

Ad Themistium Arabum II¹

GERALD M. BROWNE

22. 1–2 ἀλλά τις ἕτερα φύσις ὁ νοῦς ἔξω παντελῶς σωματικοῦ διαστήματος: Ar(abic) “but the intellect is always some other nature, entirely exterior to every dimension of the body” (5. 1–2), i.e. ἀλλ’ ἀ<εἰ> τις ἕτερα . . . παντελῶς <παντός> σωματικοῦ διαστήματος. Ar here employs لاء to render ἀεί/αἰεί, as elsewhere (e.g. 22. 16 = Ar 5. 15; 48. 32 = 65. 9; 52. 36 = 74. 15; see also below, on 123. 19–20); it may also use لاء (see on 64. 16–17). For an expression comparable to ἀ<εἰ> τις ἕτερα, cf. 55. 9–11 ἢ μὲν τις αἰεί [لاء: 79. 15] τελεία . . . ἢ δὲ ἀτελής καὶ ἀεὶ [لاء: 79. 16] ἄλλη.

24. 10–12 τί οὖν τὸ οἰκεῖον ἐκάστη . . . παντελῶς ὁ Τίμαιος ἀπεσιώπησεν: Ar “and so Timaeus has completely neglected study of the body appropriate to each and every soul as to what body it is . . .” (10. 6–7). The repetition of “body” (جسم) in Ar suggests that the translator is not simply making the Greek explicit (as he does in the case of ἐκάστη [sc. τῇ ψυχῇ]), and so I suggest that his Vorlage had τί οὖν <τὸ σῶμα> τὸ οἰκεῖον κτλ. If this is what Themistius wrote, homoiarchon could account for the omission in the manuscripts available to Heinze.

24. 36–37 . . . πειρωμένοις τὰ πάθη τῆς ψυχῆς καὶ τὰ ἔργα ἕκαστον εἰς ἀρμονίαν τινὰ ἀναφέρειν: Ar “. . . if we tried to attribute the soul’s affections and each of its actions to some attunement” (11. 12–13). Todd emends ἕκαστον to ἐκάστου and renders: “if we tried to refer the affections and functions of each thing’s soul back to a specific attunement” (41 and 163 n. 13). But ἕκαστον, a case of partitive apposition (Kühner–Gerth I 286–87) is sound, as Ar saw.

28. 19–20 πολλάκις μὲν γὰρ ἡ ἀνάμνησις ἀπὸ τῆς προβολῆς ἀρξάμενη τῶν φαντασμάτων εἰς αὐτὸ τοῦτο ἀπετελεύτησεν . . . : Ar “for often our memory, which begins from the unfolding of the imagination, ends at this very thing . . .” (19. 6–8), i.e. πολλάκις μὲν γὰρ <ἡμῖν> ἢ ἀνάμνησις κτλ. Cf. 28. 9–10 τοῦ πάθους τῶν αἰσθητηρίων ἢ ψυχῆ ἡμῖν αἰτία, which Ar turns as “our [لاء, as in the passage under discussion] soul

¹ See *ICS* 11 (1986) 223–45 for Part 1, including general discussion and bibliography, to which add: Todd = R. B. Todd (transl.), *Themistius. On Aristotle’s On the Soul* (Ithaca 1996). N.B. I give the Arabic usually only in translation, where [] = lacuna and < > = editorial addition.

is the cause of the experiences of the senses" (18. 14). The loss of ἡμῖν in the rest of the tradition occurred through homoiarchon.

31. 6–7 ὑπάρχειν γὰρ [sc. ὁ Ἀριστοτέλης φησὶν] ἀδύνατα τοῖς οὕτω λέγουσι πρῶτον μὲν τὰ ἐκ τοῦ κινεῖσθαι συμβαίνοντα . . . : Ar "for many impossible things attend those who hold this argument: first there attend them the repugnances that attend those who hold that the soul is moved . . ." (25. 1–3). Unless Ar is simply expanding, the Vorlage may have read ἄτοπα after συμβαίνοντα; the text has شناعات, which elsewhere renders ἄτοπα (e.g. 34. 4 ἕτερα ἄτοπα συμβαίνει = Ar 31. 6; see also Lyons 265 and 324).

31. 10–11 πῶς ἀμερῆς καὶ ἀδιάφορος οὖσα κινητικὴ τε ἅμα ἂν εἴη καὶ κινητή; Ar "it is not possible that it move and be moved at the same time, being as it is unconditionally without division and without differentiation" (25. 6–7), i.e. πῶς <ἀπλῶς> ἀμερῆς κτλ. Ar has على الإطلاق, which often turns ἀπλῶς (e.g. 39. 33 = Ar 45. 1; 58. 6 = 87. 1; note especially 114. 7 ἀπλῶς ἀληθές = 208. 7–8). For the rendition of a Greek rhetorical question by a negative statement in Ar, cf. e.g. 38. 5 πῶς γὰρ . . . ; = "for it cannot be [thus]" (40. 7).

37. 26–27 ὁ μὲν εὐθύς ἐν τῇ συστάσει τὸν νοῦν τῶν ἄλλων διοικίζειν [sc. δοκεῖ]: Ar "one of the two [i.e. Plato] lodged the intellect with the rest of the faculties straightway <in> the constitution of the animal" (39. 7–8). If Ar is not simply interpreting the text (cf. Todd, who translates ἐν τῇ συστάσει "in the compound [of soul and body]": 54), the Vorlage may have read ἐν τῇ συστάσει <τοῦ ζώου>; cf. 53. 20–21 εἰς σύστασιν τοῦ γεννητικοῦ ζώου = Ar "for the constitution [فرايم, as in the present text] of the generating animal" (76. 1–2).

38. 17–18 εἰ δὲ μὴ διατελεῖ τὰ μέρη τῶν ἐντόμων καὶ τῶν ἰχθύων ζῶντα καὶ κινούμενα, οὐδὲν θαυμαστόν: Ar "and it is not surprising if the parts of ringworms, when they are sliced through, and the parts of fish do not continue alive and mobile" (40. 18–41. 1), i.e. . . . τῶν ἐντόμων <διακοπτομένων> καὶ κτλ. Cf. 38. 3–4 τινὰ τῶν ἐντόμων διακοπτόμενα, where Ar translates the participle with قطع (40. 5), as in the present passage.

41. 36–37 . . . ὡς Κλέαρχός φησιν: Ar ". . . as also Clearchus said" (49. 10), i.e. ὡς <καὶ> Κλέαρχός φησιν.

42. 19–21 εἰ φυσικὸν σῶμα ὁ πέλεκυς ἦν καὶ τὸ εἶδος τοῦτο εἶχεν, ὡς δύνασθαι τέμνειν οὐ παρὰ τῆς τέχνης ἀλλὰ παρὰ τῆς φύσεως . . . : Ar "if the axe were a natural body and had this form, so that it could cut not by art but as if it were by nature . . ." (51. 3–4). Perhaps Ar's Vorlage read . . . ἀλλὰ <ὡσπερ> παρὰ τῆς φύσεως.

45. 16 . . . τῆς τελειότερας τοῦ πράγματος ἕξεως ταῦτα ὀνόματα: Ar ". . . these names apply only to the disposition of the thing when it is complete" (58. 3–4), i.e. . . . ταῦτα <τὰ> ὀνόματα.

51. 2–4 τὰ γὰρ φυτὰ φησι κάτω μὲν ῥιζοῦσθαι διὰ τὸ τὴν γῆν φέρεσθαι κάτω καὶ ὅσον ἐν αὐτοῖς μᾶλλον γεῶδες, ἀνευ δὲ τοῖς κλάδοις καὶ ὅσον ἐν αὐτοῖς μᾶλλον πυρῶδες: Ar "for he says [that plants take root]

with their roots downwards, because the earth naturally moves downwards, and similarly everything of heavier earthly substance that [is in them], and their branches rise upwards, and so does everything that is fiery in them" (70. 8–11). Ar may have translated ἄνευ δὲ <αὐξάνεσθαι> τοῖς κλάδοις κτλ.; cf. 44. 15 τὸ γὰρ αὐξανόμενον ἅμα τοῖς κλάδοις ἐπὶ τὸν ἄνω τόπον αὐξάνεται = Ar "for that which grows [الناسم] at the same time causes its branches to rise [تنشأ; cf. تنشز in the present passage] to the place above" (55. 10–11). Note also that αὐξησησις = نشوء: Lyons 300 and 324.

51. 19–20 φαίνεται γὰρ μόνον τῶν στοιχείων τὸ πῦρ τρεφόμενον καὶ αὐξανόμενον, ὥστε . . . : Ar "for fire alone of the elements appears by itself [supplied by translator from καθ' ἑαυτὴν in the preceding line] to be nurtured and to grow (they said); and so . . ." (71. 9–10). Apparently Ar's Vorlage had . . . αὐξανόμενον, <ὡς φασιν> ὥστε . . . ; homoiarchon could have caused the loss of the phrase in the manuscripts available to Heinze. The subject of φασιν is ἄλλοι in line 17.

56. 21 . . . ἅπερ αὐτὴ συναθροίζει καὶ ἑαυτῇ θησαυρίζεται Ar ". . . which it gathers together to itself and stores up for itself" (82. 15), i.e. ἅπερ αὐτὴ συναθροίζει, balancing ἑαυτῇ θησαυρίζεται. Note that αὐτὴ is taken up by the scribe in his capacity as reviser: "which [it gathers together] itself and stores up for itself" (see Lyons n. 135).

56. 35 τίνα γὰρ ἐστὶ τὰ πάσχοντα κυρίως, καὶ τίνα τὰ ἀλλοιούμενα, διώρισται . . . : Ar "for there has been outlined . . . what the things are that actually experience and what the things are that actually change . . ." (83. 14–16). Ar may have read πάσχοντα κυρίως . . . ἀλλοιούμενα <κυρίως>; the second κυρίως can easily be understood, but such repetition is not uncommon in Themistius: cf. e.g. 56. 38–39 τῇ κοινῶς λεγομένη δυνάμει καὶ τῷ κοινῶς λεγομένῳ πάσχειν; sim. 86. 24–25.

57. 20–21 ἀνεξαπάτητος γὰρ περὶ τὰ χρώματα ἡ ὄψις, ὅταν . . . διὰ καθαροῦ τοῦ ἀέρος τὰς ἐνεργείας ποιῆται: Ar "for error does not befall sight in the case of colors when . . . the employment of its activity is in air estival and pure" (85. 5–7), i.e. διὰ <θερινοῦ καὶ> καθαροῦ κτλ. Visual similarity (θερ- : -θαρ-) may have contributed to the loss of the words elsewhere in the tradition.

64. 16–17 ἐγκατακοδόμηται γὰρ ἐν τοῖς ὠσὶν ἀήρ ὑπὸ τῆς φύσεως τῇ μῆνιγγι συμφυῆς . . . : Ar "for the ears are constituted by nature so that in them continually air may be bound to the membrane of hearing, the eardrum . . ." (102. 5–6). After ἀήρ we should add αἰεῖ, lost through homoiarchon in the manuscripts available to Heinze. Cf. 65. 18 ἡχεῖ τὸ οὖς αἰεῖ ὑπὸ τῆς τοιαύτης κινήσεως = Ar "we feel always a ringing in our ears from this movement" (104. 10); here αἰεῖ is turned by دانسا, but it may also be rendered by لدا, as in the passage under discussion: see above, on 22. 1–2, and note e.g. 106. 5 = Ar 192. 15; 112. 29 = 205. 15 and 121. 30 = 224. 12.

66. 29 τούτῳ γὰρ χρῆται ἐπὶ δύο ἔργα: Ar "for nature uses this for two activities" (107. 11). The subject of χρῆται is not obvious from what

precedes, and the verb is not likely to be passive (as Todd assumes: “for it is used for two functions” [87]); therefore read—with Ar—τούτω γὰρ χρῆται <ἡ φύσις> ἐπὶ δύο ἔργα, a pattern of expression comparable to 66. 33 χρῆται ἡ φύσις = Ar “nature uses” (107. 15).

69. 33–35 οὕτω δὲ ἄρα ἔχει καὶ ἐπὶ τῆς ὀσφρήσεως, τοῖς μὲν ἐντόμοις ἀκάλυφες εἶναι τὸ ὀσφραντικὸν ὄργανον . . . : Ar “thus it is likely to be the case with smell too, so that [حَنِى] the organ of smell in ringworms is not covered . . .” (114. 7–8), i.e. . . . ἐπὶ τῆς ὀσφρήσεως, <ὡς> τοῖς μὲν κτλ. For ὡς c. inf., see Heinze 170 and note especially 42. 19–21 (quoted above), where ὡς corresponds to حَنِى, as in the present passage. Haplography caused the loss of the conjunction in the rest of the tradition.

72. 7 σχεδὸν γὰρ αὐταὶ δοκοῦσιν εἶναι διαφοραὶ χυμῶν: Ar “for these kinds seem essentially to be the kinds of flavors” (118. 14–15), i.e. . . . δοκοῦσιν εἶναι <αἱ> διαφοραὶ χυμῶν, for the article, cf. especially 82. 13–14 οἱ μὲν οὖν τρόποι τοῦ κατὰ συμβεβηκὸς οὗτοι = Ar “now these are the ways of attainment by way of accident” (141. 11–12).

72. 26–27 καὶ τοῦ καθ’ ἑαυτὴν ἐκάστη μεγάλου καὶ μικροῦ αἰσθάνεται: Ar “and each one of them feels—together with what it feels—the large and the small by itself” (119. 14–15). Comparison with 109. 20, where τὸ συναντιλαμβάνεσθαι is translated in Ar as “the fact that it achieves—together with what it achieves—” (199. 7), suggests that we should restore the Vorlage as . . . μικροῦ <συν>αἰσθάνεται; cf. also 107. 29 = Ar 195. 13, and for συναἰσθάνομαι rendered by مع حس, as in the present passage, see Lyons 244 and 376.

75. 17 τὸ διαφανὲς δὲ οὐκ ἠλλοιοῦτο λευκὸν αὐτὸ ἢ μέλαν γιγνόμενον [sic]: Ar “and the transparent is not changed by light and so becomes white or black” (125. 17–18). Ar read ἀπὸ τοῦ φωτός after γιγνόμενον: cf. the next clause, οὐδὲ ὁ ἐν τοῖς ὠσιν ἐγκατφοδομημένος ἀῆρ αὐτὸς ὄξυς ἢ βαρὺς γινόμενος ἀπὸ τοῦ ψόφου = Ar “nor is the air constituted in the ears itself changed by sound and so becomes itself sharp or heavy” (125. 18–19).

75. 36–76. 1 οὐδὲν οὖν θαυμαστόν, εἰ καὶ ἐπὶ τῶν ἄλλων ἐναντιώσεων ταῦτο συμβαίνει, εἴσω μὲν τισὶ δυνάμεσιν ἐκάστης αἰσθανόμεθα . . . : Ar “and so it is not surprising then that² that same thing happens [in the case of] the rest of the oppositions as well, so that we feel each and every one of them by an internal faculty . . .” (126. 19–20). Ar’s Vorlage had a conjunction before the clause beginning with εἴσω, and I would restore it as . . . συμβαίνει, <εἰ> εἴσω κτλ. Formally (though this is not obvious in Ar), this clause is the object of οὐδὲν . . . θαυμαστόν, while the preceding εἰ καὶ clause is concessive. Todd’s translation captures the structure, although he overlooked the need for a conjunction before εἴσω: “So even if the same thing happens in the case of the other pairs of

² I.e. وإن ; perhaps emend to وإن = εἰ (as in 100. 22 = Ar 182. 7).

[tangible] opposites too,³ then there is nothing odd about our perceiving each of them [separately] by specific internal capacities . . ." (97).

76. 16–17 ὁ δὲ ἐπιζητεῖ πρὸς τὸν περὶ τῆς σαρκὸς λόγον Ἀλέξανδρος, οὐχ ἰκανόν: Ar "and as for that with which Alexander pursues the argument about flesh and with which he challenges it, it has no validity" (128. 1–2). Ar's Vorlage seems to have had something more than the transmitted text, and I suggest that we restore it as . . . λόγον <ἐνιστάμενος> Ἀλέξανδρος κτλ.: cf. 6. 11 ὁ δὲ ἐνιστάμενος πρὸς τοῦτον τὸν λόγον . . . (the Arabic is lacking).

79. 9–10 αἴσθησις δὲ ἡμῖν οὐδεμία τοῦ γινομένου: Ar "but it has no perception <of> that" (134. 9). The subject of the discourse is the animal, as opposed to the plant, and ἡμῖν seems out of place. Ar does not translate it, and perhaps the Vorlage read ἔστιν instead.

82. 13 . . . εἰς ἣν [sc. αἴσθησιν] τελευτῶσι καὶ αἱ λοιπαί: Ar ". . . at which terminate sight and the rest of the senses" (141. 11). Ar's Vorlage had . . . τελευτῶσι <καὶ ἡ ὄψις> καὶ αἱ λοιπαί cf. 82. 27–28 . . . εἰς ἣν καὶ ἡ ὄψις καὶ ἡ γεῦσις ἅμα τελευτῶσιν = Ar ". . . at which terminate together sight and [taste]" (142. 7); cf. also 82. 39–83. 1 = Ar 143. 2–3.

83. 36–37 λέγω δὲ ταυτόν ἐστι τὸ κατ' ἐνέργειαν ἀκουστὸν καὶ ἡ ἀκοή: Ar "and I mean by my statement 'one and the same' that what is heard in actuality and hearing are one [and the same] thing" (145. 4–5), i.e. λέγω δὲ ταυτόν <ὅτι ταυτόν> ἐστι κτλ. Homoioteleuton was responsible for the loss of text in the rest of the tradition.

85. 27–28 καὶ νῦν λέγει, καὶ νῦν ὅτι καὶ νῦν λέγει. ἅμα ἄρα, ὥστε . . . : Ar "it now says that it is now, at the same time, and so . . ." (148. 19). Ar's Vorlage read καὶ νῦν λέγει καὶ ὅτι νῦν λέγει (with the editio princeps [Aldine 1534] and Spengel [ed. 1866]: see Heinze ad loc.) and did not have ἄρα after ἅμα, i.e. λέγει ἅμα, ὥστε . . . For ἅμα in clause-final position, cf. e.g. 86. 29 λευκαίνεται καὶ μελαίνεται ἅμα.

86. 8–10 πὼς μὲν οὖν διηρημένη αὐτὴ ἡ δύναμις τῶν διηρημένων αἰσθάνεται, πὼς δὲ ἀδιαίρετος {τῶν διηρημένων (del. Heinze)}: Ar "for this faculty in one way, being divided, perceives divided things, and in another way, being undivided, perceives undivided things" (149. 19–150. 1). Ar appears to have read πὼς δὲ ἀδιαίρετος τῶν <μὴ> διηρημένων.

103. 15 τοῦτ' ἔστι μόνον ἀθάνατον: Ar "[this] alone is immortal and eternal" (187. 12), i.e. . . . ἀθάνατον <καὶ ἀίδιον>. This repeats verbatim the Aristotelian quote (430a23) found above in lines 9–10; in lines 17–18 below, Themistius abbreviates: ἡμῶν μὲν γὰρ τοῦτο μόνον ἀθάνατον λέγων σύμφωνα ἂν ἑαυτῷ λέγοι, ἀπλῶς δὲ τοῦτο μόνον ἀθάνατον λέγων . . . (sim. Ar 187. 14–15).

113. 3–4 ὅταν μὲν γὰρ νοῆι μόνον τί τὸ τί ἦν εἶναι τῆς ὑγιείας . . . : Ar "for when it thinks e.g. [مثلا] of the essence of health only . . ." (206. 9).

³ Omit "too": εἰ καὶ is "even if," not "even if . . . too."

The Vorlage probably read . . . νοῖ <οῖον> μόνον κτλ.; cf. e.g. 121. 25, where οῖον is turned by مثل (224. 7).

116. 5–6 . . . καὶ γλυκὺ καὶ πικρὸν καὶ <ὡς (add. Heinze)> τὸ εὐὼδες καὶ τὸ δυσὼδες; Ar “. . . and sweet or bitter, and good in smell or bad in smell” (212. 6–7). Ar supports Todd’s deletion (after Torraca and de Falco) of both instances of τό and his omission of ὡς (192 [Book 3. 8] n. 8).

118. 14–15 πολλάκις δὲ καὶ ἡδύ τι λογιζομένου μόνον μὲν τι τοῦ σώματος συναισθάνεται, ἡρεμεῖ δὲ ὅλον τὸ ζῶον; Ar “and often it contemplates the pleasant, and one of the parts of the body moves because of its sensation, but the animal as a whole remains in its place” (217. 16–17). A reference to the movement of the part (as in Ar) seems required by the context and probably cannot be merely implicit in the Greek as Heinze prints it. I therefore propose . . . συναισθάνεται <καὶ κινεῖται>, ἡρεμεῖ κτλ.

120. 29–30 . . . τὸ κινοῦν διττόν, τὸ μὲν ἀκίνητον ὡσπερ τὸ πρακτὸν ἀγαθόν, τὸ δὲ κινούμενον καὶ κινοῦν ὡσπερ ὄρεξις; Ar “. . . that which moves is in two ways, of which one is that which moves without being moved, like the practical good, and the other is that which moves [and] is moved, like the appetite” (222. 13–14), perhaps coming from the following Vorlage: . . . τὸ μὲν <κινοῦν> ἀκίνητον . . . , τὸ δὲ κινοῦν καὶ κινούμενον κτλ. The transposition of the last two participles conforms to the Aristotelian text (433b15). The phrase τὸ . . . <κινοῦν> ἀκίνητον is reminiscent of Aristotle’s τὸ πρῶτον κινοῦν ἀκίνητον αὐτό (*Metaph.* 1012b31).

123. 19–20 τοῦτοις μὲν οὖν διὰ ταῦτα ἀναγκαῖον ὑπάρχειν αἴσθησιν; Ar “[and so for this reason] sensation must exist continually in these” (228. 6–7, with Lyons’ n. 27), i.e. . . . ὑπάρχειν <ἀεί> αἴσθησιν. Ar uses لانه to render ἀεί; see above, on 22. 1–2.

123. 27–29 οὔτε γὰρ ἡ ψυχὴ μᾶλλον νοήσει . . . οὔτε τὸ σῶμα μᾶλλον διὰ τὴν αἴσθησιν; Ar “for the soul will not be more suitable for thinking more . . . , nor will the body be more suitable for eternity because of perception” (229. 3–5). The Vorlage should probably be reconstructed as οὔτε τὸ σῶμα μᾶλλον <αἰδίων> διὰ τὴν αἴσθησιν; cf. line 24 τοῖς . . . αἰδίοις ζώοις καὶ ἀγενήτοις.⁴

University of Illinois at Urbana–Champaign

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