

Comparative Oriental Manuscript Studies: Looking back - Looking ahead Hamburg, 26 September 2016

STONE BY STONE: BUILDING THE GRAECO-ARABIC EDITION

OF GALEN'S ON SIMPLE DRUGS (BOOK 9)

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GRAECO-ARABIC METHODOLOGICAL THOUGHTS

- The approach to the two textual traditions in their own independent development.
- How these two traditions entered in contact and communicated.
- The selection of the variants in the historical context of the Graeco-Arabic textual tradition.







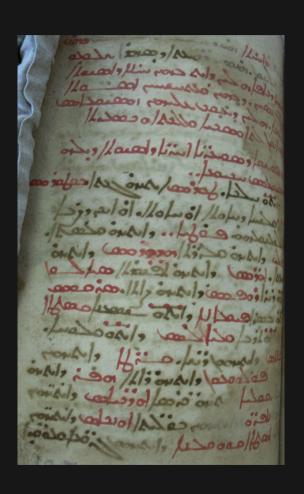


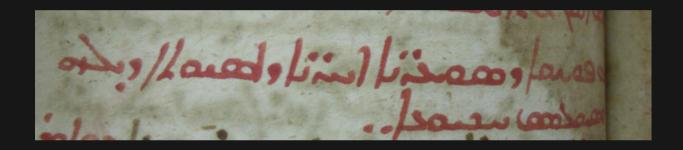






THE SYRIAC TRADITION — (MS Cambridge Mm 6.29)





Here is the explanation of the ingredients by the wise Zosimus

TRANSLATION AS RECONTEXTUALIZATION

- Implicit into explicit

- Hendiadys to render in Arabic the two main lexical spheres of a Greek word

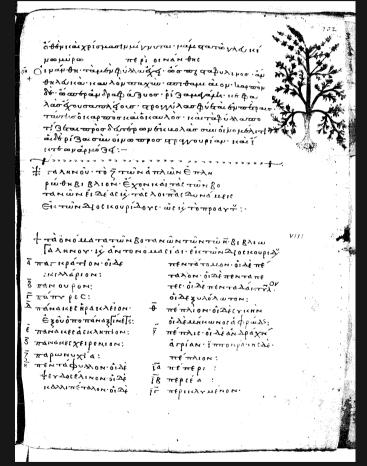
- Galen's erudite discussion of the archaic letter digamma

- $Oi\ \grave{E}ll\bar{e}nes$ ('the Greeks') $\rightarrow al\text{-}n\bar{a}s$ ('the people')



Copy of the Arabic translation of the *De Materia Medica*, Iraq 13th cent. (detail)

GREEK RECENSIO 1



Combination of:

abridged version of Galen's On Simple Drugs (books VI-XI)

+

2) abridged version of Dioscorides' *De Materia Medica*

MS Vaticanus graecus 289 (10th c.)

GREEK RECENSIO 2

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MS Monacensis graecus 469 (12th/13th c.)

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"In this book the properties of the substances from mines and of any earthy substance is described as follows"

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MS Palatinus graecus 31 (14th c.)

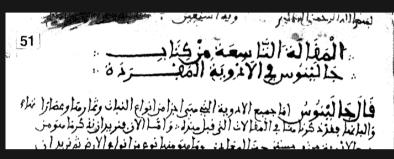


MS Urbinas graecus 67 (13th/14th c.)

ARABIC RECENSIO



MS Istanbul Saray Ahmet III, f. 1r



MS Escurial 794, f. 51r (detail)



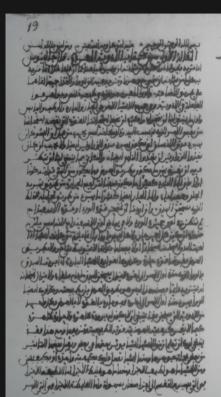
MS Florence BML Or. 193, f. 163v (detail)

والمامي الته بوسع الدااعد منه فقاد التعليل لا بفاح المغالة التاسعة ع فاسب حالينوس الادوي الحاده الدادة الحرقت سلحت من حرارتها ما لحرق مقد ارا حثير أحدا والادوية التي ليست كذلك تكسست بالحق حرارة وليس من شي بحرف في صبر ما رد الصلاد ذلك انه سبي بينه من الحرف من ناري وهذا الشي الذي يستى فالانها

MS Paris BNF Ar. 2857, f. 116r (detail)

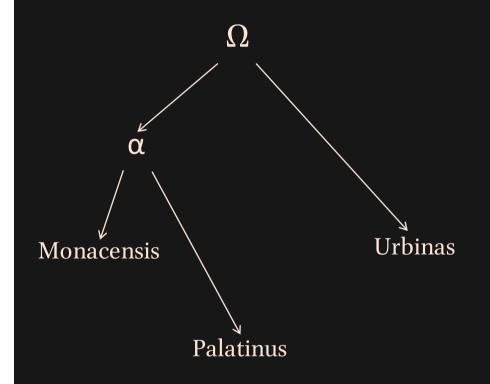


MS Escurial 793, f. 139v (detail)

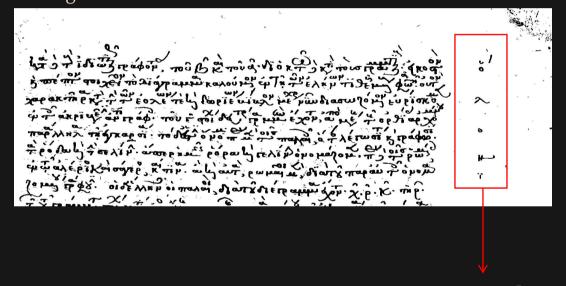


MS Escurial 802, f. 19r

TENTATIVE STEMMA+ MARGINAL NOTE



Urbinas gr. 67, fol. 240r: Passage on Armenian Earth

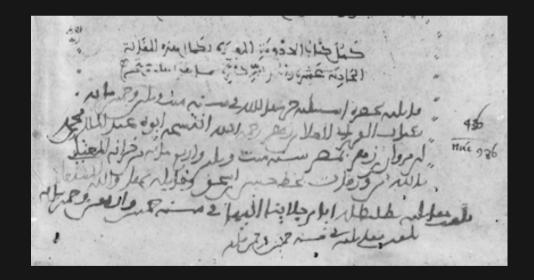


"It is complete"

COLLATION NOTES 1 — MS Florence BML, Or. 193, f. 218v

- 1. I collated it [this ms] in the palace of Seville -may God preserve it- in the year 536 H (1141 A.D.)
- 2. against the book of the noble Abū al-ʿAlā ibn Zuhr -may God have mercy of him- His father ʿAbd al-Malik ibn Marwān ibn Zuhr copied it
- 3. in Egypt in the year 436 H (1044 A.D.) from the library of al-Musta'lī
- 4. -bi-Allah from the folia (awrāq?) by the hand of Ḥunayn ibn Isḥaq and he ('Abd al-Malik ibn Marwān) collated it against them [the authograph folia], and God is the One who gives help.

 5. I carried out its collation in Toledo, in the the days of our emigration there, in the year 545 H (1150 A.D.).
- 6. I carried out its collation in the year 550 H (1155 A.D.).



'This copy' COLLATION NOTES 2 — MS Escurial 794, f. 1r (1126 A.D) Abū Marwān bin Vizir Abū al-Mutarrif al-Lawniga (d. 1105) Ibn Wāfid (d. 1075) & his father Abū 'Utmān Sa'īd bin Muḥammad bin Muḥammad bin al-Baġūniš 'Abdūn al-Ğabalī (d.995)

ملا لحدر لعرساني واجر رسلم رموس الازاري الفاودي الفيم المحد ولا كالسيدة Liber Gallerin se Cundus de Sun pli ein med Cornetors facultatiles an cometarys harming be construction and affat 46 الوزوابوالملم ورؤاجر رحدرات وأمالوزر وحرابه طامالكيم العلف البوعي سعبونرات

Muhammad bin al-Tišāġa (?) Sulaymān bin **Ğ**ul**ğ**ul (d. 995)

Muḥammad bin al-

(d. 1029)

al-Zahrāwī 'Alī Ḥusayn bin al-Kattānī bin Sulaymān bin Halaf (d. 1013)

Abū al-Ḥakam al-

Kirmānī (d. 1066)

INVISIBLE ERRORS

K XII.161,15-17

τὰ στύφοντα δ' ἀποκρουόμενα τὸ περιεχόμενον ἐν αὐτοῖς τῷ ψύχειν τε καὶ συνάγειν καὶ πιλεῖν πέφυκεν.

ψύχειν Palatinus : στύφειν Monacensis, Urbinas

On the contrary, astringent medicines naturally drive away (the blood) contained in these parts by cooling down, bringing together, and closing up.

واما الادوية القابضة فتجدها تقمع وتودع الدم الحاصل في العضل الذي توضع عليه لان من شانها ان **تبرد** وتجمع وتلزد

As for the astringent drugs, they are found to hold and leave the blood collected in the part on which they are applied, because it is part of their character to cool, bring together, and firmly tie the substance of the part.

CHOOSING VARIANTS

K XII.189,11-12

άλλὰ καὶ ὥσπερ ἐκείνης λειουμένης οὐδὲν ἐμφέρεται ψαμμῶδες, οὕτως οὐδὲ τῆς ᾿Αρμενίας.

λειουμένης Urbinas : *omittit* Monacensis, Palatinus

But, as no sandy residue is contained in this (rock) when pounded, likewise in the Armenian earth either. Cambridge Mm 6.29

ه أحرارا وحود معطمه محما. لا معمل مساحه معمر وسح محمل ملا حمو حدا معمر أوميما.

As nothing sandy is found in lime, when pounded, likewise in this earth from Armenia either.

وكما ان النورة اذا سُحقت لم يوجد فيها شيء رمليّ كذلك لا يوجد في هذا الطين الارميني شئ من الرملية

Like in the lime there is no sandy component, if pounded, likewise there is no sandy component in this Armenian earth either.

K XII.204,2-7

καὶ ἄλλη τις λίθος, ἦς καὶ Νίκανδρος μέμνηται γράφων οὕτως.

'Ηὲ σύ γε Θρήϊσσαν ἐνιφλέξαις πυρὶ λᾶαν' ἥ θ' ὕδατι ῥανθεῖσα σελάσσεται, ἔσβεσε δ' αὐγὴν τυτθὸν ὅτ' ὀσμήσηται ἐπιῥῥανθέντος ἐλαίου, τὴν ἀπὸ Θρηϊκίου νομέες ποταμοῖο φέρουσιν, ὂν Πόντον καλέουσιν.

There is also another stone that Nicander mentioned by writing as follows (Nic. *Th.* 45-49):

'Or you could kindle in the fire the Thracian stone, which glows when sprinkled with water, yet quenches its brightness at the least smell of drop of oil. Herdsmen gather it from the river of Thrace, which they call Pontus'.

وقد ذكره نقاندروس في كتابه حيث قال انه يطردُ الهوام اذا احرق بالنار وهو الحجر الذي اذا رش عليه الماء اشتغل واذا صُب عليه قليل من الزيت انطفا والرعاة ياتون بهاذا الحجر من النهر الذي ثراقيا يقال له بنطس

Esc. 793, Esc. 794, Saray Ahmet 2083: سعاندروس [نقاندروس 2083: معاندروس: Esc. 793, Esc. 794 سقاندروس: Esc. 793, Esc. 794: تراقي [ثراقيا Laur. Or. 193 بيطش: Esc. 793: نيطش: Esc. 794: نيطس [بنطس Ahmet 2083, Laur. Or. 193

And here also another stone that Nicandrus mentioned in his writings, in which he says that it chases vermin off, if it is burnt with fire. This is the stone that lights up if some water is spattered on it, if instead some oil is poured on it, then it extinguishes. The shepherds bring this stone from the river that in Thrace is called Pontos.

READING THROUGH DIFFRACTION



THANKS FOR THE ATTENTION

www.luciaraggetti.info/wp-content/uploads/2016_Hamburg-COMSt_Martelli-Raggetti_Stone_By_Stone.pdf