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Johannes Thomann

# 15 A lost Greek text on physiognomy by Archelaos of Alexandria in Arabic translation transmitted by Ibn Abī Ṭālib al-Dimashqī: An edition and translation of the fragments with glossaries of the Greek, Syriac, and Arabic traditions

The aim of this study is to reconstruct a Greek work on physiognomy from scattered fragments in an Arabic work on physiognomy compiled in the early 14th century by Muḥammad al-Dimashqī, a Sufi shaykh who lived in the region of Damascus.

## The compiler al-Dimashqī (1256–1327 AD)

In previous studies on al-Dimashqī biographical information has been scarce. Except for his name and date of death in 727 AH / 1327 AD, all that is said about his biography is that he was shaykh at al-Rabwa in Syria, and no source is given for this information.<sup>1</sup> However, there is ample biographical source material available.<sup>2</sup> Its full discussion would go beyond the scope of this article and will be presented in detail elsewhere. According to al-Birzālī (1267–1339) al-Dimashqī was born in the year 654 AH / 1256 AD.<sup>3</sup> Next he became shaykh of a Sufi convent at Ḥittīn in Palestine, the site of an important sanctuary for the Druse. After an incident in which one of his disciples robbed a guest, slaughtered him and fled, al-Dimashqī was severely punished by Sayf al-Dīn, the *nā'ib* of Şafad, the capital of Northern Galilee.<sup>4</sup> Later he became shaykh at al-Rabwa, a village (*rāwīya*) not far from Damascus. Thus his two surnames were Shaykh Ḥittīn and Shaykh al-Rabwa.<sup>5</sup> The biographies describe him as an encyclopedic scholar who wrote on many scientific subjects, including theology, sufism, letter magic and alchemy.<sup>6</sup> The only work of his that is mentioned by title is his *al-Riyāsa fī*

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1 Dunlop 1956; Mourad 1939: 8; Fahd 1966: 386; Ökten 1994; Hoyland 2007a: 265; Gherstetti 2007: 301; Thomas 2013: 798–801.

2 Information on biographical sources is available in Ebied 2005: 23 n. 41.

3 Quoted in Şafadi 1998: 4: 476.

4 Şafadi 1998: 4: 477.

5 Şafadi 1998: 4: 475.

6 Şafadi 1998: 4: 476; Şafadi 1949–2013: 3: 163–164; English translation in Ebied 2005: 24.

*‘ilm al-firāsa*.<sup>7</sup> It is noteworthy that the work for which he is most well known today, the cosmography *Nukhbat al-dahr fī ‘ajā’ib al-barr wa-l-baḥr* (“Selection of the epoch on the marvels of earth and sea”) is not mentioned, nor his preoccupation with geography. Therefore, the authorship of the work should be reconsidered. It is also noteworthy that Dunlop referred to its author as “Ibn Shaykh Ḥittīn”, without further discussion.<sup>8</sup> If taken seriously it would indicate that *Nukhbat al-dahr* was written by a son of al-Dimāshqī. More recently, the *Jawāb risālat ahl jazīrat Quprus* (“Response to the letter from the people of Cyprus”), a theological work of al-Dimashqī has been edited and translated.<sup>9</sup> It is a polemical work in response to a set of questions from a Christian author, which were first sent to Ibn Taymiyya (d. 1328 CE), who responded with *al-Jawāb al-ṣaḥīḥ li-man baddala dīn al-Masiḥ* (“The correct reply to those who altered the religion of Christ”).<sup>10</sup>

A further work is only available in manuscripts. It is called *al-Maqāmāt al-falsafīyya wa-l-tarjamāt al-ṣūfīyya* (“Philosophical sessions and sufic interpretations”). There is one known manuscript of the work in Cambridge (University Library MS Qq: 19).<sup>11</sup> There are two more manuscripts, one in Jordanie (University Mu’tah, unknown shelfmark).<sup>12</sup> Another may exist at an unknown location, formerly in the Koverkian collection.<sup>13</sup> It consists of fifty session on a variety of topics. Most noteworthy in the context here is session 34 *Fī ma‘ālim ‘ilm al-firāsa wa-l-ḥukm bi-mithlihā* (“On the characteristics of physiognomy and the judgment of that manner”), which is a treatise on physiognomy.<sup>14</sup> It is different from the other physiognomical work of Dimashqī, but it refers to the same authorities, which will be discussed later.

Finally, the existence of a hitherto unknown work, possibly written by al-Dimashqī can be announced. It has the title *‘Ilm al-ḥaqā’iq* (“Science of the true meanings”) and is a commentary on a *rubā‘ī* of Ibn ‘Arabī. It is indicated to exist in a manuscript in Tehran (Majlis 1405).<sup>15</sup> However, the work is also ascribed to two later authors in other manuscripts.

Al-Dimashqī visited the town of Ṣafad several times, where he frequently met with al-Ṣafadī, his primary biographer. He died at Ṣafad in Jumādā II 727 AH (24 April – 22 May 1327 AD).<sup>16</sup>

7 Ṣafadī 1998: 4: 478.

8 Dunlop 1956: 291: “Ibn Shaykh Ḥittīn”.

9 Ebied 2005; Sarrió Cucarella 2015: 2–3.

10 Ebied 2005: 23; Thomas 2013; Sarrió Cucarella 2015: 2.

11 Ebied 2005: 24 n. 45.

12 See “Arabic Union Catalogue” <https://www.aruc.org/search> (18.3.2017).

13 See [http://dla.library.upenn.edu/dla/schoenberg/record.html?q=ansari&id=SCHOENBERG\\_29778&](http://dla.library.upenn.edu/dla/schoenberg/record.html?q=ansari&id=SCHOENBERG_29778&) (2.4.2017).

14 MS Cambridge U.L. Qq: 19, ff. 100r–107r.

15 Fankhā 22, 885.

16 Ṣafadī 1996: 4: 476.

## The book on physiognomy (*al-Riyāsa fī ‘ilm al-firāsa*) by al-Dimashqī and its sources

Al-Dimashqī’s work on physiognomy appears under different titles in the manuscripts: *al-Riyāsa fī ‘ilm al-firāsa* (“Leadership in the science of physiognomy”), *Risāla fī ‘ilm al-firāsa* (“Epistle on the science of physiognomy”), *al-Firāsa li-ajl al-siyāsa* (“Physiognomy for politics”), *Aḥkām al-firāsa* (“The judgments of physiognomy”).<sup>17</sup> In biographical sources its title is given as (*al-Kitāb*) *al-Riyāsa fī ‘ilm al-firāsa*.<sup>18</sup> Another form of the title is [*Kitāb*] *Siyāsa fī ‘ilm al-firāsa*.<sup>19</sup> For the sake of convenience the short title *Riyāsa* will be used here. It was printed in 1882 A.D. and was used by Richard Foerster and Georg Hoffmann in their edition of Greek and Latin texts in the Bibliotheca Teubneriana, which appeared in 1893.<sup>20</sup> The *Riyāsa* has occasionally received some attention among historians of physiognomy.<sup>21</sup> However, a number of questions – some of them already raised by Foerster and Hoffmann in 1893 – have not yet been answered.

The *Riyāsa* is unique in the premodern history of physiognomy since it states explicitly the sources on the basis of which each individual physiognomical judgment is reached. Al-Dimashqī used a system of sigla to indicate his sources. This is an early example of a quotation system with abbreviated references to authors in the text. It remains to be seen who used such a system in scientific work for the first time.<sup>22</sup> The sigla are explained at the beginning of the text: these explanations vary, however, in the manuscript tradition. There are two main versions, one with seven sources, and another with eight sources. Six sources [Ps.-]Aristotle, Polemon, al-Manṣūrī, al-Shāfī‘ī, Ibn ‘Arabī, and Fakhr al-Dīn al-Rāzī are found in both versions of the text. The version with eight sources also mentions Hippocrates and (as one source) the Indian sources Ṭumṭum, Tinkalūshā and the female author Sarāshīm. The Indian sources are indicated by the siglum ۛ. In the relevant versions, this siglum occurs exclusively in the section on lines and marks on the hand. The attribution of these judgments to Indian authorities appears convincing, since no texts on palmistry are known from classical antiquity, but they are well known in Sanskrit literature.<sup>23</sup>

<sup>17</sup> See the checklist of manuscripts in Appendix III.

<sup>18</sup> Şafadī 1998 4: 478, l. 4; Ibn Ḥajar 1993: 459, l. 6.

<sup>19</sup> Fluegel 1835–1858: 3: 633 no. 7304.

<sup>20</sup> Dimashqī 1882; Foerster 1893: 1: xxvi–xxxii and lxxxiv–lxxxvii; other prints: Dimashqī 1872 and Dimashqī 1983.

<sup>21</sup> Mourad 1939: 31–33 and passim; Fahd 1966: 386–387; Thomann 1997: 7; Hoyland 2007a: 265; Ghergetti 2007: 301.

<sup>22</sup> On abbreviations in general, see Gacek 2009: 2–6; Gacek 2006; Quiring-Zoche 1998: 202–205.

<sup>23</sup> Pingree 1981: 76–79; see the contribution of Kenneth Zysk in this volume.

## Derived versions of the *Riyāsa*

Shams al-Dīn Muḥammad ibn Ibrāhīm al-Anṣārī, known as Ibn al-Akfānī (d. 1348 CE) was a prolific author of 49 works on a variety of subjects.<sup>24</sup> He was a professional physician and was employed in a hospital in Cairo, where he died during the great plague. His *Kitāb Ikmāl al-siyāsa fī ‘ilm al-firāsa*, also transmitted under the title *Asās al-Riyāsa fī ‘ilm al-firāsa* contains as its main part a catalogue of physiognomical signs from head to toe, based on version A of al-Dimashqī’s *Siyāsa*. The authorities are not indicated by sigla but with their names written out in full.

## The problematic name ‘YL’WS

In the version with seven sources, the additional source (in contrast with the eight-source version) is indicated by a name which poses a philological problem that has not yet been solved. Most manuscripts spell it ايلوس (‘YL’WS). One manuscript has ايلدوس (‘YLDWS), probably a scribal mistake since ل and ل (L’ and LD) are likely to be confused in a word that was meaningless to the scribe. The same name ‘YL’WS occurs in the biography of Hermes Trismegistos in Ibn al-Qiftī’s *Ta’riḫ al-ḥukamā’*, as the name of the first of the four kings who ruled after Hermes.<sup>25</sup> The name is interpreted in the text as *al-raḥīm* (“the merciful”). This would lead us to Greek ἔλεος (“compassion”), and to a presumptive pronunciation of ‘YL’WS as /‘ilā’ūs/. However, since Greek ε was pronounced /i/ and could well be represented by a vocalic Y in Arabic script, as in the second letter of the name, its representation in the fourth letter by vocalic ’, pronounced as /ā/ is odd.<sup>26</sup> Furthermore, ἔλεος is not used as a personal name.<sup>27</sup> The same is true for ἔλαος, ἦλαος and ἴλαος, which would be perfect models for ‘YL’WS. It is not uncommon that Greek personal names were shortened in Arabic transliteration. Greek Aristotelēs became Arabic ‘RSTW (/‘aristū/), and Hippokratēs became BWQR’Ṭ (/būqrāt/). In the case of ‘YL’WS it is likely that it was shortened at the beginning, because -laos (-λαος) is a common element in many Greek two-part personal names.<sup>28</sup> The most frequent name with this ending in antiquity was Archelaos, followed by Nikolaos and Menelaos. Archelaos seems the most promising candidate, since it has an ᾶ (pronounced /‘a/) at the beginning, an ε (pronounced /i/) in the second syllable. This corresponds well with the first two Arabic letters ’ and Y. From an original

<sup>24</sup> Witkam 1989: 47–108; Faziloğlu 2000.

<sup>25</sup> Ibn al-Qiftī 1903: 3, l. 16.

<sup>26</sup> For historical phonology of the Greek language in general see Gignac 1976, Horrocks 1997.

<sup>27</sup> A singular exception is found in Fraser 2000: 3: B: 131.

<sup>28</sup> There are 138 such names on -laos in the online version of the *Lexicon of Greek personal names* (<http://www.lgpn.ox.ac.uk/database/lgpn.php>, retrieved 22.1.2017).

from ῬῬYL'WS<sup>29</sup> (pronounced /'arḥīla'ūs/) a shortened form ῬL'WS could have been derived, pronounced as /'a'īla'ūs/, and later on read as /'īla'ūs/. A longer form for the Greek name Archelaos is mentioned in Ibn al-Nadīm's *Fihrist*.<sup>30</sup> Among the authors who have written on alchemy there is a ῬῬL'WS (pronounced /'arḥīla'ūs/), evidently a transliteration of the Greek name Archelaos. The same form of transliteration is found in the Arabic version of Barhebraeus' history *Ta'riḫ mukhtaṣar al-duwal*. Archelaos, Ethnarch of Judaea, Idumaea and Samaria, son of Herod was installed by the emperor Augustus as the successor of his father (*wa-wulliya makānahu Arḥīlāwūs ibnuhu tis'a sinīna*).<sup>31</sup> In the Syriac version his name is spelled ῬKL'WS.<sup>32</sup>

There are Arabic texts on alchemy and vision under the name Archelaos.<sup>33</sup> Its possible identification with the author of a Greek alchemical poem is a matter of controversy,<sup>34</sup> since there is another possibility: the *Ġawāmi' al-iskandarāniyyīn* ("Summaries of the Alexandrinians"), generally known as the *Summaria Alexandrinorum* is a collection of commentaries on Galen's works, produced in the 6th century by a group of Neoplatonic scholars in Alexandria in Greek and preserved in Arabic translation. According to Ibn an-Nadīm's *Fihrist* four members of this group were ṢṬFN, Ġ'SYWS, ῬNQYL'WS and M'RYNWS. The first name refers to a Stephanos, probably to the author of three commentaries on Galen, whose identity is uncertain.<sup>35</sup> The second name corresponds to Gessios, the name of a well-known physician, Gessios of Petra (475–520 A.D.).<sup>36</sup> The last name evidently refers to Marinus, but an identification with the famous Philosopher Marinus of Neapolis (Samaria) is doubtful, even if he was contemporary with Gessios of Petra and had an interest in the sciences.<sup>37</sup> More ambiguous is the third name ῬNQYL'WS. The Greek names Ankilaos, Ankelaos or Ankēlaos do not seem to exist. The closest name is Akelaos, but no ancient scholar with this name is known. A biography of ῬNQYL'WS is found in Ibn al-Qiftī's *Ta'riḫ al-ḥukamā'*.<sup>38</sup> It has been proposed to identify him with Nikolaos of Alexandria, a physician who commented Galen's works.<sup>39</sup> Ibn Buṭlān mentioned three additional editors of the *Summaria Alexandrinorum*: Yaḥyā al-Naḥwī, Balādhīyus and ῬKYL'WS. The first two names refer to Johannes Philoponos and Palladios of Alexandria. Palladius lived in the 6th century A.D. and wrote commentaries on Hippocrates and Galen. He might well have been

<sup>29</sup> In linguistic transliteration Ḥ is used, instead of *Kh*.

<sup>30</sup> Ibn al-Nadīm 1871–1872: 1: 353, 25; Ibn al-Nadīm 2009: 2: 1: 447, 6; Ibn al-Nadīm 1970: 2: 849.

<sup>31</sup> Barhebraeus 1958: 66, l. 12.

<sup>32</sup> Barhebraeus 1890: 46, l. 22; Barhebraeus 1932: 1: 48.

<sup>33</sup> Ullmann 1972: 153.

<sup>34</sup> Ullmann 1972: 153; edition Ideler 1842: 2: 343–352; translation Browne 1946–1948: 131–137.

<sup>35</sup> Wolska-Conus 1989.

<sup>36</sup> Keyser/Irby-Massie 2008: 347–348.

<sup>37</sup> Saffrey 1999: 7: 899–900.

<sup>38</sup> Ibn al-Qiftī 1903: 71–72.

<sup>39</sup> August Fischer in Ibn al-Nadīm 1871–1872: 2: 139, no. 7.

member of the editorial group behind the *Summaria Alexandrinorum*. The involvement of Johannes Philoponos is controversial, however.<sup>40</sup> Finally the name 'KYL'WS represents a middle stage of abbreviation between 'RKYL'WS/'RḤYL'WS and 'YL'WS and could refer to Archelaos (pronounced 'akīlā'ūs). In the Syriac script this could easily have resulted from a ascribal error. In the eastern Estrangelo script the letter Resh ܠ and the letter Kaf, when connected to the left, ܟ look similar, and the omission of the Resh could have been a case of haplography: ܟܘܠܟܘܠܟܘܠ > ܟܘܠܟܘܠܟܘܠܟܘܠ. The last step from 'KYL'WS to 'YL'WS could have been induced by the well known Greek medical term εἰλεός (“intestinal obstruction”), which was transliterated in Arabic as 'YL'WS/YL'WSH.<sup>41</sup> The Latin translation of εἰλεός was spelled *ileus*, which indicates an Arabic pronunciation /'ilā'us/.

If these identifications are correct, a clear profile for 'YL'WS/'RKYL'WS can be suggested. He was a member of the group of neoplatonic scholars who prepared a collection of abbreviated Galenic works for teaching.<sup>42</sup> He might have been the author of some alchemical works as well. Then it would come as no great surprise if he wrote a treatise on physiognomy. The example of Admantios, who was a physician, shows that writings on medicine and on physiognomy from the same author were not uncommon. Therefore, nothing seems to speak against the attribution of the physiological material transmitted by al-Dimashqī to Archelaos of Alexandria.

## The physiognomy of Archelaos used by al-Dimashqī discovered in a unique manuscript

In a number of manuscripts and in the printed editions Archelaos is mentioned among the sources of al-Dimashqī's *Riyāsa* and indicated by the letter *sīn*. But the letter *sīn* never occurs later on in the text, and no statement was attributed to this author.<sup>43</sup> It was a happy surprise to discover that this generalization does not hold for MS Sprenger 1930 in the Staatsbibliothek in Berlin. This MS was already noted by Foerster in 1893, but it was not used for the translated passages.<sup>44</sup> Ahlwardt wrote in his description of the manuscript that it contains a shorter version of the work than that found in MS Sprenger 125, since it does not contain the chapter on the physiognomy of the temperaments.<sup>45</sup> The second text in MS Sprenger 1930 on ff. 28r–29v is

<sup>40</sup> Positive Sezgin 1970: 140–146; negative Meyerhof 1931: 94.

<sup>41</sup> Dozy 1881: 1: 46 b; for a description see Sābūr ibn Sahl 2009: 27 and 123.

<sup>42</sup> Touwaide 2008; Van Bladel 2008.

<sup>43</sup> Mourad 1939: 32.

<sup>44</sup> Foerster 1993: 1: xxvi “Etiam codice Berolinesī Sprengeriano 1930 continetur, ut Mauricius Stein-schneider benigne mecum communicavit”.

<sup>45</sup> Ahlwardt 1887–1899: 4: 555–556, no. 5372.

a didactic poem by the poet Ibn al-Wardī (1292–1349 A.D.).<sup>46</sup> The presence of the two texts, which are totally unrelated in their themes, in the same codex seems to have resulted from the fact that the two authors of these unrelated texts lived at the same place and in the same region. This could imply that the manuscript was copied from an early manuscript, dating to the 14th century A.D., which would corroborate the idea that this version of the *Siyāsa* goes back to the epoch of its author.

There is clear evidence that the mentioning of Archelaos as one of the sources goes back to al-Dimashqī himself. Archelaos is mentioned by al-Dimashqī in the physiognomical chapter in his *Maqāmāt*. At the beginning of the chapter he refers to the seven sources in the following sequence: Archelaos (*Īlāwūs*), Polemon, Ptolemy, al-Shāfi‘ī, Ibn al-Khaṭīb al-Imām, al-Manṣūrī, Hippocrates, Fakhr al-Dīn al-Rāzī and Ibn ‘Arabī following (‘*an*) Socrates.<sup>47</sup> It is noteworthy that Archelaos is mentioned as the first author, and that Aristotle is not mentioned. This version likely represents a particular phase in the author’s work on his text.

MS Sprenger 1930 is the only manuscript, among the manuscripts examined so far, which contains any physiognomical statements attributed to Archelaos by marking them with the letter *sin* (or *shin* in a few cases). They all occur in chapter nine on the physiognomy of the parts of the human body. In many cases these indications agree with attributions of material to Aristotle and Polemon (letters *ṭā’* and *nūn*), but also in some cases with Fakhr al-Dīn al-Rāzī and with Abū Bakr al-Rāzī’s *Kitāb al-Manṣūrī* (letters *rā’* and *ṣād*). In a number of cases Archelaos is the only source indicated, in two cases on laughing and in one case on the forehead. Altogether there are 61 physiognomical statements attributed to Archelaos.

Based on the references in chapter nine of the *Riyāsa* a minimal stemma of the dependencies of the seven Sources has been established. As a first step, cases in which only two authors share the same item were taken into consideration. The combinations of sigla (with their frequency in brackets) are ‘B (9), ṢM (62), NB (1), NS (12), ṬB (1), Ṭ’ (1), ṬS (5), ṬN (5). In a second step the cases with more than two authors were looked at. The combinations of three authors are S‘B (1), MS’ (3), ṢMS (10), ṬSB (1), ṬMS (1), ṬSM (1), ṬN’ (1), ṬNS (12), ṬNṢ (1). The combinations of four authors are ṬṢMS (2), ṢM‘B (1), NṢMS (1), ṬNṢM (3), ṬNMS (1). The only combination with five authors is ṬNṢMS (1), and there is no combination with six authors. Only logically necessary dependencies were added to the stemma, but not any further possible dependencies. In this sense the result is the minimal stemma compatible with al-Dimashqī’s references to the sources. To avoid any misunderstanding, the stemma is not based on a comparison of the original texts. It has been pointed out that al-Dimashqī included substantial parts of text which are not found in the original texts as we have them today.<sup>48</sup> The sole

<sup>46</sup> Sobjeroj 2016: 194; cf. Ahlwardt 1887–1899: 3: 458, no. 3998.

<sup>47</sup> MS Cambridge UL Qq 19 f. 101v.

<sup>48</sup> Foerster 1893: 1: XXXI–XXXII.



purpose of the stemma is to give a concise overview of the co-occurrence of authors combined with their assumed chronological order. (see Figure 1). Doubts have been raised about the authenticity of the work attributed to al-Shāfi‘ī.<sup>49</sup> Since its text shares one item with Aristotle, it cannot have been written by al-Shāfi‘ī (d. 820 A.D.), since the Aristotelian work was translated into Arabic by Ḥunayn ibn Iṣḥāq (808–873 A.D.), after al-Shāfi‘ī’s death. The name of al-Shāfi‘ī might have been attractive since in later times he was believed to have been gifted with divinatory *firāsa* in the sense of clairvoyance, and physiognomy was widely discussed in the legal school of the Shāfi‘ites.<sup>50</sup> The stemma indicates that Archelaos was used directly in al-Manṣūrī, [Ps.-]al-Shāfi‘ī and ar-Rāzī.

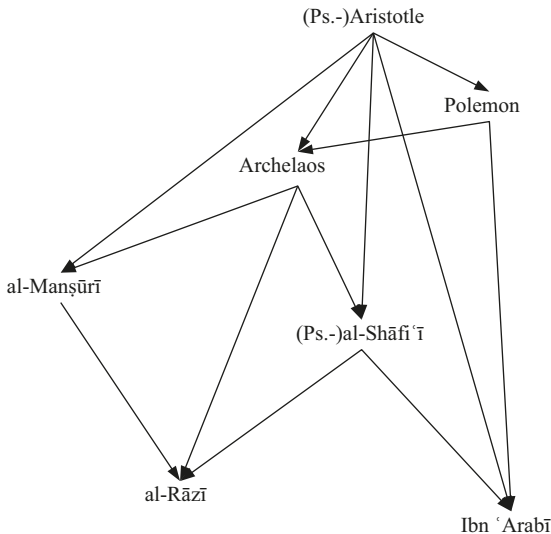


Figure 1: Stemma of al-Dimashqī’s sources.

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<sup>49</sup> Hoyland 2007a: 243 note 43.

<sup>50</sup> Hoyland 2007a: 242; Ghaly 2009: 172–185.

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## Appendix I: Arabic text of al-Dimashqī's material attributed to Archilaos

Transcribed from MS Berlin, Sprenger 1930. The sigla are in bold face.

19v

المقالة التاسعة في ذكر الأعضاء الجزئية وما يدل عليه وهو جل المقصود فاعلم من كلام ه قال **سط** في حدّ الفراسة وإن لم يكن مستوفي الفراسة عبارة [عنده MS] عن الاستدلال بالأحوال الظاهرة على الأخلاق الباطنة فمن ذلك الأعضاء الجزئية الرأس المعتدل المحمود إمارته اتفقوا على أنه هو المعتدل الوضع والمقدار وإلى العظم أميل المناسب لبنيته المستدير الشكل الذي كأنه أكرة قد غمزت عند صدغية بأصبعين إلى داخل وفيه نتوء يسير من مؤخرة عند القمحدوة ومن مقدمته وهو الناصية ومن أم الرأس مواطن البطون الثلاث فإنه دليل العقد والفهم والفتنة والفكر الصحيح والروية الصالحة وصحته التخيل وجودة الحفظ وقوة التذكر

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٤ **طسن** عظم الرأس وقلة استوائه إذا لم يكن مفرطاً دالّ على علو الهمة وارتفاعها [وارتفاهاها MS] وحسن الفهم والالتقياد وتغلب على صاحبه الغفلة غالباً

....

٩ **طسمنص** انخفاض أم الرأس وهو موضع الدماغ العاقل دليل الحرص  
١١ ه انخفاض موضع القرنين ودخولهما دالّ على الغشّ وخبث السريرة والعبث  
١٤ **سط** الرأس الكبير جداً دليل البله والاضطراب  
١٧ **طسن** الشاخص دالّ على سوء الفهم لقرب شبهة من شعور البهايم

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١٩ ه الصهوبة المفرطة كأشعار الصقالبة دالة على سوء الفهم وخبث النية والحرص  
٢٠ **طنع** الشعر القائم الكثّ الخشن الأسود الأزب من الرأس والصدر وسائر البدن دالة على [...] **سمص** دليل الشجاعة  
٢٣ **سط** لين الشعر دليل الجبن والخنق والمكر  
٢٤ ه كثرة الشعر على البطن دالّ على الشيق والصلب دالّ على الشجاعة وعلى الكتفين والرقبة دالّ على حمق والجرأة  
٣١ **طسن** الشعر على الكتفين دون سائر البدن دالّ على الغفلة والشجاعة  
٣٢ ه كثرة شعر الرقبة دالة على الشدة والقوة والكبر والجرأة لشبهه بالأسد  
٣٣ ه متفقون على أحمد الشعور وأدائها على الخير والعقل وجودة الطبع هو الرجل اللين المتوسط بين الكثرة والقلة والسواد والصهوبة والجعادة والسباطة والدقة والغلظ والطول والقصر  
٣٥ اتفق ه على أنّ أحمد الحواجب وأدائها على كلّ طبع جيّد ووصف جميل هو الحاجب /21r/ الحاجب المعتدل الممتد الحسن الوضع وإنبات الشعر وتلمسين الطرفين ودقته وارتفاع مؤخره إلى جهة الصدغ وملحه وارتفاعه عن العين قليلاً  
٣٩ **طسن** الحاجب العريض المتأث في تقويسه دليل خبث النية  
٤٠ **سعب** الحاجب العريض المقرون دالّ على الزهو وحبّ اللهو والمزح /21v/

- ٤٩ **نممص** العين التي تشبه نظرها نظر الصبيان مع تيسم وسرور وفرح في وجه صاحبها دليل طول العمر وقوة الروح وكثرة الفرح
- ٥١ **طممص** العين الصغيرة الزرقا المرتعدة دليل قلة الحياء والاحتيايل وحب النساء
- ٥٥ **سنطمس** الحدقة التي حولها مثل الطوق دليل على الحسد والهدر والجبن والشر
- ٥٩ **سممص** الحدقة الناتئة مع لطو العين دالة على الحمق /22r/
- ٦٥ **سممص** العين الزرقا أو الشديدة الخضرة تدل على الشر والخيانة
- ٧٥ **سممص** الجبهة العظيمة دليل الكسل
- ٧٨ **طنس** الجبهة العالية دليل الشجاعة والقحة
- ٨٠ ش الجبهة المحدبة دليل الحياء
- ٨٣ **طسب** الجبهة الأخذة في التدوير /22v/ والملوسة دالة على الغفلة والبلادة والله أعلم
- ٨٥ ه الأذن<sup>51</sup> [المفرطة] في الكبر الخارجة على القدر المناسب لأعضاء الرأس دالة بيّنة على حمق وسوء الهمة والكذب وسوء الفهم
- ٨٦ **سط** عظم الأذن وغلظها دلالة على الحرص وصغر الهمة
- ٩٠ **سطن** الأذن الرقيقة العظيمة دلالة [قلة] الفهم والجهل وزنا وسبما إن كان شعرا نابتا من صماخهما /23r/
- ٩٣ ه اتفقوا على صفة الأنف الجيد الدال على كل خير إنه هو الحسن المعتدل الوضع المتناسب في الأرنبة والقصبية والمنخرين والكثافة واللفظ والرقّة ظاهرة تخاطيطه
- ١٠٢ **نطممص** قصر الأنف وفطوسته دليل الأنف وخبث النية
- ١٠٣ **نس** الأنف الذي بمنخرية اتساع وعبالة دليل الغضب والشر /23v/
- ١١٦ **سطنس** الاسنان المفلجة جداً دالة على طبع زري
- ١١٧ **طنس** الاسنان الناتية إلى فوق اللثة دالة على الحرص وسوء الهمة
- ١٢٢ س لحامة الوجه دليل الكسل والجهل
- ١٢٤ **نس** الوجه النحيف دال على الاهتمام بالأمور والحرص
- ١٢٨ **نس** سماجة الوجه دلالة على سوء الخلق
- ١٢٩ سن طول الوجه دليل القحة والجهل
- ١٣٠ ه الوجه المثلث دال على الجرأة والقحة والشر وكلما كان أشدّ تثليثا كان أشدّ جراءة
- ١٣١ **طسن** طول الوجه مع انتفاخ الصدغين وصغر الرأس والعينين والانتفاخ الأوداج دليل الحمق والجهل وقلة الحياء /24r/
- الأصوات
- ١٣٨ **طسن** الصوت الحسن الرقيق دال على حمق والخفة
- ١٤١ سن حسن الصوت وقوته دليل الفطنة والحمق
- ١٤٣ س عالي الكلام سريعه يكون غضوبا عجولا في الأمور سي الخلق والله أعلم
- ١٤٧ سن من غلب على نفسه عند الضحك فهو مجنون جاهل
- ١٥٠ س من اعتره نخرة عند لضحك فهو غافل أحمق والله أعلم
- الأنفاس/24v/
- ١٥٣ س ضعف النفس دليل على قلة الفطنة وبالعكس الألوان
- ١٥٧ **طنس** اللون الأخضر والأسود مع زعارة الجلد دليل سوء الخلق وقلة الفهم
- ١٦٠ سن اللون الذي مثل لهب النار دال على العجلة والجنون /25r/
- اللحاء

51 MS المفطرة.

١٧٨ سطن الذقن المنخرطة دالة على العقل والدعابة  
 ١٧٩ سنن الذقن الخلية العنقفة دالة على سوء الفهم وقلة الحياء  
 الأعناق

١٨٤ سنن قصر العنق دال على المكر والخبث ومع قصره ممثلي دليل الغضب والشر  
 ١٨٥ طنس العنق المتوسط المعتدل محمود الدلالة والعنق الرقيق الطويل دليل الجبن والحقد /25v/  
 ١٨٩ سنن العنق البادي العروق المنتفخ الأوداج دال على الغضب والحقد والجهالة  
 ١٩٠ سنن وغلظ العنق وغلظ عروقه دالة على قلة الفهم  
 ١٩١ طنس طول العنق ولينه ودقته دال على سوء الفهم  
 الأكتاف

٢٠١ ه ارسال الكتف وامتلاه دال على المحمدة والله أعلم  
 البطون

الصدور /26r/

٢٠٦ سطن الصدر المفطح دال على الحمق والله أعلم  
 ٢٠٨ سنن شدة الأضلاع وكثرة لحمها دال على الجهل  
 ٢٠٩ سنن خفة الأضلاع ودقتها دالة على ضعف القلب



## Appendix II: English translation of the texts attributed to Archelaos

Chapter nine on the account of the particular members and what they signify, which is the main part of the intended [matter]. Learn from the speech of H [i. e. all seven authors].

1. ṢṢ on the definition of physiognomy: Even if there has not been assigned [a definition], physiognomy is an interpretation of the hidden features of character based on the visible properties. Extremities belong to these [properties]. They agree that a middle head, in laudable position is of middle position and size, rather towards greatness (*uẓm*), much inclined towards proportionality in its structure (*binya*), having a round form as if it were a sphere which had been pressed inside at the temples by two fingers, and on it is a slight swelling (*nutū'*) at the rear part close to its most prominent rear part (*'inda l-qamḥaduwa*), and at its front part, which is the fore part of the head (*nāṣiya*), and at the skull (*umm al-ra's*), the places of the three depths (*al-buṭūn al-thalāth*). This is a sign of intelligence (*'aql*), understanding (*fahm*), cleverness (*fiṭna*), correct thinking (*al-fikr al-ṣaḥīḥ*), sound reflection (*al-rawiyya al-ṣāliḥa*), healthy imagination (*ṣiḥḥat al-takhayyul*), with good memory (*jūd al-ḥifẓ*), with power of recollection (*quwwat al-tahdakkur*).
2. MṢ: A small head indicates recklessness, deficit in intelligence according to it (i.e. the small head?).
3. N: It is a sign of perishing except if the head is in proportion to the body, having much moisture, and a beautiful form.
4. ṢSN: If greatness and smallness are equal and are not exceeding the due bounds, it indicates high and elevated ambition (*'uluww al-himma wa-rtifā'uhā*), beautiful understanding, obedience (*al-inqiyād*), surmounting his partner (*taghallub 'alā ṣāḥibihi*), negligence in most cases.
9. ṢMSṢ: Reduction of the skull (*inkhifādh umm al-ra's*), which is the place of the thinking brain, is a sign of greed (*ḥirṣ*).
11. H: Reduction inside at the place of the two horns [? *al-qarnayn*] indicate adulteration, badness of secret thought, and frivolous play (*'abath*).
14. ṢṢ: A very big head is a sign of stupidity (*balah*) and restlessness (*iḍṭirāb*).
17. ṢSN: Raised [hairs], indicate bad understanding, because of the close similarity to the hairs of beasts.
- 19: H: Excessive reddishness (*ṣuhūba mufrīṭa*) like the hairs of the Slavs (*ṣaqāliba*) indicates bad understanding, badness of intention (*ḥubth al-nīya*), and greed.
21. SMṢ: [20. ṢN': Hair standing, thick (*al-qā'im al-kathth*), coarse (*khashin*), black (*aswad*), hairy (*azabb*) on the head, breast, belly and the rest of the body,] a sign of bravery (*shajā'a*)
23. ṢṢ: Soft hair (*layyin al-sha'ar*) is a sign of cowardice (*jubn*), fury and slyness.

24. H: Many hairs on the belly indicate a desirous character, and [on] the cross indicate bravery, and on the shoulder and the neck, stupidity and courage.
31. ἮΣ: Hair on the shoulders and not on the other parts of the body indicates negligence and bravery.
32. H: Hair of the neck is an indication of strength, power, greatness, and courage, because of the likeliness with the lion.
33. H: They agree in the most laudable hairs and [that it is] most indicative of the superior, intelligence, goodness of the character, it is a man [with] soft [hair], [which is] in the middle between multitude and fewness, between blackness and reddishness, between curly and straight, between fineness and thickness, and between length and shortness.
35. H: They agree in the most laudable eyebrow and [that it is] most indicative of a good character, beautiful portrayal; it the eyebrow [which is] even, extended, beautiful in placing and growing of the hair, and the two parts touch each other; [it has] fineness, elevation of the rear part in the direction of the temple, prettiness, and a little elevation away from the eye.
39. ἮΣ: A wide eyebrow, triangular in its curving is a sign of bad intention.
40. Σ'Β: Wide connected eyebrows indicate pride, love of amusement and joking.
49. ΝΣΜΣ: If the gaze of the eye is similar to the gaze of a boy, together with smiling, happiness and joy on the face of its owner, it is a sign of longevity and power of the spirit.
51. ἮΣΜΣ: A small blue eye is a sign of shamelessness, use of stratagems and love of women.
55. ΣἮΣ: If something like a necklace is around the pupil, it is a sign of envy, squandering, cowardice and evil.
59. ΣΜΣ: A prominent pupil with a very little eye is a sign of stupidity.
65. ΣἮΜΣ: A blue or intensively green eye indicates evil and faithlessness.
75. ΣΜΣ: A great forehead is a sign of laziness.
78. ἮΝΣ: A high forehead is a sign of bravery and.
80. Σ: A convex forehead is a sign of shame.
82. ἮΣΒ: A forehead with engraved lines on its rounding and the even part is a sign of negligence and stupidity, but God knows best.
85. H: If the ear is excessive in size, exceeding in proportion the other extremities of the head, it is a sign which shows stupidity, bad ambition, lying, and bad understanding.
86. ΣἮ: A big and thick ear is a sign of greed and little ambition.
90. ΣἮΝ: A big and thin ear is a sign of [lack of] understanding, ignorance, adultery, a sign, consisting in hair growing out of the ear opening.
93. [H]: They agree that the good quality of the nose indicates everything good; it is beautiful, even in its position, appropriate in the tip and the ridge; the nostrils; [appropriate] in thickness and thinness, with visible lines.
102. ΝἮΣΜΣ: A short snub-nose is a sign of pride and bad ambition.
103. ΝΣ: A nose whose nostrils are wide and chubby, is a sign of fury and evil.

116. SṬNS: Teeth very much split into two parts are a sign of miserable character.
117. ṬNS: Teeth protruding out of the gums are a sign of greed and bad ambition.
122. S: Fleshiness of the face is a sign of laziness and ignorance.
124. NS: A slim face indicates concern about things and greed.
128. NS: Ugliness in the face is a sign of a bad character.
129. SN: A long face is a sign of impudence and ignorance.
130. H: A triangular face indicates courage, impudence, evil. The more triangular it is, the more courage he has.
131. ṬSN: A long face with inflated temples, small head and eyes, and inflated jugular veins are a sign of stupidity, ignorance and shamelessness.
138. ṬSN: A fine beautiful voice indicates stupidity and triviality.
141. SN: A powerful beautiful voice is a sign of cleverness and stupidity.
143. S: A fast high speaking [person] will be furious, quick in his affairs, and has a bad character.
147. SN: One who overwhelms himself with laughing is vicious and ignorant.
150. S: One who is overcome with snorting, when he laughs, is negligent and stupid, – but God knows best.
153. S: Weakness in breath is a sign of little cleverness and vice versa.
157. S: Green and black color with lightly-hairy skin is are a sign of a bad character and lack of understanding.
160. SN: A color which is similar to the flame of fire indicates precipitance and madness
178. SṬN: A turned chin is a sign of intelligence and joking.
179. SN: A chin free of beard hair is a sign of bad understanding and shamelessness.
184. SN: A short neck indicates slyness and badness; together with shortness
185. ṬNS: A middle even neck is of laudable significance,
186. ø: and a long thin neck is a sign of cowardice and malice.
189. SN: A neck with visible veins and swollen jugular veins indicates fury, malice and ignorance.
190. ø: A thick neck and thick veins indicate lack of understanding.
191. ṬNS: A long, soft and fine neck indicates bad understanding.
201. H: Full shoulders hanging down indicate laudable acting, – God knows best.
206. SṬN: A breast made broad indicates stupidity, – God knows best.
208. SN: Tight and fleshy ribs indicates ignorance.
209. S: Light and fine ribs are a sign of a weak heart.

## Appendix III: A checklist of manuscripts containing the *Riyāsa*

A. Manuscripts of the the physiognomical work of Ibn Abī ibn abi Ṭālib al-Dimashqi. Items with a square “□” have been studied with digital images. Items with an asterisk “\*” have been consulted in the original.

1. □ Alexandria, Al-Maktaba al-Baladiyya, 3612 (olim Fun. 53 ?)  
1298 h. / 1880 CE.<sup>52</sup>
2. Ankara, Milli Kütüphane, A 5574  
74 pp.; 16.1 x 11.5 cm; 13 lines;
3. Baghdad, Maktabat al-Awqāf al-Markaziyya, 5514  
75 ff.<sup>53</sup>
4. Baghdad, Maktabat al-Awqāf al-Markaziyya, 6279  
25 ff., 1255 h. / 1839 CE.<sup>54</sup>
5. Baghdad, al-Maktaba al-Qādiriyya, 1345  
59 ff., 1322 h. / 1904 CE; 23 x 17.5 cm.<sup>55</sup>
6. □ Berlin, Staatsbibliothek, Landberg 125  
B; 89 ff.; 930 h. / 1524 CE; (; ca. 900/1494; ).<sup>56</sup>
7. □ Berlin, Staatsbibliothek, Sprenger 1930  
C; ff. 1v–26 (28 ff.); 20.5 x 14.7 cm; 19 lines; middle of 12th/18th century.<sup>57</sup>
8. Birmingham, University of Birmingham, Islamic Arabic 1128 I  
41 ff., 21.8 x 16.7 cm, 16 lines; 1904 CE; *al-Firāsa li-ajl al-siyāsa*.<sup>58</sup>
9. □ Bursa, Yazma ve eski basma eserler kütüphanesi, Hüseyin Celebi 882 (or 885?)<sup>59</sup>  
ff. 1–53; 18 x 13 cm; *Kitāb al-firāsa*; ff. 54–83; *al-Siyāsa fī ‘ilm al-firāsa*.<sup>60</sup>
10. Bursa, Yazma ve eski basma eserler kütüphanesi, Hüseyin Celebi Edeb. 36  
ff. 1v–53v (89 ff.); 18.5 x 13.3 cm; 17 lines; *al-Firāsa li-ahl al-Siyāsa*; ff. 54r–83v.<sup>61</sup>

52 Abū ‘Alī 1929: 53; Brockelmann 1937–1949: 2: 130.

53 Karabulut 2008: 2497

54 Karabulut 2008: 2497

55 Ra’ūf 1974–1980: f: 285–286; Karabulut 2008: 2497.

56 Ahlwardt 1887–1899: 4: 554–555 no. 5371.

57 Ahlwardt 1887–1899: 4: 555–556, no. 5372. c.1150/1737, ff. 1v–26v

58 Gottschalk 1985: 2: 163, no. 885.

59 Ghersetti 2007: 314; I thank Antonella Ghersetti for providing me copies of the manuscript.

60 Liste 1951: 45, no. 106; Karabulut 2008: 2497.

61 Ritter 1950: 91; Rescher 1914: 53, no. 33; Karabulut 2008: 2497.

11. Bursa, Yazma ve eski basma eserler kütüphanesi, Hüseyin Çelebi, 1847
12. Cairo, Dār al-Kutub, 1VI 150<sup>62</sup>
13. □ Cairo, Dār al-Kutub, 3506  
A;
14. Cairo, Dār al-Kutub, Ṭal‘at 452  
*Risāla fī ‘ilm al-firāsa.*<sup>63</sup>
15. Cairo, Dār al-Kutub, ‘Ilm al-firāsa 24  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>64</sup>
16. Cairo, Dār al-Kutub, ‘Ilm al-firāsa 25  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>65</sup>
17. Cairo, Dār al-Kutub, ‘Ilm al-firāsa 26  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>66</sup>
18. Cairo, Dār al-Kutub, ‘Ilm al-firāsa 32  
Anonymous; *Risāla fī ‘ilm al-firāsa li-ajli l-siyasa.*<sup>67</sup>
19. Cairo, Dār al-Kutub, Ḥikma 37  
*Risāla fī ‘ilm al-firāsa li-ajli l-siyasa.*<sup>68</sup>
20. Cairo, Dār al-Kutub, Ghaybāt Taymūr 95<sup>69</sup>
21. Cairo, Dār al-Kutub, Ijtīmā‘ Ṭal‘at 615  
Anonymous; *Kitāb al-siyāsa wa-l-firāsa fī tadbīr al-riyāsa.*<sup>70</sup>
22. Cairo, Dār al-Kutub, Firāsa 3  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>71</sup>
23. Cairo, Dār al-Kutub, Firāsa 4  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>72</sup>

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<sup>62</sup> Brockelmann 1937–1949: 2: 130.

<sup>63</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>64</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>65</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>66</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>67</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>68</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>69</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>70</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>71</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>72</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

24. Cairo, Dār al-Kutub, Firāsa 5  
*al-Siyāsa fī ‘ilm al-firāsa.*<sup>73</sup>
25. □ Cambridge, University Library, Or. 707  
B; 52 ff.; 20 x 13.8 cm, 17 ll.; 1282 h. / 1865 A.D.; *Al-Risāla fī ‘ilm al-firāsa.*<sup>74</sup>
26. □ Çorum, Hasan Paşa İl Halk Kütüphanesi, 3095.  
A; 44 ff.; 20.5 x 13.0 cm; 21 lines; *Al-Risāla fī l-‘ilm al-firāsa li-ajli l-Siyāsa.*<sup>75</sup>
27. Damascus, al-Maktaba al-Zāhiriyya, ‘amm ṭibb 6735  
13 ff.; 21 x 15.5 cm; 23 lines.<sup>76</sup>
28. Damascus, al-Maktaba al-Zāhiriyya, ‘amm ṭibb 8882  
70 ff.; 17.5 x 11 cm; 15 lines; *Risāla fī ‘ilm al-firāsa.*<sup>77</sup>
29. Doha, Mu’assasat Qaṭar li-Tanmiyyat al-Mujtami’, [no shelfmark]  
59 ff.; 19 lines; 22 x 16 cm; *al-Siyāsa fī ‘ilm al-firāsa.*<sup>78</sup>
30. Dublin, Chester Beatty Library, 3220  
ff. 1–12 (100 ff.); 21.2 x 15.4 cm; 12th/18th century; *al-Siyāsa fī ‘ilm al-firāsa.*<sup>79</sup>
31. Dublin, Chester Beatty Library, 4727  
A; ff. 1–29 (98 ff.); 23 x 16.5 cm; 12th/18th century; *al-Siyāsa fī ‘ilm al-firāsa.*<sup>80</sup>
32. Dublin, Chester Beatty Library, 5434.  
26 ff.; 28 x 19.8 cm; 10th/16th century; *Risāla fī ‘ilm al-firāsa.*<sup>81</sup>
33. □ Edirne, Selimiye Yazmalar Kütüphanesi, 590  
B; ff. 1–62v (63 ff.) 1015 AH / 1606 CE<sup>82</sup>;
34. Erzurum, İl Halk Kütüphanesi, 23964  
89 ff.; 19.0 x 12.5 cm; 17 lines;<sup>83</sup>;

<sup>73</sup> Online catalogue <http://www.darelkotob.gov.eg/index.html> (27.3.2017).

<sup>74</sup> Browne 1922: 108, no. 665; I thank Nicolas Hintermann for having made photographs of sample pages of the MS.

<sup>75</sup> Karabulut 2008: 2497.

<sup>76</sup> Khūrī 1969: 312; Şabbāgh 1980: 314; Karabulut 2008: 2497.

<sup>77</sup> Khūrī 1969: 312; Karabulut 2008: 2497.

<sup>78</sup> <http://www.aruc.org/ar/web/auc/search> (18.3.2017).

<sup>79</sup> Arberry 1955–1966: 1: 90; Karabulut 2008: 2497.

<sup>80</sup> Arberry 1955–1966: 6: 71; Karabulut 2008: 2497.

<sup>81</sup> Arberry 1955–1966: 7: 128; Karabulut 2008: 2497.

<sup>82</sup> Karabulut 2008: 2497.

<sup>83</sup> [https://www.yazmalar.gov.tr/detay\\_goster.php?k=13847](https://www.yazmalar.gov.tr/detay_goster.php?k=13847) (18.3.2017).

35. □ \* Glasgow, University, Hunter 66 (T.3.4)  
ff. 83–110 (or 112?); 11 7/8 x 8 1/8 (= 30.2 x 20.6 cm); 21 lines.<sup>84</sup>
36. Heidelberg, Universitätsbibliothek, A 296,  
c. 1600 CE, ff. 117r–126r; 13 ll.; author in MS: Jalāl al-Dīn al-Suyūṭī, *Kitāb al-firāsa*;  
identified in the catalogue as *Kitāb aḥkām al-firāsa* by Muḥammad ibn abī Ṭālib  
al-Anṣārī, with reference to MS Berlin Ahlwardt 5371 and 5372 (= Landberg 125 and  
Sprenger 1930).<sup>85</sup>
37. Irbid, Jāmi‘at al-Yarmūk, [no shelfmark]  
20 ff.; 15.5 x 20 cm; 11th / 17th century; *Maqāṣid min ‘ilm al-firāsa li-ajl al-siyāsa*.<sup>86</sup>
38. Istanbul, Köprülü Yazma Eser Kütüphanesi, 1601.  
ff. 197v–235r; 16.5 x 12 cm; 15 lines; 8th c. / 14th c. CE; *Kitāb al-Firāsa li-ajl al-siyāsa*.<sup>87</sup>
39. Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3782
40. Istanbul, Süleymaniye Kütüphanesi, Esad Efendi 1847.<sup>88</sup>
41. Istanbul, Topkapı Kütüphanesi, Ahmet III 3581.<sup>89</sup>
42. Istanbul, Topkapı Kütüphanesi, Ahmet III 3589  
38 ff., 19.5 x 13.5 cm; 9th/15th c.; *al-Firāsa li-ajli l-siyasa*.<sup>90</sup>
43. Istanbul, Üniversitesi Kütüphanesi, Câmîiatü İstanbul 490.<sup>91</sup>
44. □ Leipzig, Universitätsbibliothek, Vollers 857  
B; ff. 1r–46r (59 ff.); 15 x 21 cm; 997 H. / 1588 A.D.; *Kitāb al-siyāsa fī ‘ilm al-firāsa*.  
Incomplete at the end.<sup>92</sup>
45. \* London, British Library, Or. 6655, (DL 41)  
68 ff.; 15th c. A.D., lacunae supplied 18th century; *Risāla fī ‘ilm al-firāsa*.<sup>93</sup>
46. □ London, Wellcome Institute Library, WMS Arabic 34  
B; 37 ff. 8 Rab. II 1262 / 5 April 1846 CE; 20.4 x 15.2 cm; 17 lines.<sup>94</sup>

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**84** Young/Aiken 1908: 458–459, no. 66; Robson 1948: 17.

**85** Berenbach 1937: 383–384.

**86** <http://www.aruc.org> (18.3.2017).

**87** Şeşen 1986: 2: 312; Karabulut 2008: 2497.

**88** Karabulut 2008: 2497

**89** Karabulut 2008: 2497.

**90** Karatay 1964: 3: 799–800; Karabulut 2008: 2497.

**91** Karabulut 2008: 2497.

**92** Vollers 1906: 284–285, no. 857; Shawwāl 1006 / 26 May – 11 June 1598 AD; Wiesmüller 2016: 268–269.

**93** Ellis/Edwards 1912: 41.

**94** Iskandar 1967: 189–190.

47. London, Wellcome Institute Library, WMS Arabic 120  
23 ff.; 214 x 160 mm; 21 lines; naskh; 1845 CE.<sup>95</sup>
48. □ Los Angeles, University of Los Angeles, Arabic Medical Manuscript Collection Ms. 27  
B; ff. 1r–21v; incomplete at the end; 340 x 210 mm (230 x 125); 25 lines; clear large naskhī; undated (modern).<sup>96</sup>
49. Los Angeles, University of Los Angeles, Arabic Medical Manuscript Collection Ms. 78 D; pp. 41–49; 235 x 145 mm (180 x 80); 25 lines; small nasta‘liq; 10th / 16th c.; *Risālat ‘ayn fī l-firāsa*; date of the *ijāsāt riwāya* for the *Siyāsa* on p.41, ll. 2–9: Šafar 724 AH / 29 January – 26 February 1324 CE.<sup>97</sup>
50. □ Manisa, İL Halk Kütüphanesi 2918/1  
D; ff. 1–51v; 23.5 x 14.5 cm; *Risālat al-‘ayn fī l-firāsa*.<sup>98</sup>
51. Mashhad, Astān-i Quds-i Raḍawī, 22135  
13th/19th.<sup>99</sup>
52. Mashhad, Astān-i Quds-i Raḍawī, ḍ 11016  
55 ff.; 13 lines; 20 x 15 cm; 1259 h. / 1843 CE.<sup>100</sup>  
[Paris, Bibliothèque nationale de France, arabe 625 = 1941 ??]
53. Medina, al-Jāmi‘a al-Islāmiyya, [no shelfmark]  
20 ff.; 29 lines; *al-Siyāsa fī ‘ilm al-firāsa*.<sup>101</sup>
54. Medina, al-Jāmi‘a al-Islāmiyya, [no shelfmark]  
43 pp.; 22 lines; 1349 AH / 1930 AD.; *Risāla li-‘ilm al-firāsa*.<sup>102</sup>
55. Medina, al-Jāmi‘a al-Islāmiyya, [no shelfmark]  
2 ff.; 29 lines; *al-Firāsa li-ajl al-siyāsa*.<sup>103</sup>
56. □ Paris, Bibliothèque nationale de France, arabe 2759  
B; 44 ff. 21.5 x 15.5 cm; 21 lines; 1075 H. / 1664 A.D.<sup>104</sup>

**95** Iskandar 1967: 190.

**96** Iskandar 1984: 75.

**97** Iskandar 1984: 37–39.

**98** [https://www.yazmalar.gov.tr/detay\\_goster.php?k=13847](https://www.yazmalar.gov.tr/detay_goster.php?k=13847) (18.3.2017).

**99** Fankhā 2012–2015: 18: 579–580.

**100** Fankhā 2012–2015: 18: 580; Fikrat 1990: 314; Karabulut 2008: 2497.

**101** <http://www.aruc.org/ar/web/auc/search;jsessionid=674F07397E2BB3C12078C9AAB968A5E-A?page=FullDisplay&searchType=Bib&mId=2831461> (18.3.2017).

**102** <http://www.aruc.org> (18.3.2017).

**103** <http://www.aruc.org/ar/web/auc/search;jsessionid=674F07397E2BB3C12078C9AAB968A5E-A?page=FullDisplay&searchType=Bib&mId=2967346> (18.3.2017).

**104** Slane 1883–1895: 497 (Ancien fonds 963); Vajda 1953: 626 *Siyāsa fī ‘ilm al-firāsa*.



57. □ Paris, Bibliothèque nationale de France, arabe 5928  
45 ff.; 19 x 14 cm; 17th c. A.D.; *al-Firāsa li-ajl al-siyāsa*.<sup>105</sup>
58. Paris, Bibliothèque nationale de France, Suppl. Turk. 241  
A; ff. 2v–48r, 16,5 x 11 cm; 21–30 Shawwāl 952 AH / 25 Dec. 1545– 3 Jan. 1546 AD.  
*Risālat al-qiyāfa*.<sup>106</sup>
59. Qum, Fayḍiyye, 663  
55 ff.; 13 lines; 20 x 15 cm.<sup>107</sup>
60. □ Riyādh, Maktabat al-Malik ‘Abd al-‘Azīz al-‘āmma, 415  
B; 100 ff.; 25 x 17 cm; 9 lines; 954 AH / 1547 AD; *Kitāb fī ‘ilm al-firāsa*.<sup>108</sup>
61. Riyādh, Maktabat al-Malik ‘Abd al-‘Azīz al-‘āmma,  
39 ff.; 20 lines; 18 x 22 cm; *al-Siyāsa fī ‘ilm al-firāsa*.<sup>109</sup>
62. □ Riyādh, Jāmi‘at al-Malik Sa‘ūd 3524  
B; 6 ff.; 15 x 21,7 cm; 12th/18th century.<sup>110</sup>
63. Riadh, Jāmi‘a al-Imām Muḥammad Ibn Sa‘ūd al-Islāmiyya, [no shelfmark]  
41 ff.; 20 lines; 13 x 21 cm.; 1322 AH / 1904 AD; *Risāla fī l-firāsa*.<sup>111</sup>
64. Riadh, Jāmi‘a al-Imām Muḥammad Ibn Sa‘ūd al-Islāmiyya, [no shelfmark]  
12 x 18 cm; 873 AH / 1468 AD; *Risāla fī l-firāsa*.<sup>112</sup>
65. Riadh, Jāmi‘a al-Imām Muḥammad Ibn Sa‘ūd al-Islāmiyya, [no shelfmark]  
16 x 23 cm; 11th / 17th century; *al-Siyāsa fī ‘ilm al-firāsa*.<sup>113</sup>
66. Qum, Mar‘ashī, 14999  
26 ff.; 15 lines; 21,5 x 18 cm; end of 13/19 cm.<sup>114</sup>
67. □ Tehran, Majlis, 4550  
B; 37 ff. 17 lines; 17,5 x 13,5cm; 12th/18th c..<sup>115</sup>

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105 Blochet 1925: 141–142.

106 Blochet 1932: 278–279.

107 Fankhā 2012–2015: 18: 580; f. 1, 130.

108 <http://www.al-mostafa.info/data/arabic/depot/gap.php?file=m013356.pdf> (18.3.2017).

109 <http://www.aruc.org/ar/web/auc/search> (18.3.2017).

110 <http://makhtota.ksu.edu.sa/search/makhtota/3808/1#.WM0qJLGX-gQ> (18.3.2017).

111 <http://www.aruc.org/ar/web/auc/search> (18.3.2017).

112 <http://www.aruc.org/ar/web/auc/search> (18.3.2017).

113 <http://www.aruc.org> (18.3.2017).

114 Fankhā 2012–2015: 18: 580; Ḥusaynī 1975–2013: 37: no. 829, pp. 704–705.

115 Fankhā 2012–2015: 18: 579; Dānish Pazhūh / Anwarī 1995–2011: 7: 5547; photo (1v ?) p. 6074.

68. □ Tehran, Majlis, 15588  
13th / 19th c.; *‘ilm al-firāsa li-ajli l-siyāsa*.<sup>116</sup>  
B; 13th c. h. / 19th c. CE
69. Tehran, Malik, 3194/2  
ff. 83–187; 17 lines; 22 x 14 cm; 12th/18th .<sup>117</sup>
70. Tehran, Sipahsālār, 2925  
ff. 247–273; 1082 h.<sup>118</sup>
71. Tunis, Dār al-Kutub al-Waṭaniyya, 3878  
32 ff.<sup>119</sup>
72. Tunis, Dār al-Kutub al-Waṭaniyya, Ḥasan Ḥuṣṣnī ‘Abd al-Wahhāb 18514/3  
ff. 10–35.<sup>120</sup>
73. □ Washington-Bethesda, National Institute of Health, MS A 58  
B; c. 1400 A.D., 92 ff.; 21 x 15.7 cm; 9 lines; *Kitāb jalīl fī l-firāsa li-Muḥammad ibn abī Ṭālib al-Anṣārī al-Ṣūfī al-Dimashqī*.<sup>121</sup>

Manuscripts of the abbreviated version by Ibn al-Akfānī:

74. Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3782  
33 ff.; 17 lines; 15./16. Jhdt.; *Ikmāl al-Siyāsa fī ‘ilm al-firāsa*.<sup>122</sup>
75. Istanbul, Topkapı Kütüphanesi, Hazine 556  
66 ff.; 20.0 x 13.0 cm; 12 lines; *Asās al-riyāsa fī ‘ilm al-firāsa*.<sup>123</sup>
76. Medina, ‘Ārif Ḥikmet Library, 23 ḥikma wa-falsafa  
*Ikmāl al-Siyāsa fī ‘ilm al-firāsa*.<sup>124</sup>
77. Oxford, Bodleian Library, Huntington 348  
ff. 5r–156r; *Kitāb ar-Riyāsa fī ‘ilm al-firāsa li-Ibn Waḥshiyya*.<sup>125</sup>

**116** Fankhā 2012–2015: 18: 579.

**117** Fankhā 2012–2015: 18: 579.

**118** Fankhā 2012–2015: 18: 579.

**119** Karabulut 2008: 2497.

**120** Karabulut 2008: 2497.

**121** Schullian/Sommer 1950: 316; Scans of ff. 2R, 86v and 87 r: <https://www.nlm.nih.gov/hmd/arabic/physiognomy3.html> [retrieved 5.2.2017]; description: [http://dla.library.upenn.edu/dla/schoenberg/record.html?q=Dimashqi&id=SCHOENBERG\\_36018&](http://dla.library.upenn.edu/dla/schoenberg/record.html?q=Dimashqi&id=SCHOENBERG_36018&).

**122** Witkam 1989: 72; Karabulut 2008: 4: 2457, no. 6685, 2.

**123** Karatay 1964: 3: 900–901, no. 7480; Karabulut 2008: 2497.

**124** Witkam 1989: 72.

**125** Uri 1787: 120, no. 479.

78. □ Paris, Bibliothèque nationale de France, arabe 2762  
32 ff. 21 x 15 cm; 23 lines; *Asās al-Riyāsa fī ‘ilm al-firāsa*. Attributed on the title page to “Muḥammad ibn Ibrāhīm ibn Sā‘id al-Anṣārī”.<sup>126</sup>

A partial Turkish translation

79. □ Princeton, University Library, Garret 373Y  
ff. 121v–126v;

Manuscripts erroneously indicated to contain Dimashqī’s physiognomy

- X1. Berlin, Staatsbibliothek, Or. 10179  
Erroneously classified as a manuscript; it is a copy of the printed edition of 1882 CE.<sup>127</sup>
- X2. □ Leipzig, Universitätsbibliothek, Vollers 751  
Erroneously identified with the *Siyāsa*; the title in the manuscript is *Kitāb fī ‘ilm al-farāsa wa-ma‘rifat al-khayl*.
- X3. □ Leipzig, Universitätsbibliothek, Vollers 751  
Erroneously identified with the *Siyāsa*; the title in the manuscript is *‘Ilm al-farāsa fī ma‘rifat al-khayl*.
- X4. Patna, Nur Bakhsh Library, H.L. 2925  
*ff. 1–35r; al-Farāsa fī ‘ilm al-riyāsa*: A work on horsemanship.<sup>128</sup> ff. 35r–59v; *Kitāb al-Siyāsa fī ‘ilm al-farāsa*: also, on horsemanship.<sup>129</sup> ff. 85v–89v; *Kitāb al-Siyāsa fī ‘ilm al-farāsa*: also on horsemanship; in the catalogue the transliteration *firāsa* is used in all three cases, which led to the false attribution.<sup>130</sup>
- X5. Sanktpeterburg, Oriental Institute, B 871  
33 ff.; 1809 CE; In the catalogue with the misleading title *al-Siyāsa fī ‘ilm al-farāsa*; it is a work on horsemanship; the author’s name is ‘Alī ibn Abī Ṭālib. Id is identified with the MS Gotha, Pertsch 2079.<sup>131</sup>

<sup>126</sup> Slane 1883–1895: 498; Witkam 1989: 72–74.

<sup>127</sup> Personal communication Rauch (4.4.2017).

<sup>128</sup> Brockelmann 1938–1948 :S 2: 16; but see Muqtaḍir 1908–1940: 28: 48–49.

<sup>129</sup> Muqtaḍir 1908–1980: 28: 50–52.

<sup>130</sup> Muqtaḍir 1908–1980: 28: 56.

<sup>131</sup> Chalidow 1986: 1: 492 no. 10342.

## Appendix IV: Arabic glossary

In the following glossary, references to Dimashqī (Dim.) refer to the paragraph numbers in appendices I and II, the references to Aristotle (Ari.) to the edition of Foerster 1893: 1: 4–90, the references to Polemon (Pol.) to the edition of Hoyland 2007b, and the references of Adamantios (Ada.) to the edition of Repath 2007.

اخر	<i>mu'akhhara</i>	rear part: Dim. 1, 35; Pol. 416.8; 380, 9; Ada. 528.11 ἄκρον.
اذن	<i>udhn</i>	ear: Dim. 85, 86, 90; Ari. οὔς 52.6; Pol. 420.4; Ada. 530.16 οὔς.
ارنب	<i>arnaba</i>	tip of the nose, hare: Dim. 93; Ari. λαγῶς 12.4 ;Ada. 502.22 λαγῶς.
اسد	<i>asad</i>	lion: Dim. 32; Ari. λέων 10.13 Pol. 384.5; Ada. 516.21 λέων.
اكر	<i>ukra</i>	ball: Dim. 1;
اله	<i>Allāh</i>	God: Dim. 83, 143, 150, 202; Pol. 342.5;
ام	<i>umm al-ra's</i>	skull: Dim. 1;
امر	<i>amr pl umūr</i>	thing, affair: Dim. 124, 143; Ari. ἐπιπρέπεια 44.7 Pol. 390.11;
امر	<i>imāra</i>	position: Dim. 1;
انف	<i>anf</i>	nose, pride: Dim. 102.103; Ari. ῥινία 36.14 Pol. 416.7; Ada. 504, 3; 528,11 ῥίς.
بدن	<i>badan</i>	body: Dim. 31; Ari. σῶμα 4.1 Pol. 376, 18; 410,15;
بدي	<i>bādin</i>	apparent: Dim. 189; Pol. 340.4;
بسم	<i>tabassum</i>	smiling: Dim. 49;
بطن	<i>baṭn pl buṭūn</i>	belly, depth: Dim. 1, 24; Ari. κοιλία 20.4
بطن	<i>bāṭin</i>	hidden: Dim. 1; Pol. 364.19;
بلد	<i>balāda</i>	stupidity: Dim. 83; Ari. μαλακός 18.10 Pol. 354, 15; 390, 10;
بله	<i>balah</i>	stupidity: Dim. 14; Ari. εὐήθης 22.10 Pol. 408.6; Ada. 524.3 μωρός.
بني	<i>binya</i>	structure: Dim. 1;
بهم	<i>bahīma pl bahā'im</i>	beast: Dim. 17; Pol. 374.16;
تفخ	<i>intifāḥ</i>	being inflated, swelling: Dim. 131;
ثلث	<i>tathlīth</i>	triangularity: Dim. 130;
ثلث	<i>muthallath</i>	triangular: Dim. 39, 13; Ada. 504.2 τετράγωνος.
جين	<i>jubn</i>	cowardice: Dim. 23, 185; Ari. δειλία 76.11; Pol. 418,16; 439, 9; Ada. 534.29 δειλός.
جبه	<i>jabha</i>	forehead: Dim. 75,78, 80, 83; Ari. μέτωπον 26.17; Pol. 344, 17; 416,19; Ada. 528.23 μέτωπον.
جد	<i>jiddan</i>	very: Dim. 14, 116;
جراً	<i>jarā'a</i>	courage: Dim. 24, 32; Pol. 366.6;
جراً	<i>jur'a</i>	courage: Dim. 130;
جزاً	<i>juz'ī</i>	singular: Dim. 1;

جعد	<i>ja'āda</i>	curlyness: Dim. 33; Ari. οὔλος 64.17; Pol. 430.9; Ada. 532, 9; 534, 29 οὐλότριχης.
جلد	<i>jild</i>	skin: Dim. 157; Ari. χρώς, χρώμα 18.9
جمل	<i>jamīl</i>	beautiful: Dim. 35;
جن	<i>junūn</i>	madness: Dim. 160; Ari. μανία 40.12; Pol. 368,101; 378, 24; Ada. 508,25; 512, 25 μανία.
جن	<i>majnūn</i>	made broad: Dim. 147; Ari. μανικός 74.11
جهل	<i>jāhil</i>	ignorant: Dim. 147; Ari. μωρός, μαργός, ἀβέλτερος 64.15; Pol. 384.12;
جهل	<i>jahl</i>	ignorance: Dim. 90,122, 129, 131, 208;
جهل	<i>jahāla</i>	ignorance: Dim. 189;
جود	<i>jayyid</i>	goodness: Dim. 35; Pol. 380.8;
جود	<i>jūda</i>	goodness: Dim. 33; Pol. 416.12; Ada. 528.12 συνेतός.
جود	<i>jūd</i>	generosity: Dim. 1, 33;
حب	<i>ḥubb</i>	love: Dim. 40, 51; Pol. 340.12;
حجب	<i>ḥājib pl ḥawājib</i>	eyebrow: Dim. 35,39, 40; Ari. ὄφρῦς 50.1; Pol. 494, 2; 418,9; Ada. 498.23 ὄφρῦς.
حد	<i>ḥadd</i>	definition: Dim. 1; Pol. 368.10;
حذب	<i>muḥaddab</i>	convex: Dim. 80; Ari. ἔγκρυτος 30.14
حنق	<i>ḥadaqa</i>	pupil: Dim. 55, 59; Pol. 109.4; Ada. 498.13 κόρη.
حرص	<i>ḥirṣ</i>	greed: Dim. 9,86,117, 124; Pol. 430.9; Ada. 534.29 κερδαλέος.
حسد	<i>ḥasad</i>	envy: Dim. 55; Ari. φθονερός 22.16; Pol. 418.14; Ada. 530.3 βάσκανος.
حسن	<i>ḥasan</i>	beautyful: Dim. 35,138, 141; Ari. κομψός 48.8
حفظ	<i>ḥifẓ</i>	memory: Dim. 1;
حقد	<i>ḥiqd</i>	malice: Dim. 185.189; Pol. 378.23;
حمد	<i>maḥmūd</i>	laudable: Dim. 1.185; Pol. 408.3; Ada. 424.1 ἐπαιετός.
حمد	<i>maḥmada</i>	laudable act: Dim. 201;
حمد	<i>aḥmad</i>	most laudable: Dim. 33.35;
حمق	<i>aḥmaq</i>	stupid: Dim. 150; Pol. 384.1;
حمق	<i>ḥumq</i>	stupidity: Dim. 24,59, 85, 131, 138, 141, 206; Pol. 109.4; Ada. 198,14; 500, 6 ἡλιθίσις, ἐμβρπντήτος.
حنق	<i>ḥanaq</i>	fury: Dim. 23;
حول	<i>ḥāl</i>	state, properties: Dim. 1; Ari. ἔθος, ἔξις, ἦθος, πάθημα.
حول	<i>iḥtiyāl</i>	use of stratagems: Dim. 51; Pol. 386.2;
حي	<i>ḥayā'</i>	shame: Dim. 51, 80, 131, 179; Ari. δειλία 76.11; Pol. 420.16; Ada. 530.21 ἀναιδής.
خبث	<i>khubth</i>	badness: Dim. 11,19, 39, 102, 184; Pol. 378.23;
خد	<i>khadd pl akhidda</i>	cheek: Dim. 83; Pol. 418.12; Ada. 530.1 παρειός.
خرج	<i>khārij</i>	exceeding: Dim. 85;

خرط	<i>munkhariṭ</i>	turned: Dim. 178; Ari. ἄνωθεν διεξυσμένος 36.14
خشن	<i>khashin</i>	rough: Dim. 20; Pol. 418.3; Ada. 528.27 τραχύς.
خضر	<i>khaḍra</i>	greenness: Dim. 65; Ari. ἔνωχρος 74.5; Pol. 342.6;
خضر	<i>akhḍar</i>	green: Dim. 65, 157; Ari. χλωρός – (306,17); Pol. 344.3; Ada. 500.5 ὠχρότερος.
خط	<i>takhṭīṭ</i>	lines: Dim. 93;
خف	<i>khiffa</i>	lightness, slightness: Dim. 209; Ari. ὀξύς 18.7; Pol. 370.4;
خف	<i>khiffa</i>	triviality: Dim. 138;
خفذا	<i>inkhifādh</i>	reduction: Dim. 9; Ari. ἀνεμένος, ἄπνοος 20.14
خلق	<i>khulq</i>	nature: Dim. 128,143, 157; Ari. πάθος, πάθημα, ἦθος 12.8; Pol. 432.16; Ada. 536.9 ἄλλο προσ ἄλλος και ἀσελγεις.
خلي	<i>khaliyy</i>	free: Dim. 179; Pol. 352.5;
خول	<i>takhayyul</i>	imagination: Dim. 1; Pol. 386.21;
خون	<i>khiyāna</i>	treachery: Dim. 65; Pol. 418.19;
خير	<i>khayr</i>	superior: Dim. 33; Ari. ἀγαθός, δίκαιος 32.12; Pol. 340.8;
دخل	<i>dukhūl</i>	intrusion: Dim. 11;
دخل	<i>dākhil</i>	inward: Dim. 1;
دعب	<i>du‘āba</i>	joking, jesting: Dim. 178;
دق	<i>diqqa</i>	fineness: Dim. 33, 35, 191, 209; Pol. 408.4; Ada. 524.2 λεπτός.
دل	<i>dalīl</i>	sign: Dim. 9,39, 49, 51, 55, 75, 78, 80, 102, 103, 122, 129, 131, 141, 153, 157, 184, 185; Ari. σημείον 8.5
دل	<i>dalla</i>	show: Dim. 65; Pol. 109.5; Ada. 498.14 κατηγορεῖν.
دل	<i>dalāla</i>	showing: Dim. 86,90, 128, 185;
دل	<i>adall</i>	more/most indicative: Dim. 33.35;
دل	<i>istidlāl</i>	inference: Dim. 1;
دل	<i>dāll</i>	indicating: Dim. 40,59, 83, 85, 116, 117, 124, 130, 138, 160, 178, 179, 184, 189, 190, 191, 206, 208, 209;
دمغ	<i>dimāgh</i>	brain: Dim. 9;
دور	<i>mustadīr</i>	round: Dim. 1; Ari. στρογγύλος, περιφερής 30.5; Pol. 418.15; Ada. 530.4 στρογγύλος.
دور	<i>tadwīr</i>	rounding: Dim. 83;
ذقن	<i>dhakan</i>	chin: Dim. 178.179; Pol. 354, 17; 412,14;
ذکر	<i>tadhakkur</i>	recollection: Dim. 1;
رأس	<i>ra’s</i>	head: Dim. 1, 4, 9, 14, 85, 131; Ari. κεφαλή 34.2; Pol. 420.12; Ada. 531.22 κεφαλή.
رجل	<i>rajul / rijl</i>	man / foot: Dim. 33; Ari. σκέλος 28.5; Pol. 344, 2; 376, 15; Ada. 518.12 πούς.
ردع	<i>murtada‘</i>	kept, prevented: Dim. 51;
رفع	<i>irtifā‘</i>	elevation: Dim. 35; Ari. ἐπιτεινόμενος 20.14; Pol. 344.7;

رق	<i>raqīq</i>	thin: Dim. 90,138, 185; Ari. ὀξύς 18.7; Pol. 410.6; Ada. 524.19 λεπτός.
رقب	<i>raqaba</i>	neck: Dim. 24, 32; Ari. τράχηλος 26.12; Pol. 376, 15; 410,11; Ada. 524.19 τράχηλος.
روح	<i>rūh</i>	spirit: Dim. 49; Ari. ψυχή 4.6; Pol. 388.21;
روي	<i>rawiyya</i>	reflection: Dim. 1;
زب	<i>azabb</i>	hairy, shaggy: Dim. 20;
زرق	<i>azraq</i>	blue: Dim. 65; Ari. γλαυκός 76.13; Pol. 348.1; Ada. 502.1 γλαυκός.
زرق	<i>zurqa</i>	blueness: Dim. 51;
زري	<i>zariyy</i>	bad, miserable: Dim. 116;
زعر	<i>za‘āra</i>	thin-hairness: Dim. 157; Ari. λεῖτος 18.9
زني	<i>zinā’</i>	adulteration, fornication: Dim. 90; Pol. 344.7;
زهو	<i>zahw</i>	pride: Dim. 40;
سيط	<i>sabāṭa</i>	to be lank: Dim. 33; Ari. εὐθύς 38.8
سر	<i>surūr</i>	happiness: Dim. 49; Ari. εὐφραίνεσθαι 40.6
سر	<i>sarīra</i>	secret thought: Dim. 11;
سرع	<i>sarī’</i>	fast, quick: Dim. 143;
سمح	<i>samāḡa</i>	ugliness: Dim. 128; Ari. μικροπρεπής 68.8
سن	<i>sinn pl asnān</i>	tooth: Dim. 116, 117;
سوأ	<i>sū’</i>	badness: Dim. 17,85, 117, 128, 157, 179, 191; Pol. 416.12; Ada. 524.2 κακοήθης.
سوأ	<i>sayyi’</i>	bad: Dim. 143;
سود	<i>sawād</i>	black colour: Dim. 33;
سود	<i>aswad</i>	black: Dim. 20, 157;
سوي	<i>istiwā’</i>	evenness, equality: Dim. 4; Pol. 416.11; Ada. – .
سيمي	<i>sīmā’</i>	mark: Dim. 90;
شبه	<i>ashbaha</i>	to resemble: Dim. 49; Pol. 354.4; Ada. 504.22 ὄϊον.
شبه	<i>shubha</i>	similarity: Dim. 17, 23;
شجع	<i>shajā‘a</i>	bravery: Dim. 21, 24, 31, 78; Ari. ἀνδρεία, ῥώμη 12.9
شخص	<i>shākhīṣ</i>	raised, projecting: Dim. 17; Pol. 408.5; Ada. 524.2 ὀξύς.
شد	<i>shidda</i>	strength: Dim. 32, 208; Pol. 396.3;
شد	<i>shadīd</i>	strong: Dim. 65; Pol. 408.4; Ada. 524.1 καρτερός.
شد	<i>shadda</i>	strengthening, tightness: Dim. 208;
شد	<i>ashadd</i>	stronger: Dim. 130;
شر	<i>sharr</i>	evil: Dim. 55,65, 103, 130, 184; Ari. ἄδικος 46.3; Pol. 420.9; Ada. 530.2 κακοήθης.
شعر	<i>sha‘ar pl shu‘ūr</i>	hair: Dim. 17, 23, 24,31, 32, 33, 35, 90; Ari. τρίχωμα, θρίξ 18.9
شكل	<i>shakl</i>	form: Dim. 1; Ari. σχῆμα 16.12
شوق	<i>shayyiq</i>	desirous: Dim. 24;

صبع	<i>isba</i> <sup>ʿ</sup>	finger: Dim. 1; Ari. δάκτυλος 54.6; Pol. 396.2; Ada. 520.1 δάκτυλος.
صبو	<i>ṣabiyy</i> pl <i>ṣibyān</i>	child: Dim. 49; Pol. –; Ada. 498 –.
صح	<i>ṣahīh</i>	correct: Dim. 1;
صح	<i>ṣihḥa</i>	truth Dim. 1;
صحب	<i>ṣāhib</i>	partner: Dim. 4, 49; Pol. 390.27; Ada. 498 –.
صدر	<i>ṣadr</i>	chest: Dim. 206; Ari. στήθος 26.13; Pol. 380.18;
صدغ	<i>ṣudgh</i>	temple: Dim. 35, 131; Ari. κρόταφος 38.9
صدغ	<i>ṣudghī</i>	temporal: Dim. 1;
صغر	<i>ṣaghīr</i>	small: Dim. 51; Ari. μικρός 28.5; Ada. PsPo 306, 11 μικρός.
صغر	<i>ṣighar</i>	smallness: Dim. 86, 131; Pol. 109.4; Ada. 498.14 μικρότης.
صقلب	<i>ṣaqāliba</i>	Slavs: Dim. 19;
صلب	<i>ṣulb</i>	cross, solidity?: Dim. 24; Ari. νῶτον 58.3
صلح	<i>ṣāliḥ</i>	sound: Dim. 1; Pol. 356; Ada. 498.13 χρηστός.
صمخ	<i>ṣimākh</i>	ear opening: Dim. 90;
صهيب	<i>ṣuhūba</i>	reddishness: Dim. 19, 33;
صوت	<i>ṣawt</i>	voice: Dim. 138, 141; Ari. φωνή 16.15; Pol. 354.2;
ضحق	<i>ḍahq</i>	laughing: Dim. 147; 150; Pol. 356.2;
ضرب	<i>iḍṭirāb</i>	restlessness: Dim. 14; Pol. 352.3;
ضعف	<i>ḍuʿf</i>	weakness: Dim. 153, 209; Ari. ἀσθενής, μαλακός 24.15; Pol. 366, 4; 418,2; Ada. 502.8 ἀσθενής.
ضلع	<i>ḍil</i> <sup>ʿ</sup> pl <i>aḍlā</i> <sup>ʿ</sup>	rib: Dim. 208, 209; Ari. πλευρά 26.8; Pol. 402.14;
طبع	<i>ṭab</i> <sup>ʿ</sup>	character: Dim. 33,35, 116; Ari. (εὐ)φύια; Pol. 354, 13; 356, 3;
طرف	<i>ṭaraf</i> pl <i>aṭrāf</i>	limb: Dim. 35; Ari. ἀκρωτήριον 20.11; Pol. 392.14;
طوق	<i>ṭawq</i>	necklace: Dim. 55, 129;
طول	<i>ṭawīl</i>	long: Dim. 185; Ari. προμήκης, συχνός 50.1; Pol. 388, 13; 394, 16; 410,12; Ada. 524,19; 518, 27 Μακρός; προμήκης.
طول	<i>ṭūl</i>	length: Dim. 33,49, 131, 191; Pol. 344.16;
ظهر	<i>ẓāhir</i>	visible: Dim. 1; Pol. 384.13;
عبث	<i>ʿabath</i>	frivolous play: Dim. 11; Ari. ἄθυμος 32.13; Pol. 390.14;
عبر	<i>ʿibāra</i>	interpretation: Dim. 1; Ari. Ἑρμηνεία; Pol. 378.21;
عبل	<i>ʿabāla</i>	chubbiness: Dim. 103; Ari. εὐεκτική 20.8;
عجل	<i>ʿaǧūl</i>	quick, swift: Dim. 143; Ari. προπετής, ὀξύς, ἐπισπερχής 36.12;
عجل	<i>ʿaǧala</i>	hurry, precipitance: Dim. 160;
عدل	<i>muʿtadil</i>	Even, central: Dim. 35, 185; Ari. σύμμετρος, μέτριος 36.1; Pol. 416,12< 418, 5; Ada. 528; 528, 30 διηρθρωσθαι; μεγέθους εὖ ἔχον.
عرض	<i>ʿarīḍ</i>	wide: Dim. 39, 4; Ari. πλατύς 26.10; Pol. 109.3; Ada. 498.13 εὐρύτης.
عرق	<i>ʿirq</i> , pl <i>ʿurūq</i>	vein: Dim. 189, 19; Ari. φλέψ 74.18;
عري	<i>iʿtarā</i>	to befall, strik, grip: Dim. 150;
عضى	<i>ʿuḍw</i>	member: Dim. 1, 85; Ari. μέρος 16.16;



عظم	<i>mufaṭṭar?</i> <i>Mu'aṭṭam</i>	split: Dim. 85;
عظم	<i>'aẓīm</i>	great: Dim. 75, 9; Ari. εὐμεγέθης 32.7;
عظم	<i>'uẓm, 'iẓam</i>	greatness: Dim. 1, 86; Ari. μέγεθος 50.1;
عقل	<i>'aql</i>	intelligence: Dim. 1,33, 178; Ari. διάνοια, τὸ φρονεῖν 4.1; Pol. 344.4;
عقل	<i>'āqil</i>	thinking: Dim. 9; Pol. 390.8;
عكس	<i>'aks</i>	opposite: Dim. 153;
علم	<i>a'lam</i>	having more/most knowledge: Dim. 83,143, 150, 206; Pol. 420.9; Ada. 530.19 εὐμαθής.
علو	<i>'ālin</i>	high: Dim. 78, 143; Pol. 352.11;
علو	<i>'uluww</i>	highness: Dim. 4; Pol. 410.13; Ada. 530.24 μεγαλοπρεπής.
عمر	<i>'umr</i>	life-time: Dim. 49;
عنق	<i>'anfaqa</i>	beard hair: Dim. 179;
عنق	<i>'unuq</i>	neck: Dim. 184, 185, 189, 190, 191; Ari. τράχηλος, αὐχὴν 26.12;
عين	<i>'ayn</i>	eye: Dim. 35,49, 51, 59, 65, 131; Ari. ὄμμα, ὄψις 26.14; Pol. 107.17; Ada. 498.12 ὀφθαλμός.
غش	<i>ghashsh</i>	adulteration: Dim. 11; Pol. 378.18; Ada. 512.18 δόλον κρύπτειν.
غضب	<i>ghaḍab</i>	Fury, anger: Dim. 103,184, 189; Ari. θυμός, ὀργή 46.14; Pol. 416.8; Ada. 528.11 ὀργή.
غضب	<i>ghaḍūb</i>	irascible: Dim. 143; Ari. ὀργίλος, δυσὸργητος, θυμοειδής, θυμώδης 22.1; Pol. 342.6;
غفل	<i>ghafla</i>	negligence: Dim. 31.83; Pol. 352.2;
غفل	<i>ghāgil</i>	negligent: Dim. 150; Pol. 384.12;
غلب	<i>ghālib</i>	who surmounts: Dim. 4; Pol. 382.11;
غلب	<i>taghallub</i>	surmounting: Dim. 4;
غلب	<i>ghalaba</i>	overcome, seize: Dim. 147;
غلظ	<i>ghilaẓ</i>	thickness: Dim. 33,86, 190; Ari. παχύς, βαρύς 30.7; Pol. 408.3; Ada. 524.1 παχύς.
غمز	<i>ghamaza</i>	to press: Dim. 1;
فرح	<i>farah</i>	joy: Dim. 49;
فرس	<i>firāsa</i>	physiognomy: Dim. 1; Ari. φυσιογνωμονικά 4.1; Pol. 340.3; Ada. 494.3 φυσιογνωμονική μέθοδος.
فرط	<i>mufriṭ</i>	excessive: Dim. 4, 19, 85; Ari. ὑπερβολή 88.4; Pol. 386.19;
فطح	<i>mufaṭṭah</i>	made broad: Dim. 206;
فطر	<i>mufaṭṭar</i>	split: Dim. 85;
فطس	<i>fuṭūsa</i>	flatness of the nose: Dim. 102; Ari. σιμός 66.13
فطن	<i>fiṭna</i>	cleverness, intelligence: Dim. 1,141, 153; Pol. 420.14;
فكر	<i>fikr</i>	thinking: Dim. 1; Ari. διάνοια, ἔννοια 4.1; Pol. 342.15;
فلج	<i>mufallaǧ</i>	split into two parts: Dim. 116;

فهم	<i>fahm</i>	understanding: Dim. 1,85, 90, 157, 179, 190, 191; Ari. φρόνησις 90.6; Pol. 109.4; Ada. 198.
فوق	<i>fawq</i>	up, over: Dim. 117;
قدر	<i>miqdār</i>	size: Dim. 1; Pol. 356.23;
قدر	<i>qadr</i>	measure: Dim. 85; Pol. 394.16;
قدم	<i>muqaddima</i>	front part: Dim. 1; Pol. 374, 10; 380, 8;
قرب	<i>qurb</i>	closeness: Dim. 17; Pol. 342.9;
قرن	<i>qarn</i>	horn: Dim. 11;
قرن	<i>maqṛūn</i>	connected: Dim. 40;
قسيب	<i>qaṣaba</i>	can, shaft: Dim. 93;
قسل	<i>irsāl</i>	hanging down: Dim. 201;
قصر	<i>qaṣr</i>	shortness: Dim. 33,102, 184; Ari. βραχύς 64.5
قل	<i>qalīl</i>	small, little: Dim. 35; Pol. 432.16; Ada. 536.9 κουφόνους.
قل	<i>qilla</i>	fewness, smallness, lack of: Dim. 4,33, 51, 131, 153, 157, 179, 190; Pol. 109.4; Ada. 498.13 μικρότης.
قل	<i>qillat al-ḥayā'</i>	shamelessness: Dim. 51, 131, 179;
قل	<i>qillat al-fahm</i>	lack of understanding: Dim. 157, 190; Ada. 498.14 κακομηχανία.
قلب	<i>qalb</i>	heart: Dim. 209; Pol. 340.4;
قصدوة	<i>qamḥaduwa</i>	the most prominent rear part of the head: Dim. 1;
قوس	<i>taqwīs</i>	curving: Dim. 39; Ari. κυρτός 60.11
قوم	<i>qā'im</i>	standing: Dim. 20; Ari. φριξαί 50.7
قوي	<i>quwwa</i>	power: Dim. 1, 32, 49, 141; Ari. ἰσχυρός, εὐρωστος, νεανικός, ῥωμαλέος, ἐρρωμένος 20.1; Pol. 416.11; Ada. 528.16 νδρεῖος.
قيد	<i>inqiyād</i>	obedience: Dim. 4;
كبر	<i>kabīr</i>	great: Dim. 14; Ari. μέγας 26.9; Pol. 342.1; Ada. 498.13 εὐρύτης.
كبر	<i>kibr/kubr</i>	magnitude, largness: Dim. 32, 85; Ari. μέγας 26.9; Pol. 420.5; Ada. 530.16 μέγας.
كتف	<i>katif</i>	shoulder: Dim. 24, 31; Ari. ὤμοπλατη, ὤμος 26.1; Pol. 408.2; Ada. 524.1 ὤμος.
كث	<i>kathth</i>	thick: Dim. 20;
كثر	<i>kathra</i>	multitude: Dim. 24, 32, 33, 49, 208; Pol. 109.5; Ada. 498.
كثف	<i>kaṭāfa</i>	thickness: Dim. 93;
كذب	<i>kidhb</i>	lie: Dim. 85;
كسل	<i>kasal</i>	laziness: Dim. 75, 122; Ari. ῥάθυμος, νωθρός 64.19; Pol. 418.13; Ada. 530.1 ῥάθυμια.
كل	<i>kull</i>	every: Dim. 35; Pol. 109.6;
كلم	<i>kalām</i>	speech: Dim. 143; Pol. 352.5; Ada. 502.28 φθεγγόμενος.
لثي	<i>litha</i>	gums: Dim. 117; Ari. οὖλον 64.17
لحم	<i>lahāma</i>	fleshiness: Dim. 122; Ari. σαρκώδης, περίπλεος 26.12
لحم	<i>lahm</i>	flesh: Dim. 208; Ari. σάρξ 16.15

لطأ	<i>luṭūʿ</i>	of very little size: Dim. 59;
لطف	<i>lutf</i>	Thinness (?): Dim. 93; Ari. στενός 54.4; Pol. 404.2; Ada. 506, 2; 522 8 Στενός; άσθενής.
لمس	<i>talammasa</i>	to touch: Dim. 35; Pol. 340.8;
لهب	<i>lahab</i>	flame, blaze, flare: Dim. 160; Ari. φλογοειδής 74.11
لهو	<i>lahw</i>	amusement: Dim. 40; Pol. 348.9; Ada. 500.37 εὔπαθειαν.
لون	<i>lawn</i>	colour: Dim. 157, 160; Ari. χρώμα, χροιά 16.13; Pol. 354, 1; 348,4; Ada. 504.11 χροιά.
لين	<i>layyin</i>	soft: Dim. 23,33, 191; Ari. μαλκός, άπαλός 18.10; Pol. 342.1;
مثل	<i>mithl</i>	equivalent: Dim. 55, 160;
مثل	<i>mumattilī</i>	representing: Dim. 184;
مد	<i>mumtadd</i>	extended: Dim. 35;
مزح	<i>mazḥ</i>	joking: Dim. 40;
مكر	<i>makr</i>	slyness, cunning: Dim. 23.184; Ari. κακουργός, επί οθλος, πανοῦργος 70.2; Pol. 109.6;
ملح	<i>malaḥ</i>	grey, between white and black: Dim. 35;
ملس	<i>mulūsa</i>	evenness, smoothness: Dim. 83;
ملي	<i>imtilāʿ</i>	imposing: Dim. 201;
ميل	<i>amiyal</i>	rather: Dim. 1; Pol. 352.13; Ada. 504.1 παρατετραμμένος.
نبت	<i>inbāt</i>	growing: Dim. 35; Ari. περιδρομος 34.15
نبت	<i>nābit</i>	growing: Dim. 90; Ari. περιδρομος 34.15
نتأ	<i>nātiʿa</i>	swelling, prominent A: Dim. 59; Ari. προεξεστικώς 48.18
نتأ	<i>nātiʿ</i>	protruding: Dim. 59, 117; Ari. προεξεστικώς 48.18
نتا	<i>nutūʿ</i>	swelling: Dim. 1;
نحف	<i>naḥīf</i>	slim: Dim. 124;
نخر	<i>minkhar</i>	nostril: Dim. 93.103;
نخر	<i>nakhr</i>	snorting: Dim. 150;
نسب	<i>munāsib</i>	corresponding to: Dim. 85;
نسو	<i>nisāʿ</i>	women: Dim. 51; Pol. 378.7;
نصي	<i>nāṣiya</i>	fore part of the head: Dim. 1;
نظر	<i>naẓar</i>	look, gaze: Dim. 49; Ari. ὄψις 8.3; Pol. 342.1;
نفخ	<i>muntafikh</i>	inflated, swollen: Dim. 189; Ari. κύστις 68.10; Pol. 380.1; Ada. 512.27 κυστίς.
نفخ	<i>intifākh</i>	inflation, swelling: Dim. 131; Ari. κύστις 68.10;
نفس	<i>nafs</i>	self, soul: Dim. 147; Ari. ψυχή, διάνοια 4.6; Pol. 340.4; Ada. 498.8 ψυχή.
نفس	<i>nafas</i>	breath: Dim. 153; Pol. 352, 11; 380,12; Ada. 502,28; 516, 4 ἄσθμα, πνεύμα.
نور	<i>nār</i>	fire: Dim. 160; Pol. 350.3; Ada. 504.21 πῦρ.
نوي	<i>niyya</i>	intention: Dim. 19,39, 102;

هدر	<i>hadr</i>	squandering: Dim. 55;
هم	<i>himma</i>	ambition, intention: Dim. 4,85, 86, 117; Pol. 410.17;
هم	<i>ihitimām</i>	concern, anxiety, ambition: Dim. 124; Pol. 370.8;
وجه	<i>wajh</i>	face: Dim. 49,122, 124, 128, 129, 130, 131; Ari. πρόσωπον 8.14; Pol. 418.12; Ada. 530.6 πρόσωπον.
وجه	<i>jiha</i>	direction: Dim. 35;
ودج	<i>wadaġ pl awdāġ</i>	jugular vein: Dim. 131, 189;
وسط	<i>mutawassiṭ</i>	middle: Dim. 33, 185; Pol. 376.14;
وسع	<i>ittisāʿ</i>	wideness: Dim. 103;
وصف	<i>waṣf</i>	portrayal: Dim. 35; Pol. 340.6;
وضع	<i>waḍʿ</i>	placing: Dim. 1, 35; Ari. τόπος 86.5
وطن	<i>mawṭan pl muwāṭin</i>	place: Dim. 1;
وفق	<i>ittafaqa</i>	to agree: Dim. 1, 35; Pol. 418.5; Ada. 528.3 κατα λογος.
وفق	<i>muttafiq</i>	agreeing: Dim. 33;
وفى	<i>mustawfā</i>	assigned: Dim. 1;
وقح	<i>qiḥa</i>	impudence: Dim. 78,124, 129, 130; Ari. ἀναδειά; Pol. 418.14; Ada. 530.3 βαστααβις.
يسر	<i>yasīr</i>	slight: Dim. 1; Pol. 352.14; Ada. 504.2 δεξιά.

## Appendix V: Greek glossary

References of Aristotle (Ari.) refer to the edition of Foerster 1893: 1: 4–90, and the references of Adamantios (Ada.) to the edition of Repath 2007.

ἀβέλτερος	Ari. 70.3: جهيل jāhil
ἀγαθός	Ari. 32.12: خير khayr
ἄδικος	Ari. 46.3; Ada. 530.2: شر sharr
ἄθυμος	Ari. 32.13: عبث ‘abath
ἄκρόν	Ada. 528.11: آخر mu’akhkhara
ἀκρωτήριον	Ari. 20.11: طرف ṭaraf pl aṭrāf
ἀναιδία	Ari. 44.17: وقح qiḥa
ἀνδρεία	Ari. 12.9: شجع shajā‘a
ἀνειμένος	Ari. 20.14: خفذ inkhifādh
ἀπαλός	Ada. 520.19: لين layyin
ἀσθενής	Ari. 24.15; Ada. 502.8: ضعف ḍu‘f
ἄσθμα	Ada. 502.33: نفس nafas
πνεύμα	Ada. 516. 4: نفس nafas
ἄτονος	Ari. 86.1: خفذ inkhifādh
αὐχὴν	Ari. 30.3; Ada. 524.31: عنق ‘unuq
βαρύς	Ari. 20.13: غلظ ghilaz
βραχύς	Ari. 64.5: قصر qaṣr
γλαυκός	Ari. 76.13; Ada. 502.1: زرق azraq
δάκτυλος	Ari. 54.6; Ada. 520.1: صبع isba‘
δειλία	Ari. 76.11; Ada. 534.29: جبن jubn
δειλία	Ari. 76.11; Ada. 530.21: حي ḥayā‘
δεξιὰ	Ada. 504.2: يسر yasīr
διάνοια	Ari. 4.1: فكر fikr
διάνοια	Ari. 4.1: عقل ‘aql
διάνοια	Ari. 4.1: نفس nafs
διεξυσμένος	Ari. 36.14: خرط munkharit
δίκαιος	Ari. 46.3: خير khayr
δόλον κρύπτειν	Ada. 512.18: عش ghashsh
δυσόρηγτος	Ari. 66.3; Ada. 524.26: غضب ghaḍūb
ἔγκρυτος	Ari. 30.14: حذب muḥaddab
ἐμβόνητος	Ari. stultitia; Ada. 500, 6: حمق ḥumq
ἔνοια	Ari. 84.10; Ada. 512.7: فكر fikr
ἔνωχρος	Ari. 74.5: خضر khaḍra
ἔξις	Ari. 40.2: حول ḥāl

ἐπαινετός	Ada. 424.1: حمد mahmūd
ἐπιπρέπεια	Ari. 44.7: امر amr pl umūr
ἐπισπερχής	Ari. 36.12: عجل ‘ağūl
ἐπιτεινόμενος	Ari. 20.14: رفع irtifā‘
ἐρρωμένος	Ari. 24.15; Ada. 540.29: قوي quwwa
εὐεκτική	Ari. 20.8: عبل ‘abāla
εὐήθης	Ari. 22.10; Ada. 524.3: بله balah
εὐθύς	Ari. 38.8: سبط sabiṭ
εὐμαθής	Ada. 530.19: علم a‘lam
εὐμεγέθης	Ari. 32.7: عظم ‘aẓīm
εὐπάθειαν	Ada. 500.37: لهو lahwa
εὐρωστος	Ari. 54.13; Ada. 352.30: قوي quwwa
εὐφραίνεσθαι	Ari. 40.6: سر surūr
εὐφύια	Ari. 18.8: طبع ṭab‘
ἥθος	Ari. 8.3; Ada. 494.24: حول ḥāl
θρίξ	Ari. 18.13; Ada. 532.2: شعر sha‘ar pl shu‘ūr
θυμοειδής	Ari. 24.5; Ada. 502.6: غضب ghaḏūb
θυμός	Ari. 46.14; Ada. 512.1: غضب ghaḏab
θυμώδης	Ari. 34.11: غضب ghaḏūb
ἰσχυρός	Ari. 20.1; Ada. 540.34: قو quwwa
κακοήθος	Ada. 524.2: سؤ sū‘
κακομηχανία	Ada. 498.14: قل qillat al-fahm
κακουργός	Ari. 70.2: مكر makr
καρτερός	Ada. 524.1: شد shadīd
κατὰ λόγον	Ada. 528.30: وفق ittafaqa
κατηγορεῖν	Ada. 498.14: دل dalla
κερδαλέος	Ada. 534.29: حرص ḥirṣ
κεφαλή	Ari. 34.2; Ada. 531.22: رأس rās
κοιλία	Ari. 20.4: بطن baṭn p. buṭūn
κομψός	Ari. 48.8: حسن ḥasan
κόρη	Ada. 498.13: حدق ḥadaqa
κουφόνους	Ada. 536.9: قل qalīl
κρόταφος	Ari. 38.9: صدغ ṣudgh
κυρτός	Ari. 60.11: قوس taqwīs
κύστις	Ari. 68.10; Ada. 512.27: نفخ muntafikh
κύστις	Ari. 68.10: نفخ intifākh
λαγώος	Ari. 12.4; Ada. 502.22: أرنب arnaba
λεῖτος	Ari. 18.9: زعر za‘āra
λεπτος	Ada. 524.2: دق daqīq

λέων	Ari. 10.13; Ada. 516.21: اسد asad
μαλακή διάνοια	Ari. 18.10: بلد balāda
μαλακός	Ari. 18.10: ضعف ḡu‘f
μανία	Ari. 40.12; Ada. 508,25; 512, 25: جن junūn
μανικός	Ari. 74.11: جن majnūn
μαργός	Ari. 38.10; Ada. 500.5: جهل jāhil
μεγαλοπρεπής	Ada. 530.24: علو ‘uluww
μέγας	Ari. 26.9; Ada. 498.13: كبير kabīr
μέγας	Ari. 26.9: كبير kubr
μέγας	Ari. 26.9; Ada. 530.16: كبير kibr
μέγεθος	Ari. 50.1: عظم ‘uẓm, ‘iẓam
μέρος	Ari. 16.16: عضى ‘uḏw
μέτριος	Ari. 50.1; Ada. 532.29: عدل mu‘tadil
μέτωπον	Ari. 26.17; Ada. 528.23: جبهه jabha
μικροπρεπής	Ari. 68.8: سمج samāḡa
μικρός	Ari. 28.5: صغر ṣaghīr
μικρότης	Ada. 498.15: صغر ṣighar
μικρότης	Ari. 88.7; Ada. 498.15: قل qilla
μωρός	Ari. 64.15: جهل jāhil
νεανικός	Ari. 50.9; Ada. 532.3: قوي quwwa
νωθρός	Ari. 20.12: كسل kasal
νωτον	Ari. 58.3: صلب ṣulb
οἶον	Ada. 504.24: شبه ashbaha
ὄμμα	Ari. 26.14; Ada. 534.24: عين ‘ayn
ὄξύς	Ari. 18.7; Ada. 514.1: عجل ‘aḡūl
ὄξύς	Ari. 18.7; Ada. 524.19: رقى raqīq
ὄξύς	Ada. 524.2: شخص shākhiṣ
ὄργή	Ari. 76.8; Ada. 528.11: غضب ghaḏab
ὄργιλος	Ari. 22.1: غضب ghaḏūb
οὔλον	Ari. 64.17: لثي litha
οὔλος	Ari. 64.17; Ada. 532, 9; 534, 29: جعد ja‘āda
οὔς	Ari. 52.6; Ada. 530.16: اذن udhn
ὄφρۇس	Ari. 50.1; Ada. 498.23: حجب ḡājib pl ḡawājib
ὄψις	Ari. 8.3: عين ‘ayn
ὄψις	Ari. 8.3: نظر naẓar
πάθημα	Ari. 4.6: حول ḡāl
πάθος	Ari. 12.8; Ada. 536.9: خلق khulq
πανοὔργος	Ari. 74.4; Ada. 502.2: مكر makr
παρατετραμμένος	Ada. 504.1: ميل amiyal

παρειός	Ada. 530.1: خد khadd pl akhidda
παχύς	Ari. 30.7; Ada. 524.1: غلظ ghilaz
περίδρομος	Ari. 34.15: نبت inbāt
περίπλευς	Ari. 56.1: لحم lahāma
περιφερής	Ari. 30.6; Ada. 522.10: دور mustadīr
πλατύς	Ari. 26.10; Ada. 498.13: عرض ‘arīḍ
πλευρά	Ari. 26.8: ضلع ḡil‘, pl. Aḡlā‘
προεξεστηκώς	Ari. 48.18: نتأ nāti‘
προμήκης	Ari. 50.1; Ada. 524,19; 518, 27: طول ṭawīl
προπετής	Ari. 36.12: عجل ‘aḡūl
πρόσωπον	Ari. 8.14; Ada. 530.6: وجه wajh
πῦρ	Ada. 504.21: نور nār
ῥάθυμος	Ari. 64.19; Ada. 530.1: كسل kasal
ῥινία	Ari. 36.14; Ada. 504, 3; 528,11: أنف anf
ῥωμαλέος	Ari. 50.9; Ada. 524.21: قوي quwwa
ῥώμη	Ari. 52.2: شجع shajā‘a
σαρκώδης	Ari. 26.12: لحم lahāma
σάρξ	Ari. 16.15: لحم laḥm
σημεῖον	Ari. 8.5: دل dalīl
σιμός	Ari. 66.13: فطس aḡṭas
σκέλος	Ari. 28.5; Ada. 518.12: رجل rajul / rijl
στενός	Ari. 54.4; Ada. 506, 2; 522 8: لطف luṭf
στήθος	Ari. 26.13: صدر ṣadr
στρογγύλος	Ari. 30.5; Ada. 530.4: دور mustadīr
σύμμετρος	Ari. 36.1; Ada. 530.23: عدل mu‘tadil
συνετός	Ada. 528.12: جود jūda
σχῆμα	Ari. 16.12: شكل shakl
σῶμα	Ari. 4.1: بدن badan
τετράγωνος	Ada. 504.20: ثلث muthallath
τόπος	Ari. 86.5: وضع waḍ‘
τράχηλος	Ari. 26.12; Ada. 524.19: رقبة raqaba
τραχύς	Ada. 528.27: خشن khashin
τρίχωμα	Ari. 18.9: شعر sha‘ar pl shu‘ūr
ὑπερβολή	Ari. 88.4: فرط mufriṭ
φθειγγόμενος	Ada. 502.28: كلم kalām
φθονερός	Ari. 22.16; Ada. 530.3: حسد ḥasad
φλέψ	Ari. 74.18: عرق ‘irq, pl. ‘urūq
φλογοειδής	Ari. 74.11: لهب lahab
φριξαί	Ari. 50.7: قوم qā‘im



φρονεῖν	Ada. 526.17: عقل 'aql
φρόνησις	Ari. 90.6; Ada. —: فهم fahm
φυσιογνωμονικά	Ari. 4.1; Ada. 494.3: فرس firāsa
φωνή	Ari. 16.15: صوت ṣawt
χλωρός	Ada. 498.21: خضر akhḍar
χρηστός	Ada. 498.13: صلح ṣāliḥ
χρῶμα	Ari. 16.13; Ada. 534.7: لون lawn
χρῶς	Ari. 18.9: جلد jild
ψυχή	Ari. 4.6; Ada. 498.8: روح rūḥ
ὤμοπλάτη	Ari. 26.10; Ada. 524.29: كتف katif
ῶμος	Ari. 50.9; Ada. 524.1: كتف katif

## Appendix VI: Syriac glossary

The glossary is based on Zonta 1992: 121–125. The references of Bar Hebraeus (BHe.) refer to the edition of Furlani 1929: 3–10.

ܩܥܘܫ	wicked, bad: BHe. 8.21: <i>κακομήχανος</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	wicked custom: BHe. 7.18: <i>κακήθης</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	wicked custom: BHe. 9.16: <i>κακήθης</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	fearful, afraid: BHe. 9.20: <i>δειλία</i> ; ar. <i>jubn</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	fearful, afraid: BHe. 4.10: <i>δειλός</i> ; ar. <i>bi-l-jubn</i> .
ܩܥܘܫܐ	evil: BHe. 5.2: <i>δολερὰ</i> (ἦθη); ar. <i>makr</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	unskilled, simple, ordinary: BHe. 9,9: <i>ἄμαθία</i> ; ar. <i>qillat al-fahm wa-l-‘ilm</i> .
ܩܥܘܫܐ	fornicating: BHe. 9.10, 4.11: <i>ἀναιδής, λάγνος</i> ; ar. <i>qillat al-hayā’</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	prostitution, defilement: BHe. 7.16: <i>μαχλοσύνη</i> ; ar. <i>kasal</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	doing harm: BHe. 8.14: <i>κακοθελής</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	reckoning, computation: BHe. 5.17: <i>νοήματα ὑψηλά</i> .
ܩܥܘܫܐ	weak: BHe. 9.12: <i>ἀσθενής</i> ; ar. <i>ḡa’īf</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	irascible, angry: BHe. 7.6, 7.18: <i>δυσόργητος, ὀργή</i> ; ar. <i>sū’ al-ghaḡab, ghaḡab</i> .
ܩܥܘܫܐ	shrewd, sagacious: BHe. 9.10, 6.21: <i>πανουργία, πανοῦργος</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	cunning: BHe. 7.13: <i>πανουργία</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	intellectual, mental; experienced, expert: BHe. 9.14: <i>μεγαλόνοους</i> ; ar. <i>jūdat al-fīkr wa-l-‘ilm</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	not experienced: BHe. 4.3: <i>ἡλίτιος</i> ; ar. <i>ḥumq</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	lack of learning: BHe. 5.22: <i>ἀμαθής</i> ; ar. <i>qillat al-fahm</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	lack of modesty: BHe. 4.13: <i>ἀναιδεία</i> ; ar. <i>qillat al-hayā</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	lack of intelligence: BHe. 6.10: <i>ἀμαθία</i> ; ar. <i>qillat al-fahm wa-l-‘ilm</i> .
ܩܥܘܫܐ	strong: BHe. 6.14: <i>ἀλκή</i> ; ar. <i>shajā’a</i> .
ܩܥܘܫܐ	foolish: BHe. 8.11, 7.22: <i>μωρία, μωρός</i> ; ar. <i>balah</i> .
ܩܥܘܫܐ	foolishness: BHe. 7.15: <i>μωρία</i> ; ar. <i>balah</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	negligence: BHe. 7.12: <i>ῥαθυμία</i> ; ar. <i>kasal</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	deceitful, deceptive: BHe. 4.15, 4.14: <i>δολερός, κερδαλέος</i> ; ar. <i>makr, ḥirṣ</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	to deviate, turn aside: BHe. 6.11: <i>εὐμαθία</i> ; ar. <i>al-sur’a li-l-ta’allum</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	prudent; intelligent: BHe. 7.20, 5.14: <i>συνετός</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	custom: BHe. 5.8: <i>ἦθη ἄριστα</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	difficult; troublesome: BHe. 6.21: <i>ἀμαθής</i> ; ar. <i>qillat al-fahm</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	difficulty in learning: BHe. 6.7: <i>οὐλότριξ πάνυ</i> ; ar. <i>ju’ūdat al-sha’ar</i> .
ܩܥܘܫܐ ܩܥܘܫܐ	to become tasteless, insipid, dull: BHe. 8.6: <i>λαλιστερος</i> ; ar. <i>yabdi’ al-kalām fī ghayr ḥīnihi</i> .

لـ لـ كـ لـ لـ	plainly; clearly: BHe. 6,22, 8,17: εύμαθής, εύφυής; ar. <i>al-sur'a li-l-ta'allum</i> .
كـ لـ لـ لـ	madness, insanity: BHe. 7,15: μανία; ar. <i>junūn</i> .
كـ لـ لـ	shameless, lascivious: BHe. 7,21: λαγνεία.
كـ لـ لـ لـ لـ	broken, weak: BHe. 7,20: μεγαλοψυχία; ar. <i>kubr al-nafs</i> .
كـ لـ لـ	intoxicated, inebriating: BHe. 9,13: οινόφλυξ; ar. <i>hubb al-sakr</i> .
كـ لـ لـ لـ لـ	desire learning: BHe. 8,24, 4.16: εύφυής, φιλομαθής.
كـ لـ لـ لـ	desire towards women: BHe. 5,11: φιλογύναιος; ar. <i>ṣāhib al-nisā'</i> .