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**NOTE: A GREEK SCHOLIUM  
IN THE CORPUS GABIRIANUM**

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*Kitāb muḥtaṣar waǧīz fī l-ustuquṣṣāt* § 1, 1 p. 63, l. 6ff. Bos-Langermann:<sup>1</sup>

inna Aristūṭālīsa ḥadda l-ustuquṣṣa fī kitābihi l-mawsūmi bi-Kitābi s-  
 samā<sup>ʿ</sup>i bi-an qāla: al-ustuquṣṣu huwa š-šay<sup>ʿ</sup>u llaḍī minhu {mā}  
 3 yatakawwanu {mā huwa laḥū ustuquṣṣun} <š-šay<sup>ʿ</sup>u> kawnan awwaliyyan  
 wa-huwa mawǧūdun fī l-mukawwani immā bi-l-quwwati wa-immā bi-  
 l-fi<sup>ʿ</sup>li. wa-ammā fī kitābihi fī-Mā ba<sup>ʿ</sup>da ṭ-ṭabī<sup>ʿ</sup>iyyāti (!) fa-innahū ḥaṣṣa  
 6 l-qawla bi-an qāla innahū mawǧūdun fī l-mukawwani bi-l-quwwati lā bi-l-  
 fi<sup>ʿ</sup>li. wa-<sup>ʿ</sup>anā bi-qawlihi “llaḍī yakūnu minhu š-šay<sup>ʿ</sup>u kawnan awwaliyyan”  
 absaṭa mā yakūnu l-mukawwanu laḥū ay {awwal kawna} aṣṣara aǧzā<sup>ʿ</sup>i  
 9 l-mukawwani.

Cf. *Sch. in Gal. De elem.* § 10 p. 6, 1ff. Helmreich:<sup>2</sup>

ὁ δὲ Ἀριστοτέλης ἐν τῷ περὶ οὐρανοῦ (= Γ 3 302 a 15ff.: cf. infra p. 267)  
 οὕτως· στοιχείον ἔστιν ἕξ οὗ τι πρῶτως γίνεται ἐνυπάρχοντος τῷ γινομένῳ εἴτε  
 δυνάμει εἴτε ἐνεργείᾳ. ἐν δὲ τῷ Δ´ (= Δ 3 1014 a 26–27) τῶν μετὰ τὰ φυσικὰ  
 στοιχείον ἔστιν ἕξ οὗ σύγκειται πρῶτου ἐνυπάρχοντος, ἀδιαίρετου τῷ εἶδει εἰς  
 ἕτερον εἶδος, ἀπὸ τῶν μετὰ τὰ φυσικὰ.

The four interventions to the transmitted Arabic text – three excisions, one addition – are mine. At l. 3, the inconsistency between its Galenic motive (excised as an interpolated gloss;<sup>3</sup> similarly at l. 8<sup>4</sup>) and the string within quotes at l. 7 is sufficiently disturbing to call for an alteration; the emendation is supported by the Greek scholium and by the Ḡābirian text (cf. infra). At l. 2, *mā* (excised: it produces a solecism) is product of anticipation – i. e. of anticipation of the second excised string

<sup>1</sup> Gerrit Bos, Y. Tzvi Langermann, “An Epitome of Galen’s *On the Elements* ascribed to Ḥunayn ibn Ishāq,” *Arabic Sciences and Philosophy*, 25 (2015), p. 33–78.

<sup>2</sup> Georg Helmreich, *Handschriftliche Studien zu Galen*, vol. I, “Bruchstücke eines Kommentars zu Galens Schriften Περὶ στοιχείων, Περὶ κρᾶσεων und Περὶ φυσικῶν δυνάμεων” (Ansbach, 1910).

<sup>3</sup> Probably derived from *Muḥt. waǧīz* § 3, 3 p. 68, l. 4–5 Bos-Langermann *al-ustuquṣṣ(u) huwa aqallu aǧzā<sup>ʿ</sup>i š-šay<sup>ʿ</sup>i llaḍī huwa laḥū ustuquṣṣun fa-innahū mawǧūdun fī l-mukawwani <sup>ʿ</sup>anhu* or similarly § 6, 2 p. 70 Bos-Langermann.

<sup>4</sup> Cf. *Muḥt. waǧīz* § 1, 6 p. 64, l. 13ff. Bos-Langermann (emended) *wa-ammā Ḡālīnūsū fa-innahū ḥadda l-ustuquṣṣa bi-an qāla inna ustuquṣṣa š-šay<sup>ʿ</sup>i huwa aṣṣaru l-aǧzā<sup>ʿ</sup>i llatī kāna <sup>ʿ</sup>anhā ḍālīka š-šay<sup>ʿ</sup>u. wa-min aǧli anna aṣṣara l-aǧzā<sup>ʿ</sup>i qad yūǧadu ḥissan <a>y yūǧadu <sup>ʿ</sup>aqlan wa-wiǧdāna l-ḥissi laḥū laysa bi-š-ṣaḥīhi – li-annahū qad yumkinu an yuḥissa ba<sup>ʿ</sup>du n-nāsi aṣṣara l-aǧzā<sup>ʿ</sup>i ǧuz<sup>ʿ</sup>an wa-yuḥissa insānun āḥaru adaqqu minhu ḥiṣṣan ka-l-insāni l-ma<sup>ʿ</sup>rūfi bi-Lunǧīsa aṣṣara l-aǧzā<sup>ʿ</sup>i ǧuz<sup>ʿ</sup>an (sic lege) āḥara aṣṣara min ḍālīka l-ǧuz<sup>ʿ</sup>i – waǧaba an yakūna l-ustuquṣṣu aṣṣara l-aǧzā<sup>ʿ</sup>i <sup>ʿ</sup>aqlan lā ḥissan. wa-⟨lā⟩ yaḥtāǧu Ḡālīnūsū an yaḥši /ura qawlahū fī ḥaddi l-ustuquṣṣi bi-mitli mā ḥaṣarahū Aristūṭālīsu <bi-⟩an qāla innahū yakūnu fī š-šay<sup>ʿ</sup>i kawnan awwaliyyan. wa-ḍālīka anna qawlahū “aṣṣaru l-aǧzā<sup>ʿ</sup>i” qāma laḥū maqāma ḍālīka š-ṣarḥi.*

at l. 3: hence it is a tertiary reading. At l. 3, instead of *yatakawwanu* perhaps *yakūnu* is to be read.

The emphasized string at l. 6–7, *bi-l-quwwati lā bi-l-fi<sup>c</sup>li*, probably reflects through conflation Philop. *In De gen. et corr.* p. 4, 26 Vitelli (= CAG XIV, 2). A few permutations applied on the transmitted order of sequence of the parallel scholium on p. 45 l. 95ff. Moraux<sup>5</sup> reveal the probable underlying source:<sup>6</sup>

<sup>95</sup> [στοιχείον <sup>96</sup> ἔστιν ἔξ οὗ γίνεται τι  
πρώτως ἐνυπάρχοντος τῷ γινομένῳ] \*  
<sup>102</sup> [ἐν δὲ τῷ περὶ γενέσεως καὶ φθορᾶς  
<sup>103</sup> οὕτως] στοιχείον ἔστιν εἰς ὃ ἔσχατον  
τὰ σύνθετα σώματα διαλύεται <sup>104</sup> ἐνυ-  
πάρχον δυνάμει ἢ ἐνεργείᾳ \*  
<sup>97</sup> τέως ἀμφισβητήσιμον \*  
<sup>100</sup> [στοιχείον ἔστιν ἔξ οὗ σύγκειται <sup>101</sup>  
τι πρώτου ἐνυπάρχοντος] ἀδιαίρετου τῷ  
εἶδει εἰς ἕτερον εἶδος [ἀπὸ <sup>102</sup> τῶν μετὰ  
τὰ φυσικά] \*  
<sup>96</sup> εἴτε ἐνεργείᾳ <sup>97</sup> εἴτε δυνάμει \*  
<sup>98</sup> εἰ μὲν κατὰ σύγκρισιν καὶ διάκρισιν ἢ  
<sup>99</sup> γένεσιν καὶ ἢ φθορά, ἐνεργείᾳ ὑπάρ-  
χει τὰ στοιχεῖα τοῖς συνθέτοις, εἰ <sup>100</sup> δὲ  
κατὰ μεταβολὴν τῆς οὐσίας, δυνάμει.

(CAG XIV, 2 p. 4, 18ff.) ἔνθα<sup>7</sup> ...  
τὸ | στοιχείον ὀρίζεται φάσκων  
στοιχείον εἶναι σωμάτων εἰς ὃ  
ἔσχατον τὰ <sup>20</sup> σύνθετα σώματα  
διαλύεται, ἐνυπάρχον δυνάμει ἢ  
ἐνεργείᾳ (τοῦτο γὰρ | ὀποτέρως  
ἔχει τέως ἀμφισβητήσιμον), αὐτὸ  
δὲ ἀδιαίρετον εἰς ἕτερα τῷ | εἶδει.  
ἀμφισβητήσιμον δὲ τέθεικε τὸ εἶτε  
ἐνεργείᾳ εἴτε δυνάμει ἐνυπάρχειν  
| τὸ στοιχείον ... | εἰ μὲν γὰρ κατὰ  
σύγκρισιν καὶ διάκρισιν ἢ γένεσιν  
καὶ ἢ φθορά, ἐνεργείᾳ <sup>25</sup> ἐνυπάρ-  
χει τὰ στοιχεῖα τοῖς συνθέτοις· εἰ  
δὲ κατὰ μεταβολὴν τῆς οὐσίας, |  
*δυνάμει καὶ οὐκ ἐνεργείᾳ.*

A scholium made up of ὁ δὲ Ἀριστοτέλης ἐν τῷ περὶ οὐρανοῦ οὕτως· στοιχείον ἔστιν ἔξ οὗ τι πρώτως γίνεται ἐνυπάρχοντος τῷ γινομένῳ εἴτε δυνάμει εἴτε ἐνεργείᾳ. ἐν δὲ τῷ [Δ' τῶν] μετὰ τὰ φυσικά· στοιχείον [ἔστιν ἔξ οὗ σύγκειται τι πρώτου ἐνυπάρχοντος] ... ἐνυπάρχει ... δυνάμει καὶ οὐκ ἐνεργείᾳ may well underlie the Arabic text. The elliptical formulation in the left column l. 100 is less likely to – yet certainly might – induce the emphasized string at Arabic l. 6–7.

By means of the Arabic passage in the *Muḥt. waḡīz* as emended here, such a Greek scholium would then constitute the substratum of Ḡābir b. Ḥayyān *Kitāb usṭuquss al-uss II* p. 81, 11ff. Holmyard:<sup>8</sup> *wa-ammā*

<sup>5</sup> Paul Moraux, “Unbekannte Galen-Scholien,” *Zeitschrift für Papyrologie und Epigraphik*, 27 (1977), p. 1–63. Cf. N. Bamballi, “Note: Boethus fr. 44 Rashed,” *Arabic Sciences and Philosophy*, 31 (2021), p. 266, n. 5.

<sup>6</sup> In the left column that follows half brackets ( [ ] ) enclose text without a counterpart in Philoponus (in the right column); an asterisk (\*) denotes a purposely imposed discontinuity on the text due to a permutation of mine.

<sup>7</sup> Sc. *De cael.* Γ 3 302 a 15ff.

<sup>8</sup> *The Arabic works of Jābir ibn Ḥayyān*, ed. Eric John Holmyard, vol. I, part 1 (Paris, 1928).

*l-ustuquussu ʿinda Aristātālīsa fa-innahu š-šayʿu llaḏī yakūnu minhu š-šayʿu kawnan awwaliyyan wa-huwa mawǧūdun*<sup>9</sup> *fi l-kawni*<sup>10</sup> *minhu bil-quwwati lā bi-l-fiʿli* – a successively conflated and compounded definition: στοιχειόν ἐστὶν ἕξ οὗ τι πρῶτως γίνεται ἐνυπάρχοντος τῷ γινομένῳ δυνάμει καὶ οὐκ ἐνεργείᾳ.

Paul Kraus correctly regarded the *Kitāb ustuquuss al-uss* triptych printed by Holmyard (p. 61–112) as the first set of works of the *Al-miʿa wa-l-itnā ʿašar kitāban* (= coll. CXII).<sup>11</sup> Kraus considered the latter collection to be the earliest one of the corpus. But the triptych is in fact a later, interpolated, set and the coll. CXII as such was fixed concomitantly with that interpolation probably by one and the same (group of?) interpolator(s).<sup>12</sup> With regard to the extant witnesses, the original *Kitāb ustuquuss al-uss* is the singleton described by H. Ritter in *Philologika XIII*.<sup>13</sup> an earlier, less interpolated recension of the third member (p. 99ff. Holmyard) of the interpolated triptych.

<sup>9</sup> *mawǧūdun* Paris ar. 5099 fol. 188v l. 10: -*atun* Holmyard

<sup>10</sup> an *al-mukawwani* legendum?

<sup>11</sup> P. Kraus, *Jābir ibn Ḥayyān. Contribution à l'histoire des idées scientifiques dans l'Islam*, vol. I, "Le corpus des écrits Jābiriens" (Le Caire, 1943), p. 10ff.

<sup>12</sup> By implication we are now able to dispense with the ad hoc hypothesis posited by Kraus, *Jābir*, vol. I p. 11 bottom with n. 9 and 10; cf. p. 76 n. 2.

<sup>13</sup> Hellmut Ritter, "Philologika XIII. Arabische Handschriften in Anatolien und Istanbul," *Oriens*, 3 (1950), p. 31–107, p. 93 no. 206 and p. 97 no. 210.