

Mineralogy in *Simples* II: Arabo-Islamic Reception

ADDENDUM

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TEXT 1

IX.1.1 (= 12.165,18-167,9 Kühn)

This is one of the two sorts to which the name 'earth' refers, and this is the one that is generally used among all people. As for the other sort, this is the one that only the philosophers know. This is the one that, when the philosophers want to instruct people, they mention that the elements of the bodies (*'anāṣir al-aḡsām*) are earth, water, air, and fire. That is that they with their expression 'earth' they mean the body (*ḡism*) that is the coldest and the driest of all substances; and according to the expression of those there is no compound substance that has the status of the diamond and the rock that can be considered as this elemental earth. However they maintain that the earthy substance represents the major part in them, and the more the thing is hard and compact in its mass, the more they say it is close to the nature of earth, in opposition to the opinion of the farmers.

This means that those, with their expression 'earth', do not mean the body (*ḡism*) whose consistence is hard, but with this they call stone and rock what is not good for the farmers nor useful for them, and with their expression 'earth' they mean the pure earth and the soil (*turba*) that is very different in its consistence from the rock. This is that is we have found them dispraise white soft earth and the sandy earth under many aspects, and they do not think that it really deserves to be called earth.

So with reference to the meaning at which the philosophers point with their expression 'earth', and this is idiomatically known to them, all the kinds of earths are limited to three. This is that among them there is stone, what is extracted from mines, and the third one is the cultivated land. As for the controversy among them about the things that are extracted from mines —such as copper, lead (*raṣāṣ*), and the black lead (*usrub*)— some of them say about this that the major part in them is not stone but water.

فهذا واحدٌ من النوعين الذين يدل عليهما اسم الارض وهو الذي قد جرت به العادة عند جميع الناس ، واما النوع الاخر فهو الذي يعرفه الفلاسفة فقط وهو الذي اذا اخذوا في تعليم الناس قالوا ان عناصر الاجسام هي الارض والماء والهواء والنار ، وذلك انهم في هذا الموضوع انما يريدون بقولهم ارضا الجسم الذي هو ابرد واييس من جميع الاجسام وبحسب قول هاؤلاء ليس من الاجسام المركبة بمنزلة الحجر الماس والصخر شيء هو تلك الارض العنصرية ولكنهم يزعمون ان الجوهر الارضي اكثر فيها وكلما كان الشيء اصلب واصح جرما قالوا انه اقرب من طبيعة الارض بخلاف قول الفلاحين ،

وذلك ان هاؤلاء ليس يعنون بقولهم ارضا الجسم الذي قوامه صلبٌ بل انما يسمون بما هو كذلك لا يصلح للفلاحة ولا ينتفع به الفلاحون حجارة وصخرا ويعنون بقولهم ارضا خالصة التربة البعيدة جدا في قوامها من الصخر وذلك انا نجدهم يذمون الارض الهشة البيضاء والارض الرملية في اشياء كثيرة ولا يرون انها يستحق كثيرا ان تسمى ارضا فبحسب المعنى الذي يشيرون اليه الفلاسفة بقولهم ارضا وهو المعروف عندهم تكون اصناف الارض المحدودة المخصصة¹ ثلاث وذلك ان منها شيئا من حجارة وشيئا اخر هو المحتفر من المعادن والثالثة الارضي الذي يحرث وفي ما بينهم منازعة في المحتفرات التي تذوب بمنزلة النحاس والرصاص والاسرب فان قوما منهم يقولون في هذه ان الاكثر فيها ليس هو الارض بل الماء ،

1. الملخصة [الملخصة Ar. 794 Escorial | الملخصة Ar. 793 Escorial | الملخصة Or 193 Laurenziano | الملخصة 2083 Saray Ahmet

As for the others, with their expression 'earth' they mean the substance that, when it is moistened with water, becomes only clay. And this is the substance whose kinds I have resolved to mention here, after that I have put it in relation with the previous part of my discourse, and I had wanted it to be the part to mention before concerning the earthy bodies, therefore I said that they are divided in stones, mined substances, and the earth that is cultivated, but only their part is free from the bodies that are associated with a specific denomination, therefore they are called natural bodies.

فاما سائر الناس كلها فيعونون بقولهم ارضا الجوهر الذي اذا بل بالماء صار منه طين فقط وهذا الجوهر هو الذي عزمت على ذكر اصنافه هاهنا بعد ان اضيف الى ما تقدم من قولي واريد عليه ان القسمة التي ذكرتها قبل في الاجسام الارضية فقلت انها تنقسم الى الحجارة والمحتضرات والارض التي تحرث انما قسمتها خلوا من الاجسام التي تخص التسمية فتسمى اجساماً طبيعية

TEXT 2

IX.3.1 (= 12.208,11-210,9 Kühn)

ACCOUNT OF THE MINERAL DRUGS to which the greatest part of the physicians refer in their way of defining some drugs mineral. That is that with this name they mean the drugs that are generated in the mines of the earth, either by themselves, or by cooking into furnaces. Along with these two varieties, there is a third one, that is the variety that the people obtain with a kind of craft, in the way in which cerussite, white lead, the medicine known as 'medicine for the scabies', the *sandiğ*, and the *qurmuż* are made.

So now we will mention all of them and address the issue of the order of their names by following the succession of the letters of the Greeks, according to the letter with which the name of each of them begins, after that we have made a general discourse about them as a whole, as we have already done short before about stones. We have done it also about earth and the medicinal soil.

So we will say that, as these earths and stones are drying, in the same way in which all these mineral drugs generally have in their nature to dry. This because their substance is an earthy substance (*ğawhar arđi*). Here with my expression 'earthy', I mean only the elemental earth, after whose name these drugs are called by derivation 'earthy'.

ذكر الادوية المحتضرة

التي جرت بها عادة الاطباء في تسميتهم لبعض الادوية محتضرة هو انهم يعنون بهاذا الاسم الادوية التي يكون تولدها في معادن الارض اما من انفسها واما بالطبخ في اثنتين ما ، ومع هذين النوعين نوع ثالث وهو نوع الادوية التي يتخذها الناس بضر من ضرور الصنعة بمنزلة ما يتخذ الزنجار والاسفيذاج والدواء المعروف بدواء الجرب والسندج والقرمز

فنحن الان نذكر هذه كلها ونجري الامر في ترتيب اسمائها على مراتب حروف اليونانيين بحسب الحرف الذي منه يبتدئ الاسم كل واحد منها بعد ان نقول في جميعها قولاً عاماً كما قلنا قبل هذا بقليل في الحجارات وقلنا ايضا في الارض والتربة الدوائية

فنقول انه كما ان تلك التريات والحجارات تجفف كذلك هذه الادوية المحتضرة كلها من شانها عامة ان يجفف وذلك لان جوهرها جوهر ارضي ، وقولي هاهنا ارضي انما اريد به الارض العنصرية التي باشتقاق من اسمها يقال هذه الادوية ارضية

So in the same way in which we make earthen wine jugs, ceramics, pottery, and other similar things from the sorts of potter's earth coming from the soil, and the earth from which pottery is made—for the reason that the moist component in the clay vanishes for the effect of the fire, until (the pottery) becomes hard—in the same way, when the period of exposition to the warmth in the depths of earth is protracted, for this these compound substances composed by a mixture of earth and water mingle, and sometimes also with air; then they combine, mix, and then dry: from them derive the different mineral drugs with their own consistence.

Moreover, the natures of the countries and the places in which these drugs originate are different—in fact some of them are colder, and some of them are less cold—for this reason also the consistences of the mineral drugs may differ, and so some of them become more solid for the intensity of the cold, whereas other ones become less solid for the lesser cold. In the same way in which the major component in the different kinds of earth is the substance of elemental earth, while the minor one is the substance of fire, likewise the major component in the drugs extracted from the mines consists in what gets mixed with the substance of fire.

As for the stones, they are in the middle between these two; for this reason many of these mineral drugs—when they are washed one or two times, and some of them even many times—are suitable for the mixtures of the drugs that dry without burning. And the knowledge of this premise about all of them is necessary in general to everybody.

فكما انا نحن نعمل الدنان والقراميد والقذور وغير ذلك من انواع الخزف من الارض والتربة التي يعمل منها الفخار بان يفتى ما في الطين من الرطوبة بالنار حتى تصلب كذلك اذا طالت المدة بالحرارة في جوف الارض اختلطت بذلك جواهر مركبة من الارض والماء وربما تركب معها ايضا الهواء فتتصل وتمتدح ثم يحف فتصير منها هذه الادوية المحتفزة المختلفة القوام

وطبائع البلدان والمواضع التي تكون فيها هاذه الادوية مختلفة فنها اشد بردا ومنها اقل بردا ومن اجل ذلك اختلفت قوامات الادوية المعدنية فصار بعضها اشد جمودا لشدة البرد وبعضها اقل لقلته وكما ان اصناف الارض الاكثر فيها جواهر الارض العنصرية والاقل جواهر النار كذلك الاكثر في الادوية التي تستخرج من المعادن بما يمازجها من جواهر النار

واما الحجارات فهي وسط في ما بين هذين فلذلك صار كثير من هذه الادوية المحتفزة اذا غسلت مرة او مرتين وبعضها اذا غسل مرارا اكثر يصلح ان يقع في اخلاط الادوية التي تجفف بلا تلذيع وهذا قول يجب ضرورة ان تتقدم معرفته عند الانسان في جميعها عامة

TEXT 3

Synoptic Table of the indirect tradition of Galen's *Simples*

x) Galenic quotation

*) the mineral drug is attested, but Galen is not mentioned as source

KÜHN	ARABIC	al-Ṭabarī ²	al-Rāzī ³	al-Ġāfiqī ⁴	Ibn al-Bayṭār ⁵	Ps. Aristotle <i>On Stones</i> ⁶
PART I - ON EARTHS						
1. <i>De terris</i> (XII.165,3)	ذكر اصناف الارض					
2. <i>De differentiis nominatae passim terrae</i> (168,9)	ذكر اصناف الارض التي جرت العادة بتسميتها ارضا (طين)	X	X		X	
3. <i>De terrae lotione</i> (178,3)			X	X	X	
4. <i>De terra samia</i> (178,15)		X	X	X	X	
PART II - ON STONES						
1. <i>De lapidibus</i> (192,4)	ذكر الحجارات					
2. <i>De haematite, galactite et melitite</i> (195,3)	حجر الدم	X			*	x
3. <i>De schisto ac multis aliis lapidibus</i> (196,17)	والحجر يسمى سخسكيوس				X	
4. <i>De thyite Dioscoridis</i> (198,14)	الحجر المجلوب من بلاد الحبشة		X	X	X	

2. *Firdaws al-Ḥikma*, edited by M.Z. Siddiqi (Berlin, 1928).

3. *Kitāb al-Ḥawāfi-l-Ṭibb*, vols. XX, XXI.1, XXI.2 (Hyderabad, 1967).

4. *The Herbal of al-Ghāfiqī. A Facsimile Edition of Ms 7508 in the Osler Library of the History of Medicine, Mc Gill University, with Critical Essays*, edited by F.J. Ragep and F. Wallis (Montreal, 2014).

5. *Al-Ġāmi' li-Mufradāt*, Maktabat al-Mutanabbī (Cairo, 1875).

6. Aya Sofya 3610, 1r-129r.

5. <i>De Judaico</i> (199,6)	حجر يكون في فلسطين		X	X	X	
6. <i>De pyrite</i> (199,16)	الحجر المسمى المارقيثينا	X	X		X	X
7. <i>De phrygio</i> (201,3)	الحجر المنسوب الى فروجيا					
8. <i>De agerato</i> (201,16)	الحجر المعروف بالحجر الذي لا يسيح					
9. <i>De assio</i> (202,3)	اسيوس		X			
10 <i>De gagate et thracio</i> (203,1)	حجر اخر اسود اللون		X		*	
11. <i>De magnetite et heracleio</i> (204,10)	والحجر ايضا المسمى ماغنيطس الحجر الايراقلي	X	X		X	X
12. <i>De arabio</i> (204,13)	الحجر المعروف بالاعرابي			X	*	
13. <i>De alabastrite</i> (204,16)	الحجر المسمى اوفكس والاباسطريطس					
14. <i>De smyride</i> (205,3)	الحجر المسمى سميرس					
15. <i>De cissere, pumice</i> (205,8)	والقشور وهو الفنيك	X	X		X	
16. <i>De lapidibus qui in spongiis reperiuntur</i> (205,16)	والحجارة التي توجد في الاسفنج		X			x
17. <i>De ostracite</i> (206,6)	الحجر المعروف بالحزفي		X		X	
18. <i>De ophite et vitro</i> (206,14)	الحجر المعروف بحجر الحية الزجاج	X	X	X	X	x
19. <i>De jaspide viridi et lapide omphatite et hieracite et indico</i> (207,1)	الحجر المسمى اماناقيطس والحجر الهند		X	X	X	x
20. <i>De sapphyro</i> (207,17)	الحجر المسمى السعين					
21. <i>De aphroselenio</i> (208,1)	الحجر المسمى افروسالينوس					

PART III - METALS						
1. <i>De communibus metallorum rationibus, substantiis ac facultatibus</i> (208,11)	ذكر الادوية المحترقة					
2. <i>De halis, salibus</i> (210,10)	ذكر الملح		X		X	x
3. <i>De armeniaco</i> (211,5)	ذكر اللازورد	X	X	(X)	X	x
4. <i>De arrhenico</i> (212,5)	ذكر الزرنيخ الاصفر	X	X	X	X	x
5. <i>De aphrolitro</i> (212,10)	ذكر البورق الافريقي		X	X	X	
6. <i>De gypso</i> (213,9)	ذكر الجبسين				X	
7. <i>De gypso usto</i> (214,4)						
8. <i>De dyphryge</i> (214,8)	ذكر ديفروجس		X	X	X	
9. <i>De sulphure</i> (217,5)	ذكر الكبريت		X	X	X	x
10. <i>De aerugine</i> (218,6)	ذكر الزنجار	X		X	X	x
11. <i>De cadmia</i> (219,7)	ذكر القلميا	X			X	
12. <i>De cinnabari</i> (221,15)	ذكر الزنجفر		X	X	X	x
13. <i>De cisere, pumice</i> (221,17)	ذكر الفينك				*	
14. <i>De conia, lixivio ex cinere</i> (222,15)	ذكر ماء الرماد	X	X		X	
15. <i>De cyano, caeruleo</i> (223,6)	ذكر النيلنج					
16. <i>De spuma aeris et ferri et chalybis</i> (223,10)	ذكر المرتك	X				
17. <i>De lithargyro</i> (224,11)	ذكر المرذاسنج	X				
18. <i>De nitro</i> (225,10)	ذكر البورق		X	X	X	x
19. <i>De melanteria</i> (226,4)	ذكر مالنطريا					

20. <i>De atramento scriptorio</i> (226,7)	ذكر المداد	X	X			
21. <i>De misy</i> (226,11)	ذكر الزجاج	X	X	X	X	x
22. <i>De plumbagine</i> (229,9)	ذكر موليدانا					
23. <i>De plumbo</i> (230,6)	الاسرب	X	X		*	
24. <i>De astraco, testa</i> (233,16)	ذكر الخزف			X	X	
25. <i>De pompholyge et spodio</i> (234,3)	ذكر التوتيا	X	X		X	x
26. <i>De sandaraca</i> (235,11)	ذكر الزرنبيخ الاحمر	X	X	X	X	x
27. <i>De sandice</i> (235,15)	ذكر الاسرنج		X	X	X	x
28. <i>De scorica</i> (235,17)	ذكر خبث الحديد والفضة	X	X		X	
29. <i>De stimmi</i> (236,8)	ذكر الكحل		X	X	*	x
30. <i>De alumine fissili, rotundo et humido</i> (236,13)	ذكر الشب	X	X		X	x
31. <i>De calce</i> (237,3)	ذكر النورة	X	X		X	
32. <i>De hydrargyro</i> (237,12)	ذكر الزبيق	X			X	x
33. <i>De fuco</i> (238,1)	ذكر دود القرمز		X			
34. <i>De atramento sutorio</i> (238,3)	ذكر الاسفنداج	X	X	X	X	x
35. <i>De chalcitide</i> (241,12)	ذكر القلطار					
36. <i>De aere usto</i> (242,6)	ذكر النحاس المحرق	X	X		*	
37. <i>De flore aeris</i> (242,12)	ذكر التوبال النحاس				X	
38. <i>De chrysocolla</i> (242,17)	ذكر لزاق الذهب		X		*	
39. <i>De cerussa</i> (243,17)	ذكر دود القرمز				X	

40. <i>De sporico</i> (244,11)	ذکر قسوریتون					
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TEXT 4

Al-Ġāfiqī, *Kitāb fī al-Adwiya al-Mufrada* ('Book on Simple Drugs') - Introduction

There are those who erred in compiling [previous] reports, such as was done by Ibn Wāfid where he gathered the words of Dioscorides on a drug, and he added them to the words of Galen on another drug, thinking them the same. This is a separate issue from the distortion and corruption of Galen's words, deviating from their intended meaning, abusing their interpretation, and distorting them in ways that would take some time to go into. And there are those who prevaricated, such as was done by Ibn Sīnā in many places regarding drugs where he attributes to Dioscorides and Galen things that they did not say.

In general, no one has discussed the two aims mentioned in the beginning of this work without making shameful mistakes, from al-Rāzī, who was the first of them until our own days. By erring and making mistakes, none of them fulfilled his objective, nor accomplished it in his own work.

(trad. F.J. Ragep, *The Herbal of al-Ghāfiqī*, p.13)

I have presented fully in this [book] a report of all the drugs mentioned by Galen and Dioscorides, which none of our predecessors have assembled holistically. [...]

For every report we have conveyed the name of its author, except those unknown to us; we have done that so that the author of every report would be known. One should follow with confidence and certainty only the reports given by Dioscorides and Galen. [...]

Because of our wish to consense and be concise, we have replaced the names of Dioscorides and Galen with [the letters] *dāl* and *jīm*. After the letter indicating each name, we have added a letter indicating the chapter of his book in which mention of that drug occurs, so it will be easier for whoever wishes to do so to search for that report in each one of their books.

(trad. F.J. Ragep, *The Herbal of al-Ghāfiqī*, p.14)

TEXT 5

AVICENNAE DE CONGELATIONE ET CONGLUTINATIONE LAPIDUM (E.J. Holmyard 1927).

SECTION ON THE FORMATION OF MINERALS

The time has now arrived for us to give an account of the properties of mineral substances. We say, therefore, that mineral bodies may be roughly divided into four groups, viz. stones, fusible substances, sulphurs and salts. (p. 33 / 82)

فصل في تكوّن المعنّيات

وقد حان لنا ان نتكلم الآن في احوال الجواهر المعنّية فنقول ان الاجسام المعنّية يكاد ان يكون اقسامها اربعة الاحجار النايبات والكبارت والاملاح

As regards the stony kinds of naturally occurring mineral substances, the material of which they are made is also aqueous, but they have not been congealed by cold alone. Their congelation has, on the contrary been brought about by dryness which has converted the aqueosity into terrestreity. (p. 35 / Arabic p. 82-83)

واما الحجريات من الجواهر المعدنية الجبلية فمادتها ايضا مائية ولكن ليس جمودها بالبرد وحده بل جمودها باليبس المحيل للمائية الى الارضية

TEXT 6

PSEUDO-ARISTOTLE, 'BOOK OF STONES' (*KITĀB AL-AḤḠĀR*) - Incipit

Paris Ar. 2772
(Ruska, Steinbuch 93)

كتاب الاحجار لارسطاطاليس
ترجمه لوقا بن اسرفيون

بسم الله الرحمن الرحيم [...] قال المفسر
هذا الكتاب ان ارسطاطاليس ووصف في
كتابه الذي نعت الاحجار فيه وجوارها
والوانها واجناسها ومعادنها فنعت سبع مائة
حجر منها ما يفهمه اهل العلم والمعرفة ومنها
ما غاب عنهم معرفتها فما يعرف الا قوم
مخصوصون من اهل الصناعات التي لكل
جوهر منها قوم يعالجون جنسا من
الاجناس لا يجاوزون ذلك الجنس
والصناعة التي هي نوعهم وما يخفى عن
الناس من الاحجار اكثر مما عرفوا

فلما رايت ما ان نعتناه وشرحناه في هذا
الكتاب الذي فيه شرح سبع مائة حجر ما
ان وصفناه لم يقف على معرفته احد من
كثير من اصناف الناس اختصرت من
ذلك ما يتفح به الناس فشرحت نعاها في
هذا الكتاب ينصرف على صنفين من
الفلسفة اما احدهما فهي الصنعة واما
الآخر فمذاهب الادوية للطب من
الاحجار

Sehid Ali Pasha 1840 (1v)

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هذا كتاب مختصر نذكر فيه منافع الاحجار
للحكيم الفيلسوف ارسطاطاليس مما فسره
محمد بن عبد الملك من كتاب منافع
الاحجار من صوماحس اليوناني مما نقله من
اليوناني الى لسان العربي

قال مفسر هذا الكتاب ارسطاطاليس
وصف ...

Aya Sofya 3610 (1v-2v)

كتاب الجواهر والاحجار

بسم الله الرحمن الرحيم [...] اما بعد فاني
جمعت في كتابي هذا كتب الاحجار من
عدة كتب والجميع يصفون من قول نور
العلم ارسطاطاليس الحكيم المستخرج من
كتاب هرمس الحكيم يقول ان احجار
الارض اكثر من ان توصف او يحيط بها
علما وان فيها علوم شريفة ثاقبة ومنها احجار
نفسانية واحجار روحانية واحجار جسدية

وقد وصفت فيها جواهرها وخواصها
والوانها واجناسها واجسامها ومعادنها
وتكوينها وتلونها وتأثيرها فالمطلع في كتابي
هذا يتميز فيه بعقله ولا يهزوا به وتجعله
ذخيرة

Aristotle's Book of Stones
translated by Lūqā Son of Serapion

The translator (*mufassir*) of this book said: 'Aristotle in his book in which the stones, their substances, their colours, their varieties are described, included 700 stones, that were known to the men of science and knowledge, but also to the specialists of arts and crafts, who, however, are interested only in that variety (of stone) or craft that is of their immediate concern, and so the greatest part of the knowledge about stones generally remains unknown to people.

So when I saw that no one from any class of people knew what we have described and illustrated in this book of ours—that is a interpretation/explanation (*šarḥ*) of the 700 stones, then I decided to make an abridgement of what could be useful to the people. So I explained their descriptions in this book, that is addressed to two different categories of philosophers: the first includes those who deal with the (alchemical) craft, the second with the different medical teachings about the use of stones as simple drugs.

Book on the Properties of Stones

This book is an abridgement (*muḥtaṣar*) in which we mention the useful properties of stones ascribed to Aristotle the Wise and philosopher, that Muḥammad ibn 'Abd al-Malik 'explained' (*fassarahu*) from the 'Book of the 'Useful Properties of Stones' by *Ṣumāḥus* the Greek, and that (Muḥammad) translated into Arabic.

The translator (*mufassir*) of this book said: 'Aristotle ...

Book of Precious Substances and Stones

I put together in this book of mine many writings on stones from a number of books, and everything that is described in the discourse of the Light of Science, Aristotle the Wise, who took from the book of Hermes the Wise, who said that the stones on earth are much more than what can be described or encompassed by a science. And indeed among those, there are precious stones, stones that sharpen the mind, stones with a spirit, and stones with a body.

And I described their substances, their properties, their colours, their varieties, their bodies, their mines, their formation, the manipulation of their colours, the effects of their influence. So the one who reads in this book of mine has to reason on it with his rational mind; not make fun of it, but consider it as a treasure.

TEXT 7

Pseudo-Aristotle, *Kitāb al-Aḥḡār* ('Book of Stones') - Quicksilver (Aya Sofya 3610, 107r-109r)

Quicksilver

Quicksilver is enumerated among meltable minerals. In fact it is 'sieved' water, because it is basically silver, in which a moist impurity enters.

If it is solidified without the exalation of leads, then silver will solidify, because its nature is cold and moist.

حجر الزئبق

الزئبق معدود من الاحجار الزايبية وان كان مائيا منخولا
لانه في اصله فضة ولكنه دخلت عليه آفة الرطوبة فتكون
رطباً منخولاً

فمن عقده بغير رايحة الرصاصين اتعد فضة وطبعه البرودة
والرطوبة

Its peculiar property: it kills the lice, if it is applied on the shirt, or if it is rubbed on the body before breakfast; it kills also the ticks that stick to animals.

Quicksilver powder kills rats, if it is prepared with bread, dough, or something edible.

The one who gets close to the fumigation of quicksilver, when he enters in contact with it, this will adhere to his skin. Quicksilver causes palsy, tremor of the nerves, loss of hearing and sight, yellow complexion, tremor of the body parts; the fumigation into the mouth also causes dryness of the brain.

The creatures that crawl and creep on the ground — such as snakes, scorpions, and others — flee from the places where there are exhalations of quicksilver; and the man who lingers over them will die.

And the marcasite, if it is melted, makes quicksilver solid, and in the same way the bodies and the stones, except for gold.

If it is poured over the bodies, it purifies every body at the highest degree, that is that gold makes this.

وخاصيته يقتل القمل اذا جعلت منه في القميص او
حككت به الريق ويقتل القراد الذين [108r] يتعلقون
بالدواب

وتراب الزبيق يقتل الفيران اذا عمل في خبز او عجين او
شئ يأكله

ودخان الزبيق من دنا منه اذا المسه افلحه وهو يورث
الفالج والرعدة الاعصاب وذهاب السمع والعينين وصفرة
اللون [108v] والرعدة في الاعضاء والبخر في الفم
ويؤس الدماغ

موضع يرتفع منه دخان الزبيق تهرب منه زحاف الارض
من الحيات والعقارب وغيرهم ومن اقام منهم قتله

والمرقشيتا اذا حلت عقد الزبيق وكذلك الطلق
والاجسام والاحجار الا الذهب يعوض فيه

واذا القى على الاجساد خلص كل جسد على حدته يعنى
الذهب يفعل ذلك

TEXT 7

'GALEN AND THE PERSIAN WEAVER' (Berlin We 662, 48v-50r)

They maintain, oh glorious king, that in Persia lived a weaver who had married a woman from a higher social class, who loathed her husband because he was below her, but she had to marry him out of necessity. She started to have doubts about whether he could satisfy her needs. The man did not contradict her, neither in actions nor in words, because he was a just weaver. Anyhow, he subscribed for a dowry of 10 thousand dirhams for her, and he used to do everything she told him to.

One day the woman went out and saw a physician who was earning his living on a carpet in the street: around him all the drugs and the instruments of medicine, people gathered around him, amazed by the great number of his paraphernalia.

The woman said to herself: "If my husband were a physician, we would live a life of leisure." And she went home even more afflicted.

The man saw her like this and enquired about her state, and she replied: "My chest is oppressed by you and your poverty. I want the same cloths and jewels that all women want. But you are a miserable and do not get me anything of what I want. What about looking for a job that is not weaving? and that may make things easier for me, and satisfy me?"

Then she told him: "Go out and look how that physician does and what he says, and do like him. And then you will earn what he earns."

The weaver went out, saw the street physician, observed him, and went back to her. He said her: "Do not get upset, because I will become like him, because I learnt from him."

Then the weaver started to go every day to the sessions of that physician, and he learnt all the nosenses that came to him, until he had learnt quite a lot of them.

He said to his wife: "I have learnt the words of the physician, the cure, the medicaments, the illnesses, and all the rest."

And she told him: "Then quit weaving and become a physician!"

He replied: "The people of my country know me, and this can work only abroad. So get ready so that we can go to a foreign country and live there."

She said to him: "I have been mean to you, but I will do what you want".

Then he turned to his shop, sold it, then purchased a mule, had his wife sat on it, together with the instruments of medicine, the cures, the medicaments, the carpet, and the *ṭarbūš* of the physicians. He began to go from village to village, earned some money, his economical condition improved, and he could make his wife happy.

They moved from country to country day after day, until they reached the Byzantine empire (*al-Rūm*). They settled in a city in which the wise Galen was, and this city was his place of origin, but the weaver was not aware of this. He went out looking for a place where people could gather, and the best spot was a clearing next to Galen's house. So he unrolled his carpet and displayed his *ṭarbūš*, his medicaments, and the instruments of his art.

When Galen heard about him, he told to himself: "This physician is a skilled one, and he is one of the wise men from Persia, and he is as clever and smart as nobody else that has passed in front of my house, and he goes against my method". Then it dawned upon him that such people can provoke great damage, so Galen started to observe the man from a little window of his house, and he could see a woman as well. People gathered around him, started to describe him different things, and he answered them about those; sometimes he was right, and sometimes he was wrong.

However, Galen could not really tell about his knowledge or ignorance until a woman went to him, and she had with there a long necked bottle. When (the weaver) saw her from afar, he exclaimed: "This is the urine of a foreigner".

She replied to him: "Yes, it is".

And he said: "He is a Jew, and he is suffering from indigestion".

She replied: "Yes, he is". The people there were amazed by this, but then Galen could not see anymore.

So he (the weaver-physician) said to the woman: "And now give me my reward." And she gave him a dirham. Then he gave her a medicament effective against this illness. Then Galen, when he saw the physician doing this, told to his disciples about him and all his medicaments.

He went to him and asked: "What has made you act like this?". Then the weaver told him his story, what he had gone through with his wife, and Galen was amazed. He ceased to worry about him, and Galen order him to find a place near his house, and gave him some money.

Later Galen went to him and said: "Explain me how you could understand about the man whose urine was in the bottle that he was a foreigner and a Jew, and that he was suffering from indigestion."

The weaver replied: “Yes, because we are from Persia, and I saw that the woman had a fair complexion and her eyes far too blue. And if the woman had these are peculiar traits, then she must have lived in the same place where the man lived, and must have fallen in love with him. Then I saw that she was worrying about him, and I understood that he was her husband. As for my knowledge of him being a foreigner, I saw that the woman was different from the people of this country. I also saw that there was a red piece of cloth on the bottle, then I understood that he was a Jew. Moreover, she came to me on a Sunday, and the custom of the Jews is to eat a lot on Saturdays, and for this reason they get indigestion”.

Then Galen said the weaver to divorce his wife, forbade him to practice medicine again, he told him not to marry a woman richer than him, gave the weaver a huge sum, and ordered him to go back to his trade.

http://luciaraggetti.info/wp-content/uploads/2015_October_Berlin_Galen_Natural_Philosophy.pdf

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