

A NEWLY DISCOVERED ARABIC-HEBREW MEDIEVAL  
PHILOSOPHICAL DICTIONARY, INCLUDING  
KEY TERMS OF MAIMONIDES' *GUIDE*<sup>1</sup>

Mauro Zonta

*Abstract*

The manuscript of Turin, Biblioteca Nazionale Universitaria, A. II. 12, includes (on folios 213r–217v) a short Hebrew dictionary of 39 philosophical terms. 23 of these terms can be found in the introduction to part two of Maimonides' *Guide of the Perplexed*, which has been copied in full length in the manuscript as well (according to Samuel Ibn Tibbon's Hebrew translation). The dictionary was probably written in the second half of the 13th century by an anonymous scribe and has been unknown to scholars until now. This article offers a critical edition of the original text of the dictionary, with a facsimile reproduction of the relevant folios as well as an English annotated summary of its content.

1. *Introduction*

Some years ago, Jean-Pierre Rothschild published a list of the Medieval and Early Modern Hebrew, Arabic-Hebrew, and Latin-Hebrew glossaries still in manuscript form: they amount to ninety-one, at least thirty-eight of which are dealing with philosophical terms.<sup>2</sup> Three Hebrew philosophical dictionaries and one glossary of Hebrew philosophical terms, written in the 13th century, have already been published. The best known of them is the *Perush ha-millot ha-zarot* (*Explanation of the Stranger Words*), written by Samuel Ibn Tibbon in 1213. It

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<sup>1</sup> I am indebted to one of the anonymous readers of this paper for his/her helpful suggestions concerning some points of the edition of the Hebrew text of the dictionary.

<sup>2</sup> Jean-Pierre Rothschild, "Remarques sur la tradition manuscrite du glossaire hébreu-italien du commentaire de Moïse de Salerne au *Guide des égarés* (en appendices, note sur les glossaires médicaux hébreux; liste de manuscrits hébreux contenant des glossaires)," in *Lexiques bilingues dans les domaines philosophique et scientifique (Moyen Âge—Renaissance)*, ed. Jacqueline Hamesse and Danielle Jacquart (Turnhout: Brepols, 2001), 70–88.

includes a detailed study and explanation of the Arabic philosophical key terms of Moses Maimonides' *The Guide of the Perplexed*, as well as the Hebrew translations of these terms given by Samuel Ibn Tibbon himself in his Medieval Hebrew version of the *Guide*. It appeared many times in the printed editions of this version, from the first one onwards (published in Sabbioneta in 1551); the best edition was first published in 1946 by Yehudah Even-Shemuel, together with his edition of Ibn Tibbon's translation of Maimonides' *Guide*, slightly adapted to modern Hebrew.<sup>3</sup> Ibn Tibbon also wrote a short dictionary on Maimonides' *Treatise on Resurrection* (published by Joshua Finkel in 1939) where some terms of philosophical relevance are included.<sup>4</sup> His *Explanation* was probably intended as a sort of reply to the already existing shorter dictionary of the key terms of the *Guide* by the second Hebrew translator of Maimonides' work, Judah al-Harīzī. The latter wrote this dictionary between 1205 and 1213 (it was first published by Leon Schlossberg in 1851, in the first volume of his non-critical edition of al-Harīzī's version of the *Guide*).<sup>5</sup> Two other Hebrew philosophical 'dictionaries' from that period exist (they probably go back to circa 1270–1280). First, a glossary of Hebrew philosophical terms that are compared to their corresponding Latin words (according to their Vulgar Italian versions) by Moses ben Samuel of Salerno (d. 1279).<sup>6</sup> It was published and commented on by Giuseppe Sermoneta in 1969.<sup>7</sup> Second, a dictionary of the main Aristotelian philosophical terms according to their Arabic and Hebrew equivalents has been attached by Shem Tov ben Joseph Ibn

<sup>3</sup> Yehudah Even-Shemuel, ed., *Sefer moreh ha-nevukhim le-rabbenu Mosheh ben Maymon, be-targumo shel R. Shemu'el b"r. Yehudah Ibn Tibbon. Mahadurah hadashah*, 3rd ed. (Jerusalem: Mossad ha-Rav Kook, 1987), 11–92. About the contents and sources of Ibn Tibbon's dictionary, see now James T. Robinson, "Samuel Ibn Tibbon's *Perush ha-Millot ha-Zarot* and al-Farabi's *Eisagoge* and *Categories*" (forthcoming)."

<sup>4</sup> Joshua Finkel, "Maimonides' *Treatise on Resurrection* (Maqāla fī tehiyyat ha-metim). The original Arabic and Samuel ibn Tibbon's Hebrew translation and glossary," *Proceedings of the American Academy for Jewish Research* 9 (1939): 39–42 [Hebr.].

<sup>5</sup> I consulted it in the following edition: Lev Schlossberg, ed., *Sefer moreh nevukhim, habbero . . . rabbenu Mosheh b"r. Maymon, ve-ne'etaq li-leshonenu . . . rabbi Yehudah b"r. Shelomoh al-Harizi* (Vilna: M. Katzenellenbogen, 5763/1912), 7–10.

<sup>6</sup> He was a Jewish philosopher working in Naples from 1250 onwards. On him see the recent study by Caterina Rigo, "Per un'identificazione del sapiente cristiano Nicola da Giovinazzo, collaboratore di rabbi Mošeh ben Šelomoh da Salerno," *Archivum fratrum praedicatorum* 69 (1999): 61–146.

<sup>7</sup> Giuseppe Sermoneta, *Un glossario filosofico ebraico-italiano del XIII secolo* (Roma: Edizioni dell'Ateneo, 1969).

Falaquera (ca. 1225–1295)<sup>8</sup> as an introduction to his encyclopaedia of Aristotelian physics and metaphysics, the *Sefer de'ot ha-filosofim* ('Book of the Opinions of the Philosophers').<sup>9</sup> As a matter of fact, since Moses of Salerno and Shem Tov Ibn Falaquera are also well-known as two of the earliest Hebrew commentators of Maimonides' *Guide*,<sup>10</sup> it comes as no surprise that both their philosophical 'dictionaries' also include many terms which are to be found in Maimonides' work.<sup>11</sup>

There is another, shorter Hebrew dictionary of philosophical terms, where almost each entry is followed by its Arabic corresponding term. It is found in a *codex unicus*, the manuscript of Turin, Biblioteca Nazionale Universitaria, A. II. 12. It begins on folio 213ra, l. 10 and ends on folio 217va, l. 12<sup>12</sup> of the *codex* and was probably written during the second half of the 13th century (surely after 1254).<sup>13</sup> According to Bernardino Peyron's catalogue of the Hebrew manuscripts of this library, published in 1880,<sup>14</sup> the dictionary would be

<sup>8</sup> Ibn Falaquera is known to have been a Jewish philosopher who probably worked in northern Spain after 1250. About him and his work, see Raphael Jospe, *Torah and Sophia: The Life and Thought of Shem Tov Ibn Falaquera* (Cincinnati: Hebrew Union College Press, 1989).

<sup>9</sup> Cf. Mauro Zonta, *Un dizionario filosofico ebraico del XIII secolo. L'introduzione al Sefer De'ot ha-filosofim di Shem Tov Ibn Falaquera* (Torino: Silvio Zamorani Editore, 1992).

<sup>10</sup> The second of these works has been recently published: Ya'ir Shiffman, ed., *Shem Tov ben Joseph Ibn Falaquera, Moreh ha-Moreh* (Jerusalem: World Union of Jewish Studies, 2001). The first of them will appear soon in the same series, edited by Caterina Rigo.

<sup>11</sup> To these works should be added a well-known, very detailed study of all the philosophical terms found in Maimonides' *Guide* as translated into Hebrew by Samuel Ibn Tibbon, compared to those found in the original Arabic text and in Judah al-Harizi's translation: Israel Efros, *Philosophical Terms in the Moreh Nebukim* (New York: Columbia University Press, 1924).

<sup>12</sup> It begins with the words: *Amar ha-navi—'alayw ha-shalom—re' shit hokmah yiv'at YI'Y* ('said the prophet—may he rest in peace—The fear of the Lord is the beginning of knowledge') (f. 213ra, ll. 10–12), and ends with the words: *Nishlam perush ha-millot, shevah le-'illat 'illot* ('the Commentary on the Words is finished. Praise to the Cause of Causes') (f. 217va, ll. 11–12). This dictionary is not listed by Rothschild in his "Remarques sur la tradition manuscrite;" its existence is only briefly mentioned in Mauro Zonta, "Arabic and Latin Glosses in Medieval Hebrew Translations of Philosophical Texts and Their Relation to Hebrew Philosophical Dictionaries," in *Lexiques bilingues*, 34, where the authorship of Samuel Ibn Tibbon (first suggested by Peyron) is still accepted as valid.

<sup>13</sup> The probable approximate date of the manuscript can be derived from its writing. In any case, the manuscript was surely copied after 1254 since the text on folios 219r–229r, Moses Ibn Tibbon's Hebrew translation of Maimonides' *Millot ha-higgayon* (*Logical Terms*), dates to this year.

<sup>14</sup> Bernardino Peyron, *Codices hebraici manu exarati regiae bibliothecae quae in Taurinensi athenaeo asservatur* (Romae-Taurini-Florentiae: Fratres Bocca, 1880), 36–38. According to Peyron, the manuscript (which he describes as *eleganti caractere quadrato minori exaratus*) was written in the 14th century, but he does not substantiate this hypothesis.

a sort of appendix to Samuel Ibn Tibbon's *Explanation*, which is found in the same manuscript on folios 194–212. In reality, it appears that this supposition cannot be supported by facts.<sup>15</sup> Unfortunately, the manuscript was seriously damaged by fire in 1904, and only after its restoration (between 1970 and 1977) did a portion of the texts become readable again. The folios of the philosophical dictionary have been identified and reconstructed, although a number of words and even some lines can no longer be deciphered.<sup>16</sup> Curiously, no copy of this manuscript is found in the very rich collection of microfilms of the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library in Jerusalem.

Folios 213ra, l. 10–215ra, l. 22 include a long introduction to the dictionary. The first part of this introduction is devoted to an exegetical discussion about some passages of the Hebrew Bible; this discussion quickly shifts to a scientific and philosophical interpretation of those passages. On folio 214vb a new theme emerges: the necessity of adapting the Hebrew language to the treatment of philosophy and science. Therefore, from the beginning of folio 215ra onwards, the introduction faces explicitly the question of the choice of various Hebrew terms (both nouns and verbs) for translating some key terms of Aristotelian philosophy: here, the author shows his appreciation of the choices made by Maimonides (whom he surely mentions by name, and might have also mentioned as 'the philosopher').

This introduction is followed by an analysis of 39 Hebrew philosophical terms, alphabetically listed. Each of them (except the first) is accompanied by its corresponding Arabic term. Of course, as a consequence of the fire, the names of some of these technical terms are still illegible in the manuscript and one of these cannot be reconstructed either in its Arabic original form, or in its Hebrew translation. Moreover, the descriptions are full of gaps. The terms are (in English translation): 'sign'; 'where'; 'quality'; 'individual'; 'potentially'; 'actually'; 'magnitude, size'; 'body'; 'rotating sphere'; 'defective'; 'matter'; 'nature'; 'quantity'; 'category'; 'effect'; 'separate'; 'possession';

<sup>15</sup> The fact that this dictionary is a totally independent work escaped Moritz Steinschneider likewise, who had based his views on Peyron's information. See Moritz Steinschneider, *Die hebraeischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* (Berlin: Kommissionsverlag des Bibliographischen Bureaus, 1893), 420: "Ms. Tur. enthält, nach den Catalogen (Pey. S. 37) unter Anderem zwei unbekannte Anhänge [i.e. of Ibn Tibbon's *Explanation*]."

<sup>16</sup> See our edition of the dictionary here below, 000–000.

‘accident’; an illegible term; ‘opposite’; ‘species’; ‘passive’; ‘cause’; ‘property’; ‘genus’; ‘substance’; ‘disposition’; ‘removed’; ‘acting’; ‘wide-spreading’; ‘simple’; ‘axis’; ‘form’; ‘relationship’; ‘end’; ‘not at all’; ‘alteration’; ‘transmutation’; ‘swing’.

This dictionary shows some interesting characteristics that can be compared to the glossaries and dictionaries listed above. First, many of the analysed terms (23 out of 39 at least, that is, more than half of them) are the same ones found in the discussion of the 25 philosophical postulates listed in the introduction to part two of Maimonides’ *Guide*.<sup>17</sup> Significantly, the manuscript that contains this dictionary includes also (bound before it) the complete text of Samuel Ibn Tibbon’s translation of the *Guide*, followed by his *Explanation* and (bound after it) Ibn Tibbon’s above mentioned dictionary on Maimonides’ *Treatise on Resurrection*.<sup>18</sup> Second, this dictionary shows some correspondences both to Ibn Tibbon’s and Judah al-Harizi’s dictionaries, since they have many analysed terms in common.<sup>19</sup> However, no parallels exist between them with regard to the interpretation of the words. Third, the Hebrew renderings of many of the Arabic philosophical terms are those usually found in the 13th century Arabic-into-Hebrew translations composed by the Ibn Tibbons; yet some others appear to be very rare in Medieval Hebrew according to our actual knowledge of the language of Medieval Hebrew philosophy and science.<sup>20</sup>

The question of who was the real author of this dictionary remains unanswered, since his name can not be found in any other manuscript. Surely it cannot be Samuel Ibn Tibbon, the author of the Hebrew translation of *The Guide of the Perplexed*, found in this manuscript, since

<sup>17</sup> See below the references in notes 37, 40–44, 47, 51, 53–55, 57, 59–60, 62, 66, 69, 71, 74, 78, 81–83.

<sup>18</sup> See Peyron, *Codices hebraici*, 36–38: folios 1r–193v of the manuscript included the text of the *Guide* in Ibn Tibbon’s translation; folios 194r–212v included Ibn Tibbon’s *Explanation*; folios 217va, l. 13–219ra included Ibn Tibbon’s afore mentioned dictionary (Peyron did not identify it, and interpreted it as a “second appendix” to Ibn Tibbon’s *Explanation* on the *Guide*).

<sup>19</sup> See below the references in notes 40–42, 47–55, 58–63, 65–66, 68–76, 78, 83.

<sup>20</sup> See e.g. two cases: *tahpuk* ‘transmutation’ (see here below, note 82), which may be a sort of *hapax legomenon*, and *tenufah* ‘swing’ (see here below, note 83). In the old but still valid work by Jacob Klatzkin and Moritz Zobel, *Thesaurus Philosophicus Linguae Hebraicae et Veteris et Recentioris*, 4 vols. (Berlin: Eschkol, 1928–1933), *tahpuk* is not found, while *tenufah*, translated into German as ‘Schwingung’, is just hinted to as a term found in a 19th century Lithuanian Jewish author, Zevi Ha-Cohen Rabinowitz (see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, IV: 213).

there are too many differences between this dictionary and Ibn Tibbon's *Explanation*, where the same terms are analysed differently; and the same is true for Judah al-Harīzī's dictionary, too. Apparently none of the Jewish commentators of Maimonides' *Guide* active in the 13th century—besides the above mentioned Moses of Salerno and Shem Tov Ibn Falaquera—like Jacob ben Abba Mari Anatoli (1194–1256 ca.),<sup>21</sup> Hillel ben Samuel of Verona (1225–1295 ca.),<sup>22</sup> Abraham ben Samuel Abulafia (1240–1292 ca.)<sup>23</sup> or Zerahyah ben Isaac Hen (active 1275–1290)<sup>24</sup> might be identified as the author of this dictionary, since the use of some Hebrew terms is so unique that they cannot be found with the same meaning in any of the known works by these authors. Therefore, only two provisional conclusions can be reached about the anonymous author of the dictionary, who is probably not identical with the anonymous copyist of the manuscript (as shown by the mistakes found in the text).<sup>25</sup> First, this dictionary was apparently compiled by a late 13th century Jewish scholar who had some knowledge of Arabic language and philosophy, so that he was able to read the original text of Maimonides' *Guide*. Second, from the last words of the dictionary, it becomes clear that the author might have had a liking for Neoplatonism, since he calls God 'Cause of Causes': this name is not usually found in medieval Hebrew philosophy and literature, but it is typical of medieval Arabic Neoplatonists (and, possibly, of medieval Hebrew ones too).<sup>26</sup> These

<sup>21</sup> See the reprint of the original, non-critical edition (1866) of his collection of sermons on the Pentateuch, full of references to passages of the *Guide*, and the partial Italian translation of it in Luciana Pepi, ed., *Anatoli Ja'aqov, Il pungolo dei discepoli (Malmed ha-talmidim). Il sapere di un ebreo e Federico II*, 2 vols. (Palermo: Officina di Studi Medievali, 2004).

<sup>22</sup> Hillel of Verona wrote, possibly around 1260, a short commentary on the twenty-five philosophical postulates of part two of Maimonides' *Guide*. See its non-critical edition in Shelomoh Z. H. Halberstam, ed., *Hillel ben Shemu'el mi-Verona, Sefer tagmuley ha-nefesh* (Lyck: Meqitsey nirdamim, 1874), 32r–40r.

<sup>23</sup> In 1289–90, Avraham Abulafia wrote three partial 'esoteric' commentaries on the *Guide*, two of which have recently been published. See Amnon Gross, ed., *Avraham Abulafia, Hayyey ha-nefesh* (Jerusalem: Amnon Gross, 2001) and Amnon Gross, ed., *Avraham Abulafia, Sitrey Torah* (Jerusalem and Tel Aviv: Amnon Gross, 2002).

<sup>24</sup> Among his many works, he wrote a still unpublished commentary on part one (and some chapters of the other two parts) of Maimonides' *Guide*, where there are a number of traces of his knowledge of Arabic Neoplatonism. About this work and its contents, see Ya'aqov Friedman, "Ha-perush le-Moreh nevukim me-et r. Zerahyah ben She'alti'el Hen," in *Sefer zikkaron le-Ya'aqov Friedman z"l. Qovets mehqarim*, ed. Shlomo Pines (Jerusalem: Magnes, 1974), 3–14.

<sup>25</sup> See below the notes to the Hebrew text of the dictionary, 000–000.

<sup>26</sup> See Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, III: 134 (where

two conclusions might suggest that he could have been close (but apparently not identical) to Zerahyah Hen, whose work had rather similar characteristics; if so, he might have worked in Rome, where Zerahyah stayed for a period of his life.

## 2. *English Summary*

Here below is an English summary of the contents of the whole text of this dictionary, including its introduction, as it is found in the *codex unicus* of Turin, on folios 213ra, l. 10–217va, l. 12. I have transcribed some of the translated Hebrew words and have inserted them into the English summary between brackets. After this, on pages 000–000, I have published a critical edition of the Hebrew text of those folios, which includes a number of corrections to the text found in the manuscript. At the end of the article, the relevant folios of the manuscript are reproduced in facsimile.

The work begins with a quotation from the Bible: ‘The fear of the Lord is the beginning of knowledge’ (*re’shit hokmah yir’at YHWH*).<sup>27</sup> According to the author, this ‘fear’ should be based upon two things. However, it does not become clear to what ‘things’ he is referring to, since the final lines of this column of the manuscript cannot be read (f. 213ra, ll. 13–20), but the author mentions the Aristotelian doctrine of the ‘ten categories.’ Folios 213rb–214ra seem to include a general philosophical-scientific interpretation of some key verses of the Bible. This interpretation begins by commenting on the first words of Genesis: ‘In the beginning God created the heaven and the earth’ (*be-re’shit bara Elohim et ha-shamayim we-et ha-arets*).<sup>28</sup> The author first states that according to these words, God exists and is the creator of the world (f. 213rb, ll. 1–2); then, he gives a detailed explanation of their meanings. He seems to state that here the word ‘heaven’ stands for the water from above the firmament, while the word ‘earth’ signifies the firmament itself (*ha-raqia’*) (f. 213rb, ll. 4–8). He writes that according to the grammarians (*ha-hakamim ha-medaqdeqim*) ‘heavens’ would also mean the four elements (*yesodot*) of the earth,

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an occurrence of it is found in the Hebrew translation of Bahya Ibn Paquda’s *Farā’id al-qulūb* [*Duties of the Hearth*] by Judah Ibn Tibbon) and 136 (where it is pointed out that this expression was also employed in the kabbalistic literature).

<sup>27</sup> Proverbs 1,7.

<sup>28</sup> Genesis 1,1.

i.e. the inferior creation (*ha-ber'ah ha-tahtonah*), and that this term is no longer found in the first chapter of Genesis, since men cannot perceive (*margishim*) these elements (f. 213rb, ll. 8–16). The author continues his commentary by interpreting the biblical words: ‘Now the earth was unformed and void’ (*tohu wa-vohu*);<sup>29</sup> according to him, these words allude to the creation of the earth ‘according to the parts of its species’ (f. 213rb, ll. 16–18). The following passages include the author’s interpretation of two other biblical verses: ‘Let there be a firmament in the midst of the waters, and let it divide (*mavdil*) the waters from the waters [. . .], the waters which were under the firmament from the waters which were above the firmament.’<sup>30</sup> According to him, the waters which are above the firmament (*ha-mayim asher me-‘al la-raqia’*) are the waters above the particular dry land (*yabbashah*) called ‘earth,’ while the waters which are under the firmament (*ha-mayim asher mi-tahat la-raqia’*) are the waters put between the air and the dry land—probably a reference to the sea’s waters (f. 213rb, ll. 21–29). However, the author seems to think that in Genesis there is no clear distinction between these two kinds of waters, rather between all the elements, i.e. between fire, air, ‘this water’ and ‘this earth’ (ff. 213rb, l. 30–213va, l. 4). According to him, the firmament called ‘heavens’ cannot be the superior heavens (*ha-shamayim ha-‘elyonim*), since the Creator divided the whole creation into two parts only, heavens and earth. If the firmament was the superior heaven, there would be a creation above the superior heaven, i.e. the water from above the firmament, and this is contrary to the Bible (f. 213va, ll. 6–16). In any case, from these words it is clear that the Creator precedes His creatures (f. 213va, ll. 16–19). Commenting on the first words of the Ten Commandments (‘I am the Lord thy God, who brought thee out of the land of Egypt’),<sup>31</sup> the author reaffirms God’s existence, truth, and action. Based on these words, he states that the perceptions (*nirgashim*) are the proofs (*mofetim*) and the roots of the evidence (*shoreshey ha-re’ayot*) of the miracles, as well as the ways for proving their existence; in their turn, these miracles prove the necessary existence of God (*hiyyuw metsi’ut ha-El*) (f. 213va, ll. 20–31). In any case, he states that he does not agree with those who commit themselves to finding premises for the

<sup>29</sup> Genesis 1,2.

<sup>30</sup> Genesis 1,6–7.

<sup>31</sup> Exodus 20,2.



creation (*ha-mithayyevim haqdamot la-ve'urah*), i.e. the philosophers (he calls them 'sages,' *hakamim*) who long for giving suitable proofs, taken from their perceptions, of the necessary existence of God, but think that there is no need to speak about the necessary existence of His actions (*hiyyuw metsi'ut pe'alayw*). As a matter of fact, some of them deny God's existence, like the Pharaoh's affirmation found in the Bible: 'I know not the Lord.'<sup>32</sup> According to him, some of the philosophers thank God since He is the real cause of the world's existence (*alilut metsi'ut ha-olam*), while they think that this happens in a merely mechanical way, the way the day is necessarily bound to the sun's light, and the shadow is necessarily bound to the body. Others think that each one of the creatures creates itself. They (i.e. the philosophers) differ in their opinion, but agree on one idea: they do not admit that miracles exist, since they think that miracles are contrary to perception and its nature (f. 213vb, ll. 1–17). On the contrary, according to the author, Israel's way out of Egypt is a sign of the necessary existence of God and of His action (f. 213vb, ll. 22–24). The following passages, down to the end of folio 213vb, cannot be read or interpreted easily. (The only clear passage is a Biblical quotation: 'Observe therefore and do them [i.e. God's orders], for this is your wisdom and your understanding in the sight of the peoples.'<sup>33</sup>)<sup>33</sup> The same is true for what is written in folio 214, due to the many lacunas found in it. Only three statements appear to be rather clear. First, the author explicitly refers to Maimonides, whom he calls 'the great sage, our master and scholar Moses ben Maimon' (*ha-rav ha-gadol morenu u-rabbenu Mosheh Even Maymon zts'l*)—although it is not clear what the author states about him (f. 214rb, ll. 1–2). Second, the author mentions that the verb (*po'al*) found in such statements as 'Reuven rides,' 'Simon eats,' and 'Levi sits' means a certain action (*po'al*) made by that person; it refers to the time when that action does not exist without its agent (*po'el*), and it also refers both to the agent and to the thing acted upon (*pa'ul*) (f. 214va, ll. 1–4). Third, the author states that there are no prohibitions (*issurim*) concerning the Hebrew language, since the sages and the prophets have given prohibitions only in case of need (f. 214vb, ll. 1–3). Finally, the author gives the reasons for his own dictionary. He states that in Hebrew there are nouns and verbs with precise meanings: he

<sup>32</sup> Exodus 5,2.

<sup>33</sup> Deuteronomy 4,6.

must employ them for each of the Arabic terms that have been translated (*ho'taqennu*) (he probably refers to Samuel Ibn Tibbon's translation of Maimonides' *Guide*). Apparently, in some cases he has not found these aforementioned terms in Hebrew. Here the author mentions three categories of scholars who have worked on these words: 'the pure linguists' (*ba'aley ha-lashon tsahah*), 'the philosopher' (*ha-filosof*) (does he refer to Maimonides or to Samuel Ibn Tibbon who, according to him, found exact nouns and verbs for them) and 'the respected copyists' (*ha-ma'tiqim nikvadam*), of which the author appreciates their honesty. The last sentence of the introduction states: 'These are the nouns to which he (i.e. Maimonides?) agrees; I have added to them (*samtin*) signs<sup>34</sup> for indicating their meanings (f. 215ra, ll. 1–23). As said before, the terms are generally put in alphabetical order according to their Hebrew meaning, as in Ibn Tibbon's and al-Harīzī's dictionaries.

There are four terms of the dictionary beginning with *alef*:

**Ot** ('Argument')<sup>35</sup> (a corresponding Arabic term is not given). The author states that *ot* has two meanings which are not clear in the manuscript as it can be read now. The most important intelligible statement about it is: 'argument' and 'proof' (*mofet*) are companion (*haverim*) and equivalent (*shawim*); the author has inserted these two terms into his dictionary for 'justifying the righteous'<sup>36</sup> and 'disappointing the false' (ff. 215ra, l. 23–215rb, l. 9).

**Ayyeh** ('Where'), **ayna** (in Arabic [Arab.]<sup>37</sup> means a place (the author quotes here two passages of the Bible: 'Where is the house of the prince?';<sup>38</sup> 'where then is my hope?'),<sup>39</sup> just like the other Hebrew terms, *eyfah* and *anah* (f. 215rb, ll. 9–12).

<sup>34</sup> This word should refer either to the explanation of each term, or to its meaning in Hebrew.

<sup>35</sup> On the meaning of this term as 'argument,' and its connection to 'proof' (*mofet*), in Judah ha-Levi, Abraham bar Hiyya and Samuel Ibn Tibbon, see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 1, 30.

<sup>36</sup> See 1 Kings 8,32; 2 Chronicles 6,23.

<sup>37</sup> This term corresponds to the 'category of where' (see below, note 54); probably it translates the Arabic term *al-'ayn*, 'the where,' which is found in the original Arabic text of the introduction to part two of the *Guide*: see Issachar Joel, ed., *Dalālat al-hā'irīn (Sefer moreh nevukhim) le-rabbenu Mosheh b. Maymon, ha-maqor ha-ivri lefi hotsa'at Shelomoh b. Eli'ezer Munk* (Jerusalem: Junowitz, 1931), 165, l. 19. See also Efros, *Philosophical Terms*, 9, s.v. *anah*.

<sup>38</sup> See Job 21,28.

<sup>39</sup> See Job 17,15.

**Eyk** ('Quality'), **kayfa** (Arab.)<sup>40</sup> means where each one of the expressions of the body is—in flesh, in colour, in taste, in smell, in voice, etc. (f. 215rb, ll. 13–17).

**Ish** ('Individual'), **šahṣ** (Arab.)<sup>41</sup> means one separate thing (*davar ehad niṣrad*) which cannot be divided in any way and is part of one of the species (*heleq min ha-minim*), since 'the species embraces its individuals and sets a boundary to them' (f. 215rb, ll. 18–23).

The dictionary examines two terms beginning with *bet*:

**Be-koah** ('Potentially'), **bi-l-qūwwa** (Arab.)<sup>42</sup> refers to what is acting not always, but only sometimes (ff. 215rb, l. 23–215va, l. 3).

**Be-po'al** ('Actually'), **bi-l-fi'l** (Arab.)<sup>43</sup> means what always acts by itself (*be-ʿatmo*) when it exists, like the four elements (fire, air, water, and earth) (f. 215va, ll. 4–8).

Three terms of the dictionary begin with *gimel*:

**Godel** ('Magnitude, size'), **uẓm** (Arab.)<sup>44</sup> means the three dimensions (*meshikhot*) of the body: length, width, and depth, to which three different lines (*qawim nivdalim*) correspond. As the author observes, the related term 'big,' *gadol* in Hebrew, refers to God, too, although He is neither a body nor a force in a body, just like

<sup>40</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 18–19 (introduction to part two), where it is more explicitly defined as *maqūlat al-kayfa*, 'category of quality.' In Ibn Tibbon's *Explanation*, this Aristotelian category appears in a different Hebrew translation as *eykut*, 'quality' (see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 19–20). See also Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 1, 39.

<sup>41</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 166, l. 21 (introduction to part two). The Hebrew term appears also in Ibn Tibbon's *Explanation*, where it is described in a different way. See Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 31–32.

<sup>42</sup> Due to a polar error in the manuscript the Arabic expression is transcribed as *bi-l-fi'l*, i.e. 'actually.' See the correct Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 167, l. 4 (introduction to part two). In Ibn Tibbon's *Explanation*, the Hebrew term is shortly and differently described, together with the term *be-po'al*, in the description of *koah*, 'force.' See Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 59, ll. 8–11, and also p. 76, ll. 15–16.

<sup>43</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 167, l. 4 (introduction to part two). See also here above, note 42.

<sup>44</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 11 (introduction to part two). The Hebrew term is found in medieval Hebrew philosophical and scientific literature, although apparently it is found neither in the Hebrew translations of the *Guide* nor in that of another work by Maimonides: see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 1, 103.

other terms—‘ear,’ ‘eyes’ etc.<sup>45</sup>—since, according to the Talmud’s sages, ‘the Holy Law speaks the language of men’<sup>46</sup> (f. 215va, ll. 9–27).

**Guf** (‘Body’)<sup>47</sup> means everything which has the above three dimensions (ff. 215va, l. 28–215vb, l. 1).

**Galgal mesevah** (‘Epicyle’ or ‘rotating sphere’), **falak al-tadwīr** (Arab.)<sup>48</sup> means every celestial sphere ‘whose axis (*tsir*) is inside the real eccentric sphere (*ha-galgal ha-yotse*),’ and which refers to the ‘five spheres,’ probably those of the planets (f. 215vb, ll. 1–8).

Two terms begin with *het*:

**Haser** (‘Defective, damaging’), **nāqis** (Arab.)<sup>49</sup> refers to two contradictory (*makhishim*) terms; the author mentions the word ‘destruction,’ in Hebrew *heres*,<sup>50</sup> too (f. 215vb, ll. 8–18).

**Homer** (‘Matter’), **mādda** (Arab.)<sup>51</sup> refers to a substance, the body, which receives the other nine categories (f. 215vb, ll. 19–21).

One term only begins with each one of the following two letters: *tet* and *kaf*:

**Teva** (‘Nature’), **ṭabī‘a** (Arab.)<sup>52</sup> refers to every force existing both actually and potentially (ff. 215vb, l. 22–216ra, l. 2).

<sup>45</sup> Here, the author quotes Daniel 9,18: “O my God, incline Thine ear, and hear; open Thine eyes and behold our desolations!”.

<sup>46</sup> See bTal, *Yevamot* 71a.

<sup>47</sup> See this term, in the Arabic form *ġism*, ‘body,’ in Joel, ed., *Dalālat al-hā’irīn*, 165, l. 23 (introduction to part two). A longer description of the Hebrew term *guf* is found in Ibn Tibbon’s *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 38–39.

<sup>48</sup> The term *galgal* (without any addition) is found also in al-Harīzī’s dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 7. Three short, different descriptions of this term and of two employments of it are found in Ibn Tibbon’s *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 40–41; among them, there is the ‘epicycle,’ named as *galgal heqqef* (p. 41, ll. 4–9). The term *galgal sibbuw*, which is found in Ibn Tibbon’s translation of the *Guide* (see Efros, *Philosophical Terms*, 40, *s.v.*), is listed among the Hebrew terms meaning ‘epicycle’ in Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 1, 114.

<sup>49</sup> About this Arabic word in Maimonides’ *Guide* and its Hebrew translation by Ibn Tibbon, see Efros, *Philosophical Terms*, 54, *s.v. haser*.

<sup>50</sup> About this word, see Ibn Tibbon’s different description in his *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 48.

<sup>51</sup> See the Arabic term in Joel, ed., *Dalālat al-hā’irīn*, 167, l. 18 (introduction to part two). See the Hebrew term as found in al-Harīzī’s dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 8. A much longer description of it is found in Ibn Tibbon’s *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 53.

<sup>52</sup> See the Hebrew term as found in al-Harīzī’s dictionary: see Schlossberg, ed.,

**Kammah** ('Quantity'), **kamm** (Arab.)<sup>53</sup> refers to the number, to the weight, and to the measure (*middah*) of things (f. 216ra, ll. 2–4).

The dictionary includes eight terms beginning with *mem*:

**Ma'amar** ('Category'), **maqūla** (Arab.)<sup>54</sup> refers to each one of the ten categories, i.e. 'substance' (*etsem*), 'quantity' (*kammah*), 'quality' (*eyk*), 'relation' (*tseruf*), 'where' (*ayyeh*), 'when' (*matay*), 'disposition' (*erekh*), 'action' (*po'el*), 'passion' (*pa'ul*), 'possession' (*miqnah*) (f. 216ra, ll. 5–9).

**Mesubbav** ('Effect'), **ma'lūla** (Arab.)<sup>55</sup> refers to what has been actively (*be-po'al*) determined by a cause, just like the terms *me'unyan* ('matter-of-fact'), *me'olal* ('effect')<sup>56</sup> and *ma'alalah* ('deed') (f. 216ra, ll. 10–13).

**Meforaq** ('Separate'), **mufāriq** (Arab.)<sup>57</sup> refers to the intellect which is neither a body nor in a body, and derives from 'part' (*pereq*) (f. 216ra, ll. 14–17).

*Sefer moreh nevukhim*, 8. An even longer, but fundamentally different description of it is found also in Ibn Tibbon's *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 55.

<sup>53</sup> The Arabic term is found in the introduction to part two of the *Guide* (see Joel, ed., *Dalālat al-hā'irīn*, p. 165, l. 18) as *kamm*, 'amount', 'quantity,' which is translated into Hebrew as *kammūt*, 'quantity,' in al-Harīzī's dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 8. See however the different description of this Hebrew term (*kammah*) as 'quantity' in Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 26–27, and also the short hint to *kammūt* (as derived from *kammah*) on p. 61, l. 5. On the diffused employment of *kammah* as 'quantity' in medieval Hebrew philosophical literature, especially in the 12th- and 13th centuries, see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 2, 93–94.

<sup>54</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 17 (introduction to part two). A much more detailed description of the Hebrew term *ma'amarot* and of each of the ten categories is given in Ibn Tibbon's *Explanation*. See Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 20, 25–31, where many of the names of the categories are different from those found in this dictionary: according to the same order, they are *etsem*, *kammah*, *eykut*, *hitstarefut* and *metsoraf*, *anah*, *matay*, *matstav*, *she-yif'al*, *she-yit-po'el*, *lo*.

<sup>55</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 13 (introduction to part two). A very short hint to the Hebrew term *mesubbav* in the sense of 'alul', 'caused,' is found in Ibn Tibbon's *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 69, l. 7. The term was occasionally employed by the Tibbonids, and is found also in Hillel of Verona: see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 2, 221. Efros, *Philosophical Terms*, 75, s.v. *mesubbav*, connects it to another Arabic term, *musabbaba*, which means 'effect.'

<sup>56</sup> About this term and its rare employment in some 12th century Hebrew philosophical translations (but also in Aharon of Nicomedia, d. 1369), see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 2, 231–232.

<sup>57</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 166, l. 22 (introduction to part two), where *al-'umūr al-mufāriqa*, 'the separate things', are mentioned. About

**Miqnah** ('Possession'), **mulk** (Arab.) corresponds to the Hebrew term 'possession' (*yesh*), when the latter means 'property' (*qinyan*)<sup>58</sup> (f. 216ra, ll. 18–20).

**Miqreh** ('Accident'), **araḍ** (Arab.)<sup>59</sup> has three meanings, which do not become clear from the manuscript. However, according to the author it refers to the nine Aristotelian categories (f. 216ra, ll. 20–26).

The following term cannot be read.

**Mamreh** ('Opposite') (the Arabic corresponding term cannot be read in the manuscript), according to the author, refers to what is found in two things contrary to each other in every way. He gives as an example the relationship between fire and water. In fact, the characteristics of these elements are opposite: fire's warmth is 'the opposite of' (*mamreh neged*) water's coolness, water's humidity is the opposite of fire's dryness, water's heaviness is the opposite of fire's lightness, and the upward movement of fire is the opposite of the downward movement of water. The author states that in the same way air and earth are opposite to each other; on the contrary, fire and air, or fire and earth, or air and water, or water and earth are not absolutely opposite to each other, since there is an analogy between them in some way, and because of this, things which are absolutely opposite to each other are not attached (*deveqim*) to the same place (ff. 216ra, l. 29–216rb, l. 15).

**Min** ('Species'), **naw'** (Arab.)<sup>60</sup> means each one of the parts of

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*meforaq* as 'abstract' in Shem Tov Ibn Falaquera's Hebrew paraphrase of Salomon Ibn Gabirol's *Fons Vitae*, see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 2, 249.

<sup>58</sup> *Qinyan* is the Hebrew term employed by Ibn Tibbon for translating the Arabic term *malaka*, '(positive) property.' See Efros, *Philosophical Terms*, 107, *s.v. qinyan*. However, in other authors (in particular, Shem Tov Ibn Falaquera's paraphrase of Ibn Gabirol's *Fons Vitae*), it indicates the category of possession: see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 3, 289.

<sup>59</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 22 (introduction to part two). In the description of the Hebrew term found in Ibn Tibbon's *Explanation*, it is differently divided into two: 'permanent accident' (*miqreh matmid*) and 'separate (or, better, 'occasional') accident' (*miqreh nifrad*). See Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 24, ll. 3–9. A third type of accident, the 'accident happened to (another) accident' (apparently different from those described by this dictionary), is described in a different passage of Ibn Tibbon's work: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 82.

<sup>60</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 166, l. 13 (introduction to

the genus, and is divided into individuals, like ‘man,’ ‘horse,’ ‘camel.’ According to the author, each species as such has no other species under it. However, there is something that is a species in one sense, and a genus in another sense: a genus for the species which are under it, since they are parts of it, and a species for the genus which is above it, since it is one of its parts (ff. 216rb, l. 16–216va, l. 1).

One term only begins with *nun*:

**Nif‘al** (‘Passive’), **munfa‘il** (Arab.)<sup>61</sup> means the reception of an action (*po‘al*) (f. 216va, ll. 1–3).

Three terms found in the dictionary begin with *samek*:

**Sibbah** (‘Cause’), **sabab** (Arab.)<sup>62</sup> The author notes that ‘if the cause (*ha-mesabbet*) is precluded (*yimmanea*), the effect (*ha-mesubbav*) is precluded too, while, if the effect is precluded, the being of the cause is not precluded’—as it happens, e.g., in the relationship between ‘man’ (the effect) and ‘life’ (the cause) (f. 216va, ll. 3–18).

**Segullah** (‘Property’), **hāṣṣa** (Arab.)<sup>63</sup> according to the author, refers to something found in one species only; he refers to the Biblical verse: ‘Ye shall be Mine own treasure (lit. ‘property’) from among all peoples,<sup>64</sup> and states that e.g. movement is a property of the magnet (‘the stone attracting iron’) (f. 216va, ll. 18–24).

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part two). See also the Hebrew term as found in al-Harīzī’s dictionary: see Schlossberg, ed., *Sefer moreh nevuḥim*, 9. The same term is differently described in Ibn Tibbon’s *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevuḥim*, 21–23 (where, however, on p. 23, ll. 1–3, a short description of the relationship between the species and the genus is found), and 63–64.

<sup>61</sup> The Hebrew term appears to be analogous to *mitpa‘el*, which corresponds to the Arabic verbal form *yunfa‘ila* (see Efros, *Philosophical Terms*, 100, s.v. *mitpa‘el*), and is shortly described in Ibn Tibbon’s *Explanation* as ‘noun (employed) for the reception of alteration’: see Even-Shemuel, ed., *Sefer moreh ha-nevuḥim*, 76, l. 13. About al-Harīzī’s employment of *nif‘al* as ‘passive’, see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 3, 56.

<sup>62</sup> See the Arabic term in Joel, ed., *Dalālat al-hā‘irīn*, 165, l. 14 (introduction to part two). This term is found in the same Hebrew form (*sibbah*) also in al-Harīzī’s dictionary: see Schlossberg, ed., *Sefer moreh nevuḥim*, 9. *Sibbah* is also the object of a very short treatment in Ibn Tibbon’s *Explanation*, where it is identified with *‘illah*: see Even-Shemuel, ed., *Sefer moreh ha-nevuḥim*, 69, l. 7.

<sup>63</sup> The Hebrew term is described twice in Ibn Tibbon’s *Explanation*, although in a different way: see Even-Shemuel, ed., *Sefer moreh ha-nevuḥim*, 23–24, and p. 69, ll. 8–10.

<sup>64</sup> See Exodus 19,5.

**Sug** ('Genus'), **ḡins** (Arab.),<sup>65</sup> according to the author, refers to animal in general. The genus 'animals' divides into four species: 'that which is walking', 'that which is flying,' 'that which is swimming' (*sahu*), 'that which is swarming' (*meshorats*); each one of those species may further divide into species, and the species of species divide into species, until we reach such species as cannot divide but into individuals (ff. 216va, l. 24–216vb, l. 5).

Three terms of the dictionary begin with 'ayin:

'**Etsem** ('Substance'), **ḡawhar** (Arab.)<sup>66</sup> refers to the true thing in which everything is, a thing which 'exists in its essence' (*nimtsa bi-yeshuto*); it includes every corporeal and incorporeal thing, as it appears e.g. in the following Biblical passage: 'And the like of the very heaven (lit. "the substance of heaven") for clearness'<sup>67</sup> (f. 216vb, ll. 6–12).

'**Erekh** ('Disposition'), **naẓm** (Arab.)<sup>68</sup> refers to the habit (*tekhunah*) of doing a series of actions, etc. (f. 216vb, ll. 12–15).

'**Attiqah** ('Removed'), **naqla** (Arab.)<sup>69</sup> refers to matter which has been cut and removed (*ye'ateq*) (f. 216vb, ll. 16–18).

<sup>65</sup> See the different description of 'genus' (*sug*) in Ibn Tibbon's *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 21, ll. 5–15.

<sup>66</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 17 (introduction to part two). See the Hebrew term as found in al-Harīzī's dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 9. See also the two short descriptions of the Hebrew term in Ibn Tibbon's *Explanation*, which appear to be substantially different from the above one: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 25, l. 12–p. 26, l. 5, and 74, ll. 5–8.

<sup>67</sup> See Exodus 24,10.

<sup>68</sup> The same Hebrew term is apparently found in al-Harīzī's dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 9. 'Erekh is found also in Ibn Tibbon's *Explanation*, but in a very different sense, as 'relationship' (corresponding to Maimonides' Arabic term *nisba*): see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 74, ll. 10–12; see also Efras, *Philosophical Terms*, 97, s.v. 'erekh. No trace of the meaning of the Hebrew term as it is used in this dictionary is found in Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 3, 170–172.

<sup>69</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 19 (introduction to part two). Although the Hebrew term is found in the above sense neither in Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 3, 178 (where it is mentioned as 'movement'), nor in Ibn Tibbon's *Explanation*, in the latter work there is a hint to his use of a term derived from the same root ('ataq) as 'to remove a body from a place to (another) place': see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 75, ll. 8–9. The Arabic term he translated in this way is *intiqāl*: see Efras, *Philosophical Terms*, 38, s.v. *he'teq*.



There are three terms beginning with *pe*:

**Po'el** ('Acting'), **fā'il** (Arab.)<sup>70</sup> refers to everything which is acting and working (f. 216vb, ll. 19–21).

A Hebrew term which cannot be read in the manuscript ('Widespreading'), **šā'i** (Arab.)<sup>71</sup> refers to every accident which spreads over the various parts of matter, like taste and smell (f. 216vb, ll. 22–25).

**Pashut** ('simple'), **basīṭ** (Arab.)<sup>72</sup> The author quotes as examples of 'Simple' the terms 'hot,' 'cold,' 'white,' 'black,' 'bitter,' 'sweet,' and states that each one of the four elements (*yesodot*) is simple in its relationship to them. In the same way, each one of the plants is simple in its relationship to each one of the species of plants, and each one of the best (lit. 'peels,' *qelifot*) among the simple parts of body—i.e. sinew, flesh, bones, etc.—is simple in its relationship to each one of the members composed by them, e.g. head, feet, eyes, ears, etc. (f. 216vb, l. 26–217ra, l. 18).

Three terms begin with *tsade*:

**Tsir** ('Axis', 'center of the circle'), **markaz** (Arab.)<sup>73</sup> (f. 217ra, ll. 19–24).

<sup>70</sup> The Hebrew term corresponds to the category described by Ibn Tibbon's *Explanation* as 'the category of acting (i.e. action)' (*ma'amar she-yif'al*): see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 31, ll. 3–11. Ibn Tibbon employs the term *po'el* as 'to make an alteration in another thing': see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 76, ll. 11–12. However, he employs it as 'efficient cause' and as 'agent' too: see Efros, *Philosophical Terms*, 99, s.v. *po'el*.

<sup>71</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 166, l. 9 (introduction to part two), where *al-quwā al-šā'ia*, 'the widespreading forces,' are mentioned. Since in Ibn Tibbon's translation of the *Guide* this expression is rendered as *ha-kohot ha-mitpashtot*, 'the expanding forces' (see *Sefer moreh nevukhim le-ha-rav rabbenu Mosheh ben Maymon ha-sefardi z"l, be-ha'taqat ha-rav R. Shemu'el Ibn Tibbon z"l, 'im arba'ah perushim h"h Efodi, Shem Tov, N. Qresqas, Avranel*, 3 vols. [Jerusalem: Sh. Monzon, 1960], vol. 2, 5v, l. 1), the Hebrew term employed here might have been *mitpashshet*, in the sense of 'expanding' or 'widespreading.'

<sup>72</sup> The Hebrew term *pashut* is found also in al-Harīzī's dictionary: see Schlossberg, ed., *Sefer moreh nevukhim*, 9. The description of this term in Ibn Tibbon's *Explanation* is very short: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 77, ll. 8–9.

<sup>73</sup> The Hebrew term is found in Abraham bar Hiyya's works too, where it has the same meaning. See Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 3, 244. On the other hand, it is apparently ignored by Ibn Tibbon in his description of the corresponding term *markaz* (explicitly given as an Arabic word) in his *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 64–65.

**Tsurah** ('Form'), **sūra** (Arab.)<sup>74</sup> has two meanings, the former referring to what has a matter, and the latter referring to the difference among the species (f. 217ra, ll. 25–30).

**Tseruf** ('Relationship'), **'idāfa** (Arab.)<sup>75</sup> The author states that the term 'correlating thing (*mitstaref*)'<sup>76</sup> is derived from 'relationship.' The 'thing correlated to it' and the 'correlating thing' are, e.g.: 'its half and its third'; 'the son of Jacob served Reuben son of Hail'; 'the father of all such as handle the harp (*tofes kinnor*).'<sup>77</sup> In each of these sentences, there is a 'correlating thing' and 'the thing correlated to it' (*ha-mitstaref elayw*) (f. 217rb, ll. 1–9).

One term only begins with *qof*:

**Qats** ('End'), **nihāya** (Arab.)<sup>78</sup>. The author states that 'it refers to the extremity (*aharit*) and the end of each thing whose quantity is known.' Moreover, it refers to the act that is the first and last of all acts, and to the actions (*hit'allelot*) which exist for creating something valuable (f. 217rb, ll. 10–15).

Two terms begin with *shin*:

**She'iyah** ('Not at all'),<sup>79</sup> **kallā** (Arab.) refers to the absence of things in a place, like in the following Biblical passage: 'Until cities are waste (*sha'u*) without inhabitant.'<sup>80</sup> According to the author, 'not at all' means that there is nothing at all existing (f. 217rb, ll. 16–21).

<sup>74</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 166, l. 6 (introduction to part two). See also the different description of the corresponding Hebrew term given by Ibn Tibbon in his *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 77–78.

<sup>75</sup> The Hebrew term is shortly described by Ibn Tibbon, who connects it to *mitstaref* (the category of relationship), in a passage of his *Explanation*: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 78, ll. 12–16.

<sup>76</sup> This term, having among its meanings that of 'correlative' (Arabic *mudāf*), is found in Ibn Tibbon's translation of the *Guide*: see Efron, *Philosophical Terms*, 78, s.v. *mitstaref*, 3).

<sup>77</sup> See Genesis 4,21.

<sup>78</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 11 (introduction to part two). The Hebrew term is found in a different form as *qetsawiyot*, lit. 'extremes,' in al-Harīzī's dictionary: see Schlossberg, ed., *Sefer moreh nevu'kim*, 10; however, no trace of *qats* as a Hebrew philosophical term is found in Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*.

<sup>79</sup> This term is a Biblical *hapax* (Isaiah 24,12), having the sense of 'desolation,' 'ruin.'

<sup>80</sup> See Isaiah 6,11.

**Shinnuy** ('Alteration'), **taḡayyur** (Arab.)<sup>81</sup> refers to what happens when something is turned over (*mithappek*) and changed (*mishtaneh*); according to the author, this term embraces all the species of movements: the movement of generation, the movement of procreation, etc. (ff. 217rb, l. 22–217va, l. 1).

Finally, two terms begin with *taw*:

**Tahpuk** ('Transmutation'), **'istiḥāla** (Arab.)<sup>82</sup> refers to the alteration of an accident into another accident (f. 217va, ll. 2–5).

**Tenufah** ('Swing'), **haraka** (Arab.)<sup>83</sup> refers to one of the species of movement, i.e. the movement of transfer (*ha'taqah*) from a place to another place (f. 217va, ll. 5–10).

In conclusion, it can be said that this short dictionary appears to stress the importance the study of Arabic terminology (and of the terminology of Maimonides' *Guide* in particular) had for a number of 13th century philosophers working in European countries, where the Arabic language was neither spoken nor currently read. These authors had to examine a number of philosophical and scientific terms and had to find a corresponding term in medieval Hebrew for each of them. As shown by an analysis of the words found in this dictionary, the Hebrew philosophical terminology was not completely defined during the 13th century.

*Mauro Zonta*, Ph.D. (1995) University of Turin, Associate Professor for the History of Jewish Philosophy at the University of Rome 'La Sapienza,' Italy. Publications on Medieval Jewish Philosophy include

<sup>81</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 16 (introduction to part two). The Hebrew term is found in most medieval Hebrew philosophical literature: see Klatzkin and Zobel, *Thesaurus Philosophicus Linguae Hebraicae*, vol. 4, 137–140.

<sup>82</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 19 (introduction to part two).

<sup>83</sup> See the Arabic term in Joel, ed., *Dalālat al-hā'irīn*, 165, l. 20 (introduction to part two), whose meaning is simply 'movement.' The Hebrew term, which is found several times in the Bible in the sense of 'offering' (see Abraham Even-Shoshan, ed., *A New Concordance of the Old Testament Using the Hebrew and Aramaic Text* [Jerusalem: Baker, 1990], 1234) but appears to be a very rare word in medieval Hebrew (see above, note 20), might refer to the 'local movement' (*tenu'ah meqomit*) described by Ibn Tibbon in his *Explanation* in rather similar terms: see Even-Shemuel, ed., *Sefer moreh ha-nevukhim*, 91–92.

*La 'Classificazione delle scienze' di al-Farabi nella tradizione ebraica* and *Un dizionario filosofico ebraico del XIII secolo* (Turin: Silvio Zamorani, 1992), *Un interprete ebreo della filosofia di Galeno* (Turin: Silvio Zamorani, 1995), *La filosofia antica nel Medioevo ebraico* (Brescia: Paideia, 1996), *Aristoteles Hebraicus* (Venice: Supernova, 1997, together with Giuliano Tamani), *La filosofia ebraica medievale. Storia e testi* (Rome and Bari: Laterza, 2002), and *Hebrew Scholasticism in the Fifteenth Century* (Dordrecht: Springer, 2006).

3. *Hebrew Text of the Dictionary, according to the Manuscript of Turin,  
Biblioteca Nazionale Universitaria, A. II. 12, Folios 213ra,  
l. 10–217va, l. 12<sup>1</sup>*

**213/אא** / אמר הנביא ע"ה: 'ראשית חכמה יראת יי'. ואין יראתו שלימה כי אם בשני דברים: האחד בדעת כי אמתת עצמו נמצאת, והשני בדעת אמתת [...] על לא [...] אלו הדברים [...] ראשי [...] חכמת [...] לפי הש[...] דעת בני אדם [...] הענינים [...] התחיל [...] אותם בין בעשרת המאמרות [...] במעשה בראשית בין בעשרת [...].

**213/אב** / כתוב: 'בראשית ברא אלהים', ללמד כי עצמו נמצא, וכן הוא בורא. וכתוב: 'את השמים ואת הארץ', ללמד כי בכל גברא בחפצו שמשמע'השמים' [...] מורה על [...] אה [...] ה [...] בכלל השמים והנפש, והם המים אשר מעל [...], ומשמע 'הארץ' מורה כן במקום זה על הרקיע אשר נקרא שמו. אחרי כן השמים על ארבע היסודות אשר בו הארץ הוא היא הבריאה התחתונה, לפי מה שפרשו החכמים המדקדקים עניני המלות, ופירוש זה יראה מדכתוב תחלה: 'את השמים והארץ'; ואחרי כן לא זכר השמים האלה כלל, כי נפלאים הם מבני אדם, ועניניהם ומעשיהם נעלמים מהם, כי אינם מרנישים אותם.

וחזר לבאר איכה בריאת הארץ הזאת על חלקי מיניה בדכתוב: 'היתה תוהו ובהו' ונל, וכלל חבר שני הנבראים האלה בשם אחד, והוא [...], כדכתוב: 'ורוח אלוהים מרחפת על פני המים', ויראה זה בביאור מדכתוב: 'ויהי רקיע בתוך המים, ויהי מבדיל בין מים למים'.

וכתוב: 'בין המים אשר מתחת הרקיע, ובין המים אשר מעל לרקיע', כי לא יעלה על לב איש כי 'מעל לרקיע' [...] המים האלה אשר על היבשה הנקראת 'ארץ' מכלל הארץ הראשונה, כאשר לא יעלה על לבו כי על אלה המים

<sup>1</sup> In general, the text of the dictionary is reproduced as found in the manuscript, but it is corrected and completed in a number of points. In the main cases, we have signalled what is the original text in the critical apparatus, found in the footnotes. Each of the terms analyzed in the manuscript is numbered. The beginning of each column of the manuscript is inserted into the text in black letters and numbers, put between two marks: /000/. The letters or words which were in the original text, but can be neither read in the manuscript, nor reconstructed by the editor, are put as dots between square brackets: [...]. Where an entire line of the manuscript cannot be read, this fact is indicated by the following sign: [...]. If a number of lines (more than two) cannot be read, this is indicated by [...]. The Hebrew letters which are found cancelled in the manuscript are underlined.

אשר בין האויר והיבשה לבדה. ואמר הכתוב: 'המים אשר מתחת לרקיע' [...] מבדיל בין אלה המים /213בא/ לברם ובין המים אשר מעל לרקיע, אבל מבדיל בין היסודות כלם, והם האש והאויר והמים האלה והארץ הזאת, ובין המים אשר מעל לרקיע, כאשר המים העיולנים אשר הם [...] הם [...] ממנו וכל אשר בו. ולא [...] להבין כי הרקיע הנקרא 'שמים' הוא השמים העיולנים, כי הבורא ית' חלק הבריאה כלה לשני חלקים: האחד השמים, והשני הארץ. ואין בריאה נמצאת ולתי אלו שניהם. ואם נאמר כי הרקיע הוא השמים העיולנים, נתחייב להורות<sup>2</sup> כי יש בריאה למעלה מהשמים<sup>3</sup> העיולנים, והוא המים אשר מעל לרקיע; ו הוא לא כן, כי כל הנבראים כללם הכתובים בשמים ובארץ, ובזה אין ספק.

והדורש והחוקר יבין מכלל הדברים והענינים הסדורים למעלה כי הבורא הקדים בראויו, וכי הוא בעצמו בראם בחפצו ולכבודו.

ובעשרת דברים כתוב: 'אנכי אלהיך', ללמד כי הוא עצמו נמצא, וכי הוא אמת; וכתוב: 'אשר הוצאתיך מארץ מצרים', ללמד כי הוא פועל ועושה בחפצו וברעי[...]. ואם ישראל השואל ויאמר: 'למה לא הורה הכתוב על אמונת פעלות<sup>4</sup> בבריאת העולם, ותלה הדבר ביציאת מצרים?'. [...] יודע לו כי הנרנשים הם ראשי האותיות והמופתים ושרשי הראיות והטעמים המעידים על מצוא הנמצאים הנפלאים והנעלמים, וראשונם וראשם הם [...] חיוב מצוא האל.

ואחרי כן [...] /213בב/ פועל בפועל על דעתנו, לא על דעת המתחייבים הקדמות לבריאה; ומפני אשר יכלו החכמים להביא ראיות<sup>5</sup> נאותות ומופתים מהנרנשים ומפעליהם [...] חיוב מציאות האל, ואין צריך לומר על חיוב מצוא פעליו. והוא קצתם כופרים בעקר, כפרעה שאמר: 'לא דעתי את יי'; ומקצתם היו מודים בו, ומודים בו כי הוא עלילות מצוא העולם, א[...]. על ידי חיוב מצוא היום עם זרות השמש, או כחיוב מצוא הצל עם הנוף; ומקצתם היו מודים אומרים כי כל אחד ואחד מהברואים ברא עצמו; ואחרים רבים על שעמים אחרים. וכלם חולקים אלה על אלה, ואין זה מקום זכרם, אבל מפני אשר היו כלם סומכים על ענין אחד, והוא כי אין להורות על עניני הנפלאים, כי אין לפי עניני הנרנשים וטבעם. ולא [...] יה עול[...]. ב[...], כי יש בכל הנמצאים מה ש[...]. [...] רנשי להוציא מידי טבעו ולפי [...] רנשים כלם, והם [...] טבע [...] שית מונים בקדוש בשלי[...]. חם ואכ[...]. ברם.

<sup>2</sup> להורות] להורות להורות.

<sup>3</sup> מהשמים] משמים.

<sup>4</sup> פעלות] פעלו.

<sup>5</sup> ראיות] ראיות.

והיתה יציאת מצרים אות קרוב ע[. . .] ל להורות על חיוב מצוא האל ועל פעלו בהפצו. ולכן [ . . . ] שני ענינים אלה, כי [ . . . ] מורים [ . . . ] לשבות [ . . . ] בששת [ . . . ] בהפצו ביום השביעי [ . . . ] ענין זה אמר משה ע"ה: 'ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים' [ . . . ] התורה ומעמד הר סיני היו /214אא/ בט[ . . . ] הנמצאים הנרנשים בעולם, ולא [ . . . ] בטבע אחד מהנרנשים, ולא [ . . . ] שהם [ . . . ] להמציא אותם וה[ . . . ] סותת<sup>6</sup> התורה מופת מציאות [ . . . ] ל[ . . . ] לים עתות [ . . . ] ענינים אלה [ . . . ]

/214אב/ חבר הרב הגדול מרנא ורבנא משה אבן מימון זצ"ל. וכמו כן לא ראיתי בשני הענינים האלה, ולא באחד מהם, טעם וראיה בלשון הקדש [ . . . ] בכל אשר היה לפני; וראיתי כי יש מחכמי זה הזמן, והם מחכמי התלמוד מי שאינו [ . . . ] ולפי ענינים אלה ראיתי [ . . . ] אשר הביא עליהן ערב[ . . . ] עברי, כפי אשר השינה ידי, ולא התאחרת [ . . . ] עתי כש[ . . . ] הפצי בהעת[ . . . ] [ . . . ] עניני הש[ . . . ] ערב בשמות [ . . . ] על [ . . . ] מפני כי [ . . . ], והוא ש[ . . . ] [ . . . ] באותו השם ועל עניני [ . . . ] כולו המנביל אותו [ . . . ] ובין כל דבר אחר זולתו. הלא [ . . . ]? כי שאלך שואל על מי [ . . . ] הא[ . . . ]; תשובתך [ . . . ] שאל [ . . . ] תך 'הי מדבר' [ . . . ] אשר [ . . . ] כי [ . . . ] [ . . . ]

/214בא/ 'ראובן רכב', 'שמעון אכל', 'לוי ישב', והפועל מורה על מין פועל השם, על הזמן אשר בו הפועל אשר אינו נמצא בעצמו מבלי פועלו; מורה גם על פועל ופועל. ולכן לא יקום ולא יתחבר ענין משני פעלים ולא משלשה, ולא אפילו מ[ . . . ] כי אם בהתחבר השם. כי הפועל [ . . . ] מורה על [ . . . ] סתם [ . . . ] ת כי פועל פועלו אינו נמצא מעצמו. והמלה הקושרת ענין [ . . . ] אחת זולתה. כי הענין המובן אינו [ . . . ] לשם או לשם ולפועל, כמו [ . . . ] 'ראובן בבית שמעון על הסוס' [ . . . ], כי אלו אמר: 'ראובן בבית<sup>2</sup>' [ . . . ]; לא יהיה השם [ . . . ] תוסיף על מו[ . . . ] הוא ראובן, [ . . . ] שמעון, ו'הסוס' הוא הסוס [ . . . ]. ועל מכוננות להם ענין אחד [ . . . ] לאחד מהם בפני עצמו [ . . . ] 'ראובן זה' בתוך, 'שמעון זה' [ . . . ] מהסוס.

ולכן הענין ימכן בהם, ואינו [ . . . ] הענינים ועקרם, ואינו [ . . . ]; ואע"פ שיש לכל [ . . . ] בפני עצמו, אין [ . . . ], בעבור כי הפו[ . . . ] [ . . . ]

/214בב/ הענין.

ואין בידנו מלשון קדש [ . . . ] אסורים, כי לא מצאנו בכל אשר חברו לנו חכמינו ונביאנו כי אם אשר חברוהו לצרך הענין אשר הוה. ונמצא [ . . . ] מהחכמות [ . . . ]

<sup>6</sup> סותת] סותה.  
<sup>2</sup> בבית] בית.

בהם [...] לידיו [...] ענין [...] דברים אם [...] אינו ללשונו [...].  
[.....]

/215אא/ בלשונו שמות ופעלים מורים על אותם ענינים בלי יתרון ובלי חסרון, כמו הם, ולכן הוצרכתי לקרא שם לכל אחד ואחד מהענינים אשר הועתקנו, ולא מצאתי שם בלשונו [...] כפי מה שנראה לי, והצרכתי [...] הענין אשר אבאר [...] על דעתי, כי הוא [...] ומחוק [...] ענין, אך [...] עליו לבד, ואולי אחר [...] יקרה מבעלי הלשון צחה, המרקה עניניה [...] והפילוסוף<sup>8</sup>, איש חכם לב, ממציא לענינים שמות ופעלים נכונים [...] דים [...] ימים באלה יעמד כל השם [...], וימציא לעניניהם שמות ופעלים [...] וישרים מ[...], ויהיה גוון פרק [...] ה[...]. אל המעתיקים נכבדים וישרים ארוכים, והדברים ארוכים [...] עליהם מועטים קצרים [...], לעבור יקר [...] לו[...].ם ויקרבו [...]. אלה הם השמות אשר הסכמה עליהם שמחים סימנים להורות על הענינים.

**1. אות** הוא שני טעמים יותר כל אחד ואחד מהם [...] ממלות בין רבות בין [...] [...] אלו שני הענינים [...] על אמתת היית כל [...] אות ישוה [...] הלא [...] /215אב/ תשנה הערך הונה ולא המלות, ותאמר: 'כל צומח חי', 'כל צומח נוף' או 'כל נוף צומח', לא יהיו שני הענינים אלה אות, כי לא יולד מערכם דבר שאינו בכל אחד ואחד מהם. וכן אם האמר: 'כל פורח נוף', 'כל פורח חי' ולענין זה חלקים רבים ועצומים, ואין זה מקום פירושם. ואות מופת חברים ושויים, שמחים בענין זה, 'להצדיק הצדק' ולהכזיב<sup>9</sup> הכזב.

**2. אייה איין** בלשון ערבי, לשון שאלה מורה על מקום, כדכתב: 'איה בית נדיב', 'איה איפה תקותי', וכמו כן 'איפה' ו'אנה'.

**3. איך כיה** בלשון ערבי, לשון שאלה מורה על המקום כל אחד ואחד ממקרי הגוף בהם, ובכשר<sup>10</sup> ובצבע ובטעם ובריה והקול ושאר כל המקרים.

**4. איש שחץ** בלשון ערבי, מורה על דבר<sup>11</sup> אחד נפרד ואינו מתחלק כלל. והוא חלק מין<sup>12</sup> המינים, ואין למין המינים פחות עם [...] אישים, והמין כולל את אישיו ומנביל בהם.

<sup>8</sup> והפילוסופים] והפילוס.

<sup>9</sup> ולהכזיב] ולכזיב.

<sup>10</sup> ובכשר] ובכרד.

<sup>11</sup> דבר] [...].

<sup>12</sup> מין] [...].



5. **בכת באלקה**<sup>13</sup> בלשון ערב, ויהיה על כל ענין [. . .] לדבר ואין פועלו תמיד כי אם [. . .] עתות, ויש עלילה להמציא פעלו [. . .] ממנו, ואם לא תקרה<sup>14</sup> העלילה, לא הוא הכלל כלל. והוא דומה לאשר יקרא בכתביים. הוא המורה על כל דבר שהוא [. . .] ואין בו יכלת להראותו, ולה [. . .], עד שיעירנו אחד מחוץ / **215 בא** / בפלפולן ובזנבל והקר בחסה, ובכל עת שאין כל אחד ואחד מאלה מראה פעלו, עד שיעירו אחד ויניפוהו מחוץ.

6. **בפועל באלפעל** בלשון ערב, מורה על כל דבר פועל תמיד בעצמו כל זמן שהוא נמצא, ואינו נעזר במעיר, ומניע בין מחוץ בין מבפנים. בהם האש והאוויר וקר המים והאדמה.

7. **גודל עש'ם** בלשון ערבי, מורה על האורך ועל הרוחב ועל העומק עליהם צרופ, והוא משיכות הנוף; לכן אין מורה סחם כי אם על הנוף בלבד, כי הנוף נחלם<sup>15</sup>, ויש לו שלשה קוים נבדלים: קו הארך וקו הרוחב וקו העומק; ויחכן ל[. . .] על צד צירוף גדול וקטן. ואם [. . .] כבר נאמר 'גדול' על הבורא ית' ואינו נוף ולא כח בנוף, שנאמר כי 'גדול אתה', נאמר כי אינו מורה אלא על נוף יש [. . .] שלא שבהו הנביא כגדול אלא לפי השנת דעתנו, לא לפי עצמו. ובכתוב<sup>16</sup> לא נאמר כן? הלא כתוב: 'הטה יי אונך'<sup>17</sup> ושמע, פקח עיניך וראו; וכתוב: [. . .] 'חישן יי', ורבים כמו אלה [. . .], להאמין שיש לאל ית' און אות [. . .] לזה. אך יש לנו להבין מכל אחד מהם מה שאמרו חכמים ז"ל: 'דברה תורה כלשון בני אדם'.

8. **גוף**<sup>18</sup> [. . .] בלשון ערב, מורה<sup>19</sup> על כל דבר שיש לו שלש משיכות / **215 כב** / שנוכר למעלה.

9. **גלגל מסכה פלך אלהדויר** מורה על כל גלגל אשר צירו כעצם הגלגל היוצא; צירו ממקום ציר הגלגל הגדול, וממקום ציר המסכה אשר לכל אחד ואחד מחמשת הגלגלים, חוץ ממקום שני הצירים האחרים: את אשר לכל גלגל מהם, ולמעלה<sup>20</sup> מהם.

<sup>13</sup> באלקה] באלפעל.

<sup>14</sup> תקרה] תקרא.

<sup>15</sup> נחלם] נחלי.

<sup>16</sup> ובכתוב] ובכו[. . .].

<sup>17</sup> אונך] א[. . .].

<sup>18</sup> נוף] [. . .].

<sup>19</sup> מורה] [. . .].

<sup>20</sup> ולמעלה] ולמעל.

**10. חסר נאקץ**<sup>21</sup> בלשון ערב, מורה על שני ענינים מכחישים זה את זה ומאב ידו, וא[. . .] מציאות לכל אחד בהם עם הורסו. ומלת ההרס [. . .] ודומה לו, [. . .] אמרד: 'ראובן [. . .]'; 'חכם' [. . .] 'שמעון הלך' [. . .] למקום פלוני הנוכר [. . .] השעמים האלה [. . .] לעולם, כי ההרס [. . .] ענין מכחיש [. . .].

**11. תומר מאדה** מורה על עצם מקבל תשעה המאמרות, והוא הנוף.

**12. טבע טביעה** מורה על כל כח נמצא [. . .] בין בפועל בין בכח, ודמיונו [. . .] וליבש, ודמיונו [. . .] וליבש, וכמו [. . .] לאחרים, ודמיון [. . .] אחד ולא זולתו [. . .] סביב צירו / **216אא** / תנועה [. . .] של [. . .] תספק, וזאת לא נמצא כי אם לנלל.

**13. כמה כם**<sup>22</sup> בלשון ערב, מורה על המנין והמשקל, ועל המדה.

**14. מאמר מקולה** בלשון ערב, מורה במקומות על כל אחד ואחד מעשרה מאמרות, והם: עצם, כמה, איך, צירוף, איה, מתי, ערך, פועל, פעול, מקנה.

**15. מסובב מעלולה** בלשון ערבי, מורה על כל אשר יכוננו בפועל הסבה, ותהיה הסבה עלולה לו. וכן 'מענין', 'מעולל', 'מעללה'.

**16. מפורק מופארק**<sup>23</sup> בלשון ערב, מורה על השכל אשר אינו נוף ולא בנוף, ונגזר מן פרק<sup>24</sup> הרי[. . .].

**17. מקנה מלך** [. . .] [. . . . .] יש ליש בדרך קנין. נגזר מן [. . .] למקנה.

**18. מקדה ערץ'** בלשון ערב, מורה על כל אשר יקבלנו התשעה מאמרות, והוא נחלק לשלש: שני בטבע, והשלשי [. . .] בדבר אשר נמצא בו כח [. . .] וכקוד האויר [. . .].

**19. [ . . . ] בלשון ערבי.** מורה על<sup>25</sup> כל דבר [. . .] דברים ומעלה.

**20. ממרה**<sup>26</sup> [. . .] בלשון ערבי, מורה / **216אב** / על ענין נמצא בין שני דברים, שהוא מורה כנגד חברו בכל צד ופנה, כאש ומים [. . .] המים קרה,

<sup>21</sup> נאקץ] נקיץ.

<sup>22</sup> כם] יכם.

<sup>23</sup> מופארק] מופארק.

<sup>24</sup> פרק] מפרק.

<sup>25</sup> + ענין.

<sup>26</sup> ממרה] מה.

ולו הנעה למטה על [..] והאש [..] יבש קל נעלה על [..] המעיד ביניהם שתוף דבר ב[. . .] יל באחד מכל צורות. כי החום ממרה נגד הקור, והלחות ממרה נגד היובש, והכובד ממרה נגד הקלות, והתנועה למעלה ממרה נגד התנועה למטה. וכמו כן האויר והארץ, אבל האש והאויר או האש והארץ או האויר והמים או המים והארץ אינם ממרים זה את זה בשלמות, כי יש שתוף ביניהם מצד אחד, ולכן כל שנים שהם ממרים זה את זה בשלמות אינם דבקים במקום אחד.

**21. מין נוע** בלשון ערבי, מורה על כל אחד ואחד מן<sup>27</sup> חלקי הסוג, והוא נחלק לאישים. והמין [..] הוא מין המינים, כאמרן: 'אנוש', 'סוס', [..] 'נמל'. כל אחד ואחד מין בפני עצמו, ואין תחתיו מין אחר, ואינו נחלק אלא [..]. ויש מהמינים שהוא מין מצד אחד והסוג מצד אחר: סוג למינים [..] תחתיו, כי הם חלקיו, ומין לסוג [..] עליו, כי הוא אחד מחלקיו. ולכן [..] הסוגים הראשונים [..] והמינים האחרים [..] מינים והאחרים [..] צורף [..] על [..] / **216בא** / יעבר חוש.

**22. נפעל מנפעל**<sup>28</sup> בערבי, מורה על מקבל פועל [..].

**23. סבה סבב** בערבי, מורה על אשר היה בסבת דבר אחד. ואם ימנע המסבב<sup>29</sup> ימנע המסובב, ואם ימנע המסובב לא ימנע היות המסבב, כחיים אשר הוא סבה לאדם, כי בהיות האדם החיים יהיה האדם, ואם ימנע מציאות החיים ימנע ו[. . .] פעל מציאות האדם, ואם ימנע מציאות האדם לא יתבטל מציאות החיים. ובחדש אשר היא סבה לתב"א<sup>30</sup>, כי התב"א<sup>31</sup> לא תמצא אלא במציאות החדש, ואם ימנע מציאות החדש היה נמנע מציאות התב"א<sup>32</sup>, ואם ימנע מציאות התב"א<sup>33</sup> לא ימנע מציאות חדש. ולסבה פנים רבים, אבל ענין זה כולל כל עניניהם.

**24. סנלה כ'אצה** בלשון ערב, מורה על דבר אשר ימצא למין אחד, לא ל[. . .]. ונחצב מן: 'והייתם לו סנלה', והוא [..] לאדם 'וכשאנה לאריה', וכתנועה לאבן, לאבן המושכת הברזל [..] האש לאש.

<sup>27</sup> מן [..].

<sup>28</sup> מנפעל] מופעל.

<sup>29</sup> המסבב] המסובב.

<sup>30</sup> לתב"א] לתובה.

<sup>31</sup> התב"א] התובה.

<sup>32</sup> התב"א] התובה.

<sup>33</sup> התב"א] התובה.

**25. סוג ג'נס** בלשון<sup>34</sup> ערב, מורה על כל דבר מוגבל לכל אחד ואחד [...] מבדיל [...] הנמצא [...] /216בב/ בו רוח חיים ביבשה ובמים. והוא נחלק לד', והוא: הולך, מעופף, שהו<sup>35</sup>, משורף; וכל אחד מאלו המינים נחלק למינים, ומיניהם למינים אחרים, עד אשר הגיע החלוקה למינים אשר אינם נחלקים כי אם לאישיהם לבד.

**26. עצם ג'והר** בערב, מורה על אמתת כל אשר בה יהיה כל הדבר, דבר ידוע נמצא בישותו, והוא 'סודו ויסודו', וכולל כל נוף וכל לא נוף, כדכתב: 'וכעצם<sup>36</sup> השמים לטהר'; וכתוב: 'בעצם היום הזה'; ואמרו רבותינו ז"ל: 'הקב"ה בעצמו ובכבודו'.

**27. ערך נש"ם** בערבי, מורה על [...] התכונה בהצבה ועמידה ושיבה [...]. 'על', 'תחת', 'נגד', 'ימין ושמאל', ודומה לו.

**28. עתיקה נקלה**, מורה<sup>37</sup> על החמר [...] מו נחצב מן ויעתק משם.

**29. פועל פאעל<sup>38</sup>** בערב, מורה על כל פועל ועושה [...] 'אכול', 'יאכל', 'אוכל'.

**30. שאיע** בערב, מורה על כל מקרה [...] מחלקי החומר בהם [...]. וקצחו, וטעמו וריחו.

**31. פשוט<sup>39</sup> בסיט** בערבי, מורה על כל דבר [...] בדבר אחר ופשוט זה [...] א בכח השכל ויש [...] על צד צרוף, כאשר האמר: /217אא/ 'חס', 'קר', 'לבן', 'שחור', 'מר', 'מתוק', וכל כיוצא בהן, בעבור כי אין חומר נמצא בלי צורה. ועל דרך זו נאמר כי כל אחד ואחד מד' היסודות פשוט בצרפו; ואחד מהצמחים ועל כל אחד ואחד ממיני הצמחים פשוט בצרפו להם<sup>40</sup>; וחבר [...] ועל הדם ועל חבריו פשוט בצרפו לכל אחד ואחד מהאברים הפשוטים למראית העין, כניד והבשר והעצמות והמוח; הקפילות למיניהם וכל אחד ואחד מאליה פשוט בצרפו אל האברים המורכבים<sup>41</sup> מהם [...]. בראש [...] והרגל והעין ובאוזן ובלב וכבד והטחול ובמעיים ושאר האברים הדומים להם. וכן כל אחד ואחד מאלה פשוט בצרפו אל האיש המורכב מהם ואל האיש ה[...] ופשוט [...] בצריפה בין ב[...] לכל המורכבים.

<sup>34</sup> בלשון [...] [...].

<sup>35</sup> שהוין שט.

<sup>36</sup> וכעצם] ובעצם.

<sup>37</sup> מורה] [...].

<sup>38</sup> פועל פאעל] [...] על פועל.

<sup>39</sup> פשוט] [...].

<sup>40</sup> להם] לכם.

<sup>41</sup> המורכבים] והמורכבים.

**32. ציר מרכז** בערבי, מורה על<sup>42</sup> [ . . . . . ] באמצע העגול אשר [ . . . ] הישרים היוצאים ממנה אל [ . . . ] השוים נחשב מן הדלת [ . . . ] בעל [ . . . ], כי הענינים האלה קרובים<sup>43</sup>.

**33. צורה צורה** בערב<sup>44</sup>, [ . . . ] הענין האחד [ . . . ] מבעלי החומר [ . . . ]; השני ענין הצורה [ . . . ] להיות בו מין נבדל מצ[ . . . ] הנמצאים. /217אב/

**34. צירוף אצי'אפה** בערב, מורה [ . . . ] 'מצטרף' נחשב מן 'צרוף', והמצטרף אשר יצטרף אליו והמצטרף<sup>45</sup> הם כאמרך: 'חציו ושלישו'; 'בן יעקב עבד ראובן בן חיל'; 'אבי כל תופש כנור'; הראשון מכל אחד ואחד הוא המצטרף, והשני הוא המצטרף אליו. ושם הפועל הזה 'צירוף' או 'צריפה'.

**35. קץ נהאיה** בערב, מורה על אחרית ותכלית כל דבר יודע בכמה. ולכן נחשב להיות מורה על העלילה אשר הוא ראש וסוף כל העלילות, והתעללות הנמצאות להמציא דבר החפץ.

**36. שאיה כלא** בערב, מורה על לא [ . . . ] דבר במקום, עד אשר יהיה מקום [ . . . ], ש, ונלמד מזה, מדכתב: 'עד אשר אם שאו<sup>46</sup> ערים מאין יושב'. אם כן ענין 'שאייה' [ . . . ] ש או 'אין דבר נמצא כלל'.

**37. שנוי תגיר** בערבי, מורה על פועל [ . . . ] מתהפך ומשתנה בו מקרה בהת[ . . . ], וכולל [ . . . ] ממיני התנועות: [ . . . ] קה, ותנועת החויה, [ . . . ] תנועת הפריה, ותנועת [ . . . ] העלולה [ . . . ] התבונן [ . . . ] ל הדרך [ . . . ] העיין [ . . . ] הנה /217בא/ כת אבתיכם אשר הם עלילותם.

**38. תהפוך אסתחאלה** בערבי, מורה על שנוי ה[ . . . ] למקרה אחר; וכן רוצה לומר 'הפך', וכבר למעלה.

**39. תנופה חרכה** בערבי, מורה על מין ממיני התנועה, והיא תנועת ההעתקה בחלוף המקומות; כי לא נמצא מלת 'תנופה', וכל הנחצבים מ[ . . . ] תנועת ההעתקה ממקום למקום.

נשלם פירוש המלות

שבת לעלת עלות

<sup>42</sup> בערבי מורה על [ . . . ].

<sup>43</sup> קרובים] קרוב.

<sup>44</sup> בערבי] [ . . . ].

<sup>45</sup> והמצטרף] המצטרף.

<sup>46</sup> שאו] [ . . . ].





















