The Fihrist of al-Nadim

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A TENTH-CENTURY SURVEY OF MUSLIM CULTURE

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The Fihrist of al-Nadim
The Seventh Part

of the book Al-Fihrist, with accounts of the ancient and modern scholars, who were authors, with the names of the books they composed. The composition of Muhammad ibn Ishāq al-Nadim, known as Abū al-Farāj ibn Abī Yaʿqūb al-Warrāq.

In the name of Allāh, the Merciful, the Compassionate

The Seventh Chapter

of the book Al-Fihrist, which includes accounts of the philosophers, the ancient sciences, and the books composed about them, in three sections.

The First Section

with accounts of the philosophers of the natural sciences and of logic, with the names of their books and translations of these [books] and explanations about them: Which of them are extant, which have been recorded but are no longer extant, and which of them used to exist, but have later disappeared.\(^1\)

\(^1\) The title follows MS 1934. The first few lines, “The Seventh Part... known as Abū al-Farāj ibn Abī Yaʿqūb al-Warrāq,” are on a separate page in the manuscript. The phrase “an imitation of the handwriting of the author, His servant, Muhammad ibn Ishāq” is written under this heading, on the left-hand side of the page. “The chapter of philosophers of the book Al-Fihrist” is written on the right-hand side. In MS 1135, the title for Chapter VII is erroneously given as “The Second Section.” There are not many variations in wording between MSS 1135 and 1934, but the latter seems to be more accurate. See the Introduction for the parts of Al-Fihrist covered by the various manuscripts.
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Statements at the Beginning of the Chapter [Quoted] from the Scholars in Their Own Words

Abū Sahl [al-Faḍîl] ibn Nawbakht said in the book Two Things Seized Upon: 3

The types of sciences, the kinds of books, and the forms of questions have increased, as have the sources from which things indicated by the stars are derived. This [increase] was from what existed before the reasons [for these things] were made clear, and human knowledge about them was described by the Babylonians in their books, learned from them [the Babylonians] by the Egyptians, and applied by the Indians in their country.

These things dealt with the original created beings, their definitions by evil, their commission of sins, and their falling into such depths of ignorance that their minds became confused and their visions made to err. For as mentioned in the books about their affairs and actions, things reached a point at which their minds were perplexed, their visions confused and their religion destroyed. Thus they became bewildered and erring, understanding nothing.

They [the original created beings] remained in this state for a period of time until some of their successors coming after them, their offspring and the seed of their loins, obtained help in remembering, understanding, and perceiving phenomena. They also received knowledge of the past about the circumstances of the world, about its condition, the directing of its origin, the arrival at its intermediate status, and the issue at its end. [They also learned about] the condition of the inhabitants, and the positions of the heavenly bodies and their routes, degrees, minutes, and stations, both high and low, and with their courses and all of their directions. This was the period of Jam ibn Awiḥān, the king. 8

The scholars were acquainted with this learning, recording it in books and explaining what they wrote down. Together with this recording they described the world, its grandeur, the origin of its causes, its foundation, its stars, kinds of drugs, remedies, charms, and other things which

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are devices for people and which they describe as suitable to their wants, both good and bad. Thus they continued for a period of time, until the reign of al-Dāḥāk ibn Qayy (Kai).

From other than the words of Abū Sahl, it is said, "'Dāh āl' means 'ten vices,' but the Arabs turned it into al-Dāḥāk." We now return to the words of Abū Sahl:

[Al-Dāḥāk] ibn Qayy, during the season (share) of Jupiter and his period, turn, dominion, and power in controlling the years, built a city in al-Sawād, 4 the name of which was derived from that of Jupiter. He gathered into it the science of the scholars and built there twelve palaces, according to the number of the signs of the zodiac, calling them by the names [of these signs]. He stored the scholars' books in them and caused the scholars themselves to live in them.

From other than the words of Abū Sahl: "He built seven shrines, according to the number of the seven stars, assigning each of these dwellings to a [wise] man. 7 The Shrine of Mercury he assigned to Hermes, the Shrine of Jupiter to Tinkaflis, and the Shrine of Mars to Šīnārūs." 8

We return to the words of Abū Sahl:

The people obeyed them [the seven wise men] and were submissive to their command, so that they managed their affairs. They [the people] appreciated their superiority over them in different forms of learning and modes of living, until a prophet was sent during that period. Because of his appearance and what reached them about his mission, they refused the wisdom [of the seven wise men]. Many of their ideas became confused, their cause was broken up, and there were differences regarding their aims and coming together. So each of the wise men sought a city in which to dwell, so as to become a leader of its people.

1 See Chap. VII, sect. 2, n. 67.
2 Flügel gives muğrāfah ("defilement"), probably correct, although the manuscripts give mu'āfahah ("separation").
3 Literally, "these matters."
4 This was a legendary king of Persia. He was called Jawāhī ibn Tahmūras ibn Hūsān (Awiḥān).
5 Al-Sawād here signifies ancient Chaldea. The city was Babylon; see Yaqūt, Cost., I, 448-1. 12, 449 l. 14.
6 The seven shrines of Babylon were almost certainly seven small temples inside a sacred enclosure, consecrated to the sun, the moon, and the five known planets. They very likely formed a semicircle facing the ziggurat. Cf. the 12 shrines in the sacred enclosure at Harrān as described in Chap. IX, sect. 1, n. 50, and the 12 shrines at Samarra as described by Segal, Anatolian Studies, III (1953), 97-103, 107.
7 Hermes is evidently Trimorphus. Nakosteen, p. 218, spells the name two wise men "Tiγroμus" and "Τυκλομ." For these two, see Chap. VII, sect. 2, n. 40.
Among them there was a wise man named Hermes. He was the most thoroughly intelligent, the most strikingly wise, and the most refined in discernment among them. He went to the land of Egypt, where he ruled over the inhabitants, making the land prosperous, improving the conditions of the people, and manifesting his wisdom among them.

This situation lasted, in Babylon in particular, until Alexander, the king of the Greeks, set forth from a city of the Greeks named Macedon to invade Persia. Then when he [Darius III] refused to pay the tribute still imposed upon the people of Babylon and the kingdom of Persia, he [Alexander] killed him, Dārā ibn Dārā the king [Darius III], taking possession of his kingdom, destroying his cities, and razing the ramparts built by devils and giants.4 His destruction ruined whatever there was in the different buildings of scientific material, whether inscribed on stone or wood, and with this demolition there were conflagrations, with scattering of the books. Such of these things, however, as were gathered in collections and libraries in the city of ʿIṣṭakhr5 he had transcribed and translated into the Greek and Coptic tongues. Then, after he had finished copying what he had need of, he burned the material written in Persian. But there was a book called Al-Kuṣūṣā6 from which he took what he needed of the science of the stars, as well as of medicine and the natural sciences. This book and the scientific material, riches, and treasures which he hit upon, together with the scholars, he sent to the land of Egypt.

In the regions of India and China there were left some things which the kings of Persia had copied at the time of their prophet Zoroaster and the wise man Jāmāḥ. They cared for them in those places, as their prophet Zoroaster and Jāmāḥ had warned them of the actions of Alexander, with his conquest of their land and destruction of as many of their books and scientific materials as possible, and of his transferring them to his own country.

After that, learning was wiped out and torn to pieces in al-ʿĪraq, while the scholars disagreed and decreted in number and the people became the exponents of partisanship and division. For each of their sects there was a king. They called them [the kings] the Kings of the Tribes.7

After the division, disagreement and quarrelling which they had before the time of King Alexander, the rule8 of the Greeks formed one kingdom. Thus they became one force, whereas the regime of Babylon continued to be broken, weakened, and corrupted. Her people continued to be oppressed and subjugated, unable to prevent lawlessness or to ward off injury, until the reign of Ardāšīr ibn Bābak of the lineage of Sānān. He changed their disagreements into unity, joining together their divisions and conquering their enemies. He became master of their land, seizing for himself the rule over them. Thus he did away with their schisms, assuming for himself the sovereignty. Then he sent to India and China for the books in those directions, and also to the Greeks. He copied whatever was safeguarded with them, even seeking for the little that remained in al-ʿĪraq. Thus he collected what was scattered, gathering together the things dispersed.9

Shāpūr, his son, followed his example, so that there were transcribed into Persian all of those books, such as the ones of Hermes the Babylonian, who ruled Egypt; Dorotheus the Syrian; Phaedrus the Greek from the city of Athens, famous for learning; Ptolemy [Ptolemaeus Alexandrinus]; and Farṇāštī the Indian.10 They explained them [the books], teaching the people about them in the same way that they learned from all of those books, which originated in Babylon.

Then after the time of these two [Ardāšīr and Shāpūr] there appeared Chosroes Anūširvān, who collected, edited, and worked over them [the books] because of his interest in learning and his love for it. Thus for the people of every time and age there is new experience and a renewal of scholarship as forordained by the stars of the zodiac, which is the master of time's destiny as commanded by Allah, exalted be His majesty. Here ends the account of Abū Sahl [al-Fašr ibn Nawwakht].

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4 This refers to Alexander's invasion of Persia and overcoming of Darius III. The translation is a free one, as the Arabic text is difficult to render literally.
5 This was ancient Persepolis; see Jackson, Persia Past and Present, pp. 294-95: Yaqūt, Cog., I, 399.
6 This may come from the Persian kustaj ("palm fibers"). See Flügel edition of Al-Fihrist, p. 13 nn. 7, 16.
7 For the Kings of the Tribes, see the Glossary.
8 Although the Flügel version has the plural form "kings" (mališ), MS 1934 has the singular "rule" (mališ). The words translated "formed one kingdom" are literally "assembled to one kingdom."
9 For the disturbed period of history at the end of the Parthian period and the restoration by Ardāšīr the Sānānian, see Sykes, History of Persia, I, 470–30.
10 Instead of Farṇāštī, Tabari, Anāsīs, Part I, pp. 1052 n. b, 1053 l. 10, give Farṇāštī. Gutschmidt, ZDMG, XXXIV (1880), 746, sect. 371, suggests Palakūṭha. This name is not included in the Biqīn, index, so the identification is uncertain. The name should also be compared with Pulakūnī, I, founder of the Chalukya Dynasty in India, A.D. 550 (see "Chalukya," Enc. Brit., V, 813), and with Vīkramaditya (see "India," Enc. Brit., XIV, 199). As translation from Indian into Persian and then from Persian into Arabic involved difficulties of transliteration, the names were inevitably confused.
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Ishāq al-Rāhib relates in his history that when Ptolemy Philadelphia, who was one of the kings of Alexandria, reigned, he made a search for books of learning, placing a man named Zamīrah in charge. According to what is related, he collected fifty-four thousand one hundred and twenty books. Then he said, "Oh, King, there are still a great many more [books] in the world, in Sind, India, Persia, Georgia, Babylon, al-Mawṣil, and among the Greeks."

Another Account

Abū Maʿṣar [Jaʿfar ibn Muḥammad] said in his book about the variations of astronomical tables:17

Because of their care in preserving [the books about] the sciences, their eagerness to make them endure throughout the ages, and their guarding them from celestial happenings and earthly damages, the kings of Persia actually chose for them the writing material18 which was the most durable in case of accident, the longest lasting in time, and the least prone to decay or effacement. This [writing material] was the bark of the white poplar tree, the bark being called ʿīz. The peoples of India, China, and the neighboring countries imitated them. They also selected this [material] for their bows with which they shot, because of its hardness, smoothness, and durability in the bows during a long period of time.

Then, after they [the kings of Persia] had obtained the best writing materials in the world to preserve their sciences, they desired [to store the books about] them in the place where all of the regions of the earth and the towns of the provinces had the cleanest soil and the least amount of decay, being also the furthest removed from earthquakes and eclipses, as well as possessing the most cohesive clay with the quality of construction, which would endure the longest throughout the ages. After they had made a complete survey of the lands and regions of their kingdom, they were unable to find under the vault of the heavens any place possessing these advantages to a greater extent than did ʿIsbahān.19 Then as they examined the districts of this locality, they did not find any spot in it that could excel Rustaq Jayy.20 Furthermore, in Rustaq Jayy they did not find any place more completely like what they desired than the locality in which, later on, the city of Jayy was marked out during the time of Dahir.

Then they went to the ghumāzeh,21 which is inside the city of Jayy, to make it the depository for their sciences. This [depository] was called Sarwayh [Sāriyāh]22 and it has lasted until our own time. In regard to this building, the people knew23 who the builder was, because many years before our time a side [of the building] became ruined. Then they found a vault in the eklef-off side, built without mortar, and in which they discovered many books of the ancients, written on white poplar bark [ʿīz] and containing all of the sciences of the forefathers written in the old Persian form of writing.

Some of these books came into the possession of a man interested in them. Upon reading them, he found among them a book related to the ancient kings of Persia. In it it was mentioned that Tahmūstah, the king who loved the sciences and scholars, was forewarned of an atmospheric phenomenon in the west, in the form of a series of rains which were to be excessive in both duration and abundance,24 surpassing the normal amount.

From the first day of the years of his reign, to the first day when this phenomenon in the west began, was two hundred and thirty-one years and three hundred days. From the beginning of his reign the astrologers led him to fear that this occurrence might pass from the west to the eastern regions. So he ordered the engineers to reach an agreement for the selecting of the best place in the kingdom, with regards to soil and atmosphere. They chose for him the site of the building which is known as Sarwayh and still exists at the present time within the city of Jayy.25 So he commanded the construction of this well-guarded building. When it was

17 This is probably a mispelling for Demetrios Phalerus. The erroneous spelling is in all of the versions of Al-Fihrist, so that the name was evidently copied from an older source. The Arabic ʿīz (Zamīrah) and ʿīz (Demetrios) might easily be confused.
18 The great astronomer Abū Maʿṣar wrote numerous books about the astronomical tables; see Chap. VII, sect. 2, note n. 87, and the titles of Qāfī, pp. 153-54.
19 This means "schools." The šajar al-khadānak is the inner bark of the khadānak or white poplar tree. As a rule it was used for wrapping bow strings.
20 Unlike the other versions, the Filfil edition has ʿIsbahān.
21 Jayy was an old town near ʿIsbahān, also called Shahrāzūr. Rustaq signified a military encampment. See Yiqqit, Geog., II, 181; III, 342 bottom; IV, 4, 3, 1045 L 9.
22 This was the Persian name for a fortress inside a city.
23 The fortress called by Zorostrans Kesh-gird and later Shuraw, famous as the building where early Persian records were discovered; see "ʿIsbahān," Enc. Irān, XIV, 869.
24 The Tenak MS has a variation from darā ("known").
25 The manuscripts give al-dawn, whereas Filfil has al-adān; both forms mean "abundant." There are unimportant other variations.
26 For the proper names, see m. 20, 22.
completed there was moved to it from his libraries a great deal of scientific material of various sorts, copied on bright white paper and placed in a part of the building so that it might be preserved for mankind until the phenomenon should come to an end.

There was in it [the building] a book which was related to some of the ancient sagas and which contained [knowledge of] the years and known cycles for deriving the intermediate positions of the stars and the reasons for their motions. The people of the time of Tāhmirath and those who lived earlier than they did in Persia called these the cycles of thousands (adwūr al-hazzārā'). The wise men, the kings of India who were on the face of the earth, the former kings of Persia,26 and the ancient Chaldeans, who were tent dwellers belonging to the earliest Babylonian period, reckoned the intermediate positions of the seven stars from these years and cycles.27 He [the king] gave special care to this [book] from among the astronomical tables of his time, because he and his contemporaries found upon examination that it was the best and briefest. The astronomers of the period, therefore, derived from it the astronomical tables, which they called the Astronomical Tables of al-Shahirūr.

This is the end of the statement of Abū Ma'shar.

Thus said Muhammad ibn Ishāq [al-Nadim]: A reliable authority once told me that during the year three hundred and fifty after the Hijrah [A.D. 956/957], another vaulted building cracked open. As it had appeared solid on the surface, the location [of the books] did not become known until after it had become a ruin. Many books were discovered in this place, but nobody found out how to read them.

A thing which I saw and witnessed myself was [the occurrence] when, some time after the year forty [A.D. 951/952],28 Abū al-Fadl ibn al-'Amīd sent here some torn books which he had found at Isbahān, in boxes in the wall of the city. As they were in Greek, suitable authorities like Yuhannā [al-Qass] and others deciphered their contents, [which dealt] with the names of the troops and the amounts of their wages. The books had the worst possible stench, as bad as though the skins had been freshly tanned. But after they

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26 See n. 32.
27 Literally, "from its people."
28 In the Arabic it is Iblīlūmu, a corruption for Ayūlānus, derived from the Greek name for the Emperor Julian.
29 The following story is evidently quoted from an old legend about Shāhpūr II. In the legend, Shāhpūr II traveled into the Byzantine Empire in disguise, was recognized and imprisoned, but freed by a girl. He returned to the city of Shāhpūr in time to defeat the invading Byzantine emperor, Julian. For this story, see Firdawsi, Shahrānī, VI, 337 ff.; Sykes, History of Persia, I, 444 ff.; "Shāhpūr," Enc. Islam, IV, 314-15.
said because Shāpūr was recognized and caught when he went to the Byzantine country to seize its rule. The accounts about this are confused. Julian invaded Persia, coming to Jund-Shāpūr, where until our own day there is a breach known as the Breach of the Byzantines. When the chiefs of the Persians, the cavalry leaders, and the rest of the king’s guard arrived, the attack against it [Jund-Shāpūr] became prolonged. Entering it was difficult.

Shāpūr had been imprisoned in the Byzantine country, in the palace of Julian, whose girl (daughter) fell in love with him and released him. He secretly crossed the land until, reaching Jund-Shāpūr, he entered it. Then the spirits of his companions who were there were so revived that they immediately set forth to attack the Byzantines, regarding the rescue of Shāpūr as a good omen. They took Julian prisoner and killed him, so that the Byzantines were disrupted.

Constantine the Great in was the host of the army, but the Byzantines differed as to whom they should make their ruler, being weak from their lack of support for him. As Shāpūr was solicitous for Constantine [Jovian] and his succession [to rule] over the Byzantines, for his sake he was kind to them, arranging for them a means of withdrawing from his [Shāpūr’s] country. This, however, was on condition that Constantine [Jovian] would make an

Jund-Shāpūr (Jundī-Shābūr) became a center of learning when, in A.D. 489, the Emperor Zeno closed the school at Edessa and King Kebud of Persia gave some of the professors refuge. Then, when the Neo-Platonic school at Athens was closed, A.D. 529, King Chosroes Anūširvān gave a number of the philosophers his patronage in Persia. As Jund-Shāpūr was the center of these émigrés, it became a point of exchange for the learning of Persia, India, Greece, Rome, and Syria. Scholars from there contributed a knowledge of science to the Abdānīn calendars, as accounts in this chapter of Al-Fārisī explain. The city fell into ruin, but before he died in 563, Dr. Allen O. Whipple identified its site in Southern Persia. For the history of this city, see Campbell, Arabian Medicine and Its Influence in the Middle Ages, I, 460; Sarton, L, 435; Yaqūt, Geog., II, 130; Whipple, Annals of Medical History, New Ser., 8 (July 1910), pp. 313-23; “Jundī-Shābūr,” Enc. Islam, I, 1064.

Another Account
Khūlid ibn Yazīd ibn Mu‘āwiyyah was called the “Wise Man of the Family of Marwān.” He was inherently virtuous, with an interest in and fondness for the sciences. As the Art [alchemy] attracted his attention, he ordered a group of Greek philosophers who were living in a city of Egypt to come to him. Because he was concerned with literary Arabic, he commanded them to translate the books about the Art from the Greek and Coptic languages into Arabic. This was the first translation in Islam from one language into another.

Then at the time of al-Hajjāj [ibn Yūsuf] the registers, which were in Persian, were translated into Arabic. The person who translated them was Śāliḥ ibn ‘Abd al-Rahmān, a protegé of the Banū Tamīm. The father of Śāliḥ was one of the prisoners from Siyyāzān. He [Śāliḥ] used to write for Zād Infārīkīh ibn Yabrār, the secretary of al-Hajjāj, doing his writing in Persian and Arabic under his supervision. As al-Hajjāj grew to like him, Śāliḥ said to Zād Infārīkīh, “You are my contact with the governor, who I notice has come to like me. I am not sure, but he may raise me

This account should be compared with Baladhurī, Origins, p. 485 ff. When the Muslims first conquered the eastern provinces, they used Persian for the tax accounts and government records.

During the year A.D. 650/651 al-Rahīb ibn Ziyāk invaded Siyyāzān, taking many prisoners; see Yaqūt, Geog., IV, 738 l. 18.
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above you, so that you will lose your position.” He [Zād Infarrūkh] replied, “Do not imagine that, for he is more in need of me than I am of him. There is nobody except myself who is satisfactory for keeping his records.” Then he [Sālih] said, “By Allah, if he wishes to change the accounts into Arabic, I will change them.” So he [Zād Infarrūkh] said, “Change some lines for me to see.” This he did. Then it was said to him, “Feign sick, feign sick.”44 When al-Ḥājjīj sent him his physician, Theodoros,45 he found that he had no illness. This reached Zād Infarrūkh, who ordered him to appear [back at work].

It happened, during the revolt of Ibn al-As‘ārī, that as Zād Infarrūkh was leaving some place to go to his house, he was killed. Then al-Ḥājjīj appointed Sālih to be the secretary in his place. When he [Sālih] told him about what had taken place between his associate and himself in connection with the translation of the records, al-Ḥājjīj decided upon the plan [to translate the records into Arabic], making Sālih responsible for it.

Mardān Shīh ibn Zād Infarrūkh then said to him [Sālih], “What will you do with dayuniyyah and shaḥariyyah?” He replied, “I shall write ‘ushr (ten) and naf ‘ushr (half of ten).” Then he [Mardān Shīh] said, “How will you deal with al-wūd?” He answered, “I shall write wa-yaddān (and likewise).” Then he went on to say, “Al-wūd, al-naf, and al-yaddāh signify ‘something more (increase).’” He [Mardān Shīh] returned to him, “May Allah cut off your seed from the earth, as you have cut off the basis of Persian!”46

The Persians offered him [Sālih] one hundred thousand silver coins (1., dirham) on condition that he would appear to be incapable of translating the records. But refusing to give up the translation, he

44 The Arabic text, as translated in Bal'dhuri, Origins, p. 465, indicates that Zād Infarrūkh said “feign sick.” But it is more reasonable to believe that the friends of Sālih told him to pretend illness so as to escape the angered jealousy of Zād Infarrūkh.
45 This name seems to be a mistake. Theodoros was the name of al-Ḥājjīj’s physician.
46 Cf. Bal’dhuri, Origins, p. 466. Mardān Shīh hoped to succeed his father as the secretary, using Persian. He was jealous when Sālih persuaded the governor to use Arabic for the records and accounts, making his own knowledge of Persian unnecessary. For this and the next sentence, see Pflügel edition, p. 242, nns. 7, 8.

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actually did translate them. ‘Abd al-Ḥamīd ibn Yahlāyā said, “What an excellent man Sālih is! How great is his graciousness to the secretaries!” Al-Hajjāj, moreover, honored him greatly.

The records at Damascus were in Greek. The man who kept them in writing for Mu‘āviyyah ibn Abī Sufyān was Sārijūn (Sergius) ibn Manṣūr; later it was Manṣūr ibn Sārijūn. The records were translated during the time of Hishām ibn ‘Abd al-Malik.47 Abū Thābit Sūlymān ibn Sa‘d, a protégé of al-Ḥusayn, translated them. He was in charge of correspondence during the days of ‘Abd al-Malik. It has [also] been said that the records were translated during the time of ‘Abd al-Malik. When he asked Sārijūn to do some of the work, he desisted from it. This angered ‘Abd al-Malik, so that he consulted Sūlymān, who said to him, “I will translate the records (dhūnūq) and be responsible for them.”48

Mention of the Reason Why Books on Philosophy and Other Ancient Sciences Became Plentiful in This Country

One of the reasons for this was that al-Ma‘āmun saw in a dream the likeness of a man white in color, with a ruddy complexion, broad forehead, joined eyebrows, bald head, bloodshot eyes, and good qualities sitting on his bed. Al-Ma‘āmun related, “It was as though I was in front of him, filled with fear of him. Then I said, ‘Who are you?’ He replied, ‘I am Aristotle.’ Then I was delighted with him and said, ‘Oh sage, may I ask you a question?’ He said, ‘Ask it.’ Then I asked, ‘What is good?’ He replied, ‘What is good in the mind.’ I said again, ‘Then what is next?’ He answered, ‘What is good in the law.’ I said, ‘Then what next?’ He replied, ‘What is good with the public.’” I said, ‘Then what more?’ He answered, ‘More? There is no more.’” According to another quotation: “I [al-Ma‘āmun] said, ‘Give me something more!’”

47 The Tokh MS omits part of the sentence. It is not certain who al-Ḥusayn was. Compare this account with Bal’dhuri, Origins, pp. 301 ff.
48 Literally, “I will translate the records and undertake them.”
49 Compare this account with Qīfl, p. 39, which gives variations. The Arabic text uses “said” throughout, but to make the passage readable, other words are substituted. In the first sentence of the following paragraph, MS 1933 omits “color” and gives “eye” in the singular.
translated for him. Abu Salaymān al-Manṭiqī al-Siyāṣī [Muhammad ibn Bahram] said that the sons of al-Munajjim [Bani Mūsā] supported a group of translators, among whom there were Hunayn ibn Istāq, Husayn ibn al-Hasan, Thābit ibn Qurrah, and others besides them. Each month the translation and maintenance amounted to about five hundred gold coins (s, dirāṣ).

Thus saith Muhammad ibn Istāq [al-Nadim]: I heard Abu Iṣṭak ibn Shahrām tell in a general gathering that there is in the Byzantine country a temple of ancient construction. It has a portal larger than any other ever seen with both gates made of iron. In ancient times, when they worshipped heavenly bodies and idols, the Greeks exalted this temple, praying and sacrificing in it. He [Ibn Shahrām] said, ‘I asked the emperor of the Byzantines to open it for me, but this was impossible, as it had been locked since the time that the Byzantines had become Christians. I continued, however, to be courteous to him, to correspond with him, and also to entreat him in conversation during my stay at his court.’

He [Ibn Shahrām] said, ‘He agreed to open it and, behold, this building was made of marble and great colored stones, upon which there were many beautiful inscriptions and sculptures. I have never seen or heard of anything equaling its vastness and beauty. In this temple there were numerous camel loads of ancient books.’ He exaggerated to the extent of a thousand camel [loads]. ‘Some of these books’ were worn and some in normal condition. Others were eaten by insects.’ Then he said, ‘I saw there gold offering vessels and other rare things.’ He went on to say, ‘After my exit the door was locked, causing me to feel embarrassed because of the

44 For the translators, see Ibn Hisham, Abu’l-Hasan, p. 731; O’Leary, How Greek Science Paved the Arab, pp. 163–71.

45 According to Shajūf and Smith (below), Ibn Shahrām was sent as an envoy to Byzantium, the emperor at Constantinople, by ‘Abd al-Dawlah. As Basil II ruled a.d. 976–1025, and ‘Abd al-Dawlah ruled a.d. 944–97, it seems this event must have taken place between 976 and 983. On the other hand, Al-Farābī says, in the following paragraph, ‘That was during the days of Sayf al-Dawlah,’ who ruled at Aleppo as a member of the Hamdan Dynasty, a.d. 944–97. Either there is a mistake, or else Ibn Shahrām was sent to Constantinople on two occasions. For dates and further details, see Shajūf, VI, 23 (39); Smith, GRBM, I, 459.
favor shown me." He said, "That was during the days of Sayf al-Dawlah." He believed that the building was a three-day journey from Constantinople. The people of the district were a group of Chaldean Sibians, whom the Byzantines left alone in connection with their doctrines, but they collected tribute from them.\textsuperscript{28}

The Names of the Translators from [Foreign] Languages into the Arabic Tongue\textsuperscript{29}

Stephen al-Qūīfīn, who translated books on the Art [alchemy] and other subjects for Khalîd ibn Yazid ibn Muzâwiyyah.

Al-Baṭrīq, who was contemporary with al-Manṣūr, who ordered him to translate some of the ancient books.

His son, Abū Zakariyyāʾ Yahlî ibn al-Baṭrīq, who belonged to the group of al-Hāsân ibn Sahîl.

Al-Ḥaḍīṣî ibn Yûsuf ibn Māṭar, who interpreted for al-Maʾmûn and was the person who translated the Almâqast and Euclid.

\textsuperscript{28} It is probable that Ibn Shahînim journeyed by sea. In that case the building was very likely three days by boat from Constantinople, near Ephesus or Miletus. By the tenth century, the great temple of Apollo Daidymæus at Branchidae near Miletus and the famous library at Pergamum were almost certainly in ruins. It is likely, therefore, that this library was a second-century building at Ephesus with the famous temple of Diana nearby. The library at least may have been in fairly good condition. Magic, Roman Rule in Asia Minor, I, 584 and II, 593, describes this library: "The most famous of all the gifts to Ephesus during this period was perhaps the great library dedicated to the memory of Tiberius Julius Celsus Polemaeanus, a native of the city, who after having hold various administrative posts, had been prouced of Asia about A.D. 165. The building was erected and endowed in the early second century by Polemaeanus' son and completed by the latter's heirs. Contemporary with it was another large structure, fronting on one of the streets leading to the harbor and consisting of a great hall with a room at either end, which has been regarded as either the Mousieion... or a sort of bazaar."

For the Chaldean Sibians, see "Sibians" in Glossary. This term may refer to a group of persons from Harrîn or southern Iraq who belonged to one of the sects of Sibians in those regions, residing in Asia Minor for trade. It also may simply refer to a group of pagans, permitted to live in Asia Minor and called Chaldean Sibians by the Arabs because they were accustomed to think of the undisturbed pagans in their territories as Sibians. One school of thought believes that the name "Sibian" comes from the word to "baptize," so that they see a connection between John the Baptist and the Sibians of ancient Chaldea. People holding such views might connect the Sibians mentioned here with the disciples of John at Ephesus; see Acts 19:1. This relationship with John, however, seems very farfetched.

The Names of the Translators from Persian into Arabic

Ibn al-Muqaffa', who has already been mentioned in the proper place.
The family of Nawbakht, most of them. Mention of them has already been made and [more] will follow if Allah so wills. Mūsā and Yūnīf, the sons of Kālid, who served Dā'īd ibn 'Abd Allāh ibn Ḥumayd ibn Qaṭbštah, translating for him from Persian into Arabic.

Al-Tamūmī, whose name was 'Alī ibn Ziyād, so named Abī al-ḥasan. He translated from Persian into Arabic. Among the works which he translated, there were the Astronomical Tables of al-Shahriyar.

Al-Hasan ibn Sahl [ibn Nawbakht], mention of whom will be made in the proper place with accounts of the astrologers.

Al-Baladhuri, Ṭaḥṣal ibn Yalīyā ibn Jābir, who has already been mentioned and who translated from the Persian tongue into Arabic.

Jābalak ibn Sālim, the secretary of Ḥishām, who has already been mentioned. He translated from Persian into Arabic.

Iṣḥāq ibn Yaṣīf, translated from Persian into Arabic. Among the works which he translated there was a book about the record of Persia, known as The Book of Choice (Iḥtiyāṭ Nīmah).

Among the Translators of Persia

Muḥammad ibn al-Jahm al-Barnakī.

Ḥishām ibn al-Qāsim.

Mūsā ibn Ṭālū al-Kūtāwī.

Zāhūray ibn Shāhwysh al-Kshahānī.

Muḥammad ibn Bahram ibn Miṭyār al-Kshahānī.

Bahram ibn Marzūn Shāh, the priest of the city of Nisabūr, which was one of the cities of Persia.

ʿUmar ibn al-Farrukhānī, whom we shall mention in more detail among the authors.

Translators from India and the Nabataeans

Mankah [Kankāh] al-Hindī, who was one of a group [employed by]

Iṣḥāq ibn Sulaymān ibn ʿAlī al-Ḥishāmī. He translated from the Indian language into Arabic.

This probably means that most of them translated Persian books. The text MS has a variation.

This was probably Ḥishām ibn al-Qāsim.

The title is corrected on the margin of MS 1934. See "choices" in the Index.

Qāšf, p. 265, calls him Kankah, and devotes two pages to him.
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Ibn Dahr, al-Hindi, who administered the Bimaristun (Hospital) of the Barmak family. He translated from the Indian language into Arabic. Ibn Wadhiyyah, who translated from Nabataean into Arabic. He translated many books, as is recorded. Mention of him will follow, if Allah so wills.

The First to Speak about Philosophy

Abū al-Khayr ibn al-Khammāt [al-Hasan ibn Sūwār] told me in the presence of Abū al-Qāsim Ḥūd ibn ‘Alī, when I asked him who the first person was to speak about philosophy, that Porphyry of Tyre asserted in his book, History, which was in Syriac, that the first of the seven philosophers was Thales ibn Mālus al-‘Amlī. Two chapters of this book were translated into Arabic. Abū al-Qāsim said, “So it was,” not denying it.

Others have said that the first person to speak about philosophy was Pythagoras, who was Pythagoras son of Mnesarchus, one of the people of Samos. Plutarch said that Pythagoras was the first person to call philosophy by that name. He wrote epistles known as The Golden, which were called by this name because Galen wrote them with gold so as to glorify and ennoble them.

The books of Pythagoras which we have seen are the following:

His epistle to the tyrant (rebel) of Sicily; his epistle to Sīnān; The Derivation of Meaning; his epistle, Rational Politics.

These epistles have come down with the commentary of Malehus.

He said that after that Socrates, the son of Socrates of Athens, a city of scholars and wise men, spoke about philosophy with statements about which not a great deal is known. What has come from his writings are Discourse about Politics and his epistle, The Beautiful Life, which is said to be authentic as his own.

SECTION ONE

Another Account

“Socrates” means “holding health (truth) (māsik al-ṣayḥah).” He was an Athenian, ascetic, eloquent, and wise. The Greeks killed him because he disagreed with them. Information about him is well known. The king in charge of his death was Artakhshath. Plato was one of the associates of Socrates.

From what is written in the handwriting of Isḥāq ibn Ḥunayn: “Socrates lived nearly as long as Plato lived.” Also from the handwriting of Isḥāq: “Plato lived for eighty years.”

Plato

From the book of Plutarch: “Plato was the son of Ariston.” The meaning [of his name] is “bread.” Theon states that his father was called Aṣṭūn [Ariston] and that he was one of the aristocrats of the Greeks. In his early life he [Plato] became interested in poetry, from which he derived a large share [of good fortune]. Then, when he attended the sessions of Socrates, he saw that he [Socrates] did not approve of poetry, but from him also he derived a large share [of good fortune]. After that he went over to the doctrine of Pythagoras about rational phenomena. According to what has been said, he lived for eighty-one years. Aristotle learned from him and succeeded him after his death. Isḥāq [ibn Ḥunayn] states that he learned from Hippocrates.

Plato died during the year in which Alexander was born, which was the thirteenth year of the reign of Lekhthus. Aristotle followed him. In those days the king of Macedonia was Philip, the father of Alexander.

19 Perhaps Artakhshath is meant to be Antiochus. In that case, some early writer probably said that Socrates’ death occurred during the reign of Antiochus II in Persia and then a later writer inferred that Antiochus was responsible for Socrates’ death. Actually, the principal accusers of Socrates were Meletus and Anytus. Polyenius pronounced the sentence.

20 This name refers to the breadth of his shoulders or his forehead, or possibly to the breadth of his style; see “Plato,” Enc. Brit., XXI, 808. For the name of his father in the sentence which follows, see Diogenes Laëritius, p. 113; Smith, GRSB, III, 399.

21 The translation is taken from MS 1934 and the text MS. Flügel and MS 1135 do not repeat “he derived a large share.” Instead they give “he left it.”

22 Plato died 347 B.C., whereas Alexander was born 366 B.C. Diogenes Laëritius, p. 127, says that Alexander was born during the 15th year of the reign of Philip of
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From what is written in the handwriting of Ishaq [ibn al-Humayn]:
“Plato lived eighty years.”

The Books He Composed according to What Theon Recorded and Arranged in Sequence
The Republic (Al-Siyāṣah), which Ḥumayn ibn Ishaq explained; The Laws (Al-Nawāmīs), which Ḥumayn translated, as did also Yahya ibn ‘Adi.

Theon said, "Plato wrote his books as dialogues in which he wrote dialogues in which he wrote dialogues as dialogues which were discourses with people, and he named each book with the name of the person with whom the composition was related." Among these there were:

A dialogue which he called Theogies, about philosophy; a dialogue which he called Laches, about courage; a dialogue which he called Erastae, about philosophy; a dialogue which he called Charmides, about temperament; two dialogues which he called Alcibiades, about the beautiful; a dialogue which he called Euthydemus; a dialogue which he called Gorgias; two dialogues which he called Hippas; a dialogue which he called Ion; a dialogue which he called Protagoras; a dialogue which he called Euthyphro; a dialogue which he called Critias; a dialogue which he called Pherus; a dialogue which he called Theaetetus; a dialogue which he called Crito; a dialogue which he called Cratylus; a dialogue which he called Sophistes.

Macedon; perhaps Lysias has been confused with Philip. Or perhaps it is meant to be Lysias, the father of Protenox and the husband of one of Philip's concubines; see Smith, GRBM II, 712. Another possibility is that, as the θε in the name is not designated in MS 1931, the form may be a corruption of Lysias, the month in which Alexander was born. See Plutarch, Lives, IV, 342; Qīfī, p. 18.

The three dialogues were the Timaeus, the Critias, and the unfinished Hermocrates.

Flügel is probably correct in suggesting that this is the Cratylus, with its reference to the relationships in language.

Although Qīfī, p. 18, gives the title as simply Oneness, the manuscripts and Flügel are probably correct in connecting it with the phrase of explanation which follows. This book seems to refer to the Timaeus, which deals with the four elements mentioned in the title, and ends with the words, "the only begotten universe." See Plato, Dialogues, III, 644, 647, 696. For al-ulūm, see Lane, Lexicon, I, Part 5, 2008.

This is probably al-ulūm ("seven sciences"), although it would fit Plato's dialogue more accurately if it was al-ulūm ("beauty") or "goodness.") "Pleasure" is al-islāh. This dialogue is almost certainly Politics.

The texts are unclear. This title might be, instead, Sophistes.

This is most likely the Laches.
books, he called a tetralogy.”85 Ḥāfīẓ the Monk said, “Plato became
known and his work became famous during the days of Artaxerxes
I [k] known as ‘the Long Hand.’” Thus saith Muḥammad ibn Ḥāfīz
[al-Nadīm]: This king [Artaxerxes] belonged to Persia, so that there
was no connection between him and Plato. It [probably] was
Hystaspes, the king to whom Zarōaster presented himself; it is
Allāh who knows.86 Book of Plato: The Roots of Geometry, which
Qoṣāṭ translated.87

Account of Aristotle

The meaning [of his name] is “lover of wisdom,” or, it is said,
“the excelling, the complete,” there also being given “the perfect,
the excelling.”

He was Arisotlō, the son of Nicomachus son of Machaon, one of the
descendants of Aesculapius, who invented medicine for the Greeks.
Polyneus the Foreign (al-Ghārib) recorded and said: “His mother’s
name was Phaiostis and she traced [her lineage] to Aesculapius.
He came from a city of the Greeks named Stagira. His father,
Nicomachus, served as a physician to Philip, the father of Alexander.
He himself was one of the pupils of Plato.”88 Polyneus also said,
“His submission to Plato was because of a revelation from the god in
the Pythian temple.” He went on to say, “He continued to teach
for twenty years, and when Plato was absent in Sicily, Aristotle took
his place in the court of instruction.”89

85 Although Aristophanes of Byzantium arranged some of Plato’s works in
trilogies, Thrasylus formed tetralogies. Theor evidently accepted this latter arrange-
ment; see Smith, GRBM, III, 393.
86 Zoroaster’s date is uncertain, but the best authorities think that he lived about
660–583 B.C. The King Hystaspes converted by Zarōaster was probably a provincial
prince; see Browne, Literary History of Persia, I, 95–96. Al-Nadīm is obviously
wrong also.
87 This book was probably not written by Plato. The name of the translator is
garbled. Flügel suggests that it is meant to be Qoṣāṭ ibn Lāqīṣ.
88 Aristotle’s mother’s family lived at Stagira (Stagitis) where Aristotle was born,
384 B.C. After spending twenty years with Plato, 367–347 B.C., he served as tutor
to Alexander, 343–335 B.C. Then he spent 12 years in the Lyceum before he died,
322 B.C.
89 This might be, instead, “He continued with instruction.”
90 For Plato in Sicily, see Smith, GRBM, III, 393. The story of the oracle at
Delphi is probably a legend.

It is said that he studied philosophy after he had lived for thirty
years. He was the master of eloquent style among the Greeks and
among their excellent writers. After Plato, he was the most honored
of their scholars, holding the highest rank in philosophy among the
ancients.91 He also had an exalted position among the kings.
Matters used to be administered in accordance with his opinion by
Alexander, to whom he addressed a quantity of letters and com-
munications about politics and other subjects.

Among those there was an epistle on politics which began, “As
for wondering about your good qualities, the evidences for them
have become dissipated, they are out-of-date, forgotten, no longer
new or causing astonishment. What the populace says about you is
true: ‘He who praises you is not a teller of falsehood.’” There is in
the same epistle: “When people are saddened by misfortunes, they
are moved [to turn] to whatever is for their benefit. But if they
attain security, they turn to evil, stripping off the bridle of caution.
Thus, during a time of safety and calm, people are in the greatest
need of the law.”

There is also in it: “Treat enemies with injury,92 those who have
absolution with forgiveness; confessors with compassion; those
who assault with opposition; troublemakers with social amity,94
the envious with anger; the insolent with magnanimity; assailants
with dignity; the seditious with disdain; those who vex [sting] with
cautious; ambiguous matters with postponement; things that are
clear with firmness; affairs that are confused with investigation;
and association with kings with confidential secrecy, guidance about
affairs, praise and ostentation, for what they desire for themselves is
praise, while demanding servitude from the people.” This is a
saying of utmost wisdom, eloquence, and fullness of meaning, in

90 This is a free translation of an idiom.
91 This quotation may come from one of Aristotle’s short prose works, which
he learned to write during his association with Plato, and some of which are well
92 The manuscripts have bi-al-ahā (“with injury”); whereas Flügel gives bi-al-dhā
(“with permitting”).
93 MS 1934 has bi-al-mud‘lakdah (“with social amity”). Flügel has bi-al-
mud‘lakdah (“with commendation” or “with disputation”).
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spite of being translated from one language to another. How great it must have been in the language of its utterance!

It is said that when Philip died and when, upon becoming king, Alexander turned his attention to wars against the nations, Aristotle withdrew, becoming ascetic. He went to Athens and established a place for teaching, the place with which the Peripatetics are associated. He turned his attention to the interests of the people, the aiding of the weak, and restoration of the buildings of the city of Stageira. The accounts about him are many; we have given only a few of them.95

Aristotle died at the age of sixty-six, during the end of the period of Alexander, or it is said at the beginning of the reign of Ptolemy Lagus. His sister's son, Theophrastus, followed him in his teaching.96

The Will of Aristotle

Al-Gharib97 said, "When death attended him, he [Aristotle] stated:

I have made Antipater my executor permanently over all that I have left behind. Until Nicanor arrives, let Aristomedes, Timarchus, Haipparthus, and Dioteles be responsible for seeking whatever there is need to seek for, and for handling whatever there may be need to take care of, on behalf of the people of my house and Harpyllis, my servant, as well as for the rest of my slave girls and slaves and those whom I have left behind.

If it is easy and feasible for Theophrastus to join them in this affair, he should also be one of their number. When my daughter gains maturity, let Nicanor have charge of her. In case she should happen to die before she marries, or afterwards before having a child, the responsibility for my son, Nicanochus, falls to Nicanor. My charge to him in this case is that he shall manage the affairs which he handles in a way both desirable and seemly.

95 The Thomæ MS adds the words "for information."
96 Aristotle died 322 B.C., 9 years after Alexander died, at the time when Ptolemy I Soter, son of Lagus, founded his dynasty in Egypt.
97 Al-Gharib was Ptolemy Chennus, see Ptolemy the Foreign in the Biog. Index. As most of the names mentioned in the will have nothing to do with the cultural topics of Al-Fârizi, only Nicanor, Niconochus, and Theophrastus are included in the Biog. Index. The version of the will given in Arabic should be compared with Diogenes Laërtius, p. 183, as there are numerous variations. Most of the Greek names are greatly garbled in Al-Fârizi. The translation gives the proper spelling of these names and on the whole follows MS 1934, which differs from the Flügel text only in minor ways.

In case Nicanor dies before he marries my daughter, or after her marriage but before she has a child, I charge that whatever Nicanor bequests in a will shall be valid and authoritative. In case Nicanor dies without a will and if it is convenient for Theophrastus, I should like to have him serve as his substitute in caring for my children and others whom I have left behind. But in case this is not agreeable to him, then let the executors whom I have named return to Antipater, so as to ask for his advice about what they should do with all that I have left. Then let them manage the affair in accordance with what they agree upon.98

Let the executors and Nicanor take care of Harpyllis99 for me. She deserves that from me, because of what I have seen of her solicitude in my service and her diligence in connection with what fulfilled my desires. Let them give her all she needs and, if she desires to marry, let her take only a man who is virtuous. Let there be given her in addition to what she possesses a talent of silver, which is one hundred and twenty-five roubles, as well as three female slaves whom she shall choose in addition to the handmaid she already has and her servant boy. If she desires to reside at Chalceis, she may live in my house, the guest house on the edge of the garden. Or if she chooses to live in the city of Stageira, let her dwell in the house of my fathers. Whichever one of the houses she may select, let the executors provide there for her what she records that she needs.100

With regards to my family and children, I do not need to give a charge for their protection and the care of their affairs. Let Nicanor look after Myrum, the slave boy, until he sends him with all his possessions to his town, in the way that he longs for. Let him set free my handmaid Aurbacis. In the event that, after being emancipated, she offers to serve my daughter until she marries, give her five hundred drachmæ and her slave girl.

Let there be given to the girl Tales, whom we have recently acquired, a young man from among our slaves and one thousand drachmæ. Let the price of a slave boy be paid to Timon so that he can purchase for

98 Evidently Antipater was an important man who was permanent executor of the will, with the other local persons mentioned to handle the practical details for him, but it is not certain that he was the regent of Macedonia who was living at the time.
99 She was a slave, the mother of Aristotle's son Niconochus, so that she had a place of special importance in his household.
100 Aristotle was born at Stageira. When he retired from the Lyceum, he went to Chalceis, where he died. Stageira (Stagira) was in the Chalcidice Peninsula of Macedonia, whereas Chalceis was on the west coast of the island of Euboea.
himself someone in addition to the boy whose price has already been paid to him. Let there also be given to him whatever the executors may see fit.

When my daughter marries, let there be set free my slave boys Tycho, Phileon, and Olympius. Let not the son of Herpyll be sold, let none of the boys who have served me be sold, but let them be continued in service until they reach the maturity of manhood. Then when this stage is reached, let them be enfranchised, with arrangements made to give them what they deserve, if God Almighty so desires.

From what is written in the handwriting of Ishāq [ibn Hunayn], and in his own words, "Aristotle lived for sixty-seven years."

The Order of His Books on Logic, the Physical Sciences, Metaphysics, and Ethics

Statement about His Books on Logic: Eight Books

Categorica, which means "definitions"; De interpretatione, which means "expressions"; Ἀναλυτικα, which means "analysis of the syllogism"; Ἀποδεικτικας, which is the second Analytica and means "proof"; Topica, which means "argument"; Sophisticorum, which means "those in error"; Rhetorica, which means "oration"; Abūtāṣ, which is called Poetica and which means "poetry."164

Account of the Categorica with the Translation of Hunayn ibn Ishāq

Among those who explained it and wrote commentaries about it there were Porphyry, Stephanus the Alexandrian, Aelianos, Yahyā al-Nahwī, Ammonius, Themistius, Theophrastus, and Simplicius. A man known as Theon has made both Syriac and Arabic translations. From the commentary of Simplicius there is an addition to the supplement. Among the odd commentaries, there is a fragment

164 The word translated "metaphysics" is often used for "theology." In the original manuscript, some of the titles by Greek authors, such as those below, are Arabic transliterations of the Greek. Unless there is no Latin equivalent, these titles are given in the more familiar Latin.

165 In Greek transliterations this is Περὶ Ημεροθεκής.

166 This title and the one which follows were the Analytica priora and the Analytica posteriora.

167 As there is no letter p in Arabic, the name Abītāṣ is evidently used as a corrobative way of writing Poetica.

168 The Arabic, چر، might refer to Prolenym al-Garbi (the Foreign), but since the article is omitted, "odd" is probably the meaning.

ascribed to Iamblichus. Shaykh Abū Zakariyyāʾ164 said, "It is likely that this was falsely ascribed to Iamblichus, as I saw among the supplementary words, 'Alexander says.'" Shaykh Abū Salyāmīnā said that Abū Zakariyyāʾ worked over the translation of this book with the commentary of Alexander of Aphrodisias; [it amounted to] about three hundred leaves.

Among those who explained this book there were Abū Naṣr al-Fārābī and Abū Bīrār Mattā. The book has the abridgments and compilations, both tabulated and not tabulated,167 of a group including Ibn al-Muqaffaʾ, Ibn Bahtrīz, Al-Kindī, Ishāq ibn Hunayn,168 Ahmad ibn al-Ṭayyib, and al-Rāzī.

Account of the De interpretatione

Hunayn [ibn Ishāq] translated it into Syriac and Ishāq [ibn Hunayn] into Arabic, the distinctive part.169

The Commentators

Alexander of Aphrodisias: not extant, Yahyā al-Nahwī; Iamblichus; Porphyry, a compilation;180 Stephanus; Galen, a commentary which is rare and not to be found; Qusayrī; Mattā; Abū Bīrār; al-Fārābī; Theophrastus.

Among the Abridgments


Account of the Analytica priora

Theodore [the Commentator] translated it into Arabic. It is said that he showed it to Hunayn, who corrected it. Hunayn translated a portion into Syriac and Ishāq translated also into Syriac what was left.181 See Qīfī, p. 563 l. 18, where Yahyā ibn 'Adī is called Shaykh Abū Zakariyyāʾ.

In the following sentence, Abū Salyāmīnā was probably Muḥammad ibn Bihārīn al-Ṣuṣi, and MSS 1934 and 1115 have different forms for "worked over."182 The Arabic word refers to diagrams arranged like family trees. For simplification it is translated "tabulated."

180 The text MS has Ḥunayn ibn Ishāq and also contains other errors due to careless copying.

181 MS 1914 has ḏ-ḍajir ("distinctive part"). Flügel has al-najr ("text"); with a note to question its accuracy.

182 Flügel places "compilation" with Stephanus, probably wrongly. The manuscript suggests that it goes with Porphyry.
The Commentators

Alexander made two commentaries as far as al-ashkal al-jumliyaf, one of them more complete than the other. Themistius wrote a commentary on the two sections together, Yahyah al-Najawi made a commentary as far as al-ashkal al-jumliyaf and Qwawri wrote a commentary as far as al-`alalathab al-`ashkal. AbÚ Bishr Matta made a commentary on the two sections together and al-Kindî also wrote a commentary on this book.\footnote{The expression al-`ashkal al-jumliyaf is probably either "universal syllogisms" or "composite syllogisms"; see Aristotle, Prior and Posterior Analytics, pp. 166, 414. The term al-`alalathab al-`ashkal probably refers to syllogisms in the third figure; \\textit{ibid.}, p. 362. These two terms are subjects dealt with in the Analytica priora. Themistius' commentary was evidently about the two books which compose the Analytica priora. In the Greek edition there are eight sections and in the Latin edition eight books. See Aristotle, \textit{Opera omnia}, I, 172.}

Account of the \textit{Apodeiktikos}, which is the Analytica posteriora, in two sections

Hunayn translated part of it into Syriac and Ishaq translated it in complete form into Syriac. Matta translated the version of Ishaq into Arabic.

The Commentators

Themistius made a complete exposition of this book. Alexander also explained it, but his work is not extant. Yahyah al-Najawi commented upon it. Abû Yahyah al-Marwazi, with whom Matta studied, had a statement about it, while Abû Bishr Matta, al-Fârâbi, and al-Kindî wrote explanations of it.

Account of the Topica

Ishaq [ibn Hunayn] translated this book into Syriac, while Yahyah ibn 'Adî translated it into Arabic what Ishaq had rendered. Al-Dimashqi translated seven of its sections, the eighth being translated by Ibrahim ibn 'Abd Allah.\footnote{In the Greek edition there are eight sections and in the Latin edition eight books. See Aristotle, \textit{Opera omnia}, I, 172.} There also existed an ancient translation.

\footnote{There were fourteen topics. For the twelfth, see Aristotle, \textit{Categories et topica}, p. 196.} \footnote{This was probably Tûfîl ibn Thîmâ.} \footnote{The reference to Mawîl is omitted in MS 1135.}

Yahyah ibn 'Adî said at the beginning of the commentary on this book, "I find no commentary on this book by any predecessor except for Alexander's commentary on part of the first section, and also the fifth, sixth, seventh, and eighth sections. There is also the commentary of Ammonius on the first, second, third, and fourth sections. For what I sought in my commentary, I relied upon what I understood in the commentaries of Alexander and Ammonius. I also improved the diction of the translators of those two commentaries." The book, with the commentary of Yahyah, has nearly one thousand leaves.

From an account other than that of Yahyah: Ammonius explained the first four sections and Alexander the last four, as far as the twelfth topic in the eighth section.\footnote{There were fourteen topics. For the twelfth, see Aristotle, \textit{Categories et topica}, p. 196.} Themistius explained the topics in it, while al-Fârâbi also wrote a commentary on this book, with an abbreviation of it. Matta made a commentary on the first section, Ishq translated what Ammonius and Alexander commented upon in the book, and Abû 'Uthmân al-Dinashqi translated this book.

Account of the \textit{Sophistic}

It means "falsified wisdom." Ibn Nâ'imah and Abû Bishr Matta translated it into Syriac, while Yahyah ibn 'Adî translated it into Arabic from [the version of] Theophilus.\footnote{There were fourteen topics. For the twelfth, see Aristotle, \textit{Categories et topica}, p. 196.}

The Commentators

Qwawri wrote a commentary on this book and Ibrahim ibn Bakis al-'Ushari translated into Arabic what Ibn Nâ'imah rendered, with corrections. Al-Kindî also wrote a commentary on this book, and it is said that a commentary on the book by Alexander was found at al-Mawîl.\footnote{There were fourteen topics. For the twelfth, see Aristotle, \textit{Categories et topica}, p. 196.}

Account of the \textit{Rhetorica}

It means "oratory." There has come down an ancient translation. It is said that Ishaq translated it into Arabic and that Ibrahim ibn 'Abd Allah also made a translation.
CHAPTER SEVEN

Al-Fārābī, Abū Naṣr, wrote a commentary on it, and I saw, written in the handwriting of Ahmad ibn al-Ṭayyib, "In an ancient translation this book had about one hundred leaves."

Account of Poetics, Which Means Poetry

Abū Bishr Mattā translated it from Syriac into Arabic, and Yahyā ibn ‘Adī also translated it. It is said that in it there was a statement by Themistius, but it is also said that this was falsely claimed to be his. Al-Kindī wrote an abridgment of this book.

Account of the Natural Hearing [Physica auscultativa], with the Commentary of Alexander: Eight Sections

Thus saith Muḥammad ibn Isḥāq [al-Nāṣirī]; The portion of the commentary of Alexander of Aphrodisias which is extant is the first section, which was [taken] from the text of Aristotle’s statement and is given in two parts, one of which with a portion of the other still exists. Abū Rawḥ al-Ṣāḥib translated it and the translation was then corrected by Yahyā ibn ‘Adī. The second section from the text of Aristotle’s statement is given in one section, which Hānīn translated from Greek into Syriac, and Yahyā ibn ‘Adī translated from Syriac into Arabic. The third section has no exposition of the text of Aristotle’s treatise.

The fourth section has been commented upon in three divisions. The first part, the second, and a portion of the third, as far as the statement about time, are extant. Although Quṣṭa [ibn Lūqā] translated this, what is actually known is the translation of al-Dimashqī. The fifth section from the treatise of Aristotle is in one unit, which Quṣṭa ibn Lūqā translated. The sixth section is also one unit, a little over half of which is extant. The seventh section is one unit, which Quṣṭa translated. The eighth section is one unit, only a few leaves of which exist.

SECTION ONE

Account of the Natural Hearing [Physica auscultativa], with the Commentary of Yahyā al-Naṣirī of Alexandria

Thus saith Muḥammad ibn Isḥāq [al-Nāṣirī]; The portion of this book which Quṣṭa [ibn Lūqā] translated is in the form of precepts, but the part which ‘Abd al-Maṣūḥ ibn Nā’him translated is not in this form of precepts. Quṣṭa translated the first half, which is in four sections, and ibn Nā’him the last half, also four sections.

Account of the Natural Hearing [Physica auscultativa], with the Commentaries of a Varied Group of Philosophers

Porphyry’s commentary on the first, second, third, and fourth sections is extant. Basīl translated it. Abū Bishr Mattā wrote an explanation in Syriac of Themistius’ commentary on this book. Part of the first section in Syriac is extant. Abū Ḥamīd ibn Kānāb wrote a commentary on part of the first section and part of the fourth section, as far as the statement on time. Thābit ibn Qurrah made a commentary on part of the first section, while Abū Nūb Ḥulailīm ibn Ṣaḥ translated the first section of this book. I saw it written in the handwriting of Yahyā ibn ‘Adī. Abū al-Faraj Qudānīh ibn Ja’far ibn Qudāmāh also wrote a commentary on part of the first section of the Physica auscultatio.

Account of the Book Heaven and Earth [De coelo]


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114 In Arabic this is Al-Samā’ al-Tahīrī. See Aristotle, Opera omnia, II, 248. In Latin this book is sometimes also called Naturalis auscultationis.

115 This is very likely as far as the tenth topic of the fourth section; see Aristotle, Opera omnia, II, 246.

116 This passage is very confused, because the word al-maṣāfah is used both to refer to the original eight sections in Aristotle’s own work and also to the parts or chapters into which the translations and commentaries were divided by the medieval scholars. The English translation is an attempt to make the meaning clear. The word al-ādām is also used in a confusing way. It is translated as "treatise" and "statement."

117 The Arabic word translated "precepts" is atā’in, which may signify "concepts" or, more specialized, "mathematical propositions."

118 See n. 117.

119 In Arabic, Kitāb al-Samā’ wa-al-Afān. See Aristotle, Opera omnia, II, 367.

120 Cf. Qiftī, p. 40 II. 4. 5.
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Account of the Book Being and Corruption [De generatione et corruptione] 129

Hunayn translated it into Syriac and Ishāq into Arabic, as did also al-Dimashqī. It is recorded that Ibn Bakīs [Ibhrāmī] translated it, too. Alexander wrote an exposition of the entire book, Mattā translated it, and Qaṣā [ibn Lūqā] translated the first section. Olympiodorus wrote an exposition of Eustathius’ translation, Mattā Abū Bīrār translated this and, after examining it, Abū Zakariyyā 120 corrected it, that is, the translation of Mattā.

A commentary by Themistius on De generatione et corruptione has recently been found. It consists of two expositions, one large and one small. Yahlāy al-Nahlī wrote a complete exposition of De generatione et corruptione, but the Arabic is inferior in excellence to the Syriac.

Account of the Book The Soul [De anima] 130

It is in three sections. Hunayn [ibn Ishāq] translated all of it into Syriac. Ishāq [ibn Hunayn] translated all but a small part of it. Then

129 In Arabic: kitāb al-kawm wa-al-faṣrā. See Aristotle, Opera omnia, II, 432.
130 This was probably Yahlāy ibn ‘Adī, a translator of scientific books.
131 In Arabic: kitāb al-‘ibrahīr wa-l-‘ayyāb. See Aristotle, Opera omnia, III, 553,
132 “Arsenii,” in Enc. Islam., I, 433, where the title is given as Al-‘ibrahīr al-‘anwāy. In MS 1315 parts of these passages are misplaced.
133 The name Olympiodorus can be questioned, as the Arabic original is not properly written. Here, it is given in MS 1314 as Alnasrīdīrus, but the consonant mark on the letter written as qā‘ is omitted. In numerous passages which follow, this letter is clearly marked as qā‘. Wenstib, p. 298, has Macdougal, but Pauly, Smith, GRBM; Sarton; Diogenes Laertius; and the Encyclopaedia Britannica do not mention a man of this name. What is likely is that some scribe wrote what should have been a qā‘, placing two dots over the letter instead of one. It was easy for the Arabs to use j as q, as they did not have g in their alphabet. Usually b represents p, but not always. As Olympiodorus was well known and wrote a commentary on the Meteorologia (see Smith, GRBM, III, 25), it seems reasonable to identify this man as Olympiodorus.
134 This probably refers to the Meteorologia rather than to the commentary.
135 In Arabic: kitāb al-Nafī. See Aristotle, Opera omnia, III, 411.
Account of the Book of Letters known as the Divine Things [Metaphysics].

The arrangement of this book was according to the sequence of the Greek letters, the first of which was the lesser A. Ishaq ibn Hunayn translated it. The work is extant as far as the letter M, which letter [section] was translated by Abū Zakariya Yahya ibn 'Adi. The letter N was extant in Greek in the commentary of Alexander, Eustathius, moreover, translated these letters [sections] for al-Kinḍi, who gives information about it.

Abū Bishr Mattā translated into Arabic the letter L, the eleventh letter, with a commentary by Alexander. Hunayn ibn Ishaq translated it into Syriac. Themistius wrote a commentary as far as the letter L, and Abū Bishr Mattā translated it with the commentary by Themistius. Shamlī also translated it. Ishaq ibn Hunayn translated a number of the letters and Syriacus wrote a commentary as far as the letter B. It appeared in Arabic and was catalogued in the handwriting of Yahya ibn 'Adi in the catalogue of his books.

From among the Books of Aristotle as Copied from What Is Written in the Handwriting of Yahya ibn 'Adi, from the Catalogue of His Books:

Ethica—Porphyry wrote a commentary on twelve sections which were translated by Ishaq ibn Hunayn. A number of the sections, together with the commentary of Themistius, were in the possession of Abū Zakariya [Yahya ibn 'Adi] and written in the handwriting of Ishaq ibn Hunayn. It was written in Syriac. The Visage—al-Jahiz ibn Majari translated it. Theologia (Theologia), about which al-Kinḍi wrote a commentary.

In Arabic, Kitāb al-Adhābiyya. The thirteen sections are designated by letters A through N. The "lesser A" is the last part of the first section. See Aristotle, Opera omnia, II, 468; Metaphysics, I, 1-310; Aristoteles' Metaphysics, Vols. I and II.

Hajji Khalifa, V, 51, and Qīfī, p. 42 l. 3, have variations. It is likely that Eustathius Romanus did provide al-Kinḍi with a translation.

In Arabic Al-Adḥāh. As this included twelve sections, it probably consisted of the ten sections of the Ethics Nicomachean and two sections of the Magna moralia. See Aristotle, Opera omnia, II, 1-83; Ethics of Aristotle, p. 6 ff.

The Arabic word al-matn al-šaraf indicates something envisaged. Hajji Khalifa, V, 149, calls this book Libros de Specula, which probably signifies the Latin De divinatone per soneum. See Aristotle, Opera omnia, III, 357 ff.


SECTION ONE

Theophrastus

He was one of the disciples of Aristotle, and his sister’s son. He was also one of the executors whom Aristotle appointed. After his [Aristotle’s] death, he succeeded him at the court of learning. Among his books there were:

The Soul [De anima], one section; Signs on High [De metereoris], one section; Morals [Therophrasti de moribus], one section; Sense and Objects of Sense [Therophrasti de sensu et sensibili], four sections translated by ibrahīm ibn Bakīs; Metaphysics [De metaphysica], one section, which Alī Zakariya Yahya ibn 'Adi translated; The Causes of Plants [De causis plantarum], which ibrahīm ibn Bakīs translated—the part of it which is extant is a commentary of part of the first section; a work attributed to him, which is a commentary on the book "Categorica."

Diadochus Proclus from the People of Attalidai, the Platonist

Definitions of the Origins of Natural Phenomena [Elementa physica]; The Eighteen Questions [Duodeviginti quaestiones sive argumenta Christianos], which Yahya al-Nahwī refuted; Exposition of Plato’s Statement that the Soul Is Not Essence [Commentarius in Platonis dialogum de anima immutabile]; Theology [Institutio theologica].

It was an Arab tradition that he was Aristotle’s nephew. The court of learning was of course the Lyceum. For a list of books of Therophrastus, see Diogenes Laertius, p. 197.

See Smith, GRBM, III, 1888-90, for the first, second, fourth, and sixth titles.

For this title, see Diogenes Laertius, p. 197, for the following, ibid., p. 199.

See Therophrastus, I, 331; II, 201.

Al-Fihrist gives this place name as Aṣṣiriyah, although Qīfī, p. 80, gives Aṣṣārīl. As Proclus was brought up at Xanthus, this may be the large city nearby called Attaleia, near Biblical Perga, modern Antalya.

The following note is written sideways on the margin of MS 1944, but incorporated into the text in MS 1135 and Fligel: "Yahya al-Nahwī mentioned in the first section of his refutation of his [Proclus', work] that he [Proclus] lived during the Coptic period of Diocletian, at the beginning of the third century after his reign. This is true." This statement is wrong, as Diocletian reigned a.d. 284-305, and Proclus lived 412-485. See Filgē, p. 355 l. 3; "Chronology." Enc. Brit., VI, 316. For a modern book about Proclus, see Rodin, The Philosophy of Proclus.

MS 1135 becomes regular at this point, after omission and confusion, with the exception that the passage omitted in the account of Aristotle’s De generatione et corruptione is erroneously inserted into the account of Proclus.

This list of books should be compared with Wenrich, p. 288. In the third title, the Arabic word translated "essence" is al-matiya, Qīfī, p. 359 n. c, substitutes a better-known form, maktubah, which is like the Greek momeia; see Springer, p. 131 ff.
which pertains to God; commentary on the Golden Testaments of Pythagoras [in Pythagorae aurea carmina commentaria]—it is about one hundred leaves and extant in Syriac. He wrote it for his daughter. Thabit [ibn Qurrah] translated three of its leaves, but [then] died, so that he did not complete it.  

The Sublime Elements; book of Proclus called Diadochus, that is, "the follower of Plato," about the Ten Questions [De decem quaestiones, sive dubitationibus circa providentiam]; The First Good; The Ten Difficult Questions [Decem dubitationes circa providentiam]; The Atom Which Cannot Be Divided; The Illustration Which Plato Gave in His Book Entitled "Gorgias" [De parabola, quam Plato in dialogo, qui Gorgias inscribuit, protulit], in Syriac; Commentary on the Tenth Section about Happening, appearing in Syriac; book of Proclus, the Platonist, entitled the Smaller Stoicheiosis; book of Proclus on a commentary on the "Phaedo," about the soul—Abū 'Ali [I ṭa ibn Ḥāq[a] ibn Zur'aḥ translated a small part of it into Arabic.

Alexander of Aphrodisias

He lived during the days of the Kings of the Tribes, after Alexander [the Great]. He learned from Galen and associated with him. He nicknamed Galen "Mule Head," and between them there were differences and disputations. In our account of Aristotle we have mentioned his expositions of Aristotle's books.

Abū Zakariyyā Yahyā ibn 'Adī said:
Alexander wrote an exposition on all of the Hearing [Physica auctusatio] and also of The Proof [Analytica posteriora], which I have seen among the things left by 'Ibrāhim ibn 'Abd Allāh al-Nāṣīḥ, the Christian. The two expositions were offered to me for sale for one hundred and twenty gold coins (s., dīnār). I went to fetch the coins and upon returning found that the people had sold the two expositions along with other books to a man from Khurāsān for three thousand gold coins.

Another person whom I can trust said to me, "These books used to be carried in the sleeve."

Abū Zakariyyā Yahyā ibn 'Adī said that he offered fifty gold coins (s., dīnār) to 'Ibrāhim ibn 'Abd Allāh for a copy of the Sophistici, a copy of the Oratory [Rhetorica], and a copy of the Poetry [Poetica], as translated by Ḥaqq, but he would not sell them. At the time of his death he burned them.

Among Alexander's books there were:

The Soul [De anima], one section; Refutation of Galen about Possibility [Alexandri Aphrodisiensis contra Galenum de possibilibus dissercatio], one section; also one section refusing him about time and place; Vision [Sight] [Visum], one section; The Sources of Providence [De providentia], one section; Contradiction of Premises [De praemissorum inventione], one section; The Origins of the Whole according to the Opinion of Aristotle [De universibus]; What Exists Is Not Homogeneous with the Ten Categories; Providence [De fato], one section; The Difference between Primordial Matter and Genus [De materiæa genere differentia]; Refutation of Whoever Says that Nothing Exists Except from Something Else [Refutatio illorum, qui aderunt nihil ex nihilum fieri]; That Visual Perceptions Do Not Exist Except by Rays Traced from the Eye and a Refutation of Whoever Speaks of Diffusion of the Rays [Refutatio illorum, qui contendunt, visum nonnullae radiarum ex oculis emanatum effici], one section; Color [De coloribus], one section; Differentiation according to Aristotle [De differentia ex Aristotelis sententia], one section; Theology [De theologia], one section.
Porphyry

He came after Alexander [of Aphrodisias], but before Ammonius, and was one of the people of the city of Tyre. Coming after the time of Galen, he expounded the books of Aristotle, as we have mentioned in the place where we have given an account of Aristotle. His additional books were:

Isagoge [Porphyrii isagoge], an introduction to books on logic; introduction to the Categorical Syllogisms [Introductio in syllogismos categoricos], translated by Abū 'Uthmān al-Dimashqī; Intelligence and the Intelligible [De intellectu atque intelligibili], in an old translation; two books addressed to Ancis [Ad Anathanem]; reflection of Longinus in connection with “Intelligence and the Intelligible” [De intellectu atque intelligibili], seven sections in Syriac; Seeking an Explanation, one section in Syriac; Accounts of the Philosophers [Philosophorum historia]—I have seen its fourth section in Syriac; Abridgment of Aristotle’s Philosophy [Philosophiae Aristotelicae compendi].

Ammonius

In his history Ishāq ibn Hunayn said that he [Ammonius] was one of the philosophers who lived after the time of Galen. He wrote commentaries on the books of Aristotle. We have already mentioned the ones among them which are extant when we were recording the books of Aristotle. Among his other books there were:

Exposition of Aristotle’s Doctrines About the Creator; Aristotle’s Aims in His Books; Aristotle’s Proof of Oneness.

Themistius

He served as secretary to Julian, the apostate from Christianity who [supported] the doctrine of the philosophers, later than the time of

Galēn. We have already mentioned the commentaries which he [Themistius] wrote about the books of Aristotle in the proper place. Among his [other] books there were:

Book to Julian, Administration; The Soul [De anima], two sections; Epistle to Julian the Emperor.

Nicolaus

He was a commentator on the books of Aristotle. We have already mentioned his commentaries in their proper place. In addition to these there were among his books:

On the Beauty of Aristotle’s Philosophy about the Soul [Summa philosophiae Aristotelici], one section; Plants [De plantis]—a number of its sections have appeared; Refutation of Whoever Makes Action and the Enacted the Same Thing [Refutatio ilium, qui intellectum et intelligibile unum esse statuat]; Abridgment of Aristotle’s Philosophy [Compendium philosophiae Aristotelici].

Plutarch

Opinions of Nature [De placitis philosophorum physicis], which includes the opinions of the philosophers about natural phenomena, in five sections—Quaṣṣ ibn Liqāq al-Ba‘Ibakkī translated it; Morals [Moralia], about what he pointed out in connection with the treatment of an enemy and the way to benefit by him; Anger [De ira]; Self-Training [De virtutis exercitio], one section in Syriac; The Soul [De anima], one section. 

Olympiodorus

He was a commentator on the books of Aristotle. Mention has already been made of the commentaries which he wrote, in the passage giving an account of Aristotle. Nothing particular from his works has fallen into our hands.
Hippocrates

From what is written in [handwriting of Yahyā ibn 'Adi; [He wrote] Epistle to Democritus about Proofs of the Creator.]

Epaphroditus

From what I read written in the handwriting of Yahyā ibn 'Adi, there was among his books Commentary on Aristotle's Account of the Halo of the Moon and the Rainbow. Thālīth ibn Qurrah translated it.

Plutarch, Another One

Among his books there was Rivers, Their Peculiarities, the Wonderful Things in Them, Mountains, and Other Things.

Account of Yahyā al-Nahwī

Yahyā was a pupil of Sāvūrī and a bishop over some of the churches of Egypt, upholding the Christian sect of the Jacobites. Then he renounced what the Christians believe about the Trinity, so that the bishops assembled and debated with him. As he got the better of them, they conciliated him, treating him courteously and asking him to relinquish his point of view and to abandon his declarations. As, however, he maintained his position, refusing

148 In the Arabic the name is Dyocrazes, but it is probably meant to be Hippocrates. Both Hippocrates of Cos and Hippocrates of Chios were contemporary with Democritus and one of them was a personal friend; see Digenes Lakhitis, p. 193. The name which follows is probable though not certain.

149 This may have been the son of the famous Plutarch, more likely Plutarch son of Necostinos of Athens.

150 After this short statement about the other Plutarch, the text MS terminates with the following inscription: “The second section of the book Al-Fihrist has ended, with the help of Allah, the Almighty, and with His Kindness. If Allah Almighty so wills, there will follow it in the third section an account of Yahyā al-Nahwī. Ḫunayn ibn 'Abd Allāh, the nephew of Yahyā al-Jawhari, has written it, thanks be to the Lord of the Knowing.” The sections mentioned do not coincide with those of the more authentic manuscripts. The name mentioned is undoubtedly that of the copyist. As this Ḫunayn ibn 'Abd Allāh and his uncle, Yahyā al-Jawhari, must have lived some time after Al-Fihrist was first written, their names are not included in the index.

151 Ḫūṭī, p. 354, gives the teacher’s name as Shāvīrī.

152 Ḫūṭī, p. 354 ff., gives an account of the legend about the apostasy of Yahyā. What is very likely is that he refused to accept the Monothelite doctrine of the Trinity, which the Emperor Heraclius was trying to force upon the Coptic Church, using persecution. The Bishop of Alexandria welcomed the Muslim invasion as a means of avoiding this persecution; see Hitn, Arabic, p. 165; Smith, GRDMC III, 321.

to back down, they deposed him. He lived until Egypt was invaded by 'Amr ibn al-Ţās, who, when he went to him, honored him and found a position for him.

He wrote commentaries on the books of Aristotle. I have mentioned the commentaries which he wrote in their proper place. His additional books were:

Refutation of Proclus, eighteen sections; That Every Body Is Finite, So That Its Force? Is Also Finite, one section; Refutation of Aristotle, six sections; Commentary on What Occurred to Aristotle, the Ten; a dissertation in which he refuted Neorist; book in which he refuted people who do not profess [their beliefs], two sections; another treatise in which he refuted another group.

He also had some explanations of some of Galen’s books on medicine, which we shall mention when we give an account of Galen. In the fourth section of his commentary on Natural Hearing [Physica auscultativa], in the statement about time, Yahyā al-Nahwī mentioned a comparison, saying, “Like this year of ours, which is the three hundred and forty-third Coptic year of Dioctetian.” This indicates that between us and Yahyā al-Nahwī there are more than three hundred years. It is reasonable to suppose that the writing of the commentary on this book was at the beginning of his life, because he lived during the days of 'Amr ibn al-Ţās.

The Names of the Philosophers of Natural Science

Their periods and order of sequence are not known. They are:

Ariston

Among his books there was The Soul [De anima].

171 Ḫūṭī, p. 356, has “death” instead of “force.”

172 See Ḫūṭī, p. 356, where the word translated “the ten” is omitted. “The ten” may be instead “the tenth” (al-tūbī), in which case it might refer to the last section of the Categories, or to the last of ten books. Hajjī Khalīfāh, III, 6xx, says that the commentary of Yahyā was in ten volumes. On the other hand, “the ten” may refer to the ten categories themselves.

173 Already mentioned in the passage on Aristotle's Physica auscultativa.

174 The Coptic year of Dioctetian dates from the accession of the emperor, a.d. 384, so that 343 years later would be a.d. 627. 'Amr ibn al-Ţās invaded Egypt a.d. 640, at which time he befriended Yahyā. For the Coptic year of Dioctetian, see "Egypt," Lwi, Bêr., IX, 89.
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Pantuleius

Among his books there was *Secrets of Nature*, one section.

*Turius*

Among his books there was *The Dream*, one section.

*Artimidorus*

He was the author of *The Dream*. He also wrote *Interpretation of a Dream*, in five sections, translated by Hunayn ibn Ishaq.

*Gregorius*

He was the Bishop of Nyssa. Among his books there was *The Disposition of Man*.

*Polemy the Foreign* (al-Gharib)

He admired Aristotle and divulged his good qualities. Among his books there was *Account of Aristotle, His Death, and the Sequence of His Books*.

*Theon*

He was a zealous partisan of Plato. Among his books there was *Sequence of Reading Plato’s Books and the Titles of His Compositions*.

On the back of a piece [of manuscript] I found written in an ancient handwriting the names of persons whose names have come down to us from among [those of] the commentators on the books of the philosopher [Aristotle] in connection with logic and other branches of philosophy. They are: Theophrastus, Eudemus, Hermias, Jovian, Iamblichus, Alexander, Theophrastus, Simplicius, Syrius, Maximus, Asclesius, Lycos, Nicomachus, Plotinus.

Account of al-Kindi


He was the distinguished man of his time and unique during his period because of his knowledge of the ancient sciences as a whole. He was called "the Philosopher of the Arabs." His books were about a variety of sciences, such as logic, philosophy, geometry, calculation, arithmetic, music, astronomy, and other things. He was misread.

We are mentioning him with the natural philosophers so as to indicate his preeminent position in science. We shall mention everything that he compiled about all of the sciences if Allah Almighty so wills.

Names of His Philosophical Books

Elementary [First] Philosophy, introductory to natural phenomena and unity. Intrinsic [Inner] Philosophy, Logical and Difficult Questions,
and Metaphysics (the Supernatural); his epistle on the subject that philosophy cannot be acquired except with a knowledge of mathematics; Encouragement for the Learning of Philosophy; Arrangement of the Books of Aristotle; about the intention of Aristotle in the "Categories," what they [the categories] aim at, and their subject matter; The Essence of Science and Its Divisions; The Divisions of Human Learning; his long epistle, Scientific Evaluation; his epistle epitomizing scientific evaluation; That the Works of the Creator, May His Name Be Glorified, Are All Just, There Being No Injustice in Them; about the Essence of the Phenomenon which Has No Termination, and in What Way It Is Said That It Has No Termination.

His epistle, Evidence that the Firmament of the World Cannot Be without Termination and That This Is [Known] by Power [of Intellect]; about Agents and the Things Acted upon among the First Natural Phenomena; about Explanations of the Combinations of Thought (al-jawāmi’ al-Fikriyyah); Questions Asked about the Benefit of Mathematics; about investigating the statement of one claiming that natural objects produce uniform action due to the inevitability of their creation; the Origins of Perceptible Phenomena; epistle, Benevolence in the Arts; epistle about the procedure for letters to the caliphs and viziers; epistle, Division of the Law, epistle, The Essence of the Mind, with an explanation of it.

His Books about Logic
His epistle on an introduction to logic, with a full discussion of it; his epistle on an introduction to logic, with abridgment and summary; his epistle, The Ten Categories; his epistle about the clarification of Proclus's statement at the beginning of his book "Almagest" in connection with what Aristotle said in the "Analytics"; his epistle about choosing of the four books; his epistle, Guarding against the Decrets of the

This may refer to the spiritual force active in matter; see "al-Khand," Enc. Islam, II, 1920.

All of the texts have ṭaraṭṭaf ("benevolence").

Division of the Law ("Qanūn al-Qānūn") does not seem appropriate in a list of philosophical books. Perhaps the title is meant to be a reference to the Canon of Euclid, or to musical divisions of the dulcimer (qūnāq).

For the word translated "essence," see n. 143.

This must refer to the Categories of Aristotle, dealing with the ten highest and most comprehensive generic ideas.


This title appears only in MS 1934.

Sophists; his epistle with summary and abridgment about the logical proof (proof of logic); his epistle on the five sounds; his epistle on "Hearing of Existences" [Physica auscultatio]; his epistle on the action of a [sense] organ for the derivation of a union of premises.

His Arithmetical Books
His epistle, An Introduction to Arithmetic, five sections; his epistle, The Use of Indian Arithmetic, four sections; his epistle, Clarification of the Numbers, which Plato mentioned in his book "The Republic"; his epistle, The Composition of Numbers; his epistle, Oneness, from the point of view of numbers; his epistle, The Derivation of the Conceived and Conceived; his epistle, Divination and Augury, from the point of view of numbers; his epistle, Reduction and Multiplication by Sha’ir Counts; his epistle, Added Quantity; his epistle, Relativities of Time; his epistle, Numerical Artifices and Knowledge of Them.

His Books on Spheres
His epistle, That the World and All the Things In It Are Spherical in Shape; his epistle explaining, That None of the Original [Heavenly] Bodies or Remote Firmaments Are Other than Spherical; his epistle, That the Sphere Is the Largest of Bodily Forms and that the Circle Is the Greatest of All Plane Shapes; his epistle, That the Surface of the Water of the Sea Is Spherical; his epistle, Spreading Out the Sphere to a Plane Surface; his epistle, Spheres; his epistle, Calculating the Azimuth on a Sphere; his epistle, Formation of the Six Zones and Their Functions.

This may refer to the five vowel sounds, as It is not included with the books on music.

Here the Arabic is Sam' al-Kīyān, whereas the Physics auscultatio of Aristotle is as a rule entitled Al-Sam‘ al-Tūb ("Natural Hearing").

For "organ" see Grieson, Vocabulaire comparé d'Aristote et d'Ibn Sīnā, p. 2 no. 31. For "species of premises," see Rescher, Studies in the History of Arabic Logic, pp. 35 no. 18, 36.

Both Qīfī, p. 370, and Hūglī give khaṣṣīf ("lines"), but the manuscripts do not give a consonant sign over the first letter, and the word makes more sense as huṣṣīf ("reduction of a fraction").

Al-sha‘r is defined as a measure of weight equal to a barley grain, or of length equal to six male hairs, side by side. See Lane, Lexicon, Book I, Part 4, p. 156.

MS 1934 adds an extra title which is too badly written to be sure of its meaning.

Hūglī gives al-kurāysh, which is not a usual form and does not make sense.

Qīfī, p. 370, and the manuscripts have al-kurāysh, which in modern times is used for spheroids, but formerly may have been used in a more general way for spheres.

Qīfī, p. 370, omits the word "shape."

This title probably refers to the spaces between the seven heavenly bodies.
His Musical Books
His long [great] epistle, Composition; his epistle, The Ordering of Melody according to the Heavenly Bodies, and the Similarity of Their Composition; his epistle, An Introduction to the Art of Music; his epistle, Information about the Art of Composition; his epistle, Making Melody; his epistle, The Arts [Works] of the Poets; his epistle, Accounts of the Art of Music.

His Astronomical Books
His epistle, That Visibility of the New Moon Cannot Be Determined Accurately, a Statement about It Being Approximate; his epistle, Questions Which Are Asked about the States of the Stars; his epistle, The Answers to Questions of Physics about Astronomical Procedures; his epistle, Projection of the Rays; his epistle, The Two Divisions; his epistle, How Each One of the Countries Is Related to One of the Signs of the Zodiac and to One of the Stars; his epistle, What Has Been Asked as an Elucidation Regarding How Variation Has Taken Place in Connection with the Forms of the Newly Born; his epistle, What Is Said about the Age of People in Ancient Times and the Difference in Our Time; his epistle, Verifying the Operation [of Calculations] for Nativities, Labor, and the Star Predominant at Birth; his epistle, An Explanation of the Cause of the Retrogression of the Stars.

His epistle, The Speed Appearing with the Movement of the Stars, When on the Horizon, and Their Slowness after They Have Risen; his epistle, A Clarification of the Diversity Existing among the Heavenly Bodies; his epistle, The Rays; his epistle, The Difference between al-Tayyir and the Operation for [the Projection of] the Rays; his epistle, The Causes for the Positions [Settings] of the Stars; his epistle related to the heavenly bodies designated as beneficial and auspicious; his epistle,

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His Geometrical Books
His epistle, Explanations of the Book of Euclid; his epistle, Correction of the Book of Euclid; his epistle, Reversal of Observations; his epistle, How the Ancients Related Each of the Five Polyhedra to the Elements; his epistle, Approximating Archimedes' Statement about the Measuring of the Diameter of a Circle from Its Circumference; his epistle, Establishing the Form of the Medians; his epistle, Approximating the Chord of a Circle; his epistle, Approximating the Chord of a Ninth; his epistle, Areas of Vaulted Chambers; his epistle, Division of the Triangle and the Square and Calculating Both of Them; his epistle, How to Form a Circle Equal to the Surface of a Designated Cylinder; his epistle, The Risings and Settings of the Stars by Means of Geometry.

His epistle, Dividing the Circle into Three Parts; his epistle, Correction of the Fourteenth and Fifteenth Propositions of the Book of Euclid; his epistle, The Proofs from Surface Measurements of What Is Shown by Astronomical Calculations; his epistle, Correction of the Statement of Anaxialus about Risings [of Heavenly Bodies]; his epistle, Reversal of Observations in a Mirror; his epistle, Laying Out an Astrolabe by Means of Geometry; his epistle, Determination of the Meridian and the Direction of the Qiblah by Means of Geometry; his epistle, Making a Sundial by Means of Geometry; his epistle, Determination of the Hours on a Hemispheric by Means of Geometry; his epistle, Determination of the Hours by a Sundial Which Is Set on a Plane Parallel to the Horizon, and Is Better than Any Other Method; his epistle, Auspicious Auguries.

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Both Flügel and Qiftī, p. 271, have á.qd[a ("purposes"), whereas the manuscripts give dārād ("explanations"). Two titles following, Reversal of Observations should be compared with the fifth title in the following paragraph, about reversed reflections in a mirror.

A chord is a line between two points on the circumference of a circle. Here it probably refers to the line marking a segment equal to a ninth of the circumference. The word "areas" in the title which follows is uncertain.

The manuscripts do not have the letter n in this name. Qiftī, p. 71, gives an account of Ausaxillas. This scholar was very likely Ausaxias of Larissa.

A written page, for instance, held before a mirror reads backwards.

This probably refers to a hemispherical sundial.
His Cosmological Books
About the Impossibility of Measuring the Surface of the Farthest Sphere, Which Governs the [Other] Spheres; his epistle, The Nature of the Celestial Sphere is Different from the Natures of the Four Elements, Being a Fifth Nature; his epistle, Manifestations of the Celestial Sphere; his epistle, The Most Remote World (Extensive Universe); his epistle, Refutation of the Manicheans in Connection with the Ten Questions about Subjects Related to the Cosmos; his epistle, Form; his epistle, It is Impossible that the Sphere of the Cosmos Should Be without Terminations; his epistle, Celestial Objects of Observation; his epistle, The Impossibility for the Most Remote Sphere to Change; his epistle, Ptolemy's Art of Cosmology; his epistle, Termination of the Sphere of the Cosmos; his epistle, The Essence of the Celestial Sphere and the Inherent Azure Color Perceived in the Direction of the Heavens; his epistle, The Essence of the Celestial Sphere, Bearing in Its Nature the Characteristics of the Four Elements; his epistle, Proof of the Moving Body and the Essential Quality of Lights and Darkness; his epistle, The Concealed.

His Medical Books
His epistle, Hippocratic Medicine; his epistle, Nutrition and Deadly Medicine; his epistle, Vapors Which Cleanse the Atmosphere from

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Pestilences; his epistle, Medicines Which Give Healing (Protection) from Harmful Odors; his epistle, How to Facilitate (Lubricate) Medicines and Compound the Humors; his epistle, The Cause (Disease) of Spitting Blood; his epistle, Remedies for Poisons; his epistle, The Regime of the Healthy; his epistle, The Cause of Vertigo with Acute Diseases; his epistle, The Soul, the Principal Part of Man, with an Explanation of Man; his epistle, The Procedure of the Brain (How the Brain Works).

His epistle, The Cause (Disease) of Leprosy and Its Remedies; his epistle, The Bite of a Mad Dog; his epistle, The Secretion Which Occurs Due to Catarrh, and the Cause of Sudden Death; his epistle, Pain in the Stomach and Gout; his epistle to a man concerning a disease (cause) about which he complained to him; his epistle, Types of Fevers; his epistle, Remedy for a Splenic Hardened by Black (Bilious) Secretion; his epistle, The Bodies of Animals, When Decomposed; his epistle, Determining the Usefulness of the Art of Medicine; his epistle, Making Foods from [Other than] Their Elements; his epistle, Regulating of Foods.

His Astrological Books
His epistle, Offering Knowledge about Questions by Indication of the Heavenly Bodies; his first, second, and third epistles about forming astrological judgments by division; his epistle about an introduction to astrology in accordance with questions; his epistle, Questions; his epistle, Indications of the Two Maleficient [Planets] in the Sign of

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"Compound the humors" is inajdiru al-abhl. It probably means drawing together of the four bodily humors—blood, phlegm, yellow bile (choler), and black bile (melancholy). "Ilūt bāla'īn" is translated the "cause of vertigo." In this connection "cause" makes better sense than the alternative translation, "disease." Deyr, Supplement, I, 53, suggests "taint"ing for bāla'īn, while Richardson, Dictionary, p. 244, gives "tumors of distemper."

"Qfile, p. 372, gives nafī ("soul") without the article and with part of the remaining title in parenthesis. Nafī evidently refers to the soul as the principal existence in the body. Qfile gives the last word of this title as al-abhl ("quintessence.") This seems to be an error and MS 1594 is apparently correct in giving al-ināf ("man") or "individual").

MS 1135 has hādir ("regularizing"). Taghayyur ("changing") is given by Qfile, p. 372, and Flügel. MS 1594 is incomplete.


"The word for "division" is al-taqṣīm, which in this connection evidently has a more technical astrological meaning.

See Glossary; MS 1135 omits this title.
Cancer: his epistle, Determining the Usefulness of Choices; his epistle, Determining the Usefulness of the Art of Astrology, and Who the Man Is Who Is Deservedly Called an Astrologer; his abridged epistle, The Ordinances of Nativities; his epistle, Revolution (Transfer) of the Years of Nativities; his epistle, Obtaining Indications about Happenings from Eclipses.

His Books of Disputations: his epistle, Refutation of the Manichaean; his epistle, Refutation of the Dualists; his epistle, Guarding against the Deceit of the Sophists; his epistle, Confuting the Questions of the Heretics; his epistle, Confirmation of the Apostle, for whom May There Be Peace; his epistle, That the First Agent Is Perfect and the Second Agent Figurative; his epistle, Istiqlāʿ and the Period of Its Existence; his epistle, Refutation of Whoever Thinks that There Is Arresting of Motion for Bodies in Their Descent in the Sky; his epistle, The Falsehood of the Statement of Whoever Thinks that There Is Rest between Natural and Accidental Motion; his epistle, It Is a False Conception that, When First Originated, a Body Is Neither at Rest Nor in Motion; his epistle, Oneness, with explanations; his epistle, Falsity of the Statement of Whoever Thinks that an Atom Is Indivisible; his epistle, Essences of Bodies (Substances); his epistle, Beginnings (Origins) of a Body (Substance); his epistle, The Difference between the Sects about Oneness and [the Fact that] although They Are All for Oneness, Each Has Disagreed with Its Associate; his epistle, Glorifying [God]; his epistle, Proof.

His Books about the Soul: his epistle, The Soul Is an Uncombined Essence, Imperishable, Affecting Bodies (Substances); his epistle, The Essence of Man and His Principal Part; his epistle, Information about the Agreement of the Philosophers Regarding the Signs of Passionate Love; his epistle, That of Which the

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Soul Was Mindful, When in the Realm of Intellect, before Its Existence in the Realm of Sense; his epistle, The Cause of Sleep, Dreams, and What the Soul Manifests.

His Books about Politics (Government)

His long (great) epistle, Politics (Government); his epistle, Facilitating the Ways of the Virtues; his epistle, Averting the Making of Grief; his epistle, The Government (Politics) of the Common People; his epistle, Ethics; his epistle, Calling Attention to (Admonition regarding) the Virtues; his epistle, Information about the Virtue of Socrates; his epistle, The Words of Socrates; his epistle, A Dialogue Taking Place between Socrates and Aeschines; his epistle, Information about the Death of Socrates; his epistle, What Passed between Socrates and His Guards; his epistle, Goodness of the Intellect.

His Books on Ontological Occurrences

His epistle, An Explanation of the Creative Cause Related to Being and Corruption, about corruptible phenomena (al-kaʾīnāt al-fāṣīdāt); his epistle, The Reason Why It Is Said that Fire, Air, Water, and Earth Are the Elements of All Corruptible Phenomena and Why These and Other Things Are Transmuted, One to the Other; his epistle, The Diversity of the Times in Which the Potency of the Four Original Principles Appears; his epistle, The Relativity of Time; his epistle, The Reason for the Diversity of the Seasons of the Year; his epistle, The Essential Nature of Time (al-Zāmān), Limited Time (al-Hīn), and Eternity (al-Dāhī).

His epistle, The Reason Why the Highest Part of the Sky Is Cold, While the Part Near the Earth Is Warm; his epistle, The Happenings in the Sky; his epistle, The Object (Sign) Which Appears in the Sky and Is Called a

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In this paragraph there is a word which can be either ḥudhr (“information”) or ḥāy ((goodness)) mentioned three times. In the title about the death of Socrates the comonant is indicated, so that it is “information,” but in the other cases there are no comonant signs to mark which of the two meanings is indicated.

Although the Arabic texts have a r in this name, it is almost certainly “Aeschines,” who was one of those taking part in the dialogue Phaedo.

The manuscripts have al-hūrūdi (“guardian”). Qifti, p. 374, and Flügel have “the Harānāyīn,” which must be a mistake.

Although Flügel has ḥudhr (“information”), the unmarked form found in the manuscripts, ḥāy (“goodness”), is probably correct.

The word translated “ontological” is ḥudhrūfī. Sprenger, p. 279, gives ḥudhr, the noun form, as synonymous with “being.”

The word translated as “seasons” usually means “species.” It is omitted in MS 1135.
Star. It is his epistle, The Intensely Hot Star. His epistle, The Star Which Appeared and Was Observed for Some Days, until It Disappeared; his epistle, The Cause of Coldness, Which Is Called the Cold of al-Ajiz; his epistle, The Reason for the Forming of Clouds and the Causes Altering This [Formation] during Its Periods; his epistle, What Was Observed about the Great Object [Sign] during the Year Two Hundred and Twenty-Two of the Hijrah.

His Books about Distances

His epistle, The Distances of Journeys in the Regions [of the Earth]; his epistle, Habitations; his longer (greater) epistle, The Inhabited Quarter; his epistle, Information about the Distances of [Heavenly] Bodies; his epistle, Calculation of the Distance of the Station (Center) of the Moon from the Earth; his epistle, Calculation and Making an Instrument with Which to Calculate the Distances of the [Heavenly] Bodies; his epistle, The Making of an Instrument with Which to Ascertain the Distance of Objects of Observation (Things Apparent); his epistle, Ascertainment of the Distance of Mountaineous Summits.

His Books about Premonitions

His epistle, The Secrets of Anticipating Knowledge; his epistle, Anticipating Knowledge about Happenings; his epistle, Anticipating News; his epistle, Anticipating Items of News; his epistle, Anticipating Knowledge by Indication of the Heavenly Bodies.
with al-Qasim ibn Ubayd Allah and with Badr. This Badr was a young man attached to al-Mu'tadid. Its [the secret’s] divulgence and becoming known was because of a famous trick played on him [Ahmad] by al-Qasim. Then al-Mu'tadid turned him over to these two men, who chose the best of his possessions and then committed him to the grain cellars.

At the time when al-Mu'tadid set forth to invade Amid and to fight with Ahmad ibn Ts'ah ibn Shaykh, there escaped from the cellars a group of the Khawájí and others, whom Mu'nis al-Fahíl happened upon. He [Mu'nís] was chief of the guard and deputy of al-Mu’tadid at the court. Ahmad stayed in his place, hoping that he would be safe, but his remaining there was the cause of his death.

Al-Mu'tadid ordered al-Qasim to confirm [the names of] a group of persons whom it was necessary to execute so that he could relax from anxiety in his heart about them. When he confirmed [the names], al-Mu'tadid signed [an order] for their execution. Since al-Qasim entered the name of Ahmad along with the others, he was executed. When al-Mu'tadid inquired about him, al-Qasim recorded his death, producing the confirmation, so that he [the caliph] did not question it.

So this man passed away during the year ——, after he had reached the sky in rank. Among his books there were:

- Abridgment of the Book “Categories”;
- Abridgment of the Book “De Interpretatione”;
- Abridgment of the First Book of “Analytica”;
- Abridgment of the Second Book of “Analytica”,
- the large book, Gathering Together and the Operation of Calculating,
- the small book, Gathering Together of the Operations and Calculating;
- Pleasure of Souls, which did not appear in its complete form;
- Amusement, Instruments for

He was the chief of the regions of Amud and Dîyâr Bakh, and revolted against al-Mu'tadid. For Amud on the Upper Tigris, see Yaqût, Géorg., I, 66; for Dîyâr Bakh, see “Diyar Bâk,” Enc. Islam, I, 928.

Ahmad ibn al-Tayyib was director of weights and measures, so that he may have been corrupt and have amassed an unequivalently large fortune. Perhaps for that reason the caliph allowed his officers to confiscate his estate and execute him. See Maxüd, VIII, 179; Qibl, p. 77.

These of course were works of Aristotle’s. The last two were the Analytica priora and Analytica posteriora.

In this title the term “gathering together” comes from the Arabic ‘ahd, which refers to building a bird’s nest.
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Singing, Singers, Court Companions, Sittings Together, and Varieties of Stories and Anecdotes; the large book, Government (Politics); the small book, Government (Politics); Introduction to the Art of Astrology; the large book, Music, two sections which have not been equalled for excellence and greatness; the small book, Music, Arithmetic, about numbers, algebra, and equation.

Roads and Kingdoms; Animals of Prey and Hunting Them; Introduction to the Art of Medicine, in which he refuted Ḥunayn ibn Ḥadhāq; The Questions; The Virtues of Baghdād and Historical Traditions about It; Cooking, which he composed according to months and days for al-Munāfīd; Provision for Travelers and the Service of Kings, a delightful book in two sections; Introduction to the Science of Music; Training of Kings; Companions and (Social) Sessions; his epistle about the reply of Thābit ibn Qurrah to the question addressed to him; his treatise about spots on the skin and moles; The Poor and the Manner of Belief of the Populace; The Benefit of the Mountains; his epistle describing the doctrines of the Śābians (Ṣābiyīn); about the [subject that] in the Process of Creation, Created Bodies Are Neither Moving Nor at Rest.

Qurayyīr

His name was Ḥabrāh and he was surnamed Abū Ḥadhāq. He was one of those by means of whom the study of logic was learned, and he was also a commentator. Mātā ibn Yūnūs studies with him. Among the books of Qurayyīr there were:

Commentary on the “Categories,” tabulated [with design]; De interpretatione, tabulated; Analytica priora, tabulated; Analytica posteriora, tabulated.

His books are unpopular and rejected, as his style lacks fluency and is hard to understand.

687 For “spots on the skin,” this translation follows MS 1594 and Flügel; MS 1135 has instead al-ḥadhāq (“leprous”).
686 The translation follows MS 1594, which gives ṣaṭrī ṣiṣā al-ṣumāmah (“manner of belief of the populace”). Flügel gives ṣaṭrī ṣiṣā al-ṣumāmah, which might mean either “new belief of the populace” or possibly “new acquisition of an estate of the populace.”
688 See “Ṣābiyīn” in Glossary.
689 MS 1594 and MS 1135 have Yūnūs, which is a form of Yūnus.
690 The proper names in these titles are transliterations from the Greek. It is possible that the word “commentary” is meant to be understood before the Greek titles. For these books, see the account of Aristotle’s works.

SECTION ONE

Abū Kārim

He was Abū ʿAlī ʿAbd al-Ḥusayn ibn Abū al-Ḥusayn ʿIṣaḥq ibn ʿIbrāhīm ibn Yāzīd, al-Kātib, who was known as Ibn Kārim. He was one of the most eminent of the theologians, upholding the doctrines of the natural philosophers. His brother, Abū al-ʿAlī, was interested in the science of geometry. We are mentioning him in his proper place. Abū ʿAlī was extremely virtuous, learned, and skilled in the natural sciences of the ancients. He died——

Among his books there were:

Refutation of Abū ʿAlī al-Ḥasan Thābit ibn Qurrah’s Denial of the Necessity for the Existence of Two States of Rest between Two Contradictory Movements; Treatise about Types and Species, concerning matters of a general nature.

Al-Fārābī

He was Abū Naṣr Muḥammad ibn Muḥammad ibn ʿAbd al-Ṣaḥḥān. His origin was in al-Fārīyāb in the land of Khurāsān. He was one of the leaders in the field of logic and the ancient sciences. Among his books there were:

Grades of the Sciences; Commentary on a Portion of Aristotle’s Book of Ethics [Ethicorum Nicomacheorum].

Al-Fārābī wrote commentaries on Aristotle’s books, which are extant and in circulation among the people. They are: Analogies—Categories: The Proof—Analytica posteriora; Oratory—Rhetorica; Those in Error—Sophisticorum.

They were in the form of compilations. He also wrote discerning commentaries on the books of logic.

Abū Yalqūw al-Marwāzī

Abū Bishr Mātā ibn Yūnūs studied under him. Although an excellent man, he was a Syrian, so that everything he wrote about logic and other things was in the Syriac tongue. He was also a well-known physician in the City of Peace [Baghdād].

691 MS 1135 and Qīfī, p. 136, have a variation for “two contradictory movements”; the translation follows MS 1594 and Flügel.
692 Al-Fārābī traces al-Fārābī to al-Fārīyāb in Khurāsān, whereas Qīfī, p. 277; Khalīlī, III, 310; Hitti, A.bid., p. 371 n. 2, and other works connect him with Fīrāb in Turkestan. For these two towns, see Yaqūt, Geog., III, 835, 846.
CHAPTER SEVEN

Abū Yahyā al-Marwāzi

He was another man whom I have mentioned, as this point [in the book] requires his inclusion. He was a physician who was also learned in geometry.

Various Books of a Number of Miscellaneous People

The Obscure Way (Mīrād), about the secret of the Creator; Beryou on the Management of the Home, by Apollonius.274

Mattā ibn Yūnūs

Abū Bishr Mattā ibn Yūnūs was a Greek and one of the people of Dayr Qunā‘, one of those who matured in the School of Mar Mārī.275 He studied under Quwartī, Theophilus, Benjamin,276 and Abū Ahmad ibn Kārizī.

He translated from Syriac into Arabic. The leadership of the logicians of his period culminated with him. Among his commentaries there were:

Commentary on the Three Last Sections of the Commentary of Themistius; translation of the book "The Proof" [Analytica posteriora], the main text; translation of "Sophistic," the main text; translation of the book "Being and Corruption" [De generatione et corruptione], with the commentary of Alexander [of Aphrodisias]; translation of the book "Poetry" [Poetica], the main text; translation of "Respect for the Sciences and Inquiring about the Subjects,"277 by Themistius; translation of the book which is the commentary of Alexander about the book "Heaven" [De coelo]—Abū Zakariyā Yahyā ibn 'Adi corrected it.

274 In the manuscripts this second title is garbled. Rāfis is the first name, and the last is not clear, but they are probably intended to be Beryou and Apollonius, as translated. See Plessner, pp. 4–5, 8, 144 ff.
275 For Dayr Qunā‘ and Dayr Mar Mārī, see Yaqūt, Geography, II, 667, 700. Dayr means "monastery." Mar, in Arabic, means "saint," and is probably meant for the Syriac nabī ("saint").
276 This name, written Baniyūnā, may refer to Benjamin Nahawandī, the well-known scholar who lived in Persia during the late 8th and early 9th century. No other man of this name has been identified.
277 Instead of "science" (al-hikma), perhaps this should be "authority" (al-hukma).

Mattā also wrote commentaries on all of the four books of logic, upon which people rely for their reading. Among his books there were [also]:

A section on the introductions preliminary to the book "Analytica";
Conditional Analogies of Estimation.

Yahyā ibn 'Adi

He was Abū Zakariyā Yahyā ibn 'Adi ibn Humayd ibn Zakariyā, the logician, who became the foremost of his group in our time. He studied under Abū Bishr Mattâ [ibn Yūnūs], Abū Nāṣr al-Fārābī and a group of scholars. He was unique during his period. He belonged to the Jacobite Christian sect.

One day when I spoke earnestly with him about the great amount of material which he had transcribed, he spoke to me with regard to those who are copyists [warrāqīyīn], saying: "Wherefore now do you wonder at my patience? In my own handwriting I have transcribed two copies of the Commentary of al-Tabari,278 which I have taken to the kings of distant regions. I have transcribed so many books of the theologians that they cannot be counted. It is my agreement with myself that I should copy a hundred leaves every day and night, which I feel to be too little."

He also said to me, "My birth was during the year ———." He died in the year ———. Among his books, commentaries, and translations there were:

A commentary on Aristotle's book "Topica"; his treatise about the four investigations,279 his epistle refuting the arguments which someone280 set forth in support of the statement of those who say that actions are the creation281 of Allāh Almighty and an acquisition for his servant [man].

278 See Tabarī, Ta'zīrī.
279 Cf. Qīsī, p. 359 l. 11. Flügel does not separate this phrase from the one preceding it, as is done by the manuscripts.
280 The word translated "someone" is not clear in the manuscripts. Flügel has al-dīnī ("beadman"); it may be a proper name.
281 "The creation" is given by the manuscripts but not by Flügel. "Almighty" is omitted by the manuscripts but included by Flügel.
CHAPTER SEVEN

Abū Sulaymān al-Sijistānī

He was Abū Sulaymān Muḥammad ibn Ṭāhir ibn Bahrama al-Sijistānī, whose birth was during the year ——. Among his books there was a treatise about the degrees of man’s ability and how warnings inform the soul of what takes place in the world of phenomena.

Ibn Zur’ah

He is Abī ‘Ali ʿĪsā ibn Ishaq ibn Zur’ah ibn Muqrha ibn Zur’ah ibn Yuhanna. He is contemporary with our time, and one of the leaders in the science of logic as well as in the philosophical studies. He is also one of the accurate translators. His birth was at Baghdad during Dhū al-Hijjah [the twelfth Muslim month] in the year three hundred and thirty-one [A.D. 942/43]. Among his books there were:

An abridgment of Aristotle’s book about the inhabited parts of the earth, one section; 282 The Aims of Aristotle’s Books about Logic, one section; The Meaning of the “Isagoge,” one section; 283 The Meaning of a Portion of the Third Section of the Book “Heaven” (De coelo), one section; about the mind, a treatise which did not become known; The Amulet, a treatise which he translated; 284 what he translated from the Syriac; “Historia animalium” of Aristotle; “Uses of the Parts of the Animal,” according to a commentary of Yahyā al-Nalwī; 285 a discourse about ethics, which is not extant; five chapters from the book of Nicolaus [of Lodiçia] about the philosophy of Aristotle; 286 “Sophistici” of Aristotle, the main text.

Ibn Khammar

He is Abī al-Khayr al-Hasan ibn Suwār ibn Bābī ibn Bahrama, and is living in our own time. He is one of the best of the logicians who studied under Yahyā ibn ‘Adī, having the greatest intelligence, comprehension, and ability for the sciences of his associates. His

SECTION ONE

birth was in the month of Rabi’ al-Awwal [third Muslim month], during the year three hundred and thirty-one [A.D. 942/43].

Among his books there were:

Formless Matter, one section; Agreement between the Opinions of the Philosophers and the Christians, three sections; a commentary on the “Isagoge,” explained; 287 a commentary on the “Isagoge,” abridged; The Friend and Friendship; Biography of the Philosopher [Aristotle], one section; Pregnant Women, a treatise about medicine; about diabetes, which means emulsion, drop by drop, one section; Apparitions Imaged in the Sky as a Result of Water Vapor—they are the halo of the moon, the rainbow, and the mists, one section; his translations from Syriac into Arabic; The Heavenly Signs, which he translated; 288 The Confused in the Four Books of Logic; 289 the “Questions” of Theophrastus, which he translated; Discourse on Ethics, which he translated.

Al-ʿArnawi [al-ʿUqi]

He is one of the people of al-Baṣrā and is living in our own time. His name is ——, and his books are: ——.

282 See n. 157.
283 Very likely the Meteorologica of Aristotle.
284 The word “confused” is taken from Flügel, as the manuscripts are not clear. The words “the found from that” are added at the end of the title. This probably signifies the logic in four of the books of Aristotle’s Organon.

285 See n. 157.
286 Cf. p. 246 top, has al-sanimah (“amulet”), whereas Flügel gives al-nanimah (“calumny”). The manuscripts lack consonant signs.
287 This probably refers to De partibus animalium; see Aristotle, Opera omnia, III, 218.
288 De summa philosophia Aristotelica; see Smith, GRBM, II, 1192 bottom.
sections. I saw the tenth of these sections in the library of 'Ali ibn 'Abd al-Maqdis al-Saghir at al-Mawṣil. One of his young men, Abū al-Saghir, 'Abd al-Aswad ibn al-Qasim, studied the Almagest under his supervision during our own time.  

Herón explained this book [Euclid's Elements], solving its uncertainties. Al-Nayrizi expounded upon it, and there was also an explanation of it made by a man known as al-Karabši, who will be mentioned in what follows. Al-Jawhari explained the book from beginning to end. An account of al-Jawhari will come later on. Al-Māhānī explained the fifth section of the volume and Nazif the physician, may Allah enable him, told me that he saw the tenth section of Euclid in Greek. It had forty more figures (propositions) than those have, which are in the hands of the people, for there are only one hundred and nine figures in the hands of the people. He intended to issue it in Arabic.  

Yāhūnā al-Qasīl has recalled that he saw the figure which Thābit ibn Qurrah laid claim to in the first section, and he supposed that it was in Greek. Nazif stated that he also saw it. Abū al-‘Adil al-Khuṣānik, al-Khurāsānī, mentioned of whom we will follow, expounded upon the book of Euclid.  

Abū al-Wafā` [Muhammad al-Būzjānī] wrote a [partial] exposition of this book, but did not complete it. A man known as Ibn Rāhawīyāt al-Raqqāj explained the tenth section. Abū al-Qāsim al-‘Adbhī expounded upon the volume as a whole and, moreover, he issued (publicized) it. Sād ibn ‘Ali commented on it and Abū ‘Abd saw nine of the sections and part of the tenth. Abū Yūsuf al-Rāzī [Ya’qūb ibn Muḥammad] also explained the tenth section for Ibn al-‘Āmid [the vizier], making it accurate.  

Al-Kindī mentioned in his epistle about the aims of the book of Euclid that a man named Aḥmad al-Najāj composed the book, forming it into fifteen propositions. Then when that book became old and neglected, one of the kings of the Alexandrians was moved