contraria,²⁶⁸ scilicet inter dispositionem que vere²⁶⁹ est natura eius²⁷⁰ et inter dispositionem que a²⁷¹ natura penitus est egressa.²⁷² In toto ergo²⁷³ hoc temporis²⁷⁴ spatio inerit²⁷⁵ corpori quod a dolore²⁷⁶ calefit quantitas resolutionis que ipsum sequitur.²⁷⁷ (5.3) Cum autem prima omnia²⁷⁸ corporis membra integre et perfecte sunt calefacta, dicitur febris illa ethica,²⁷⁹ que est fixa, et illud ideo quoniam eius essentia tunc non existit in humiditatibus et spiritu²⁸⁰ tantum, sed est preter hoc in corporibus quibus adest fixio.

Et²⁸¹ cum hac febre non est²⁸² passio neque dolor, et estimat²⁸³ patiens eam quod nullo modo²⁸⁴ sit in eo febris, quoniam non (A38va) sentit eius caliditatem, nam membra eius iam omnia²⁸⁵ calefacta sunt²⁸⁶ equaliter²⁸⁷ secundum dispositionem unam. Et iam quidem²⁸⁸ convenerunt super hoc speculatores naturarum, apud considerationes suas²⁸⁹ de sensibus, quod sensus non est²⁹⁰ nisi²⁹¹ alteratione et non fit passio neque dolor in his²⁹² que iam²⁹³ integre alterata sunt. Quapropter fit ut cum nulla febre²⁹⁴ huius generis (quam paulo ante

²⁶² eius tr. H post autem

²⁶³ om. H

²⁶⁴ rei: ipsum rei O

²⁶⁵ add. O enim

²⁶⁶ ad om. H

²⁶⁷ a dispositione O

²⁶⁸ duo contraria AHO (Ar.) **hec duo EFPV (Heb.)**

²⁶⁹ vere AO vera H

²⁷⁰ natura eius: naturalis O

²⁷¹ ins. A

²⁷² add. O et

²⁷³ om. O

²⁷⁴ hoc temporis H corporis AO

²⁷⁵ invenerint O

²⁷⁶ dolore AHO (Ar.) **calore tali EFPV (Heb.)**

²⁷⁷ que ipsum sequitur om. O

²⁷⁸ omnia AO, tr. O ante prima om. H

²⁷⁹ ethica A ectica O

²⁸⁰ spiritu AH spiritibus O

²⁸¹ om. O

²⁸² ins. H

²⁸³ existimat H extimat AO

²⁸⁴ om. H

²⁸⁵ iam omnia tr. AH omnia O

²⁸⁶ sunt calefacta O

²⁸⁷ add. O calefactione

²⁸⁸ corr. O m. r. ex qui

²⁸⁹ om. O

²⁹⁰ sit O fit AH

²⁹¹ nisi A nisi ab O om. H

²⁹² ab his O

²⁹³ om. O

²⁹⁴ om. H

ethicam nominari diximus)²⁹⁵ sit passio neque dolor neque patiens eam penitus sentiat:²⁹⁶ et illud ideo quoniam membrorum eius dispositio non est dispositio qua quedam ipsorum²⁹⁷ agant²⁹⁸ et quedam patiantur, cum omnia iam²⁹⁹ facta sint dispositionis unius, et facta sit eorum complexio una conveniens—(6.1) etsi sint quedam augmentata³⁰⁰ calefactionis³⁰¹ et quedam³⁰² augmentata infrigitationis,³⁰³ nam ex superfluitate calefactionis eorum que ex eis sunt calidiora non pervenit³⁰⁴ eis³⁰⁵ que ex³⁰⁶ eis sunt frigidiora ut impediatur que vicina sunt calefactione. Quod si res ita³⁰⁷ esset,³⁰⁸ membra se ad³⁰⁹ invicem impediunt naturali³¹⁰ dispositione. Membra namque in illa etiam dispositione³¹¹ in³¹² complexione sua diversificantur, et illud est quoniam caro est membrum calidum³¹³ et os est³¹⁴ membrum frigidum, verumtamen cum³¹⁵ diversitate³¹⁶ horum et similium non est dolor neque passio, propter parvitatem comparationis inter ea in³¹⁷ caliditate et frigiditate. Inde est quod aer corpora³¹⁸ circundans³¹⁹ non impedit ea, antequam alteretur³²⁰ eo,³²¹ usque³²² superfluat in ipso calor aut frigus. Species autem diversitatis eius inter superfluitatem caloris et inter³²³ superfluitatem³²⁴ frigoris sunt secundum multitudinem³²⁵ eorum et manifestationem comparationis³²⁶ inter ea, nam corpora ipsum³²⁷ sentiunt et non ab eo impediuntur.

²⁹⁵ethicam nominari diximus H diximus nominari ethicam A nominavimus ethicam O

²⁹⁶sentit O

²⁹⁷ipsarum O

²⁹⁸agunt H

²⁹⁹iam ins. A m. r. et del. post sint

³⁰⁰augmentata A augmentationis HO, tr. O post calefactionis

³⁰¹calefactionis AO caliditatis H

³⁰²et quedam om. O

³⁰³augmentata infrigitationis A infrigitationis O augmentaris frigiditatis H

³⁰⁴provenit A

³⁰⁵eis mg. A

³⁰⁶om. O

³⁰⁷om. O et ins. post esset

³⁰⁸esset A essent O erunt H

³⁰⁹ad se H

³¹⁰add. A entia add. H essentia add. EF essentia et add. PV (Heb.) et essentia

³¹¹membra . . . dispositione mg. A

³¹²om. H

³¹³calidum membrum H

³¹⁴om. H

³¹⁵etiam O

³¹⁶del. A rerum

³¹⁷om. H

³¹⁸add. P (Heb.) nostra

³¹⁹corpora circundans A corpora dans H corpus circundans O

³²⁰alteretur A alterentur O alterantur H

³²¹eo ins. m. rec. O

³²²usque AH quousque O, add. HO donec

³²³om. H

³²⁴caloris . . . superfluitatem om. O, add. O mg. m. rec. et inter superfluitatem caliditatis post frigoris

³²⁵multitudinem AH similitudinem O

³²⁶comparationum H

³²⁷ipsas H

(6.2) Ergo forsitan anima secundum hanc ratiocationem acquiescat³²⁸ sermoni illi qui dictus³²⁹ est, quemadmodum dixit Ypocras in quibusdam libris suis, quod omnes egritudines non sunt nisi ulcera; et illud³³⁰ ideo quoniam ulcus non est³³¹ nisi continuitatis solutio, et caliditas superflua et frigus superfluum fortasse continuitatem solvunt—caliditas quidem fortis, propterea quod solvit et secat continuitatem substantie in qua vincit; et frigiditas quidem superflua, propterea quod adunat et constringit substantiam³³² in qua vincit ad interiora, donec exuberet ex ea aliiquid et³³³ egrediatur³³⁴ et³³⁵ coartat³³⁶ quod remanet ex eo³³⁷ et disrupit. Quod si aliquis ponat hunc terminum in superfluitate frigiditatis et³³⁸ caliditatis,³³⁹ dignum est³⁴⁰ ut sit non³⁴¹ longe quod estimetur³⁴² de eo quod iam adinvenit. Verum tamen³⁴³ si hoc³⁴⁴ non est terminus in superfluitate, sed terminus³⁴⁵ in illo est aliud,³⁴⁶ tunc secundum manifestam dis(A38vb)positionem est quod omnis superfluitas non intelligitur nisi secundum semitam relationis ad³⁴⁷ aliiquid. Et illud ideo quoniam quod omni corpori advenit ex rebus que sunt unius dispositionis caliditatis et frigiditatis, non est res una.

(6.3) Quapropter³⁴⁸ fit ut humores qui sunt in quibusdam animalibus ad invicem sint³⁴⁹ convenientes et quorundam humores non ad invicem³⁵⁰ convenient, sed preter³⁵¹ hoc corrumpant se et interficiant³⁵², sicut homo et vipera, cuiusque cui eorum³⁵³ saliva alterum perimit. Et ex hoc³⁵⁴ quidem fit ut cum homo³⁵⁵ super scorpionem expuit³⁵⁶ dum est ieinus interficiat³⁵⁷ ipsum; homo autem hominem sibi similem non interficit cum eum mordet, neque³⁵⁸

³²⁸quiescens est O, corr. O ad aquiescens

³²⁹dicens O

³³⁰add. est H

³³¹non est ulcus H

³³²substantia O

³³³aliiquid et H aliiquid A quidem O mg. add. AO et

³³⁴egreditur O

³³⁵et om. H

³³⁶coburat O

³³⁷ex eo ins. A

³³⁸ins. O

³³⁹caliditatis et frigiditatis H

³⁴⁰est dignum H

³⁴¹ut non sit H

³⁴²existimetur H

³⁴³verum O

³⁴⁴si hoc mg. O

³⁴⁵tunc H

³⁴⁶est aliud H aliud AO, ins. O est ante aliud

³⁴⁷om. O, ins. O m. r.

³⁴⁸quoniam propter H

³⁴⁹sint adinvicem H

³⁵⁰adinvicem non H

³⁵¹preter AO propter H

³⁵²corrumpunt . . . interficiunt H

³⁵³cui eorum A ei (ins.) ipsorum O hec eorum H

³⁵⁴ex hoc: om. O, ins. O hoc

³⁵⁵et vipera . . . homo: mg. A

³⁵⁶expuit OH om. A, mg. A expuit

³⁵⁷interficiat A interficit HO

³⁵⁸om. H

vipera sibi similem neque draco draconem, et illud ideo quoniam simile est conveniens et amicum, et contrarium est³⁵⁹ inimicum³⁶⁰ impediens. Et ex eis quidem que hoc significant est quod omnia que augmentantur et nutriuntur, non augmentantur et nutriuntur³⁶¹ nisi suo simili et sibi convenienti, et omne quod³⁶² moritur et minuitur, non moritur et minuitur nisi suo contrario. Et propter hoc conservatio³⁶³ sanitatis non fit nisi³⁶⁴ rebus convenientibus et similibus corporibus sanis; sanitas quoque et curatio ab egritudinibus non fit³⁶⁵ nisi a rebus sibi³⁶⁶ contrariis. Verumtamen loqui de³⁶⁷ hoc est preter illud in quo³⁶⁸ sumus.

(6.4) Illam autem febrem³⁶⁹ fixam que substantie animalis³⁷⁰ fixe inheret non sentit qui ea laborat. Nulla vero reliquarum³⁷¹ febrium existit quam eam patiens non sentiat; verumtamen quasdam earum sentit et³⁷² ab eis impeditur plus et quasdam³⁷³ minus. Earum preterea sunt quedam cum quibus est tremor, et hoc etiam³⁷⁴ accidens, tremor scilicet,³⁷⁵ sicut et plura³⁷⁶ alia accidentia, non fiunt³⁷⁷ nisi ex³⁷⁸ malitia complexionis diverse. Et neque quidem possibile est ut narrem qualiter³⁷⁹ hoc accidens generetur³⁸⁰ in hoc sermone in quo sumus, nisi ostendam de virtutibus naturalibus quot sint, et que sint,³⁸¹ et quid sit illud³⁸² quod uniuscuiusque earum³⁸³ proprium est³⁸⁴ efficere.³⁸⁵ Ego autem narrabo esse omnium accidentium in libro de morbis et accidentibus.

(7.1) Redeamus autem ad species malitiae complexionis diverse. Iam quidem dixi in hiis³⁸⁶ que sunt premissa³⁸⁷ qualiter generetur febris ab³⁸⁸ apostemate calido quod flegmon

³⁵⁹et contrarium est AO contrarium autem est H

³⁶⁰add. O et

³⁶¹non . . . nutriuntur mg. A

³⁶²quidem H, ins. H quod

³⁶³generatio H

³⁶⁴add. H ex

³⁶⁵fiunt O

³⁶⁶a rebus sibi A rebus sibi H a rebus O

³⁶⁷ins. A

³⁶⁸illud in quo A id in O

³⁶⁹febrem autem H

³⁷⁰ins. O

³⁷¹corr. m. r. H ex vel

³⁷²sentit et AHO cum sentit EFPV (Heb.)

³⁷³quasdam AHOF a quibusdam EPV (Heb.)

³⁷⁴om. H

³⁷⁵tremor scilicet AO tr. HEFV om. P (Heb.)

³⁷⁶plurima O

³⁷⁷fit A sit H fiunt O

³⁷⁸a AO om. H, ins. H a

³⁷⁹qualiter: equaliter unde O

³⁸⁰add. O et

³⁸¹et que sint om. H

³⁸²illud A id O om. H

³⁸³eorum H

³⁸⁴proprium est A tr. HO

³⁸⁵efficitur H

³⁸⁶eis O

³⁸⁷del. A s.

³⁸⁸ex O

nominatur, et quod omne apostema huius generis et omnis febris, preter febrem fixam nominatam,³⁸⁹ sunt ex³⁹⁰ egritudinibus in quibus complexio est diversa. Et iam quidem fiunt febres ex putrefactione humorum tantum absque apostemate, et illud ideo quoniam non quod³⁹¹ putrefit est illud³⁹² quod iam adheret vel retentum est³⁹³ et privatur expiratione³⁹⁴ tantum, sed velocissime fit in hoc³⁹⁵ putrefactio et fortissime;³⁹⁶ et iam quidem putrefiunt res alie multe que sunt preparate ad putrefiendum.³⁹⁷ Sed narrabo esse preparationis³⁹⁸ eius quod preparatum³⁹⁹ est⁴⁰⁰ putrefactioni in alio libro ab isto. (7.2) Et malitia quidem complexio diverse fit⁴⁰¹ secundum modum alium in corpore toto: et⁴⁰² quandoque quidem est illud, cum vapor calidus in ipso (A39ra) constrictione⁴⁰³ retinetur; et quandoque est propter⁴⁰⁴ augmentum caliditatis causa⁴⁰⁵ exercitii pluris⁴⁰⁶ mensura⁴⁰⁷ que conveniens est,⁴⁰⁸ et quandoque est propterea⁴⁰⁹ quod sanguis calefit et fervet ebullitione superflua propter iram aut calefit⁴¹⁰ superflue propter moram in sole calido. Et manifestum quidem est apud me quod omnes febres iste provenientes ab apostematis, sunt secundum virtutem cause operantis⁴¹¹ in corpore et secundum dispositionem cuiusque corporum; erit febris in quibusdam corporibus fortior et in quibusdam debilior et quedam eorum⁴¹² penitus non febriunt.

(7.3) Et manifestum etiam est⁴¹³ quod malitia complexio diverse quandoque provenit in spiritu tantum et quandoque⁴¹⁴ pertransit eum⁴¹⁵ etiam usque ad humores. Et ex eis quidem †que non sunt inferiores⁴¹⁶ illo in declaratione⁴¹⁷ est† quod omnes febres, cum prolongantur,

³⁸⁹nominata O

³⁹⁰ex ins. A

³⁹¹quod H quod iam O eras. A

³⁹²est illud O est H eras. A

³⁹³vel retentum est OH mg. A

³⁹⁴expiratione H experitationem A respiratione O

³⁹⁵in hoc: h' H

³⁹⁶et fortissime om. H

³⁹⁷putrefaciendum O putrefiendum A putrefiunt H

³⁹⁸preparationis AH putrefactionis O

³⁹⁹apparatum O

⁴⁰⁰est om. H

⁴⁰¹fit diverse H

⁴⁰²etiam O

⁴⁰³constitutione O

⁴⁰⁴per H

⁴⁰⁵causa om. O

⁴⁰⁶pluris AO plura nihil H

⁴⁰⁷mensura A measure O gurtur H

⁴⁰⁸est conveniens H

⁴⁰⁹quandoque est propterea A quandoque est propter O propterea quandoque est H

⁴¹⁰calefit A

⁴¹¹virtutem cause operantis AHO (Ar.) esse virtutum (virtutum esse V) operantium EFPV “esse virtutis cause operantis” Heb.

⁴¹²corr. A ex eo

⁴¹³etiam est AH est etiam O

⁴¹⁴ins. O m. rec.

⁴¹⁵eum AHO cum hoc EFPV (Heb.)

⁴¹⁶inferiores O

⁴¹⁷declaratione corr. A m. rec. ex [illeg.] declinatione HO

consequitur⁴¹⁸ eas febris fixa. Et ex hoc quidem sermone quasi iam declaratum est⁴¹⁹ quod malitia complexionis diverse quandoque provenit ab humiditate calida aut frigida⁴²⁰ currente ad aliquod membrorum, quemadmodum narravi de esse membrorum in quibus fiunt apostemata; et quandoque non est res⁴²¹ ita, sed est cum alteratur complexio corporis in qualitate sua; et quod quedam occasiones⁴²² que alterant ipsum⁴²³ consurgunt⁴²⁴ ex ipso corpore, et quedam eveniunt⁴²⁵ exterius. Cum febris quidem⁴²⁶ fit⁴²⁷ a putrefactione solum,⁴²⁸ et cum quedam⁴²⁹ a quibusdam apostematisbus, ex ipso corpore. Et eventus quidem febris⁴³⁰ a calefactione solis⁴³¹ aut a⁴³² superfluitate exercitii, exterius. Et illud quidem narrabo latius quam in hoc sermone in libro de causis accidentium.⁴³³

Et⁴³⁴ quemadmodum febris accidit a caliditate solis cum alteratur complexio corporis, similiter accidit⁴³⁵ quibusdam hominibus ex frigore⁴³⁶ aeris multotiens ut vincat in eis vehementer frigus in toto corpore donec moriantur quidam eorum.⁴³⁷ Et res quidem in hiis etiam omnibus⁴³⁸ manifesta est quod⁴³⁹ accidit eis⁴⁴⁰ passio et dolor. (8.1) Et⁴⁴¹ passio et dolor etiam accidit ei⁴⁴² cui⁴⁴³ dominatur frigus vehemens ex forti frigore; deinde nititur calefacere⁴⁴⁴ corpus suum velociter⁴⁴⁵ approximando ipsum⁴⁴⁶ igni. Et multi illorum⁴⁴⁷ quibus evenit illud, cum appropinquant corpora sua igni⁴⁴⁸ subito, sentiunt dolorem vehementissimum⁴⁴⁹

⁴¹⁸consequuntur H

⁴¹⁹declinatum est *del. A et post scr.* declaratum est

⁴²⁰aut frigida *mg. O*

⁴²¹res non est O

⁴²²occasiones A alterationes O, *mg.* O al. occasiones secationes H

⁴²³alterant ipsum AO *tr. H*

⁴²⁴consurgent H

⁴²⁵eveniunt quidem O

⁴²⁶*corr. A m. rec. ad* quedam

⁴²⁷quidem fit: que sit H

⁴²⁸putrefactione solum AH (Ar.) **calefactione solis** (solius O) **OEFPV (Heb.)**

⁴²⁹quibus (*del.*) quidam A

⁴³⁰exterius cum febris. . . febris AH febres O

⁴³¹solum H solius O

⁴³²ex O

⁴³³*add.* O eorum

⁴³⁴*om.* O

⁴³⁵*add.* H in

⁴³⁶frigiditate O, *add.* O solius

⁴³⁷eorum quidam H

⁴³⁸hiis etiam omnibus A omnibus hiis etiam H hiis omnibus O **hiis hominibus EFPV (Heb.)**

⁴³⁹et H

⁴⁴⁰*corr. A ex ei*

⁴⁴¹passio et dolor et *om.* O

⁴⁴²passio et dolor etiam accidit AHO(Ar.), **mg. V (accidunt V) om. EFP (Heb.)**

⁴⁴³cui AHO, *corr. A m. rec. ad* cum eis

⁴⁴⁴calefactione H

⁴⁴⁵*om.* O

⁴⁴⁶ipsi approximando H

⁴⁴⁷aliorum H

⁴⁴⁸*ins.* O

⁴⁴⁹vehementem O

in radicibus unguium.⁴⁵⁰ Quis ergo, cum sensibiliter videat⁴⁵¹ in hac dispositione quod causa passionis et doloris non est nisi malitia complexionis diverse, audeat respondere illud⁴⁵² in doloribus qui intrinsecus accidunt? Et miretur qualiter accidat dolor multotiens⁴⁵³ hominibus absque apostemate, aut in intestino⁴⁵⁴ quod nominatur colon, aut in⁴⁵⁵ extremo testiculorum, aut in reliquis membris, et illud ideo quoniam nichil horum est mirabile.

Et neque etiam⁴⁵⁶ qualiter accidat febris et tremor in⁴⁵⁷ quibus(A39rb)dam hominibus in dispositione una, propterea quod⁴⁵⁸ multiplicatur in corpore⁴⁵⁹ humor frigidus flegmaticus similis vitro, et humor calidus qui est de genere colere,⁴⁶⁰ donec in ipso simul⁴⁶¹ dominentur⁴⁶² et moveantur⁴⁶³ in corpore, et proprie in membris sensibilibus, non est mirandum si sentiat cuius hec⁴⁶⁴ est⁴⁶⁵ dispositio utraque⁴⁶⁶ simul. Nam si⁴⁶⁷ ad hominem veneris⁴⁶⁸ et in sole calido eum⁴⁶⁹ stare⁴⁷⁰ feceris, deinde super ipsum⁴⁷¹ aquam frigidam effunderis,⁴⁷² non erit inconveniens si sentiat caliditatem solis et frigiditatem aque. Verumtamen hec duo simul habenti⁴⁷³ hanc dispositionem non adveniunt nisi exterius, et advenit ei etiam unumquodque eorum⁴⁷⁴ in partibus corporis sui magnis.

(8.2) In febre autem⁴⁷⁵ quam greci nominant⁴⁷⁶ epialam, quod advenit ei⁴⁷⁷ ex calido et frigido⁴⁷⁸ non advenit⁴⁷⁹ ei nisi intrinsecus,⁴⁸⁰ et advenit ei etiam⁴⁸¹ unumquodque eorum in

⁴⁵⁰lignum H

⁴⁵¹videat O vid'at A *om.* H, *ins.* H viderat

⁴⁵²respondere illud AO illud respicere H respicere illud F **respuere illud EPV (Heb.)**

⁴⁵³*om.* O

⁴⁵⁴aut in intestino O aut intestina A aut intestino H

⁴⁵⁵*om.* H

⁴⁵⁶**add. mirabile est P (Heb.)**

⁴⁵⁷*om.* A

⁴⁵⁸**add. cum HEFV (Heb.)**

⁴⁵⁹in corpore *tr.* O *post* humor

⁴⁶⁰qui est . . . colere *om.* O

⁴⁶¹simul *om.* A *et ins. ante* in ipso / simul in eo O

⁴⁶²dominatur simul H

⁴⁶³dominetur et moveatur O

⁴⁶⁴si sentiat cuius hec: cum O

⁴⁶⁵est hec H

⁴⁶⁶utrorumque O

⁴⁶⁷si: cum O

⁴⁶⁸veneris *scripts.*: vieri(?) A inveris O vehementer hanc dispositionem *del.* H, meris H

⁴⁶⁹in . . . eum A eum in sole calido O in sole calido H

⁴⁷⁰constare H

⁴⁷¹ipsam H

⁴⁷²effunderis AH infunderis O

⁴⁷³habenti AO habent H

⁴⁷⁴*ins.* A

⁴⁷⁵*om.* O

⁴⁷⁶nominant O vocant H vocant vel nominant A

⁴⁷⁷ei AHO, *scr. supr.* A id est patientis

⁴⁷⁸ex calido et frigido AH ex calido et ex frigido O

⁴⁷⁹advenienti H

⁴⁸⁰extrinsecus H

⁴⁸¹ei etiam *tr.* O

partibus corporis sui⁴⁸² parvis. Et ita fit ut non sint partes magne corporis primi⁴⁸³ quibus adveniat frigus,⁴⁸⁴ nisi⁴⁸⁵ ad latus cuiusque earum⁴⁸⁶ sit pars magna cui adveniat calor; et non sit pars parva corporis secundi cui⁴⁸⁷ adveniat frigus, nisi et ad latus eius sit alia⁴⁸⁸ pars parva cui⁴⁸⁹ adveniat⁴⁹⁰ calor. Et propter hoc fit ut iste secundus⁴⁹¹ estimet⁴⁹² se sentire utraque simul in suo corpore. Et illud ideo⁴⁹³ quoniam cum unumquodque quod infrigidat et⁴⁹⁴ calefacit sit sparsum in partibus parvis, quarum una est post aliam, et non⁴⁹⁵ sit post eas⁴⁹⁶ in parvitate ultima,⁴⁹⁷ non est possibile ut inveniatur pars⁴⁹⁸ ex istis parvis in qua sit sensus unus⁴⁹⁹ caloris et frigoris⁵⁰⁰ absque alia.⁵⁰¹ (8.3) Et cuidam eorum⁵⁰² qui⁵⁰³ febriunt accidit,⁵⁰⁴ cum primo⁵⁰⁵ febris eum invadit, in unaquaque accessionum suarum, ut sentiat cum ea frigus superfluum et calorem superfluum, sed nullum eorum sentit in loco in quo sentit alterum. Ille tamen⁵⁰⁶ cui illud⁵⁰⁷ advenit potest discernere manifeste inter membra sua que calefiunt et inter ea⁵⁰⁸ que infrigidantur, et illud ideo quoniam sentit calorem⁵⁰⁹ quod⁵¹⁰ interius est in ipsis suis⁵¹¹ visceribus et sentit frigus in omnibus membris que sunt in manifesto⁵¹² sui corporis.

⁴⁸²sui om. O

⁴⁸³primi tr. H ante corporis

⁴⁸⁴calor O

⁴⁸⁵add. A et

⁴⁸⁶eorum O

⁴⁸⁷adveniat . . . cui om. O

⁴⁸⁸alia sit AO

⁴⁸⁹cum H

⁴⁹⁰adiuvat O

⁴⁹¹secundus AHE (Ar.) partes O **sensus FPV**

⁴⁹²estimet *scrips.*: existimet AH extimant O

⁴⁹³ins. O

⁴⁹⁴aut O

⁴⁹⁵om. O

⁴⁹⁶eam O

⁴⁹⁷add. et O

⁴⁹⁸add. aliqua FP

⁴⁹⁹unus P

⁵⁰⁰add. F simul add. V et

⁵⁰¹pars . . . alia FP (Heb.) mg. A (A add. *apud principium in alio*), mg. V / post alia add. AHOEFP aliqua (aliquam AH altera F aliquando EP om. V) harum (om. HO) minimarum partium sensus (sensu O aliquando sensus V) in aliquo (alio H quo sit EFPV) frigido et calido (frigus et calor simul F calor et frigus P frigus et calor EV) absque alia

⁵⁰²cuidam eorum: eiusdem earum H

⁵⁰³que H

⁵⁰⁴accidit A accidentum H om. O

⁵⁰⁵primo AOP (Ar.) prius H **post EFV (Heb.)**

⁵⁰⁶tantum O

⁵⁰⁷om. H

⁵⁰⁸membra H

⁵⁰⁹calidum H

⁵¹⁰ins. O

⁵¹¹om. H

⁵¹²sub manifesto H

Et ex febribus preterea est febris quam greci vocant⁵¹³ synochum numquam remota ab hac dispositione, et similiter est genus febrium adurentium⁵¹⁴ mortificantium.⁵¹⁵ Et illud quidem quod accidit in hiis febribus in partibus maioribus est quod accidit in febre quam greci vocant epialam in partibus minoribus, malitia namque complexionis in his febribus etiam est diversa, et est etiam diversa in eo cui advenit tremor, preter quod ipsum sequatur febris. Hoc autem accidens raro accidit; sed tamen secundum dispositionem accidit quibusdam mulieribus et quibusdam viris. Verumtamen oportet proculdubio ut ipsum iam precesserit regimen quietis, aut patiens⁵¹⁶ spatio⁵¹⁷ longo assidue sit usus multitudine cibi generantis humorem frigidum crudum flegmaticum sicut humor⁵¹⁸ similis vitro. Et videtur quidem quod accidens hoc⁵¹⁹ non accidit ante⁵²⁰ alicui penitus quoniam non fuit aliquis hominum usus hoc regimine quietis et multi(A39va)tudinis cibi. Et propter hoc invenimus antiquos medicorum iudicantes quod necesse est ut tremorem consequatur febris. Nos tamen⁵²¹ iam vidimus multotiens et viderunt⁵²² alii novorum medicorum tremorem provenire⁵²³ quem postea febris non est consecuta.⁵²⁴

(8.4) Febris autem quam greci vocant⁵²⁵ epialam est composita ex hac malitia complexionis a qua provenit tremor quem non sequitur febris, et ex malitia complexionis a qua⁵²⁶ provenit febris. Cum autem dico epialam, nolo intelligi per hoc nomen nisi febrem in qua utraque semper⁵²⁷ accidunt. Febrem vero quam tremor precedit et quam postea⁵²⁸ sequitur calor, sicut accidit in tertiana et quartana, non nomino⁵²⁹ epialam. Iam igitur⁵³⁰ manifestum est quod febris⁵³¹ que epiala⁵³² nominatur est composita⁵³³ ex duobus modis⁵³⁴ malitie complexionis diverse, et similiter est dispositio in reliquis⁵³⁵ febribus preter febres fixas.

(9.1) Et similiter sunt⁵³⁶ egritudines que sunt proprie alicui membrorum cum apostemate: omnes enim⁵³⁷ fiunt a⁵³⁸ malitia complexionis diverse, sicut apostema quod nominatur flegmon et

⁵¹³vocant AHO

⁵¹⁴add. H et

⁵¹⁵mortificativum A

⁵¹⁶om. H

⁵¹⁷tempore O .

⁵¹⁸homī H

⁵¹⁹accidens hoc tr. O

⁵²⁰ante A (Ar.) inde H om. OFVEP (Heb.)

⁵²¹autem O

⁵²²videtur O

⁵²³provenire HO pervenire A

⁵²⁴consecuta est O

⁵²⁵vocant AO nominant H

⁵²⁶add. H non

⁵²⁷add. et del. H est

⁵²⁸post H

⁵²⁹voco O

⁵³⁰ergo O

⁵³¹quod febris om. O

⁵³²epialos A

⁵³³composita est O

⁵³⁴mg. A

⁵³⁵omnibus O

⁵³⁶ins. A

⁵³⁷autem A

⁵³⁸cum H

nominatur⁵³⁹ cancer et nominatur formica, et pustule que per erisipilam noscuntur,⁵⁴⁰ et apostema nominatum⁵⁴¹ mollices et nominatum estiomenus et illud quod nominant greci⁵⁴² cancrene,⁵⁴³ et est⁵⁴⁴ accidens perducens⁵⁴⁵ membrum in semitam mortis. Omnibus enim egritudinibus istis est commune quod ab humiditate proveniunt⁵⁴⁶ ad aliquod membrorum effusa; et diversificantur quoniam quedam eorum⁵⁴⁷ proveniunt⁵⁴⁸ ab humore flegmatico, et quedam ab humore qui est de genere colere rubee,⁵⁴⁹ et quedam eorum a colera nigra, et quedam⁵⁵⁰ a sanguine; et eorum que proveniunt⁵⁵¹ a sanguine, quedam fiunt a sanguine calido subtili ebulliente et quedam proveniunt⁵⁵² a sanguine frigido spisso⁵⁵³ et quedam fiunt a sanguine cuius dispositio est alia.

Perscrutabor igitur subtilissime ut exponam species harum egritudinum in libro alio. (9.2) In hoc autem libro contentus sum ut dicam qualiter sit dispositio in humiditate que ad membrum effunditur et⁵⁵⁴ eventu suo, quo provenire⁵⁵⁵ facit unamquamque egritudinum quas⁵⁵⁶ nominavimus; quod est secundum ratiocationem quam in eis que premissa sunt narravimus de proventu apostematis quod nominatur flegmon ab humore calido sanguineo. Et quod unumquodque membrorum similium partium, simplicium, primorum,⁵⁵⁷ cum in eo vincit humiditas illa, provenit⁵⁵⁸ ad malitiam complexionis diverse; et illud ideo quoniam manifestum est et apprens quod calefit aut infrigidatur aut desiccatur aut humectatur secundum quod in ipso dominatur illa humiditas que ei appropinquat, eius vero interiora nondum conversa sunt ad similem⁵⁵⁹ illius eiusdem dispositionis. Quod si totum resolvatur ab ultimo exterius sive interius⁵⁶⁰ et fiat totum dispositionis unius, sedabitur ab eo subito dolor penitus; egritudo tamen tunc⁵⁶¹ erit spissior et difficilior et siccior.

Et qui antecedit quidem et scit quod narro⁵⁶² de hoc,⁵⁶³ sufficit ei donec intelligat librum meum de medicinis; deinde, post ipsum, librum de ingenio sanitatis.⁵⁶⁴

⁵³⁹nominatur O nominatum AH

⁵⁴⁰noscuntur A (Ar.) nascuntur HOFEPV (Heb.)

⁵⁴¹nominatum AH quod nominatur O

⁵⁴²greci vocant O

⁵⁴³cancrena A

⁵⁴⁴est om. A

⁵⁴⁵producens A

⁵⁴⁶proveniunt: om. O, ins. O procedunt

⁵⁴⁷eorum AO earum H

⁵⁴⁸ad aliquod membrorum . . . proveniunt om. H

⁵⁴⁹rubeo H

⁵⁵⁰add. H enim

⁵⁵¹del. H ab humore flegmatico et quedam ab humore

⁵⁵²om. O

⁵⁵³frigido spisso A tr. O spisso H

⁵⁵⁴et AH om. O

⁵⁵⁵provenire O pervenire AH

⁵⁵⁶quam O

⁵⁵⁷priorum H

⁵⁵⁸provenit OH pervenit A

⁵⁵⁹similem AH simile O

⁵⁶⁰exterius sive interius AO exterius sive et interius H **exteriorum suorum et interiorum EFPV (Heb.)**

⁵⁶¹adhuc O

⁵⁶²quod narro AH quod narratio O

⁵⁶³de hoc tr. H post ei

⁵⁶⁴add. A completus est liber G. de malitia complexionis diversa [sic] add. O deo gratias ammen

D. The Hebrew Text

Editorial Policies and Conventions

The edition we offer of this text is based on a study of a digitized copy made for us by the Bodleian Library, Oxford; our transcription of the text has been informed but not constrained by simultaneous reference to the text of the prior Latin translation. We have also examined the manuscript itself, in the Bodleian Library, in order to try to clear up a few remaining problems in our reading. Yehi'el of Genzano's semicursive script is not particularly difficult to read, but the ink with which he wrote has occasionally penetrated through the paper page and caused problems with particular words; other words have been corrected and made hard to read as a result. He framed his text with lines at the top and bottom and at either side of the page, and when he wrote over these lines, his text is again sometimes not entirely clear.

We had originally expected to publish the text of the Bodleian manuscript as it stood, and to point out omissions, offer corrections, and suggest additions in footnotes, but there proved to be too many problems with the text to make this feasible; as written, it is often impossible to understand, and sometimes can only be understood in a sense opposite to what Galen wrote. Some of these problems have arisen in the process of copying, as scribes slipped in their writing to another similar word further on in the text; others are likely to have originated with the translator himself. Ideally, we would like to offer a text that would represent as closely as possible the version that David Caslari himself completed, without disguising the fact of that version's probable corruption in the nearly two hundred years that separate it from its only surviving copy, in the process conveying to present-day readers a sense of the difficulties that medieval readers of Hebrew medical texts were likely to encounter.

We have tried to meet these two goals with the following compromise. Misunderstandings and omissions that are likely to have originated with the translator and his collaborator have been left as they stand in the text and identified in the notes. On the other hand, when there was reason to attribute the errors to the scribes who copied and recopied the text over the course of its history (such as casual misspellings), we have corrected them in the text itself and have given the actual reading of the manuscript in the notes. A few words that seem to be textual intrusions (i.e., they are not necessary to sense and have no correspondence to the Latin) have been left in the text but set off in square brackets. Editorial additions to the text, whether to expand abbreviations or to supply words we felt were needed for sense, have been placed in angle brackets. Ellipses in angle brackets (thus: < . . . >) indicate the omission in the Hebrew text of significant passages from the Latin original; the missing Latin is supplied in the notes and translated into Hebrew. (Minor divergences from the Latin have not been signaled; they will in any case appear in a close comparison of the two texts.) The copyist occasionally indicated the proper vocalization for Hebrew words, and whenever he did so, we have reproduced his vocalizations. It should thus be possible to read the Hebrew text essentially as it appears on the page.

Two other editorial interventions in the text should be acknowledged. We have of course maintained the chapterization of the Hebrew text, but we have also continued the division

of the text into the arbitrary chapters and numbers introduced editorially into the Arabic version and maintained in the Latin translation. These numbers, placed within parentheses, should facilitate a comparison of the three versions of Galen's treatise. We have also given the folio numbers of the Bodleian manuscript in boldface type, both recto and verso, and placed them in square brackets at the corresponding place in our edition.

SIGLA AND ABBREVIATIONS

N = MS Oxford, Bodl. Opp. Add. Fol. 18, fols. 19v-27r

¹N = N note in the margin of MS

L = Galen, *De malitia complexionis diverse*, tr. Gerard of Cremona,
ed. Michael McVaugh

add. = added by

del. = deleted by

ditt. = dittography

om. = omitted by

[...] = conjectural deletion

<...> = conjectural addition

(!) = corrupt reading

(?) = doubtful reading

ספר רוע מזג מתחלף לגלייאנוס

העתיקת החכם ר' דוד ב"ר אברהם הקשורי מלשון נוצרי אל לשון הקודש

[19r] פרק ראשון

בכל הגוף החי כמו מה שקרה לאיזה איש באחד מימי השיקוי, לא בכל שיקוי אלא באחד מימיו ר"ל בבראי ובאות<ה> הקדחת שיסבול החולה קור וחום בתוכונה אחת שקורין היוונים¹ איפילא ובהרבה מהקדחות אחרות זולת הקדחת הנקבעת הנקרהת שידפון. (1.2) ורוע מזג מתחלף יהיה בכל אחד ואחד מן האיברים, אי זה יהיה, כמו שהוא לו רכות שהוא מורסא לחיית, או שתיה מורסא דמיית חמה הולכת אל הקץ באותו שהוא בדרך הפסד ומות והוא מורסא שקורין הנוצרים קקריבי, או תהיה בו מורסא אחת שקורין איריסיפילא או מורסא אחד שקורין קרנקו ובאמת צרעת היא מזה הסוג וכן אישפירטי אומינוש ונמלה. והנה אלו החלים אינם מורקים עד שלא יהיה עמהם מותר נקבע באבר אשר הם בו. ויש עניין אחר מרוע מזג מתחלף שהוא ללא שפיכת מותר באיברים אלא שאיכויותיהם בלבד משתנים, אם שיקוררו מקור או יחומרו מחום השימוש, או שפועלותיהם עוברות השיעור הניאות והראוי, או שהמנוחה או [19] העצלת עוברים השיעור הניאות והראוי זולת זה ממה שדומה לאלו. בגופים באמת נעשה רוע מזג מתחלף מיסבות יבואה מחוץ ואותם העניינים מחממים או מקרים או מחלחים. ומני רוע המזג אלו הם פשוטות ופרטיות כמו שהריאתיך בספר המזג. (3.1) וממנו באמת יש ארבעה מינים אחרים מורכבים שיתהוו כشيخום ויתחלח הגוף יחד אוشيخום ויתיבש הגוף יחד או שיקורר ויתחלח יחד או שיקורר ויתיבש יחד. ומפורסם הוא באמת שallow המינים מרוע מזג מתחלף אינם מתחלפים מרוע מזג נקבע לפי שהם אינם מנחות אבל חלקו הגוף אותו שנשתנה מזגו.

פרק שני²

מתחלף. בעבור שהוא דברי בכך מבוואר לנו ראוי שאזכור בכוונת כל האיברים ואתחיל לדבר

¹ היוונים : הנוצרים א בנוסח הנוצרי כתוב שקורין היוונים איפילא א'

² שני : שיני א : emendation editors

מהגדולים מהם הנודעים³ לאותו שאין לו⁴ ידיעה ברפואה, שהיד והרגל והבטן והחזה והראש הם אוטם שלא יסכלו שום אדם בישותם. (2.1) لكن נعيין בדבר⁵ כל אחד מהם, וכל אחד ואחד נחלק לחלקם הקרים אליו שהוא מורכב מהם. המשל בזאת הרגל נחלק אל הרגל והשוק, והיד אל הזרוע והקנה והכף, והכף נחלק אל האיברים [ג20] הקרים לו שהם הסובכיות⁶ והגב והאכבעות יחלקו עוד לחלקם שהורכבו מהם והם העצמות והסתוחסים וקשרים ועצבים וגידים דופקים וקרומים ובשר ומיתרים וציפורניים ועור ושוון.

(2.2) כי אלה האיברים אשר זכרתי באחרוניהם אי אפשר לחלקם בשום חלוקה אחריה זאת, אבל הם באמת איברים ראשונים דומים החלקים, זולתי הגידים הדופקים והנחים, כי אלה שני האיברים מורכבים מליפים וקרומים כמו שזכרתי באו->דות⁷ הנთווה. והודעתתי בו עוד כי בתוך האיברים הראשונים דומי החלקים יש נקבים רבים שמהם גדולים ורבים שיש בתוך האיברים הכליים. ולפעמי' נמצא באז זה אבר דומה החלקים נקבים דומים להם כמו שאנו רואים בעצמות והעור. אבל מאותם האיברים יש שהוא רפה החלקים, כי ממנו מותהוים חלקים שנקביהם יعلמו לחושים. אך יש אבר מן האברים שהוא קשה ויבש תוכל להשיג כל הנקבים והסתקים אשר הם בו, כמו שנשיג בחוש ריקות העצמות; ובאותו הריקות יש לחות שמנית לבנה בטבע מוכנה לעצמות שייזנו בה ממנה. אולם באז זה צד יתילדו אלו הנקבים שהם בעור כבר הודיעתי בספר המזג. ואלו הדברים ההכרח חייב זכרונם לפיה שבובורים יתאמת מה שנמשך לזכור.

(2.3) **פרק שלישי** שילמד בו [ג20] כל מהות רוע מזג מתחלף וישים חילוק בין מיניו. ועתה יאות שנבוא אל ידיעת רוע מזג מתחלף ושנזכיר טבעו וכמה מייניו. הנה כבר אמרנו בהרבה מקומות זולת זה שחילקי⁸ הגוף שבהם יקרה רוע מזג מתחלף אינו מזג אחד. וזה נאות שוה לכל מיני מזג מתחלף, אבל מיניו⁹ הולכים אחרי טבע הגוף אשר יתילדו, כי כשיקרה רוע מזג מתחלף בבשר הוא זולת הקריםו בקשרים לבדים, ומרקם כל אחד מאליה עניינו בזולת עניינו.¹⁰

³ הנודעים : emendation editors passim

⁴ לו : emendation editors

⁵ בדבר : emendation editors

⁶rasceta L : emendation editors

⁷ באו->דות⁸ L : emendation editors

⁸ שחילקי : emendation editors

⁹ מיניו : emendation editors

¹⁰ בזולת עניינו : מזga נמשך add

(3.1) **פרק רביעי** שיבואר בו איך יתילד רוע מזג מתחלף חם כשהחומר יהיה בעצל. מזה נמשך¹¹

שאם ישך מותר חם בעצל או בגידים הגדולים ממנו הדופקים והבלתי דופקים מתמלאים בתחילת
ומתפסטים, ואחריהם בקטנים. זה לא יעוצר עד שיבוא אל הגידים היותר קטנים. ואחר שאותו
המורט מפעע מהגידים ולא ייכילו, ישך ממנו כמוות מה מפיות אותם הגידים ומתדיית¹² מה,
וירוקו ממנו מגופות הגידים. ואחר-ה-> שיהיה זה הנה יתמלאו מאותו המורט והנקבים אשר בתוך
האברים הראשונים עד שיקרה להם שיתחמו ויתחלחו מכל צדיהם מאותו המורט אשר ייכילו.
ורצוני באברים הראשונים שיבון העצבים והקשרים והקרומים והבשר, ואחר אלה גידים דופקים
ובבלתי דופקים, ובhem ביחסו יקרה הכאב בראשונה לפי עניינים מתחלפים. והוא זה¹³ [21] לפי
שהמורט אשר בפנימיותם יחמס וימתחם >זיבקם, והמורט אשר בחוץ יחמס< ויקבץ ויבצר ויכביד.
ואמנם בשאר האברים בקצתם לא יחולו ממנו אם לא בחום בלבד, וקצתם לא יחולו רק במתיחה
לבדה, וקצתם יחולו בשני עניינים יחד. (3.2) והחולי הזה הוא הנקרא בלשון היוונים "פליגמוני",
שהוא מורה חמה, והוא רוע מזג מתחלף יקרה בעצל, ובבעור הדם אשר בו הנה נתחמס ויקרחו
כדמות רתיחה. ואחר יתחמו ראשונה מחומו גופות הגידים הדופקים והבלתי דופקים, ואחר זולתם
משאר האברים אשר ייכילו אותו הדם עד שיושקע בו.
ובאמת הוא בלתי אפשר שזאת העלה לא תבוא לאחד משני אלו הפנים: או שהמורט ינצח ויהיה
נשף->עלzel< ויפסיד הגוף אשר ינוצחו ממנו, או שהמורט מנוצח וישוב העצל לתכונתו הטבעית.
נציע שהמורט יהיה מנוצח, שהוא ראוי יותר ונאות יותר להקדים מה שהוא טוב. אני אומר' שהבריאות
תהיה לפי אחד משני אלו הפנים: או שיפסידו כל הלחויות שנשתפכו בעצל או שייתבשלו. אולם
הבריאות היותר מושבחת משני אלו היא אותה שהיא בכליזון. אמנם אחר בישול אותו המורט ימשכו
שני אלו עניינים: האחד הוא התילודות מוגלא ואחר קיבוץ. זה הקבץ לפעמים יהיה בנקבים הגדול
היותר קרוב ליציאה, ובמעט פחד; וזה קבוץ יותר מושבך לפי שהוא נקי יותר רחב ויותר קרוב.
ולפעם [21] יהיה בנקב קטן יותר רחוק ממקום היציאה והוא יותר מסוכן¹⁴; והוא הנקב אינו

¹¹ מזה נמשך : א. om.¹² ומתדיית : resudat L :¹³ והוא זה לפי עניינים מתחלפים" חזר בכה"י.¹⁴ מסוכן editors : מסוקן A

במעט פחד. ולפעמי' יהיה בנקב מעט הפחד ואינו מהנקבים הגדולים ולא מהקריםים לצאת¹⁵, (3.3)

והוא בהיותו בחלקי האסתומי יהיה יותר משובח שהוא בחללו מאותו שהוא בפנימיות עצמיות

>...<¹⁶. אمنם הקיבוץ המתהווה בקרים הנקרא "ציפאך" הוא רע. וכשייה הקבוץ בחלקי המות,

בחיותו בשני החדרים המוקדמים יהיה יותר משובח, והקבוץ המתהדר תחת השני קרים כשייה

בחדר האחורי ממהו הוא מגונה ורע. אمنם הקבוצים אשר בחלקי הצלעות תהיה בקיעםם לחלי

חזה, והקבוצים המתהדרים בעצלים בקיעםם אל העור, והקבוצים המתהדרים באברים הפנימיים

בקיעםם בגידים הדופקים והבלתי דופקים אשר בהם, או אצל הקרים¹⁷ אשר יקיפו אשר הוא להם

במקום העור.

(3.4) ושחמוther ינצח האברים הוא באמות, אז מתבואר שזה לתגובה רוע מזג אשר בהם הוא בטול

פעולתם, ושהיא תיפסד לאורך הזמן. אמן התחלת מנוחת החוליה בהם יהיה כשיידמו האיברים אל

העינוי המתחלף ומשנה אותם, וזה יהיה ככליאו ירגשו האברים הכאב לפוי שטבעם נשתנה תכלית

השתנות, אלא בעת השתנות הטבע, כמו שכבר זכר זה העינוי המעליה אפוקראט באומרו שהכאבים

אין מורגשים לאיברים [22] אלא בתוכנת השתנות הגוף ומהפסדו ויציאתו מטבחו. וכל אחד ואחד

שתרצה מהאברים לא ישתנה ולא יצא מטבחו ולא יפסד אם לא יחומם או לא יקור או לא יתחלח

או לא ינוגב או שיפורק חיבורו. ואמן ברוע המזג המתחלף, לפי שהابر נתחמים או נתקרר יקרה

הכאב ביחס, ויהיה זה לפי שפועלות שני הארכיות חזק משאר הארכיות. אמן יתחדש הכאב גם כן

><שיתחלח האבר או כשיתיבש כמו בעת הרעב והצמא, ויקרה זה החוליה ברעב לחסרון עצם ייש

ובעת הצמא לחסרון עצם לה. אמן כשבועלות האבר תחול בנסיבות מה שיעקצחו או מה שיפסידחו או

מה שימותיכחו או שיפרנקנו, אז יקרה החוליה זהה בסבב פרוק החיבור.

18 (4.1) **פרק החמישי.** וכשהם הדם אשר באבר אפושטומושא ר"ל בעל מורסא יתחדש חום נח,

ויהיה הדם אשר בכל הגוף שווה המזג, [ו]אולי לא יתחדש חום בכל הגוף מחום האבר העולול.

¹⁵ יצאת : L.

¹⁶ et ad quam secundum plurimum fit sanie eruptio

¹⁷ חסר בכח"י ותרגומו : "ועל הרוב נשפכת לתוכו מוגלא"

הקרים : הקורים A

¹⁸ וכשהם הדם אשר באבר אפושטומושא ר"ל בעל מורסא יתחדש חום נח : כשיתמגל הדם אשר באבר יתחדש חום נח A

החום נח A

וכשיתחמס הדם אשר באבר המת¹⁹ חם חזק, יתחמס [בכל הגוף מחזוק רתיחה הדם אשר בו. וכשתגבר האדומה בדם העובר בכל הגוף או לא יכול (?) שלא יתחמס הגוף חום חזק. וכאשר ישתגף התגברות בשני האכיות האלו ר"ל שהדם אשר באבר המתמגלה יהיה חזק החום והדם הכלול כל הגוף תגבר עליו האדומה, יהיה זה יותר חזק.]

(4.2) אמנים מה שיתחמס ראשונה, כשיגבר החום, יתחמס הדם אשר בגידים הדזופקים, מפני שהוא בטבעו יותר חם ויתר קרוב לטבע הרוח, ואחריו הדם אשר בגידים הבלתי דזופקים. וכשהابر מהתמגלה יהיה²⁰ [22] קרוב לאוותם האיברים הפנימיים המתגברים בדם אשר יכילים,ילך החום מהרה אל הדם העובר בכל הגוף. ובכלל יותר ראיו שיתחמס ראשונה כל מה שהוא נקל להשתנות²¹ או שבבעו יותר חם ; וכן, הראשון שיתתר קור הוא מה שהוא נקל להשתנות או שבבעו יותר קר. ומה שהוא יותר קור ה השתנות בגופותינו הרוח מפני שהוא יותר דק והיותר רקייק. והיותר חם בגופותינו המרה האדומה, והיותר קור הליהה הלבנה. ואמנים בשאר הליהות חום הדם הוא אחר חום האדומי, וקור המרה השורה הוא אחר קור הליהה הלבנה. האדומי משתנה מהרה ובנקלת ממה שיפעל בה, והשורה משתנה בקושי. ובכלל : כל מה שהוא דק ורקייק קל להשתנות, ומה שהוא גס עבה מתפעל בקושי ובאייחור.

(4.3) ולכן ראיו שיהיה הקרוב מהמורסה הראשונה השתנותו מתחלף מאי לתחלפות תכונות הגוףות ממנו, לפי שהליהה אשר תחדר ממנה המורסה היא מטוספת חום או מחסרונו. ועוד שבבה אחרת - שעיפושה אינו אלא לפי [ש]טבעה, ולפי יתרון גודל כמות התאספה או מיועטה **<ב>** פנימיות האברים. כי עיפוש ממה שאין לו התנשומות נקל מאי וממהר, וזה נמצא בדברים הפנימיים והחיצוניים. ואם יראה עם זה שמזגה חמה ולחה, הנה העופש המתחדש ממנה יהיה יותר מהרה. והابر גם כן אשר בו המורסה או [23] הוא קרוב לאברים אשר הם רב הדם או רחוק מהם. ועוד, כי הדם שתגבר בו האדום או השורה או הליהה או הרוח [ו]יתחלפו אלו התכונות בריבוי או במעטות. ויתחייב אם כן בהכרח שיהיה גבול²¹ המורסה רב התחלפות לפי התיחס²² כל אחד ואחד מלאה זה עם זה וכפי התיחסו לעצמו.

¹⁹ המת^{<מ>} גל : מורסי ב', אפשרו מושא א'

²⁰ להשתנות : emendation editors A

²¹ גבול המורסה L : resolutio

²² התיחס : emendation editors A

(5.1) הנה התאמת שכל אליו העניינים הם סבת רוע מזג מתחלף. ולזה הוא שהaicות²³ אשר בدم

היוור מנצחת היא באבר המתוגל, ואחריו באברים אשר הם רבי הדם, ואחריו בדם אשר בלב, וביחוד אותו שהוא בחל השמאלי ממנו. שאם תכenis האצבועות בזה החל בעוד שהאיש חי, ושהוא בalthי מוקדח, >...²⁴ תרגיש חום מופלג ביוטר בתכליות. لكن אינו רחוק שהוגו כי תחמים מוחם חום מתגבר על הטבע, שהחל הוא יתחם תכליות החום. וממה שיעזר לפועל זה הוא לפי שבו יהיה הדם היוטר דק והיוור קרוב לטבע הרוח, ואחר לפי שהוא מתנווע תנועה תמידית.

(5.2) אמנס בקדחות ימצא שהחום מתלקח בכל הדם, ושהוא מקבל קובל שלם החום העובר המנוג הטבעי המתילד מעיפוש הליחה. אמנס בגופות הגידים הדופקים ושאר הגוף השכנים אליהם והמקיפים אותם אינו נמצא עדין שלימיות השתנות המזג, אבל הם מותחים השתנות החולך אל החום השלם. ואם יותמד זה לאורך זמן, [v23] גיע אל התכליות אשר בו יונצחו וישתנו מכל וכל, ואז הם כבר הגיעו לכך אותו החום היוצא מהטבע >...²⁵ אמנס איז תכונה כשהיא אצל תכליות העניין הגעת זה התכליות אינו אלא דרך לצאת התכונה היא מהunnyין הטבעי המורכבת בשינוי ובמצוע בין שני אלו ריל בין התכונה הטבעית באמות ממנו ובין התכונה כשהיא יוצאת מהטבע לממרי.

פרק שני. ואם כן בכל זמן ארוך יקרה שהוגו יתחם מזga החום כמות השתנות הולך אחריו.

(5.3) אבל לפי שאברי הגוף הראשונים בשלמות נתחמו מוחם אותה הקדחת הנקראת²⁶ שדפונית ובעל "אייטיקה" שהיא נקבעת, והיה כן לפי שהעצם ממנו אינו עומד בליחיות וברוחות²⁷ בלבד, אבל היא בזולת אלו והיא בגופים הקיימים. ובזאת הקדחת <לא> יהיה ציר, וידמה אז החולה שאין בו קדחת לפי שלא ירגיש חום, וזה לפי שאבריו ניתחמו בשינוי בתכונה אחת²⁸. והנה נסכו על זה הפילוסופים הטבעיים בעיונים בחושים ואמרו, שאין הרגש אם לא בהפכו, ולא יהיה ציר וכאב באוטם אשר נשתנו בתכליות השלימות. ולזה הוא שאין בעל אחת הקדחות מזga הסוג שקדם זקרה בסמוך, ר"ל קדחת השדפון, מרגש בכאב וחולי ואין החולה מרגש בה כלל, [v24] והסביר בזה לפי

²³ שהaicות L : (= qualitas) Sicut narravi in libro de medicatione anathomie L : <...>²⁴

האנטומיה" - Resolutionis autem terminus in unoquoque membrorum est nocumentum operationis eius L : <...>²⁵

ותרגומנו : "סימנו של שני באבר מן מהברים גורם נזק לפועלתו"

²⁶ הקראת : אייטיקה add. and del. א וברוחות emendation editors א²⁷
בתכונה אחת : emendation editors א²⁸

שתכוונת אברי הגוף בעלי זאת הקדחת אינה תכוונה שתפעל בקצתם ויתפעלו ממנה קצתם, כי ככל
כבר נעשו מתוכונה אחת ומזוג נעשה אחד נאות²⁹ (6.1) ואע"פ שהיה קצתם, <ר"ל> האברים³⁰, הם
חמים ביותר וקצתם קרם קור מופלג ולא יקרה לאוותם החמים השכנים לאוותם הקרים שיתבלבלו
מקור אוותם האברים הקרים השכנים להם. שאלו היה כן, הנה לאברים בעצם יקרה כמו זה הבלבול
בישות מהותם ותוכונתם. שהאברים שהם בתוכונתם הטבעית יש בהם הpecificות, והוא שהבשר ממנו הוא
אבר חם והעצם ממנו קר, והנה אין בהתחלפות³¹ אלה והדומים להם ציר וחולי למייעוט יחס <החום>
והקור בינויהם. ולזה הוא שהאויר³² המקורה גופותינו אינו משנה גופותינו עד שישתנה שינוי מתגבר
בחום או בקור. ואמנם המינים המתחלפים³³ ממנה ברוב חום או ברוב קור יהיו לפי התרבותותם³⁴ ולפי
הערך אשר בינו ובין הגוף, כן גופותינו ירגישו ולא יתבלבלו ממנה.

(6.2) ואם כן אולי איזה בעל נפש יודה לפי זה העיוון למה שנאמר, כמו שזכר אפוקרט בספריו, שככל
החולמים אינם אלא חבורות. והיה זה בעבור שהחברות אינם³⁵ אלא פירוק חבר, וחום מופלג או קור
לעתים מחדים פירוק חבר; החום המופלג מפני שיתיך וישבר חבר הגוף שניצח, [24v] והקור
המופלג יחבר ויקבץ בפנים העצימות ממה שניצח עד שתגבר איזה עניין ממנה, ויציא ויקובץ מה
שנשאר ממנה ויפורק. ואם אחד שישים זה הגבול בתגברות חום או בתגברות קור, יצדק העניין שלא
יהיה רחוק מלהשוו ממנה שימצא הסבה. אמנם אם זה הגבול איינו בתגברות, זה יהיה גבול אחר
בו, והנה לפי תכוונה נגילת שום תגברות אינה מובנת אלא דרך היחס לאיזה דבר. ולזה יהיה שמה
שיקירה לוגוף מהדברים שהם מתוכונה אחת בחום ובקור איינו בצד אחד.

(6.3) ומפני זה היה שהליך שהם בקצת בעלי חיים יש בינויהם נאותות, ומקצת בעלי חיים הליחות
אשר בינויהם אינם ניאותות, אבל מפסידים והורגים זה את זה, כמו האדם והנחש שכל אחד מהם
מיית חברו ברוקו. ולזה הוא שהעקרב ימות ברוק האדם הצם, והאדם איינו ממיית הדומה לו ממנה
ולא האפעה אפעה אחר. והסבירה שהדומה הוא נאות ואוהב והחפץ שהוא ומלבל. וממה שירוגה<ה> על
זה הוא שכל הצמחים הגדלים לא יצמחו ולא יקבלו גידול אלא במה שידמה להם הנאות להם, והנפס

²⁹ נאות : emendation editors : שנאות א

³⁰ האברים : om. L

³¹ המתחלפים : emendation editors : מותחלפות א

³² שהאויר : emendation editors : שהابر א

³³ המתחלפים : emendation editors : המתחלפים א

³⁴ התרבותותם : התרבותותם (?) א

³⁵ אינם : emendation editors : אינה א

או חנוך לא יפסד ולא יתך אלא מהפכו. ולזה היה ששמירת הבリアות אינה אלא בדברים נאותים ודומים לגופים הבRIAים וטוביים³⁶ לרリアות, ורפואה החלים אינה אלא בעניינים ההפכתיים. ואולם [25r] הדבר מזה הוא בזלת כוונתינו במה שאחנו בו.

ואולם אותה הקדחת הקיימת אשר היא מבואשה קיימת קיומ חזק³⁷ לא ורגישה מי (6.4) שיסבול אותה. ומשאר הקדחות אין אחת מהם שלא תהיה מוחשת לשובלה; אבל בקצתם כשירגישו הגופות יהיה מאד מבולבל וקצתם כמעט בלבול. ומהם עדיין יש בקצתם שיחדשו סמור, וזה המקרה³⁸ הוא בשאר המקרים הרבים שלא יהיו אלא מרוע מג מתחלף. ואוי אפשר³⁹ שאזוכר באיזה מן המינים יתחדר זה המקרה במאמרי זה, אם לא אודיעך כמה הם הכרחות הטבעיות ומהותם, ומה הוא מה שהוא מיוחד בפועל כל אחד ואחד מהם. אבל אזוכר סבות המקרים כולם והוויותם בספר החלים והמקרים.

פרק שבעי. ונשוב למיini רוע מג מתחלף. הנה כבר זכרתי במה שקדם באז' דרך תניילך הקדחת ממורסא החמה הנקרה^ת "פלגמוני", ושל כל מורסה מהסוג הזה וכל קדחת, זלת קדחת שדפון, הם מהחולמים אשר בהם רוע מג מתחלף. והנה יתניילו קדחות מעופש ליהות, ואמנם בלי מורסה, והיה זה מפני כי מה שיתעפש אינו מתקבץ שייהי מוסף נעצר, והוא נעדך התחנשותם בלבד, אבל יותר מהרה יתילד עופש בזזה ובחזוק. ואמת הנה יתעפשו דברים אחרים רבים שהם מוכנים להתעפש. אבל אני אזוכר כי היה הטענה מהו מוכן להתעפש בספר אחר זלת זה.

ואולם רוע מג מתחלף יתחדש בדרך אחרת בכל הגוף; ולפעמים יהיה בהיות האיד החם⁴⁰ בו מקובץ ועצור, [25v] ולפעמים יהיה מרוב חום בסבב תנועה גדולה מהשיעור הרואוי, ולפעמי' מפני שהדם יתחמס וירתחה רתיחה רבה בסבב הצעס, או שיתחמי' מאד בסבב העמידה בשמש החם, ומבואר הוא אכן שכל אלו הקדחות הבאות מלחמת מורסא הם לפי הוויה כח הסבות הפעולות בגוף, ולפי תכונת כל אחד הגופות תהיה הקדחת בקצת הגופות יותר חזקה ובקצת הגופות יותר חלואה, וקצתם הם بلا שום קדחת כלל.

³⁶ וטוביים <emendation editors : ושוב א

³⁷ מבואשה (מבושאה) קיימת קיומ חזק א : que substantie animalis fixe inheret L :

³⁸ המקרה : emendation editors א

³⁹ אפשר א : emendation editors א

⁴⁰ החם : emendation editors א

(7.3) ואמנם הנה הוא מבואר שרוע מזג מתחלף הווה לפעמי ברוחות לבד ולפעמים עברו עם זה אל הליהקה. ובאמת מהדברים שאינם למטה מזה בباءו של הקוזחות המתארכות ימשך אחריהם קדחת שדפוניה. ומזה העניין הנה נתבאר שרוע מזג מתחלף לפעמי הווה מליחקה חמה או קרחה נאגרת⁴¹ לאי זה אבר, כמו שביארתי מהוות האיברים אשר בהם המורשות. ולפעמים לא יהיה כן, אבל הוא בהשתנות מזג הגוף משווה⁴², וקצת עילות אשר ישנו אותו או באות מתוך הגוף, וקצת באות מחוץ. ויקרה שקדחת מתילדת מחום השימוש ולפעמים מקטת מורשות הגוף. והתילד קדחת מחום השימוש או בתנוועה מופלגת חיזונה אזכור בباءו יותר רחוב מזה החיבור בספרי בסבות והמרקדים. וכמו שהתחדש קדחת מחום השימוש בהשתנות מזג הגוף, כן יקרה גם כן לקצת האנשים פעמים רבות לקוררות האור שינצת בהם קור⁴³ מופלג עד שימושו [26r] קצטם. והעניין באמת אבלו האנשים הוא מבואר שיקרה להם חוליו וכאב (8.1) כשיגבר בהם קור רב מקור חזק, ולאחר יתרזק ויתחמס גופם מהרה בחתקרב⁴⁴ הגוף אל האש. ורב מהם אשר יקרים זה ויקריבו גופם מהרה אל האש, ירגשו כאב חזק בשרשיו הצפנאים.

פרק שמייני אם כן מי שראה במוחש בזה הדרך שסבת ציר וכאב איינו אלא רוע מזג מתחלף איך יטיח דברים לבוזות העניין בכאבים אשר יקרו בפנימיות הגוף. ושיותמה באיזה צד⁴⁵ יקרה כאב פעמי רבות בלא מורסת לאנשים, אם בمعنى הנקרה "קולוּן" אם בקצ->ות הבצים או בשאר האברים, ואומר אני בזה שאחד מآل העניינים אין ראוי להפלא עליהם בזה. ולאחר שהוא כן אין מן הפלא מה שיקרה לקצת האנשים קדחת ופלצות בתוכנה אחת, כי זה העניין הוא כן כאשר תגבר ליהה קרחה ליחיות דומה לזכוכית, וליהה חמה שהיא מסווג האדומה, בצד שתהיהנה גברות יחד בגוף ומתנוועות בגוף, וביחוד באברים המרגישים, ואין מן התמה אם מיהו באזאת התוכנה יהגיש שני העניינים האלה יחד. שאם תעמיד האדם בשמש חמה ואחר תשפוך עליו מים קרים, איינו בלתי נאות אם ירגיש חום השימוש וקור המים. אמן אבלו השנים יש להם זאת התוכנה ושלא יקרו מחוץ, ויקרה כל אחד ואחד בחלקים הגדולים מהגוף.

(8.2) אמן בקדחת שקורין היוונים "איפיאלא" יקרה הפעולות חום [26v] **<קור>**, ויקרה זה ממה שבפניהם, ויקרה לויה גם כן כל אחד ר"ל חום וקור בחלקי הגוף הקטנים ממן. והסביר בהיות זה שאין

⁴¹ נאגרת א : emendation editors
ナガラタ A : emendation editors
quality L : (= qualitate)

⁴² משווה A : emendation editors
マツホ A : emendation editors
קור : emendation editors
קור : emendation editors
בחתקרב A : emendation editors
バチカラブ A : emendation editors

⁴³ צד : זד A : emendation editors

חלקי הגוף הראשונים הגדולים אשר להם יקרה הקור, שלא יהיה הצד כל אחד חלק גדול שלא יקרה אליו חום. והגוף השני אין בו חלק אחד קטן שיקרתו לו הקור אשר לא יהיה הצד כל אחד אחר קטן שלא יקרה לו חום. ומפני זה חוש הגוף השני יזכיר שירגש שנייהם יחד. והיה זה לפि שככל אחד ואחד מהם שיחומם ויקורו הוא עובר בחלקים קטנים קרובים האחד אצל الآخر, ולא ימצא אחר קטן החקלים האלה חלקים קטנים מהם, ואי אפשר⁴⁶ שימצא איזה חלק שבו יהיה חוש חמימות וקרירות יחד בlati האחד. (8.3) וקצת מהגופות אשר תקרתו להם קדחת, אחר שאחزو הקדחת בכל אחת ואחת מהעונות יקרה שירגש עמה קור או חום חזק, אבל לא ירגש אחד מלאה האכוויות במקום שבו ירגש الآخر. ומפני שיקרתו אליו זה יכול לבורר להכיר בין האברים שלו איזה מהם החום ואיזה מהם נתקרר, והיה זה מפני שהוא ירגש חום באברים הפנימיים וירגש <קור> בכל האברים החיצוניים מגופו. ומהקדחות עוד יש קדחת שקורין היוונים "שינוקא" שאינה נופלת וחסירה מזוה העניין, וגם יש מהקדחות השורפות. ומה שיקרתו לאלו הקדחות בחלקים גדולים הוא מה שיקרתו בקדחת שקורין היוונים "איפילא" בחלקים הקטנים, כי רוע מזג באלו הקדחות הוא מתחלף <והוא מתחלף גם> באותה שתקרתו אליו פלצות מבלתי שיקרתו לו קדחת. אולם זה המקרה מעט הוא [27] שיקרתו, אבל אמנים לפि התכוונה יקרה לקטת האנשים ולקטת הנשים. ובאמת יתחייב לפני זה, ר"ל הפלצות,⁴⁷ קדם ההנאה במנוחה, או שהחולה הרגיל זמן ארוך בהתקמדת רב אוכל מולד ליהה פגעה ליהית כמו הליחה הדומה לזכוכית. הנה נראה שזו המקרה לא יתחדש כלל באוטם אנשים שלא הרגilio הנגה המנוחה ורוב אוכל. ולזה נמצא שקדמוני הרופאים גוזרים שהוא מוכחה שהפלצות ימושך אחריו קדחת. ובאמת אנו כבר ראיינו, וראו אחרים מהרופאים החדשינים, פלצות יבוא אבל לא תמשך אחריו קדחת. (8.4) אמנים הקדחת שקורין היוונים "איפילא" מורכבת מרווח מזג שמננו יתחדש פלצות זה מוסף בספר אחר⁴⁸ זה הוא שלא ימשך עמו קדחת, ומרוע מזג שמננו תקרת קדחת. ואמנים אמרינו "איפילא" איני רוצה להבini מזוה השם אלא הקדחת שביה יקרה אחר לעולם, אבל הקדחת שילך לפניה הפלצות ואחריו ימשך <חום> כמו שיקרתו בשלישית וברבעית איני קורא אותה "איפילא". הנה כבר התברר שהקדחת הנקרה<ת> "איפילא" מורכבת משני מיני רוע מזג מתחלף, וגם כן היה זאת התכוונה בשאר הקדחות מלבד קדחת איטיקא.

⁴⁶ אפשר : איפשר N emendation editors

⁴⁷ om. L : ר"ל הפלצות

⁴⁸ זה מוסף בספר אחר : L om.

(9.1) וכן יש חוליות שהם מיוחדים בקצת איברים, עם מורסא, וכולם מתחווים מרוע מזג מתחלף, כמו המורסא הנקראת "פלגמוֹן" ונקרואת "סְרָטָן" ונמלת, והנוצרים הנולדים בעבר אירישיפילא,⁴⁹ והמורסא הנקראת "מוֹלִילִיסְיָאָוּזִי" והנקראת "אִישְׁתְּיָאָוְמִינּוּשִׁי", ואotta שיקראו היוונים "קְקָרִינִי"⁵⁰, והוא מקרה יביא האבר לדרך המות. שכל אלו חוליות שווים לכל אחד מהאברים בהשפך אחת מהליחות בהם, אבל הם מתחלפות, כי בקצת יתאחדו בסבב ליהה [27r] *לְלִיחִיָּת וּבְקַצְתּוֹ בְּסַבֵּב לְלִיחָה >אֲדוּמִיָּת צְהֹבָה. וּקְצַת מֵהֶם <...> מִדֵּם חַם דָּק רֹותֶחֶת, וּקְצַת מֵהֶם מִדֵּם עֲבָה קָרֶר. וּקְצַת מֵהֶם נָעָשָׂת מִשְׁאָר מִינֵּי הַדָּם.*

אומנם אני אחקור ואבאר בעיון דק מיני הקדחות אילו בספר אחר. (9.2) אבל בזוה הספר יספיק לי שאזכור באיזה דרך הוא תכוונה בlijche הנשפכת באבר במרקאה אשר לו, שבعروו יתאחד כל אחד מן החוליות שזכרתי, שהדבר ההוא לפי העיון⁵¹ שקדם מדברינו ממרקאה המורסא הנקראת "פלגמוֹן" שהוא מליחה חמה ודמיית. ושכל אחד ואחד מהאברים דומי החלקים, *ח>פְּשָׁוְתִּים <ו>הָרָאשׁוֹנִים*, כשינצח אותם לחות ההזה, מזגו יבוא לרוע מזג מתחלף. והסביר בזוה בעבר שהוא ידוע אם שהוא יתחמס⁵² או שיתפרק או שיתנגב או שיתחלח לפי התגברות⁵³ אותו הלחות הקרובה אליו בו, אומנם מה שבפניהם מאותו האבר עדיין אינו משתנה למה שידמה לאותה התכוונה. וاع"פ שהוא ישנה כולם תכליות ההשתנות באחרונה מה שבפנימיותו ובשטווח החיצון ויהיה כולם מתוכנה אחת, וישקוט ויקל ממנה הכאב למגמי. אבל החולייז הוא יותר קיים ויוטר כבד ויוטר קשה.ומי שהיטיב בעיון מה שעבר ומה שקדם יבין מה שנזכר מזה ויספיק לו עד שיבין ספרי ברפואות ואחריו בספר תחבורות [28r] והבריאות.

ותהילה לאל חי שליל ייחיאל מקיינצאנו בכמי מרדכי הרופא זלה"ה מגروسיטו כתבתי פה בקיינצאנו

[מ]חדש סי[ו]ון רלייה ליציר<ח>

⁴⁹ קְקָרִינִי : קְקָרִינִי א

⁵⁰ A colera nigra et quedam a sanguine et eorum que proveniunt a sanguine quedam fiunt L : <...>

ונרגומנו : "מוֹתָן הַמָּרָה הַשְׁחֹרָה וּמַהְם מִן הַדָּם וּמַאְלָה אֲשֶׁר נַוְעֲדִים מִהְדָּם יְשִׁיחָרִים "

⁵¹ העיון : emendation editors ⁵² יתחמס : או יתחמס א ⁵³ התגברות : emendation editors

III. GLOSSARIES

The primary glossary gives Latin, Hebrew, and English equivalents for the principal Arabic terms and phrases occurring in Hunayn's translation of *Fī sū' al-mizāğ al-muhtalif*. Latin and Hebrew *indices verborum* follow separately.

A. Arabic–Latin–Hebrew

The following paragraphs describe the arrangement of entries in the primary glossary and explain its use of symbols:

Arabic entries:

- 1) Order of entries: The glossary is arranged according to the Arabic roots. Within each root, the following order has been applied: verbs are listed first, followed in second place by the derivative nominal forms in order of their length and complexity, followed thirdly by the verbal nouns of the derived stems, and fourthly by the participles, both in the order of their verbal stems.
- 2) Verbs: Verbs are listed according to the common order of the verbal stems (I, II, III. . .). If the first stem does not appear in the text, the first derived stem to do so is introduced by the first stem set in parentheses. When more complex expressions headed by a verb are listed, they directly follow the corresponding verb.
- 3) Nouns: The different numbers of a noun (sg., du., pl., coll., n. un.) are listed as separate entries and are usually given in their indeterminate state. However, the article is supplied if the noun is commonly used with the article in general, or if it always appears in the text with the article in a nominalized usage.
- 4) Complex expressions: Each entry may have subordinate entries featuring complex expressions that contain the term from the superordinate entry in some place. Complex expressions may be listed in the indeterminate as well as the determinate state.
- 5) Foreign words: Foreign words are listed in a strictly alphabetical order unless they are arabicized.
- 6) Vocalization: Only such words that might be confused with each other are vocalized. For the main part, this applies to the verbal nouns of the first stem that might be confused with the verb. In these cases, only the verbal noun is vocalized. Nouns that are distinguishable from each other by their vowel structure only are likewise vocalized, unless only one of them appears in the glossary.
- 7) Numbers: The numbers indicate the chapter and paragraph of the Arabic text in which the respective entry may be found.

Symbols employed in the Arabic entries:

- 1) - The dash is used in subentries to represent the superordinate entry. If this superordinate entry is a complex one, the dash represents only its first element.
- 2) : A word followed by a colon may have two functions. A singular with a colon introduces a plural or dual, when the corresponding singular does not figure in the

text. Any word followed by a colon may be used to introduce complex verbal or nominal expressions containing the word preceding the colon when this word itself does not figure in the text as an isolated item. The two functions of the colon may be combined.

3) < The angled bracket refers to other entries either containing the word in question or representing a different orthography thereof.

Hebrew equivalents:

- 1) Every word is given in the spelling (either defective or plene or both) in which it appears in the text.
- 2) Nouns are given in the indeterminate state, unless the corresponding Arabic term is given in the determined state for some reason; in the latter case, the Hebrew equivalents are given in the state in which they figure in the text.
- 3) Sometimes Pi'el verbs are written with an additional yud that does not necessarily appear in the texts, with the purpose of distinguishing the Pi'el from the corresponding Qal.

English equivalents:

The English translation corresponds to the Arabic entry as it is translated in the English text. Therefore, it does not necessarily correspond to the Hebrew equivalents, nor does it necessarily represent the common usage of the Arabic word independently from the text. This practice may result in a lack of symmetry between the different translations of the singular, dual, and plural of one single word.

Glossaries

when the part of the body is affected	ואמנם כשבועלה האבר תחדר	cum autem in membro fit operatio	تأثير: عند تأثير ما يؤثر في العضو 3.4	1
			مؤخر > تجويف	
to harm	התבלבל, קרה הבלבול, משנה	impediri; impedire	أذى: آذى 6.1	2
to suffer harm	היה מבולבל	impediri	تأذى 6.4	3
harmful	מבולבל	impediens	مؤذن 6.3	4
the roots of the nails	שרשי הציפורנים	radices unguium	أصل: أصول الأظفار 8.1	5
			أصلي > أعضاء	
'QTYQWS [= hektikos]	שידוף, שדפונית ובלען "איטיקא"	ethica	اقطيقوس 1.1; 5.3	6
to corrode	הפסיד	corrodere	أكل 3.4	7
canker	אישטיאומינוש	herpestiomenus; estiomenus	أكلة 1.2; 9.1	8
composed	הורכב	compositus	مؤلف 2.1	9
to hurt	חללה	egrotare facit; facit pati	الم: آلم 3.1	10
pain	חוליה, כאב, ציר	egritudo, dolor, passio	السم 3.4; 5.3; 6.1; 7.3; 8.1	11
			الى > أعضاء	
meninges	השנוי קרומיים	duae matres	أم: أما الدماغ 3.3	12
testicles	בצים	testiculi	الأنثى: الأنثيان 8.1	13
'NPY'LYS [= epialos]	איפילא, איפיאלא, איפילא	epiala	انفيلييس 1.1; 8.2,3,4	14
scattered	עובר	sparsus	مبثوث 8.2	15
pustules	נצחורים	pustule	بشر 9.1	16
vapor	איד	vapor	بخار 7.2	17

body	גוף	corpus	1.2; 4.1,2; 5.1; 6.2; بَدْنٌ < أَعْضَاء > 7.2,3; 8.1,2,3	18
in the entire body of the animal	בְּכָלַ הַגּוֹף הַחַי	in toto animalis corpore	- في الْبَدْنِ كُلِّهِ مِنْ الْحَيْوَانِ 1.1	19
bodies; body	גופים, גופות	corpora; corpus	أَبْدَانٌ 1.2; 3.1,2; 5.2; 6.1,3; 7.2	20
healing	בריאות	sanitas	3.2; 6.3	21
			برئان < أَحْمَدٌ	
to cool; to be cooled	מַקְרֵר, קַוְרֵר, הַתְּקִרְרֵר, נַתְּקִרְרֵר	infrigidare, infrigidari	برد 1.2,3; 3.4; 4.2; 8.3; 9.2	22
to cool	קַוְרֵר	infrigidare	أَبْرَدٌ 8.2	23
cold	קַוָּר, קַרְיוּת	frigus; frigiditas; frigor	بَرْدٌ 1.1,2; 6.1,2; 7.3; 8.1,2,3 < غَلَبٌ	24
a severe chill	קַוָּר חֹזֶק	fortis frigor	- شَدِيدٌ 8.1	25
cold	יוֹתֶר קַר, קַוָּר	frigidus, frigidior	بارد 4.2; 6.1; 7.3; 8.1,3; 9.1	26
coldest; colder	יוֹתֶר קַר, קַר	frigidius, frigidior	أَبْرَدٌ 4.2; 6.1	27
to spit	רֹוק	exspuere	بَزْقٌ 6.3	28
simple	פשוט	simplex	بسِطٌ 1.2 < الأَعْضَاء	29
slow to be changed	מותפָּעֵל בְּקוּשֵׁי וּבְאִיחּוֹר	tarde resolutionis	بَطِيءٌ: بَطِيءُ الْاسْتِحَالَةِ 4.2	30
to be abolished	בְּטֻול	destrui	بَطْلٌ 3.4	31
belly	בטן	venter	بَطْنٌ 1.3	32
to become moist	הַתְּלִיחָה	humectari	بَلْ: ابْتَلَنَ 3.1	33
phlegm	לִיחָה לְבָנָה, לִיחָה	flegma	بلغم 4.2,3	34
phlegmatic	לִיחָי	flegmaticus	بلغمي < 8.1,3; 9.1 وَرْمٌ	35
white	לבן	albus	أَبْيَضٌ: بَيْضَاء 2.2	36

Glossaries

fixed	נקבע	fixus	ثابت 5.3 < جوهر, حمّى, حميّات	37
			ثبات > أجسام	
thick	גס	spissus	ثخن 4.2	38
serpent	-	draco	ثعبان 6.3	39
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symptom	מִקְרָה	accidens	عَارَض 6.4; 8.3; 9.1	237

knowledge	ידענה	notitia	معرفة 1.3	238
vessels	גידים	vene	عروق: عروق 3.1	239
the pulsating vessels	הגידים הדופקים	vene pulsatiles	العروق: العروق الضوارب 4.2; 5.2	240
the nonpulsating vessels	הגידים הבלתי דופקים	vene non pulsatiles	- غير الضوارب 4.2	241
pulsating and non-pulsating vessels	גידים דופקים, הגידים הדופקים הנהנים, גידים דופקים ובלתי דופקים	vene pulsatiles et non pulsatiles	- الضوارب وغير الضوارب 2.1,2; 3.1,2	242
the largest pulsating and nonpulsating vessels	בגידים הגדולים ממן הדופקים והבלתי דופקים	maiores vene que in ipso sunt, pulsatiles et non pulsatiles	- التي هي أعظم عروقها الضوارب وغير منها الضوارب 3.1	243
the vessels there, <that is> the pulsating and non-pulsating <vessels>	הgidim ha-dofkim v'havli'i dofekim asher bahem	vene que sunt in eis pulsatiles et non pulsatiles	- التي فيها الضوارب وغير الضوارب 3.3	244
more difficult	יותר קשה	difficilior	عسر: أصعب 9.2	245
nerves	עצבים	nervi	عصب 2.1; 3.1	246
			عصر > جمع	
to bite	-	mordere	عض 6.3	247
upper arm	זרוע	adiutorium	عضد 2.1	248
muscle	קשרים, עצל	lacertus; musculus	عضلة 2.3; 3.1,2	249
part	אבר	membrum	عضو 1.2; 3.4; 4.3; 6.1; تأثير 9.1	250
some part	אי זה אבר	aliquid membrum	من الأعضاء 7.3	251
in any part of the body, whatever part it is	בכל אחד ואחד מן האיברים אי זה שוויה	in uno membrorum erit, quodcumque fuerit	في عضو واحد من الأعضاء أي عضو كان 1.2	252
the affected part	האבר הולך	membrum infirmum	العضو: العضو العليل 4.1	253

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the swollen part	הابر המתוגל, אבר אפושטומושא	membrum apostemosum	العضو الوارم 4.1,2; 5.1	254
part, parts; organs	איברים	membra	أعضاء 1.2,3; 2.1,2; 3.1,4; 5.3; 6.1; 7.3; 8.1,3; 9.1	255
homoiomeric, primary parts	איברים ראשונים דומי החלקים	membra similiūm partium prima	- متشابهة الأجزاء أولية 2.2	256
the main parts of the body	הברים הגוף הראשוניים	prima corporis membra	الأعضاء: الأعضاء الأصلية من الدين 5.3	257
first parts	הברים הראשונים	prima membra	- الأول 3.1	258
the primary, homoiomeric parts	הברים הראשונים דומי החלקים	membra prima similiūm partium	- الأول المتشابهة الأجزاء 2.2	259
the composite, instrumental parts	הברים הכליים	membra composita officia	- المركبة الآلية 2.2	260
homoiomeric part, simple and primary	ברים דומי החלקים <small>ה<פשוטים< ו<הראשוניים</small>	membra similiūm partium simplicia prima	- المتشابهة الأجزاء البسيطة الأول 9.2	261
one [particular] homoiomeric part	אי זהابر דומה החלקים	aliquid membrorum similiūm partium	ـ الواحد من الأعضاء المتشابهة الأجزاء 2.2	262
to be destroyed	נפסד	mori	عطب 6.3	263
thirst	צמא	sitis	عطش 3.4	264
bone	עצמות, עצם	os	عظم 2.2; 6.1	265
bones	עצמות	ossa	عظم: عظام 2.1,2	266
to putrefy	התעפש	putrefieri	عفن 7.1	267
putrefaction	עיפוש, עפוש	putrefactio	عفونة 4.3; 5.2; 7.1,3	268
scorpion	עקרב	scorpio	عقرب 6.3	269
illness	חוליה	egritudo	علة 3.2; 9.2	270
afflictions	חליהם	egritudines	علل 1.2; 9.2 <كتاب	271

			علیل > عضو	
			علاج > كتاب	
to act	فعل	agere	عمل 4.2	272
GN̄GRYN [= gangraina]	קְגַרְנֵי	cancrene	عنقرانا 9.1	273
tertian fever	שלישית	tertiana	غَبَّ 8.4	274
to feed; to be nourished	זֹן, קְבַל גִּידּוֹל	nutririri	اغتنى 2.2; 6.3	275
to immerse	הוֹשְׁקָע	submergere	(غرق): استغرق 3.2	276
membrane	קרום	panniculus	غشاء 3.3	277
membranes; tunics	קרומים	panniculi	أغشية 2.1,2; 3.1	278
anger	כָּעֵס	ira	غضب 7.2	279
cartilages	סְחֹוֹסִים	cartillagines	غضروف: غضاريف 2.1	280
to overpower; to dominate; to be dominated; to be dominant; to be overcome	גַּבֵּר נִיצָח, נִזְחָה, מִנְזָחָה	vincere; vinciri; dominare; superhabundare; victus esse	غلب 3.2,4; 4.1,3; 5.2; 6.2, 7.3; 8.1; 9.2	281
domination	תְּגִבּוֹרָה	dominium	غلبة 3.4	282
thick; gross	שְׁמָנִי, עֲבָה	grossus; spissus	غليظ 2.2; 4.2; 9.1	283
more hard	יְוָתֵר קִיּוּם	spissior	أغاظ 9.2	284
most dominating	הַיּוֹתֵר מִנְזָחָה	vincens	أغلب 5.1	285
to boil	הוֹרֶתֶת, רֹוֶתֶת	fervere; ebulliens	على 7.2; 9.1	286
cooking; boiling; to boil	רְתִיהָה	ebullitio	غليان 3.2; 4.1; 7.2	287
to enter	מְפַעַּפָּע	redundere	غاص 3.1	288
to transmute; to alter	מִשְׁנָה, שִׁינָה	transmutare; alterare	(غير) غير 3.4; 7.3	289
to change	מִשְׁתָּנָה, הַשְׁתָּנָה	alterari	تغغير 1.2; 3.4 < استحال	290

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to be altered completely	שלימות השתנות	perfecte et integre alteratus	5.2 - وفرغ	291
transmutation; to change	השתנות	alteratio; alterari	3.4; 7.3 تغيير	292
to be discharged	-	fit saniei eruptio	3.3 فجر: انفجر	293
eruption; to erupt	בקיעה	eruptio	3.3 انفجار	294
thigh	-	coxa	2.1 فخذ	295
hollow space	נקב	foramen	3.2 فرجة	296
spaces; space	נקבים	foramina	2.2; 3.1,2 فرج	297
noncompound	פרטי	singularis	1.2 مفرد	298
to be exceedingly...; extreme...	גבר, מתגבר	superfluere	4.2; 6.1 فرط	299
excessive	مولג, رب, חזק	superfluus	< 6.2; 7.2; 8.3 مفرط سخن, سخونة	300
excess; excessive	רוב, תגבורת	superfluitas	6.1,2 إفراط	301
excessive exercise	תגעה מופלאת	superfluitas exercitii	7.3 - الرياضة	302
			فرغ < استحال, سخن, تغيير	
to dissolve the continuity	חידש פירוק חבור	continuitatem solvere	6.2 فرق: فرق الانصال	303
to dissolve and cut the continuity	התיק ושביר החבור הגשם	solvare et secare continuitatem substantie	6.2 فرق وقطع اتصال الجوهر	304
its continuity is dissolved	SHIPORK חיבורו	eius continuitas solvatur	3.4 تفرق: بأن يتفرق اتصاله	305
to distinguish clearly	ברר להכיר	discernere manifeste	8.3 فرق: تفرقه بيته	306
the continuity is dissolved; dissolution of continuity	חבור פירוק החבור, פירוק	solutio continuitatis	3.4; 6.2 تفرق: تفرق الانصال;	307
to tear; to be torn	פרק, פורק	disrumpere	3.4; 6.2 فسخ	308

to be corrupted	נִפְסַד, נִשְׁתַּנָּה	corrumpi	فسد 3.4; 1.3	309
to corrupt	הַפְסִיד	corrumpere	فسد: أفسد 3.2	310
decay; corruption	הַפְסֵד	corruptio	فساد 3.4; 1.2	311
corrupting	מִפְסִיד	corrumpere	فسد 6.3	312
residue; excess	מִוָּתָר, יִתְרֹן גּוֹדֵל כִּמוֹת	superfluitas	فضل 6.1; 4.3; 3.1,2	313
disparity	יִיחָס, עַרְךָ	comparatio	تفاصل 6.1	314
empty space	חֵלֵל	amplitudo	فضاء 3.3	315
the hollow space of the chest	חֵלֵלי הַחֹזֶה	amplitudo pectoris	الصدر 3.3	316
to act; to effect	פָּעַל, פּוֹעֵל	agere; efficere	فعل 6.4; 5.3	317
to be acted upon	הַתְּפַעֵל	pati	انفعل 5.3	318
activity; effect; functioning	פְּעָוָלה	operatio	فعل 5.2; 3.4	319
			فاعل > قوة	
viper	נַחַשׁ, אֲפָעָה	vipera	أفعى 6.3	320
lack	חַסְרוֹן	penuria	فَقْد 3.4	321
PLGMWNY [= <i>phlegmonē</i>]	פְּלֶגְמוֹנִי, פְּלֶגְמוֹן	flegmon	فَلْغُومُونِي 3.2; 9.1,2; 7.1	322
openings	פִּוּת	orificia	فم: أفواه 3.1	323
to kill	מַתָּה	interficere	قتل 6.3	324
destroying; fatal	הַוָּרָג	interficere; perimere	قاتل 6.3	325
mortifying	-	mortificans	قتل 8.3	326
immoderate; measure	שִׁיעּוּר, כִּמוֹת	mensura, quantitas	مقدار 1.2; 7.2; 5.2	327
foot	-	pedes	قدم 2.1	328
ancient physicians	קְדוּמּוֹנִי הַרְוָפָאִים	antiqui medicorum	قييم: القدماء من الأطباء 8.3	329

wound	חִבּוּרָה	ulcus	قرحة 6.2	330
wounds	חִבּוּרֹת	ulcera	قروح 6.2	331
			قطع < فرق	
paucity; a smaller extent; a small measure	מִיעּוֹת	parvitas; paucitas	قلة 4.3; 6.1	332
heart	לִבּ	cor	قلب 5.1	333
colon	קוֹלוֹן	colon	قولون 8.1	334
spirit	עַצְם	essentia	قُوَّام 5.3	335
strength	חוֹזֵק	fortitudo	قوّة 4.1	336
to the strength of the efficient cause	כח הסבות הפעולות	virtutem cause operantis in corpore	- السبب الفاعل 7.2	337
faculties	-	-	قوى 6.4	338
the natural faculties	הכוחות הטבעיות	virtutes naturales	القوى: القوى الطبيعية 6.4	339
strong	חזק	fortis	قوي 4.1 < حرارة	340
very strong; stronger	בחזק, יותר חזק	fortior; fortissime	أقوى 7.1,2	341
the strongest heat there is	חום מופלג ביותר בתוכלית	fortior caliditas que est	- ما يكون من الحرارة 5.1	342
to be compared	התיחס	comparari	(قيس) قاس: قيس 4.3	343
argument	עיזון, עניין	ratiocinatio	قياس 6.2; 9.2	344
my book <i>On the Causes and Symptoms <of Diseases></i>	בספר החלליים והmarkerim	in libro de morbis et accidentibus	كتاب: كتابي في العلل والأعراض 6.4	345
my book <i>On Temperaments</i>	ספר המזג	liber de complexionibus	كتابي في المزاج 1.2; 2.2	346
my book <i>On Anatomical Procedures</i>	בא[دوת] הנתוה	in libro de medicatione anathomie	كتابي في علاج التشريح 2.2; 5.1	347
my book <i>On Drugs</i>	ספר برפואות	librum meum de medicinis	كتابي في الأدوية 9.2	348

my book <i>On the Therapeutic Method</i>	ספר תחכולות הבריאות	librum ingenio sanitatis	de	كتابي في حيلة البرء	9.2	349
my book <i>On the Causes of Symptoms</i>	ספרים בסיבות וה碼רים	liber de causis accidentium		كتابنا أسباب الأعراض	7.3	350
the consumption of a large quantity of food	התמדת רב אוכל, רוב אוכל	multitudo cibi		إكثار: الإكثار من الطعام	8.3	351
a larger extent; excessive	ריבוי	multitudo		كثرة	4.3; 6.1	352
by exertion and strain	בקושי	laboriose et violenter		كث وشدة	4.2	353
hand	קף	palma		كفت	2.1	354
quality	איכות, משווה	qualitates		كيفية	1.2; 7.3	355
two qualities	שני האיכות	due qualitates		كيفيتان	3.4	356
(qualities)	איכות	qualitates		كيفيات	3.4	357
to be for a long time	עמידה	mora		لبيث	7.2	358
to flee	הלך מהרה	recurrere		لجا	4.2	359
to be obstructed	מתקצת שיהיה מוסף	adherere et retentus esse		لح	7.1	360
tightness [constrictedness]	התסתף, פנימיות האברים	retentio		لحوج	4.3	361
to be joined by; to follow	נמשך, קרה	consecutus esse; consequi		لحق	7.3; 8.3,4	362
flesh	בשר	caro		لحم	2.1,3; 3.1; 6.1	363
of the flesh	בשרי	carnosa		لحمي	1.1	364
fine	דק	subtilis		لطيف	4.2	365
finest	יותר דק	subtilior		ألطف	4.2	366
saliva	רוק	saliva		لعاب	6.3	367
to affect	בא	occurrere		لقي	1.2	368
LYPWRY'S	שינוקא	synochus		ليثورياس	8.3	369

fibers	לייפים	villus	ليف 2.2	370
soft	רפה החלקים	mollis	لين 2.2	371
to stretch	מתה	extendere	مد: مدد 3.1,4	372
to stretch	מתפשט	extendi	تمدد 3.1	373
pus	מוגלא	sanies	مدة 3.2,3	374
black bile	המרה השחורה	melancolia	مرأة: المرأة السوداء 4.2	375
yellow bile	המרה האדומה, האדום'	colera rubea, colera	- الصفراء 4.2	376
bile	אדומה	colera	مرار 4.1 < خلط	377
illnesses, illness	חוליות, חוליות	egritudines	مرض: أمراض 6.2,3; 7.1; 9.1	378
temperament; composition	מוזג, טבע	complexio	زاج 1.3; 2.3; 3.4; < 4.1,3; 5.3; 6.1; 7.1,3 سوء	379
mixed	מורכב	commixtus	مزوج 5.2	380
marrow	ريقوت	vacuitates	مشاش 2.2	381
metacarpus	גב	pecten	مشط 2.1	382
			معدة < ناحية	
intestine	מעז	intestinum	معى 8.1	383
to be filled	מתמלא, התמלא	impleri	ملأ: امتلا 3.1	384
to die	מת	mori	(موت) مات 7.3	385
to die off; death	מות	mors	موت 1.2; 9.1	386
water	מים	aqua	ماء 8.1	387
the region of the stomach	חלקי האסטום'	partes stomachi	ناحية: نواحي المعدة 3.3	388
the region of the brain	חלקי המוח	partes cerebri	نواحي الدماغ 3.3	389
the region of the ribs	חלקי הצלעות	partes costarum	نواحي الأضلاع 3.3	390

to sting	עקץ	pungere	نحس 3.4	391
to emerge; to protrude	נשוף; התרבר	effluere; exuberare	ندر 6.2 3.1;	392
to be concocted	התבשל	decoqui	نضج 3.2	393
coction	בישול	decoctio	نضج 3.2	394
study	עיזון	considerationes	نظر 5.3	395
natural philosophers	הפילוסופים הטבעיים	speculatores naturarum	-: أصحاب النظر 5.3	396
mind	בעל נפש	anima	نفس 6.2	397
perspiration; to breathe [exhale]	התנשומות	expiratio	تنفس 4.3; 7.1	398
rigor	סמור, פלצות	tremor	نافض 6.4; 8.1,4	399
to be annihilated	נתך	minui	نقص 6.3	400
shingles	אירישיפלא	erisipila	نملة 9.1	401
to grow	צמה	augmentari	نمى 6.3	402
every paroxysm	כל אחת ואחת מהעונות	unaquaque accessionum suarum	نوبة: كل نوبة من نوائبها 8.3	403
fire	אש	ignis	نار 8.1	404
crude	פג	crudus	نيئ 8.3	405
			هادئ > حرارة	
air	אוויר	aer	هواء 7.3	406
the air which surrounds	האוויר המקורה	aer circundans	الهواء: الهواء المحيط 6.1	407
disposition	הכנה	preparatio	تهيؤ 7.1	408
to be disposed	מוכן	preparatus	متهيئ 7.1	409
to arise	בא	consurgere	(هيج) هاج 7.3	410
tendons	ミתrim	corde	وتر: وترات 2.1	411

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pain	כאב	dolor	وجع 3.1; 5.2,3; 6.1; 7.3; 8.1; 9.2	412
pains	כאבם	dolores	أوجاع 8.1	413
restfulness	عزלה	tranquillitas	دعة 1.2	414
swelling	مورסא, مورساه, مورسوات	apostema; apostemata; apostematio	ورم 1.2; 4.3; 7.1,3; 8.1; 9.1,2	415
inflamed swelling; hot swelling	مورسא (ה) חמה	apostema calidum	الورم: الورم الحار 3.2; 7.1; 9.1	416
the hot sanguine swelling	مورסא דםיית חמה	apostema sanguineum calidum	- الدموي الحار 1.2	417
swellings, swelling	مورسא, مورسوات	apostemata	أورام 7.2,3	418
			وارم < عضو	
in the middle between two opposites	בשווים ובמצווע בין שני אלו	media inter duo contraria	متوسط: متوسط في ما بين الضدين 5.2	419
			اتصال < فرق؛ تفرق	
place	מקום	locus	موقع 8.3	420
to be fitting	נאות	conveniens esse	وافق: وافق 6.3	421
compatible	נאות, ניאות	convenire	موافقة 6.3	422
fitting	נאות	conveniens	موافق 6.3	423
to originate; arise	התהדרש, התהילד	generari	تولد 6.4; 7.1	424
to originate; generation	הוויה, התילדות	generatio	تولد 1.3: 3.2	425
producing	مولיד	generans	مولد 8.3	426
to originate	מתהילד	generatus	متولد 5.2	427
dry	יבש	siccus	يابس 2.2 < جوهر	428
arms	יד	manus	يد: يدان 1.3	429

B. Latin

With the exception of a few very common words (mostly pronouns, numerals, and prepositions), every occurrence of every word in *De malitia* has been entered below and referred to the chapters in which they are found. Verbs are usually given under the infinitive form, and nouns under the nominative. Most of these words have also been listed in the preceding Arabic–Latin–Hebrew glossary; in the index that follows, the number in parentheses at the end of an entry refers readers to the word's location (or locations) in the glossary, and will allow them to identify the word's Arabic or Hebrew equivalent in a specific passage. Particles and other simple words in the Latin text that do not appear in the glossary are usually given here followed by their normal Arabic equivalent in Hunayn's translation.

- absque, 1.2, 7.1, 8.1 (دون غير), 8.2 (من غير)
- acceso, 8.3 (403)
- accidens, 3.2, 6.4, 6.4, 6.4, 6.4, 6.4, 7.3, 8.3, 8.3, 9.1 (236, 237, 350)
- accidere, 1.1, 1.2, 2.3, 3.1, 3.1, 3.4, 3.4, 4.1, 5.1, 7.3, 7.3, 7.3, 8.1, 8.1, 8.1, 8.1, 8.3, 8.3, 8.3, 8.3, 8.3, 8.3, 8.3, 8.4, 8.4
- acquiescere, 6.2 (183)
- adeo, 3.1
- adeps, 2.1 (197)
- adesse, 5.3
- adherere, 7.1 (360)
- adhuc, 5.1, 5.2, 5.2 (بعد)
- adinvenire, 6.2 (215)
- adiutorium, 2.1 (248)
- (magis) adiuvans, 4.3 (أعون)
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C. Hebrew

The following glossary lists the principal words and phrases appearing in David Caslari's Hebrew translation of the Latin text. The number following each entry refers readers to the word's location in the numbered glossary, and will allow them to identify the word's Latin (and Arabic) equivalent in a given passage.

aber	— ← פנימיות, פְּנִימִיּוֹת, פְּנִימִיָּה	250
aber	אָבָר אֲפּוֹשָׁטוּמוֹשָׁא	254
aber	האָבָר הַמְתַמָּגָל	254
aber	האָבָר הַעַלְלָה	253
ai	אֵי זֶה אָבָר	251
ai	אֵי זֶה אָבָר דּוֹמָה הַחְלָקִים	262
ai	אַיְרִים	255
aberim	האָבָרִים אֲשֶׁר הֵם רַבִּי הַדָּם	84
aberim	האָבָרִים דּוֹמִי הַחְלָקִים >ה< פְּשׁוֹתִים >ו< הָרָאשׁוֹנִים	261
aberim	האָבָרִים הַכְּלִיִּים	260
aberim	האָבָרִים הַפְּנִימִים	83
aberim	האָבָרִים הַפְּנִימִים הַמְתַגְּבִּים בְּדָם	84
aberim	האָבָרִים הָרָאשׁוֹנִים	258
ai	אַיְרִים רַאשׁוֹנִים דּוֹמִי הַחְלָקִים	256
aberim	האָבָרִים הָרָאשׁוֹנִים דּוֹמִי הַחְלָקִים	259
aberim	בְּאָבָרִים אֲשֶׁר הֵם רַבִּי הַדָּם	83
aberim	בְּכָל אֶחָד וְאֶחָד מִן הָאָבָרִים אֵי זֶה שִׁיהְיָה	252
aberim	אַבְּרִי הַגּוֹף הָרָאשׁוֹנִים	257
ad:	אַד: אִיד	17
adom	אָדָמוֹה — ← מְרָה	377
adom	הָאָדוֹם'	376
adomi	אָדוֹמִיָּה — ← לְקָה	
adomot	אָדוֹמּוֹת: בְּאוֹן[ות]	347
ahob	אָהָב	66
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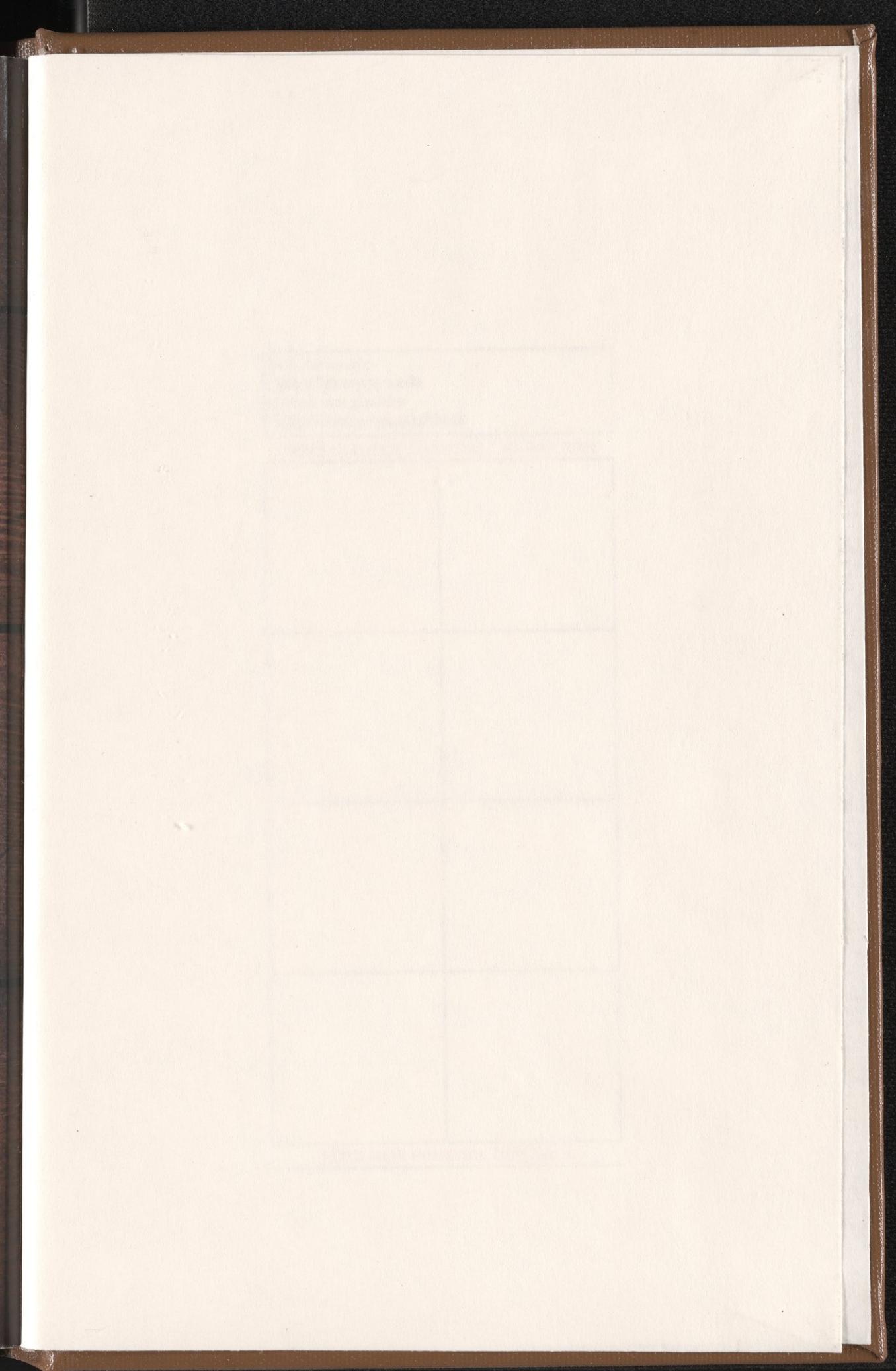
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