



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)

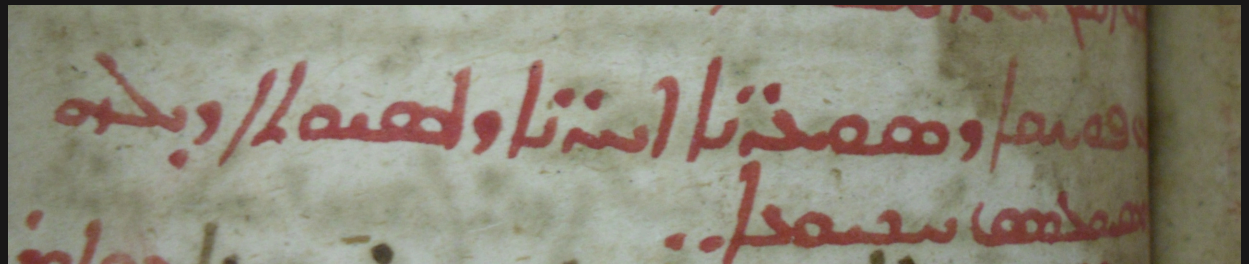
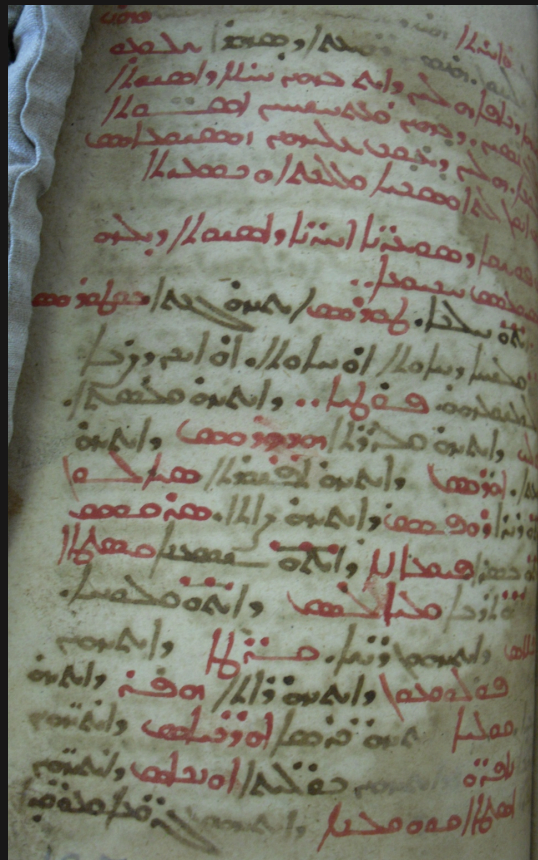
Dr. Matteo Martelli (BBAW) & Dr. Lucia Raggetti (FU Berlin)

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

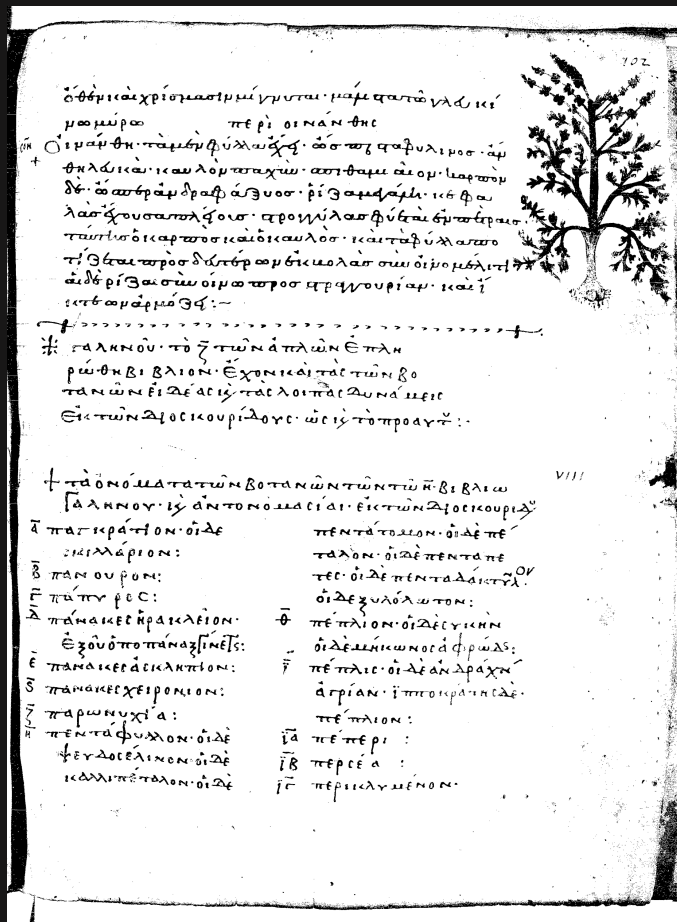
TRANSLATION AS RECONTEXTUALIZATION

- 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 Èllēnes* ('the Greeks') → *al-nās* ('the people')



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

GREEK *RECENSIO* 1



MS Vaticanus graecus 289 (10th c.)

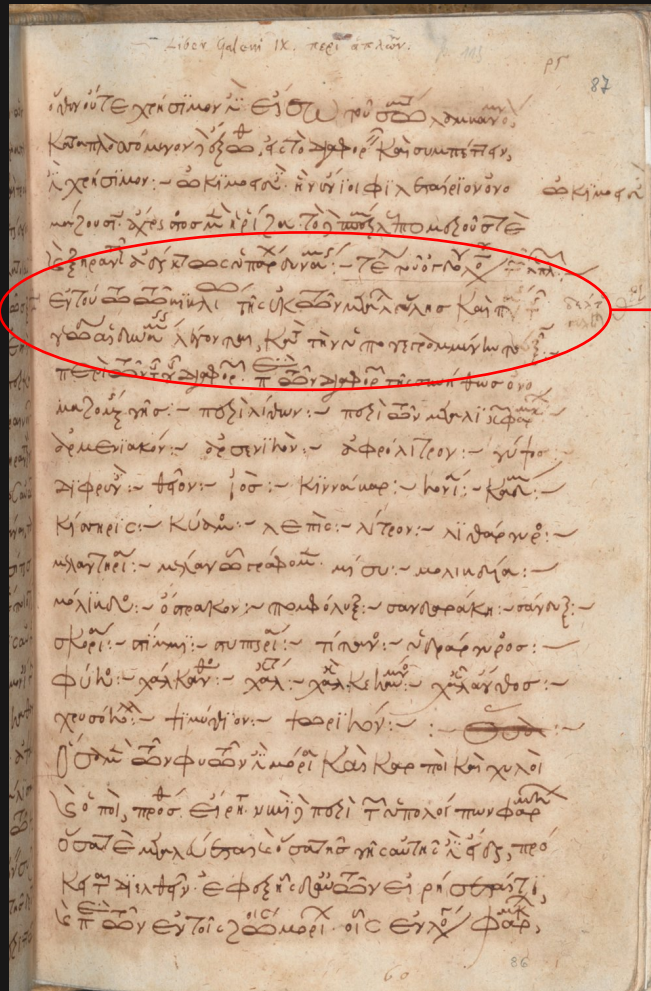
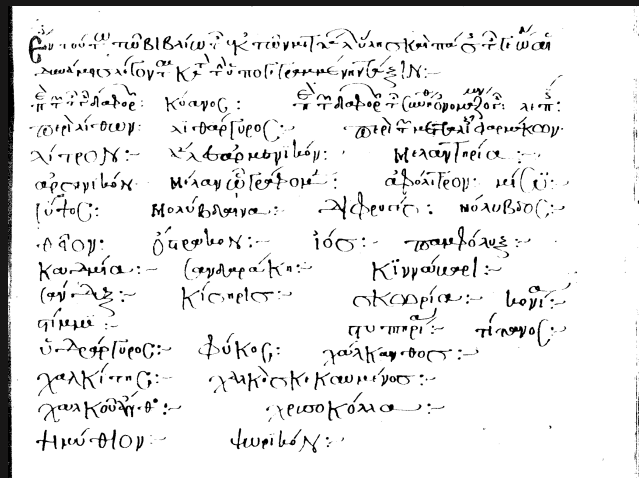
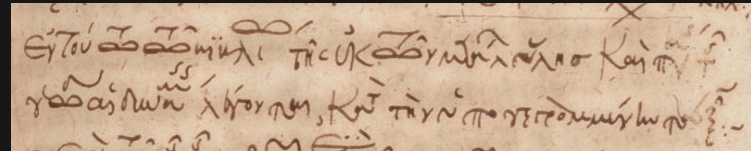
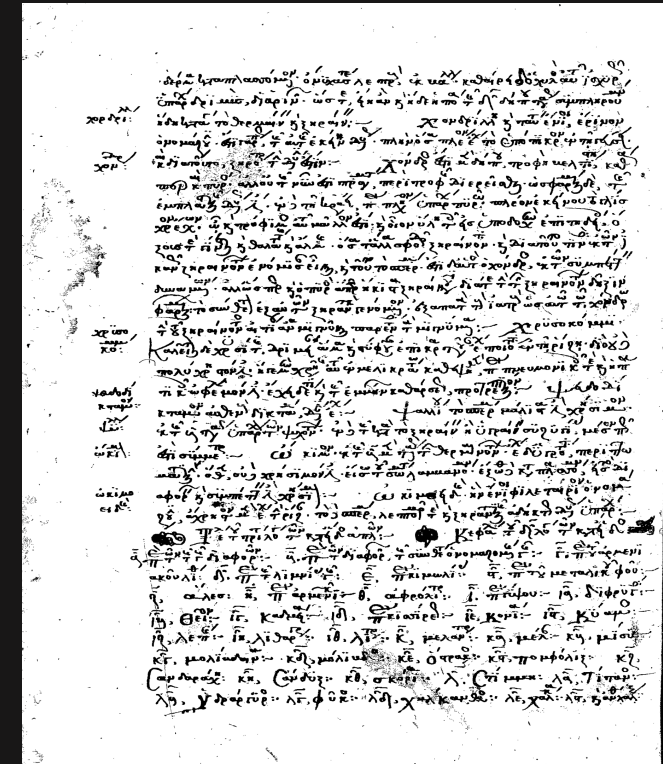
Combination of:

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

+

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

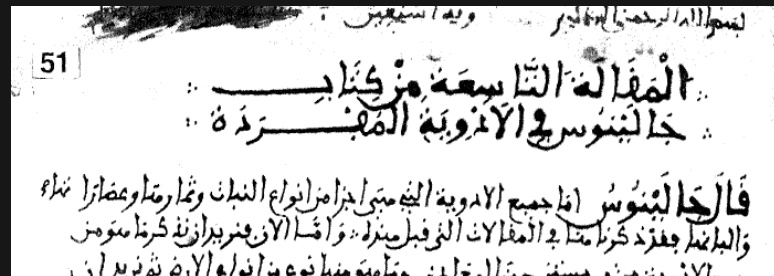
GREEK *RECENSIO* 2

MS Monacensis graecus 469 (12th/13th c.)MS Palatinus graecus 31 (14th c.)MS Urbinas graecus 67 (13th/14th c.)

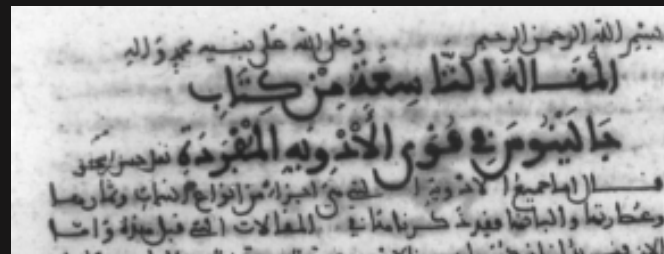
ARABIC RECENSIO



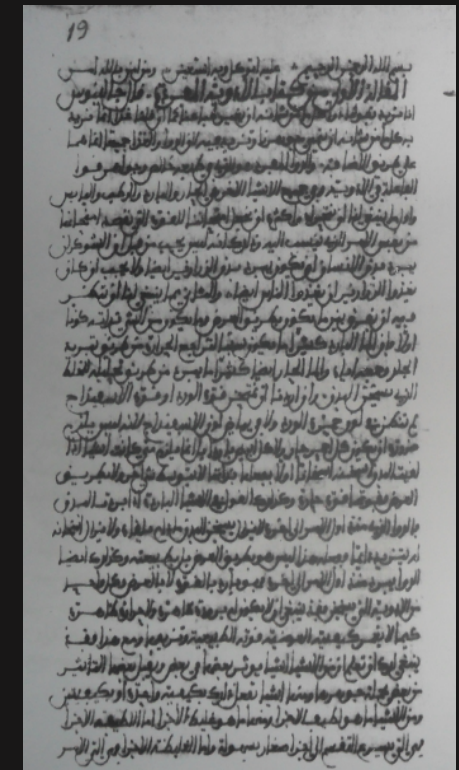
MS Istanbul Saray Ahmet III, f. 1r



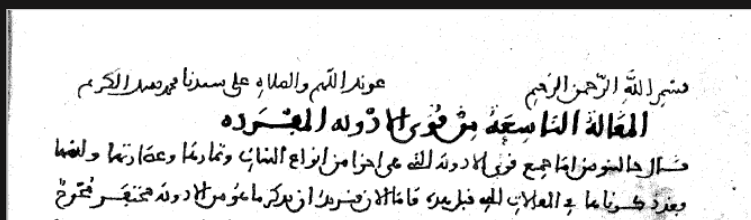
MS Escorial 794, f. 51r (detail)



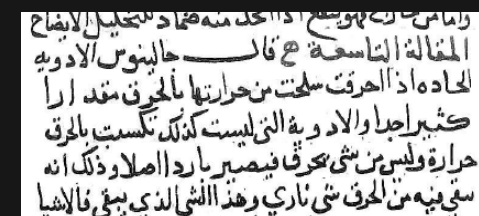
MS Florence BML Or. 193, f. 163v (detail)



MS Escorial 802, f. 19r

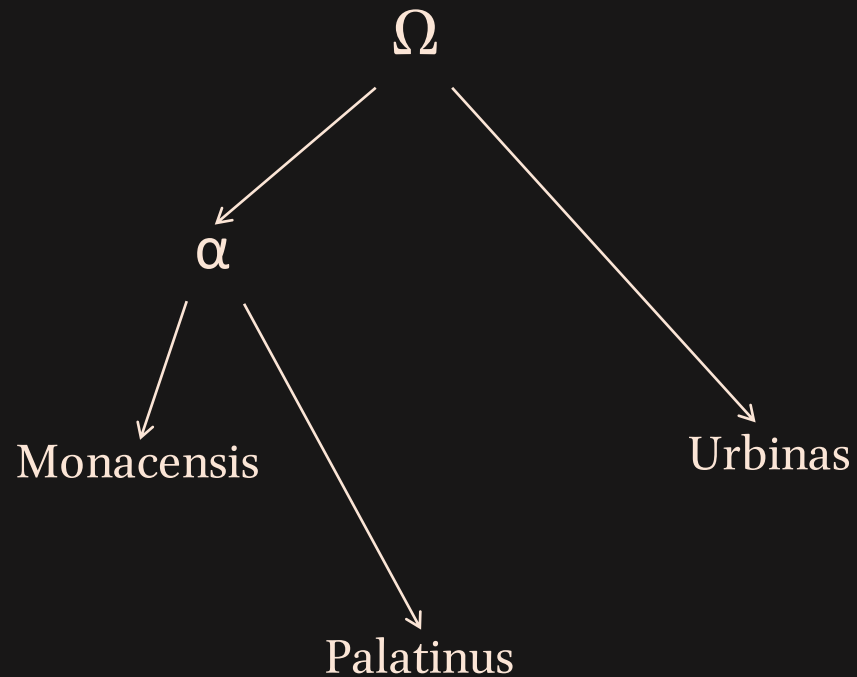


MS Escorial 793, f. 139v (detail)

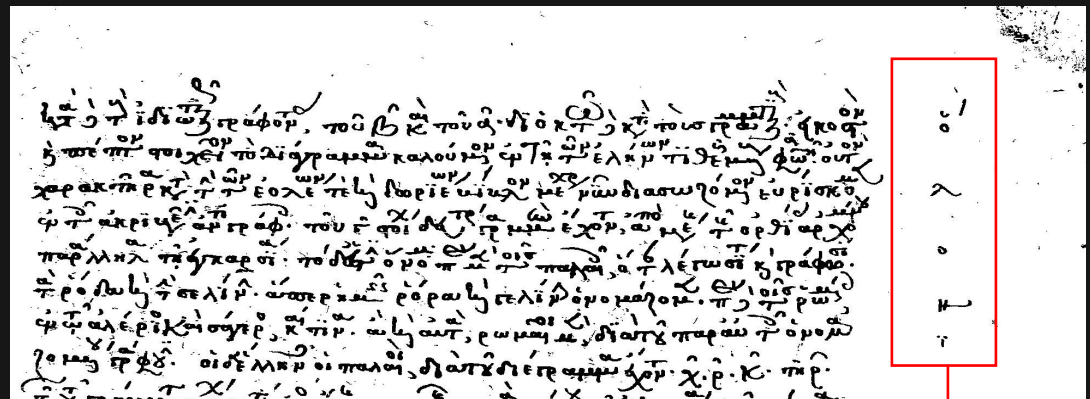


MS Paris BNF Ar. 2857, f. 116r (detail)

TENTATIVE STEMMA+ MARGINAL NOTE



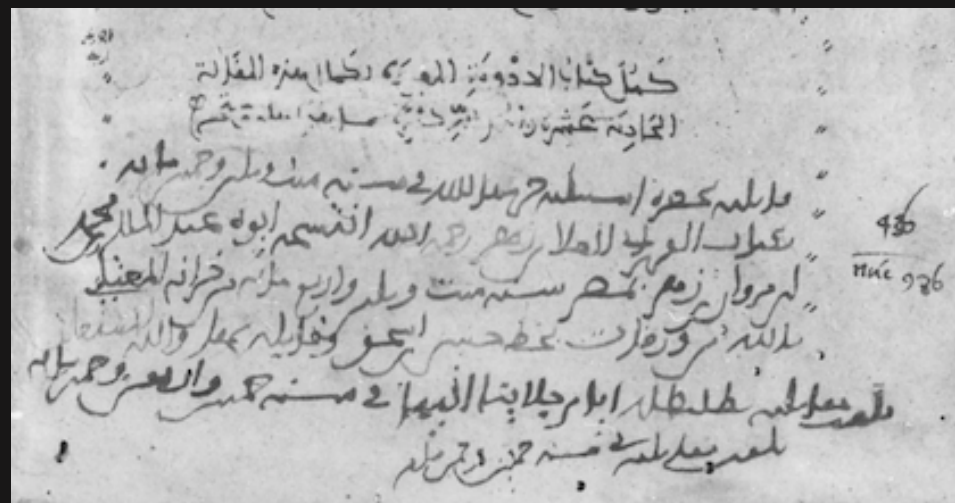
Urbinas gr. 67, fol. 24or:
Passage on Armenian Earth



“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-‘Alā ibn Zuhr -may God have mercy of him- His father ‘Abd 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 Ishāq 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.).



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 تجمع وتودع الدم الحاصل في
العصل الذي توضع عليه لان من شأنها 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

ἀλλὰ καὶ ὥσπερ ἐκείνης
λειουμένης οὐδὲν ἐμφέρεται
ψαμμῶδες, οὕτως οὐδὲ τῆς
Ἀρμενίας.

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

ὅτι καὶ ὡς ἐκείνης
λειουμένης οὐδὲν ἐμφέρεται
ψαμμῶδες, οὕτως οὐδὲ τῆς
Ἀρμενίας.

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 الارمني شيء من الرملية

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

READING THROUGH DIFFRACTION

K XII.204,2-7

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

Ἡὲ σύ γε Θρηϊσσαν ἐνιφλέξαις πυρὶ λααν·
ἢ θ' ὕδατι ῥανθείσα σελάσσεται, ἔσβεσε δ' αὐγὴν
τυτθὸν ὅτ' ὁσμήσῃται ἐπιῤῥανθέντος ἐλαίου,
τὴν ἀπὸ Θρηϊκίου νομέες ποταμοῖο φέρουσιν,
ὃν 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 نيكاندر في كتابه حيث قال انه يطردُ الهوام اذا
احرق بالنار وهو الحجر الذي اذا رش عليه الماء اشتغل
واذا صب عليه قليل من الزيت انطفأ والرعاة ياتون بهذا
الحجر من النهر الذي تراقيا يقال له بنطس

سعادروس [نيكاندروس] Esc. 793, Esc. 794, Saray Ahmet

سقاندروس : 2083 Laur. Or. 193

تراقيا Saray Ahmet 2083: Esc. 793, Esc. 794 : تراقيا

براقلي Laur. Or. 193

Saray عطس : Esc. 794 : نيطش : Esc. 793 : نطس [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.



THANKS FOR THE ATTENTION