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PHILOSOPHICAL TERMS

IN THE

MOREH NEBUKIM

BY

ISRAEL EFROS, Ph.D.

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לאבי ורבי
ר' דוד שליט"א ב"ר ישראל אייזיק ז"ל

אשר משחר חיי

לא זזה ידו האוהבת מתוך ידי

ויטע בלבבי רגשי כבוד ויקר

גם למורה וגם לנבוכים-

הגני מקדיש פרי עמלי זה

למזכרת תודת-תלמיד ואהבת-בן.

FOREWORD

The following work is an outgrowth of a plan to write an encyclopedia of Medieval Jewish Philosophy,—a plan which when realized will consist of two volumes, the first volume to contain the subject matter of the thinking of Jewish philosophers in the Middle Ages, and the second to comprise their Hebrew philosophical terminology.

In this special study of the *Moreh Nebukim*, I have attempted the following:

1. To bring together in alphabetical sequence the philosophical terms—as well as names of authors and works—found in the Tibbon-translation accompanied by the original Arabic expressions, Harizi equivalents, and English explanation. I have omitted, however, any term or expression of Harizi which is paraphrastic or identical with that of Ibn Tibbon. Of course, it was not always easy to determine whether a term is philosophical or not. In cases of doubt, I preferred sinning by commission, rather than by omission.

2. To give some of the leading ideas of Maimonides about the terms, especially in so far as they shed light on the philosophical meaning and implication of the terms.

3. To add occasionally to the explanation of the terms whatever glosses I had to make on the text, either of the Arabic or of the Hebrew translation. The text of Harizi calls for a great many glosses indeed, but only a few could be given in this work.

Of the works consulted more frequently, mention should be made of the following, which are cited in abbreviation:

S. Munk *Le guide des égarés*, Paris, 1856 (abbrev. Munk)

M. Friedländer *Guide of the Perplexed*, London, 1885 (abbrev. Friedländer).

Maimonides *Millot ha-Higgayon.*, Pressburg, 1833 (abbrev. MH).

Palquera *Moreh ha-Moreh*, Pressburg, 1837 (abbrev. Palquera or P.)

Narboni's commentary on the *Moreh Nebukim*, ed. J. Godenthal, Vienna, 1852 (abbrev. Narboni).

Samuel ibn Tibbon *Perush m'ha-millot zarot* (Abbrev. PMZ).

Joseph Caspi *'Ammude kesef u-maskiyot kesef*, ed., Solomon Werbluner, Frankfort-on-Main, 1848 (abbrev. Caspi).

Kaufmann *Attributenlehre*, Gotha, 1877. (abbrev. Kaufmann).

Horten *Die Theologie des Islam*, Leipzig, 1912 (abbrev. HTh.)

Jurjani's *Kitab at-ta'rifat*, ed. Flügel (abbrev. Jurjani).

I have also permitted myself to use the following abbreviations: M—Maimonides, T—ibn Tibbon, H—Harizi.

I am under obligation to Prof. Alexander Marx, Librarian of the Jewish Theological Seminary of America, for placing at my disposal the *editio princeps* of the *Moreh* (indicated by R) and the following manuscripts: MS. Sulzberger (S), MS. Adler 265 (A), MS. Adler 308 (B), and MS. Adler 1772 (C). I am deeply indebted to Prof. Richard Gottheil, editor of the Series in which this book finds such worthy company, for reading these pages in proof and for making many valuable corrections and suggestions. To Prof Louis Ginzberg I am much beholden for enriching this work with his learned notes dealing with the history of the terms and showing the influence of the Talmudic and Midrashic as well as Rabbinic literature on the great translators. And finally I take pleasure in acknowledging my obligations to my good friends: Mr. Wm. Levy, Mr Julius Levy, Mr.

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Israel Silberstein and Mr Mano Swartz, for making it possible for this work to see the light

\ The edition of the Moreh Nebukim used is that of Wilna, 1904; and references are usually made to part, chapter and page.

Baltimore Hebrew College.

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PHILOSOPHICAL TERMS IN THE MOREH NEBUKIM

א

אבוכר אלזא'י, אבוכר נ' אלצא'י, אבוכר בן אלצא'י, אבן בכר אבן
אבוכר Ibn (or Abu) Bakr Muhammad ibn al Sa'ig
 (or ibn Yahya), surnamed ibn Badja, known to the Latin
 world as Avempace, flourished in the earlier part of the
 twelfth century. He was a close disciple of al-Farabi and
 the first philosopher in the Muslim West. See I.74, 128;
 II.9 (H' אלצא'י); II.24 (בן צא'י, בן אלצא'י H); and III.29
 where reference is made to a non-extant commentary of
 his on Aristotle's Physics.

אבנצר אלפראבי, אבנצר Abu Naṣr Muhammad ibn Tarkhan
 al-Farabi (c.870|950), Muslim philosopher, whose para-
 phrases of Aristotle formed the basis for Avicenna's system
 and left a permanent impression on the logic of the School-
 men. In I.73, H' אבנצר (אבי יע'ע). In I.74, 129, H' **ה'שמעאלי**
 In II.15, H' **ה'שמעאלי** the final *mem* being a mis-
 take. Was the name here omitted inadvertently or did
 al-Farabi enjoy such prominence that H. found it suffic-
 ient to refer to him merely as "the Muslim"? See also
 II.18 where H. omits the passage referring to Abu Naṣr.

אבן אפלאח אלזא'י Abu Muhammad Jabr ibn Aflah who lived
 in Spain in the beginning of the twelfth century, author of
 Kitab al-hiyat, "Book of Astronomy", which is an abstract
 of the Almagest.—(Munk) II.9, 25. Ar. **אבן אפלאח אלזא'י**
 H' **בן אפלי ממדינת שביליא**

אבן גנאח Jonah ibn Janah, grammarian and lexicographer'

lived in the beginning of the eleventh century. I.43. Ar.

יִנָּה אֲבֵן גִּנָּה H אֲבֵן גִּנָּה.

עֲבֹדָה הַנְּבִיִּיָּה v. אֲבֵן יִזְחָשִׁיָּה.

עֲדִי Abu Zakariyya ibn 'Adi who lived at Bagdad in the tenth century, translator of Aristotle's works and their commentaries, pupil of al-Farabi. Munk notes that M. does not seem to have known when ibn 'Adi lived, as he makes him the teacher of the first Mutakallimun. I.71, 108 H עֲדִי

אֲבָרִים ראשִׁים principal organs of the human body, i. e. the brains, the heart and the liver (Efodi). I.72, 112. Ar. חֲלָקִים נְסִיכִים H אֲעֲצָא רִאשָׁה.

הִתְאָהֵל (אָהֵל) staying with some one under the same roof. This verb is not found in the Talmud in this stem, and the use of its infinitive with the definite article is characteristic of Tibbonian Hebrew. III.47, 59. Ar. מִסְתַּקְפֵּה.

קֶצֶה הַגִּלּוֹל H אֶפֶס horizon. I.73, 123. Ar. אֶפֶס.

אוֹתוֹת עֲלִיּוֹת meteorological phenomena. III.23, 36. Ar. אוֹתָר. עֲלִיָּה.

אוֹתוֹת הַשָּׁמַיִם meteorological phenomena. II. 30,60. Ar. אֱלֹתָר. אוֹתוֹת הָעֲלִיּוֹת H אֱלֵעֲלִיָּה.

אֶחָד the same, equal. I.47, 66. Ar. וְאֶחָד H דִּין שֶׁוֹה.

אֶחָדוּת unity. Applied to God, it signifies not only external unity or the absence of others, but also an internal state, i. e. an absence of component parts; and hence it implies a simple, incorporeal substance. See I. 51. This is called אֶחָדוּת אִמְתִּית See I.1. Cf. Emunah Ramah II.2, 1. Ar. אֱלֹהִיָּהּ. The distinction between *وحدانية* or uniqueness applicable to the deity only and *فردانية* or numerical unity, is also made by Muslim writers; see HTh. 361.

אחור succession, the coming of a moving object to a certain point after another point. I.52, 73. Ar. אלתאכר It is opposed to *qadimah*, q. v.

פילוסופים v. אחרונים.

יתאחר to succeed, to come after. II.52, 72. Ar. יתאכר.

איך qualification. I.52, 73. Ar. אלתכייך H. איכות. See דמוי.

התאיך to be qualified. (ibid).

איכות (1) manner. III.23, 36. Ar. כיפיה.

(2) quality, one of the categories. M. enumerates in I. 52, 73, the following four kinds of quality, the source of which classification may be found in Aristotle's Categories, ch. 8. First, psychic characteristics (היח פ' תכונה בפש) (אלנפס) such as carpenter, sage, sick, physician, etc., "for every art or science or any permanent habit (מדה חוקה) is a characteristic of the soul. Aristotle calls this first class of qualities "habit and disposition" (ἔξις καὶ διάθεσις): habits being lasting and stable (Διαφέρει δὲ ἔξις διαθέσεως τῷ πολὺ χρονιώτερον εἶναι καὶ μονιμώτερον), including sciences and virtues; and dispositions designating those "which are easily moved and quickly changed, as heat, cold, disease, health" etc. M. evidently deviates from Aristotle as he stipulates *חוקה מדה וכל* thus including in the first class only what Arist. termed "habits". True, M. also cites sickness which Arist. terms disposition, but M. must have meant *chronic* sickness which Arist. admits to be a habit (εἰ μὴ τις καὶ αὐτῶν τούτων τυγχάνοι διὰ χρόνον πλῆθος ἤδη πεφυσιωμένη καὶ ἀνίατος ἢ πάνυ δυσκίνητος οὖσα ἣν ἂν τις ἴσως ἔξειν ἤδη προσαγορεύοι). The second class of qualities are "physical properties". (הכנות טבעיות, כח טבעי) Ar. אסתעדאדת טבעיה, קה טבעיה H. (המנות טבעיות), such as soft, hard, weak, strong. This closely coincides with Aristotle's second class about which

Zeller ("Arist and the Earlier Peripatetics" I. 285 n. 3) remarks that it cannot be strictly distinguished from the *ἐξεις* and *διαθέσεις*. M. however sheds light on the difference Arist. had in mind. The first class is psychic, the second is physical; so that sickness is really an amphibious quality, for while in view of the fact that the feeling of sickness is of course psychic it belongs to the first class, nevertheless as indicating an impairment of a certain part of the human body it is physical and hence of the second class. It is probable however that the difference between a quality of the first class and one of the second, as described in the Categories, is that between an actual *state* of a substance and its latent tendency or *power* for that state, manifested or not. Thus health in the first class marks an actual state or condition; while in the second, it denotes an internal tendency, a power of resistance against ailment (*ὕγιεινοί δὲ λέγονται τῷ δύνανμιν ἔχειν φυσικὴν τοῦ μηδὲν πάσχειν ὑπὸ τῶν τυχόντων ῥαδίως*). The first class deals with facts, the second touches the inner springs or causes. The third class of qualities consists of passive qualities and passions (*איכות המפעל והפעליות* Ar. *אלכייפה אלאפעליות* H. *איכות (נפעל ותפעל)*), such as angry, fearing, merciful, provided they are of a passing nature (*כשלא יתחזק המדות*) and also such as color, taste, smell, heat, cold, dryness and wetness. These last qualities, Aristotle states, are called passive, not because the *qualia* are passive, but because our senses are passive in perceiving them (*Ὅμοίως δὲ τούτοις καὶ ἡ θερμότης καὶ ἡ ψυχρότης παθητικαὶ ποιότητες λέγονται. οὐ τῷ αὐτὰ τὰ δεδεγμένα πεπονθέναι τι, τῷ δὲ κατὰ τὰς αἰσθήσεις ἐκάστην τῶν εἰρημένον ποιότητων πάθους εἶναι ποιητικὴν παθητικαὶ ποιότητες λέγονται*). Friedländer (I. p. 180, n.4) stumbling over his mistranslation

of the term אַפֶּעַחְלָאָה by 'emotions' instead of 'passions', is puzzled over the grouping of color and taste, etc., together with emotions, and attempts an original explanation which he might have avoided had he noticed the passage in Aristotle. Munk also seems strangely to have overlooked this passage, although what he says is found in the *Categories*. The difference between passive qualities and passions according to Arist. is that the former are lasting while the latter are fleeting. M., although retaining the Aristotelian terminology, ignores the distinction; for he stipulates כְּשֵׁלָא יַחְזִקוּ הַמְדוּחַ, thus including in this third class only what Arist. would call "passions". Indeed, in the résumé of these four classes, M. speaks only of passions (הַמַּעֲלִיּוֹת, אֶל־אֶפֶּעַחְלָאָה). It is difficult to see the difference between passions and dispositions, although Taylor tries to explain it; but this difficulty does not enter into the Maimonidean classification for he does not admit dispositions into the first class (in the résumé M. mentions only מַלְכּוּתָא T q. v., i. εἰς), nor habits into the third class. Finally the fourth class consists of quantitative qualities (כְּמֹתָא Ar. כְּמִידָא, Arist. calls this class σχῆμα καὶ μορφή), e. g. long, short, crooked, straight, etc. Thus M. gives us four clearly differentiated species; while in the *Categories* we see no clear demarcation line between one class and the other, so that some qualities are mentioned in two or more classes. In the *Metaph.* (IV. 15), the classification is different and more logical. Muslim thinkers closely followed the *Categories* in their classification which is as follows: 1) کیفیات 2) انفعالات-انفعاليات 3) الملكة-الحال 4) الكيفيات الاستعدادية, القوة-اللاقوة, الضعف. See HTh. p. 347. It is strange indeed that Munk and Friedländer did not see the important deviations in the

classification of qualities as presented by M. from the *Categories*.

(3). one of the four qualities, also called איכויות ראשונות (H. איכות ראשונה Ar. אלקיפאת אלאול) primary qualities: cold, warm, dry, wet; "primary" because of their existence in the four elements when they emerged out of the טלף and mingled with each other in various degrees thus producing the manifold variety of the Universe. See II. 19, 39 and 21, 47.

איצטונה (Ar. אסטואנה. See Heb. Ueb. 419; but cf. Talmud איסטבא and איסטותית as well as איצטבא and איצטותית) cylinder, I. 36. Palquera explains it by עמוד which is the word used also by H.

איש (pl. אישים). (1). individual, i.e. one constituent of a species (מין) which in turn joins other species in forming a genus (סוג) גידי איש הכלב (Ar. שכך H. גוף) II. 19, 24. Cf. also III. 18, 26: וכל נמצא חוץ לשכל אמנם הוא איש או אישים Ar. שכך או אשכך. H. translates here with not sufficient exactness יחיד או רבים. The meaning is that objectively we have only an *individual* or *individuals* but the genus or the species is only subjective or a mental creation. Divine providence, acc. to M. throughout the sublunar world extends to species only except in the case of man who is individually the object of divine care and omniscience. See II. 17. (2) organism איש אחד בכלאלוה דע כי זה הנמצא בכלאלוה (H. דבר אחד). I. 72, 110.

אישות individuality. Ar. אלשכציה I. 72, 110. Steinschneider (Heb. Ueb. p. 408) strangely cites this word as one of the stylistic peculiarities in Joseph ibn Zaddik's '*Olom Katan*', pointing to a pre-Tibbonian translator, particularly Nahum. H. translates incorrectly במין האישות i. e. in mankind, whereas the meaning is "with regard to individuality".

חכמה אלהית, חכמת אלהות see אלהיים, אלהות, אלהית

נשמים See. אלא לאהיה. Ar. 3. p. 3. Intro. metaphysical. אלהיים
אלהיים

אלי cartilage (Munk) I. 72, 112. Ar. אלנצאריף. H. had a different reading in the Arabic (Scheyer). See Hullin 121:

אלכסון diagonal. Ar. קטר H. קוטר. I. 73, 117, See קוטר.

Alexander of אלכסנדר אלפרדוס, אלכסנדר הפרדוס, אלכסנדר of Aphrodisias, surnamed "the expositor", the most celebrated of Greek commentators on the works of Arist., flourished at the end of the second century, C.E. He is particularly known for his contention against the immortality of the soul and for his idea that the undeveloped reason, the hylic mind, is material and inseparable from the body. See I.31 (where H. אלכסנדר הפרדוס Ar. אלכסנדר אלפרדוס); II.3 where his *Hathalot ha-kol* is cited, which Munk identifies with "De rerum creatorum principiis" mentioned by Casiri; II. 13; III.16, where reference is made to his work on *hanhagah* or government (Ar. פ' אלחדיביר) which I take with Munk, as against Scheyer, to be identical with a treatise on Providence, as the term *hanhagah* (q.v.) or *tadbir* has this meaning. Ar. אלכסנדר אלפרדוס. See also III. 17.

אלראי Abu-Bakr Muhammad b. Zakariyya al-Razi, a physician of the beginning of the tenth century. See III. 12, 14. H. שמעאלים הנקרא חייה The "mem" of שמעאלים should be eliminated. Comp. אבנצר. The rendering חייה is strange. Did H. confound this Abu-Bacr with Abu-Bacr ibn al-Sa'ig who was also called ibn Yahya? M. refers to his work on Metaphysics ספר אלהות (Ar. אלא לאהיה H. mistranslates ספר דחכותה) which he ridicules.

אע"פ H. ואן Ar. 30, 60. even if, although H. ואם ואם

אמהות (cf. Bibl. and Talm. *אם* and *הדרך*) principles, foundations. I. 74, 129.
 Ar. *אמת* *ות* *טק* Comp. *Cosari* I. 87. אמות התורות ושרשן.
 (אלאעקאד Ar.) ואין בזה סתירה ליסודי האמת (1) *אמתה*
 Introd. 7.

(2) dogma, creed האמתית (Ar. *אלאימאן*) אמרו שזאת היא האמתה
 I. 73, 120. *אלאעקאדאח* Ar. כשהשם פועל... ובכמו אלה האמתות
 See *Attributenlehre* p. 251, and Malter's *Saadya* p. 193,
 n. 455. See also האמתה.

אמנ as to. II. 41, 86 Ar. *אמא*.

אמצעי medium, intermediary. Ar. *ואסמה*. See I. 37; II. 12, 28.

אמצעיות intervention, intermediaryship. Ar. *ואסמה*. I. 37.

אמור supposing, admitting לו אמור שאנחנו הדינו לו II. 22, 48.

Ar. *והבך*

I. 52, אלדין יקולן באלצפאח Ar. האומרים בתארים אמר ב...

73. See also I. 73, 120. וקצתם אמר בסבה. This Arabism is
 common in the Tibbonian translation and avoided by H.

אחר הגיעך לזאת המדרגה. to understand, to comprehend truly. אמח

I. 65. Ar. *ותחקיקך* See also I. 73, 117. ואמתך שהוא יתעלה

Ar. ולא יחקקון. ולא יאמתו מהות הזמן כל עיקר

(אלמחקקון Ar.) המאמתים intelligent, the seeker after truth. מאמת

I. 9. See also I. 36, 57. Boer in his *Widersprüche der Philosophie* (p. 75) renders *محققون* by *echte philosophen*
 and remarks: "Die entwicklungsgeschichte dieses Ter-
 minus Technicus ist mir nicht klar. L. übersetzt falsch
 oder doch irreführend *verificantes*"

I. 49. Ar. לא יתאמת להם ענין לעולם to be understood התאמת

See also Introd. p. 3. לא יתחקק

תחילת אלחחקיק Ar. profound thinking התאמתות

I. 52, 73. חקירה q. v. H. המחשבה

(2) צחה Ar. fulfillment, verification, I. 12. אמתה (1)

I. 49, היתה דומה אמתתם ועצמם עצם השם essence, substance.

I. 52, 72. Ar. חקיקה. On המורה על מהות הדבר ואמתתו 68.

the difference between *ماهية* and *هوية*, *حقيقة*, see Jurjani 95/ quoted in HTh. 295.

(3) actuality, form, entelechy *מה היה* *בו נתעצם הדבר* I. 1, 12. See Crescas a. l. Thus Iji III. 17 (see HTh. 152:) *الحقيقة تطلق على الماهية باعتبار ان تحقق الشئ بها*. The early commentators take it in the sense of specific difference, e. g. rationality for man.

(4) meaning *כי השתוף הוא בשם* *לכד וההבדל באמתו* III. 20, 30. Ar. *חקיקה*. Cf. I. 35, 36. *השוי בשם עם ההתחלפות בענין*. See also II. 13, 30.

אמתלאות (lit. plausible explanations and similarity) probability (Munk), circumstantial evidence (Friedländer). III. 40, 52. Ar. *אלשבה*.

אמה space, the "where" of a moving object I. 72, 112. The last word has no equivalent in H. Ar. *האין*. See also II prop. 4 where H. translates *אלאין*.

אלאחואל אלמסאיה Ar. *הענינים האנושים* human, III. 17, 25. H. paraphrases.

אפלטון (read: Aplaton, though the traditional pronunciation is Apalton. Gr. Πλάτων. For the prosthetic "alef" in the Talmud, see Krauss, *Lehnwörter* I. 138) Plato, the great Greek philosopher (427–347), taught in the grove called Academus, near the Cephisus. I. 17, 34. Ar. *אפלאטון*. In II. 6, 24, M. like Arabian authors puts a neo-Platonic theory into the mouth of Plato. See Munk. In II. 13, 30, reference is made to his Timaeus, in Heb. as *בספר אשר כתב* H. incorrectly *כתאב לטימאס* Ar. *לטימאס* *לטימאס*.

א' המציאה, אפשר המציאות, אפשר having possible existence, existible. In I. 74, 127 M. speaks of two different definitions of the "existible". According to the Kalam, it is that which may or may not exist, there being no greater reason for its existence than for its non-existence and vice

versa; so that its coming into being implies the existence of One who preferred its being after its non-being; hence the doctrine of creation. The Aristotelians on the other hand (see II. introd. prop. 19) define the possible as that which does not carry in itself the cause for its existence, so that the world, though coeternal with God whose very nature necessitates a Universe, can still be regarded as possible because its cause is not immanent. From the Aristotelian standpoint the possible is merely the dependent, though as necessary of existence (מחוייב המציאות) and as eternal as its cause from the existence of which its own existence necessarily flows. See also I. 73, 122. The Asharites who believe in general and particular predetermination maintain that all phenomena are either inevitable or impossible but that there is nothing possible. III. 17, 24.

ממכן אלפסאד destructible, I. 2, 14 Ar. אפשר ההפסד

אפשרות possibility, potentiality, contingency upon a transcendental cause. II. 1, 16. Ar. אמכאן. In Introduction to II. prop. 23 and 24, we read: כל מה שהוא בכח ויש בעצמו אפשרות אחת יתכן בעת אחת שלא ימצא בפעל ..... כל מה שהוא בכח הוא בעל חומר בהכרח כי האפשרות הוא בחומר לעולם.

In a letter to ibn Tibbon (*Iggerot-ha-Rambam*, p. 27) M. explains the difference between possibility or *efsherut* and potentiality or *koah* as follows: "A thing is said to be in potentia when any quality is absent therefrom but is ready and disposed (מוכן ומער) to settle therein, so that it is said concerning that quality that it is the thing potentially, as when we say of a piece of iron that it is potentially a sword or of a seed of date that it is a palm tree potentially; and that which is potentially something carries in its essence a possibility for a certain quality to settle therein as when we say of a piece of iron that it is possible to become a sword". The meaning is evidently

that potentiality is a change due to the formal cause, e. g. the sword or the palm; while possibility is a change due to the material cause, the readiness or disposition of matter, of the iron or the date-seed, to be changed or formed. The difference is analogous to that of Aristotle between active and passive potentiality. See Metaph. V. 12: "Potency then means the source in general of change or movement in another thing, or in the same thing *qua* other and also the source of a thing's being moved by another thing or by itself *qua* other." See also Metaph. IX. 1. Averroes also calls attention to this distinction between active and passive potentiality. See his Metaph. III. 3. That possibility or *efsherut* denotes no mere passivity on the part of matter but some disposition or tendency, a material cause, is also made clear by Fanari (see HTh. 251): *امكان وقوعي*. See also *העדר הכנה* and *הוא استعداد الموضوع*. This it seems to me is the distinction M. had in mind, and gives exact meaning to the statement M. makes in Introduction, prop. 24 *כי האפשרות הוא בחומר לעולם* which Munk did not seem to grasp. Munk in II. p. 20 n. 3 says: "Il y a une nuance entre la puissance et la possibilité, la première peut n'exister que dans notre pensée, la seconde est dans les choses mêmes." This distinction, although I find it also in Caspi p. 86, is arbitrary and contrary to the explanation of M. himself in his letter cited above the meaning of which seems to me quite clear. See also II. 1, 16.

אצל according to. It is a common Arabism in the Tibbonian translation avoided by H. See e. g. **אצלם**, I. 73, 120. Ar. **לפי דעתם**, H. **ענדהם**.

אקלידס Euclid, Greek mathematician of the third century B.C. His most famous book is called "The Elements",

consisting of thirteen books. M. refers to the *ma'amar ha-'asiri*, the tenth book. I. 73, 118. Ar. אקלידס.

אקלים province, region. I. 10. Ar. אקלים, H. מלח.

אורך longitude, II. 4, 20. Ar. אלטול.

אריסטו Aristotle, the great Greek philosopher, born at Stagira

and hence called "the Stagirite" (384–322 B. C.), head of a school in the Lyceum which was a gymnasium near the temple of Apollo Lyceus in the suburbs. He is known also as the head and the founder of the Peripatetic school (see משאים).

He is called prince of philosophers or "rosh ha-pilosofim" q. v. The following works of his are mentioned: 1) אלסמאע אלטביעי Physics I. 73, 117. Ar. השמע הטבעי

H. שמע הטבע Gr. φυσικὴ ἀκροάσις. In II. prop. 25 ספר השמע

Ar. כתאב אלסמאע. See also II. 13, 30; II. 15, 34. In II.

24, 50 חכמה הטבעית Ar. אלעלם אלטביעי, H. המדע הטבעי. See

also III. 10, 13. 2) ספר מה שאחר הטבע (see טבע) or חכמתה אלהות

q. v., Metaphysics. 3) ספר השמים והעולם II. 8 Ar. כתאב פי אלסמא

H. בענין השמים "De Coelo". In II. 15, 34 Ar. אלסמא

and H also השמים והעולם. 4) ספר המדות III. 43, 55

Ar. אלאכלאק Ethics, (i. e., Ethica Nicomachea). See also

III. 49, 62. 5) ספר ההגדה והספור III. 49, 62 Ar. כתאב פי

H. אלכטאבה Rhetoric. 6) Topica, a work, on

dialectical syllogism, quoted but not mentioned by name

II. 15. Of pseudo-Aristotelian works, we find 1) ספר

"ascribed to Aristotle who could by no means be

its author" III. 29, 43 Ar. אלאסטמאכס meaning according to

Steinschneider "astrologer". See Munk. 2) טלסמאות II.

29, 43. Ar. ספר בתמותות H. כתאב פי אלטלסמאות "Talismans".

אלאשיא Ar. הדברים הארציים. See III. 22, 33. ארצי

אלארציה

אשערייה, אשעריאה the Asharites, the orthodox school of the

Mutakallimun, disciples of al-Ash'ari of al-Basra (880–940)

who one day mounted the pulpit of the Mosque and an-

nounced: "I repent that I have been a Mu'tazilite and turn to oppose them." Acc. to M. they had no influence on Jewish thinkers. I. 71, 107. Ar. אלאשעריה. H. wrongly connecting it with the Arabic شعر (Scheyer). They maintained: 1. that existence was the essence (عين) of a thing instead of an accident; 2. that the Word or *kalam allah* is eternal and uncreated; 3. that God has attributes; and 4. that man's actions are created, although suiting the previously created will (see קניה) and that all phenomena, individual or generic, are predetermined. (III. 17) See Macdonald's *Muslim Theology*, 191 et seq. and Munk I. 338 n. 1.

ב

succession, a series where one point comes into existence as soon as the preceding point ceases to exist. M. disagrees with the Mutukallimun who maintained the impossibility of such a series being infinite. II. Introd. 11. Ar. ביאח זה חכך סור זה. H. אלתעאקב. See also I 73, 124 and אין תכלית לו במקרה

הבדל, מבדיל, נבדל see בדל

transparence III. 25, 38 Ar. שפוף בהירות

animality, bestiality. Introd. 8. Ar. בהימה

(1) examination, test. II. 29, 57. Ar. אעתבאר בחינה

(2) viewpoint, criterion. II. 18, 38. Ar. אלאעתבאר, H. paraphrases. See also III. 15, 21. Ar. עיאר, H. מבחן

from the standpoint of....I. 47; 76. Ar. באעתבאר בבחינת

without regard to, irrespective of. II, 29,

מן גיר אעתבאר ל....

free, conscious choice, free will. I. 74, 129. Ar. אכתיאר בחירה

See also II. 7 and III. 17, 24. See רצון

disprove. I. 51, 71 Ar. אכטאל בטל

66

בטול (1) disproof, refutation (ibid).

(2) physical weakness. III. 39, 51. Ar. אלומאנה H. החולי.

בטל (1) false, erroneous. I. 36, 56. Ar. באטל.

(2) useless: ואין זה פעל בטל II. 19, 44. Ar. עבת, H. ריק.

בטלמיוס Claudius Ptolemaeus, the great Egyptian mathematician and astronomer, flourished in the second century, author of the celebrated *Almagest*, a hybrid term composed of the Arabic *al* and the Greek superlative *μεγίστη*, given to his *Syntaxis* which was called 'Ο μέγας ἀστρονόμος to distinguish it from another astronomical collection called 'Ο μικρὸς ἀστρονόμος. See II. 11, 27. Ar. כמו שזכר בטלמיוס H. strangely בטלמיוס. In II. 24, 50 his *Almagest* is mentioned as ספר המיסטי Ar. אלמנסטי.

בביאור explicitly. I. 29, 57. Ar. בביאן.

בין ידיך before you, in your presence. I. 37, 58. The expression is not Hebrew but Arabic. It is used here by T. because לפניך does not clearly indicate place, as it also signifies temporal priority. H. כגון לפניך אשר ירצה לומר בין ידיך.

כלי the Beth indicating a container or denoting "in". II. 30, 58. Ar. במעני פי H. more faithfully ערבי.

בלתי (1) different from. וענין החכמה בלתי ענין היכולת. I. 75, 130. Ar. נולת H. גיר.

(2) a particle negating the following adjective. בלתי מחייב etc. (I. 75, 130) בלתי יכול.

בני שאביר sons of Shakir, who lived in the ninth century, were distinguished as mathematicians, and were the authors of a book named *חייל*, *sefer ha-tahbulot* or Book of Artifices including hydraulic and pneumatic inventions. (Munk). I. 73, 118. Ar. לבני שאכר כתאב אלחיל H. לבני שאכר.

שאביר הישמעאלים יש להם ספר התחבולות. We should read both in T. and in H. שאכיר.

גשם corporeal I. 49. Ar. גשם cf. דיו אטום.

בעל דין opponent. I. 74, 126. Ar. כצם.

חומר material II. 18, 37. Ar. די מאדה cf. חומר.

בעל חיים animal. I. 21, Ar. אלחיואן H. נפש חיה.

בעלי העיון (lit. men of speculation), the Mutakallimun (cf. the term המחקר by which term Aaron b. Eliyah refers to them in his 'Ez Hayyim. See Malter's *Saadya* p. 280). I. 51, 71. Ar. אנשים מאשי העיון, H. אהל אלנטר. Munk, it seems to me, did not get the full force of this term which M. used in designating the Mutakallimun. The meaning of نظر here, to my mind, is deduction, in opposition, as it is often used in Arabic writings, to استدلال or دليل which is induction or proof based on facts and not on previously formed principles. The Mutakallimun, M. often maintains, are just guided by a priori principles. See I. 71, 108. כי כל המדברים הראשונים... לא נמשכו אחר הנראה מענין המציאות תחלה בהקדמותיהם אבל ישתכלו איך צריך שיהיה המציאות עד שתהיה ממנו ראיה על אמנת זה הדעת. Hence the term אהל אלנטר. This derisive term is also used in I. 69, 104 and in I. 74, 126.

דאח אצלמע מסתויה equilateral. I. 60, 90. Ar. בעלת צלעות שוות H. בעלת צלעות משתוות.

בעל דין H. אלכצם opponent II. 2, 17. Ar. בעל ריב.

גודל H. עטם magnitude, II. Introd. prop 1. Ar. בעל שיעור.

אנשי הסתר H. אהל אלבאטן allegorists II. 25, 51. Ar. בעלי התוך.

A shi'ite sect known as Batinites or Isma'ilians who searched for the hidden meaning, the *batn*, under the face value or the *zahr* of the Quran. cf. Macdonald, *Muslim Theology*, pp. 42, 197; also Shahrastani-Haarbrücker I. p. 221.

בעל תורה religious teacher I. 71, 108. Ar. צאחב שריעה. Contrasted with "philosophers". See also I. 17, 34. Ar. אהל.

אלשריעה The term does not refer to any religion in particular. (Munk).

- חפץ H. מטלב Ar. **בקשה** theorem, principles. I. 71, 108. See also I. 73, 125. **אלארבעה מטאלב** (Ar. **ארבע בקשות**), the four principles, i. e. the creation of the world, the existence of a creator, unity, and incorporeality, which the Mutakallimun endeavored to prove by means of their twelve propositions. According to M. however there are only three main propositions or *bakkashot* to be proven, the doctrine of creation being eliminated. See I. 71, 109. V. **מבקש, מבוקש**.
- ברא** to create *ex nihilo*, hence different from **יצר**. See II. 30, 63. For the history of this use of *bara* and for conflicting views, see the references in Kaufmann 317, 508.
- בריא** character, nature. I. 76, 133. Ar. **פטר**. See Malter in Hermann Cohen's *Festschrift*, 254.
- כי אין בריחתו מן המאמר בקדמות** flight from, rejection of. II. 25, 51. Ar. **הרבנא**.
- ברייה** nature, character. I. 2. 14. Ar. **מסך**. See **בריא**.
- נטה מן המישור** H. **אנטימפ** Ar. **bent** II. 19, 44. **נברך (ברך)**.

ג

- גאלינוס** Galen, celebrated ancient medical writer (c. 130–200). I. 73, 117. Ar. **גאלינוס**. In I. 73, 125 M. mentions his work **בכתובת הטבעיות** "Concerning Natural Forces" (**περὶ φυσικῶν ἀσθενειῶν**) Ar. **כתאב פי אלקוי אלטביעיה**. In III. 12, 15 he is called **גאלינוס** (Ar. **גאלינוס** H. **גאלינוס** but see H. p. 162) and mention is made of the third book of his work entitled **ספר התועלת** H. **אלמנאפע** Ar. **חועלות האברים**, "The Use of the Limbs", or "De usu partium humani corporis".
- פחד ברא** I. 52, 72. Ar. **פחד** to be defined. **הוגבל** (נבל) a limited space controlled and filled by matter or controlled though not filled by an atom, meaning by "con-

trolled" that no matter or atom can enter it. See I. 51, 72, העצם הפרדי אינו במקום אבל יטריד הגבול (Palquera p. 151 reads יטריד המח and there is still another reading יטריח המח Ar. ישל אלחז H. כולל המקום). The meaning is that an atom, being unextended, does not of course extend over space, but that it nevertheless controls a certain limited space which is made impenetrable by another atom or matter. See references to expressions of the same view by other thinkers in my *Space in Jewish Med. Phil.* p.119. (My objection there to Munk was too hasty; Munk does not mean "an atom of space only".) However I think M. may have referred here to the limit of space or *position* which the Mutakallimun thought the atom occupied. Comp. 'Ez Hayyim p. 17... דעת חכמי המחקר שיסוד הגוף הוא הדקים אשר לא יקבלו החלוקה אין להם תוספת לעצמם רק מקרה המצב See also Arist. *Metaph.* bk. V. 101 b, 25 "a point, if it is not divisible in any dimension and has position". See II. 26. 52. וחז' מצעהא Ar. תבול מקומו H. נדר, הגבלה מקומו. See

גבנויות, גבנויות (II. 24, 50; III. 14, 21. Ar. מחרב) convexity, the upper curvature of a sphere, opp. to קבוב (q. v.) which Isaac Israeli in his *Yesod 'Olam* III. 4 calls קערורית and Simon Duran in his *Magen Abot* II. 9 calls עיקום. Cf. PMZ. H. עיקום

ממשה רבינו מעת השני לגדר אשים II. 45, 90 (1) class, category. נדר Ar. חד

(2) definition cf. I. 35. כי הנשם אינו אחד אבל מורכב מחומר וצורה. See also the expression אחד נדר אשים. I. 35. and III. 23, 36. In his PMZ, Samuel Ibn Tibbon states that he applied the term *geder* for Ar. حد wherever something is described by its genus and specific difference (הבדל מעמד or as it is called in MH. ch. 10 חוק, corresponding to the Ar. رسم), is a definition describ-

ing something by its peculiarities or סגולות q. v. He adds that following the Ar. language he allowed himself to build such verbal forms as יוּחָקוּ etc.

to be defined. יחַד I. 52. Ar. השם לא יגדר

מי שיבחר אחת משתי הדעות אם מפני גידול או training, habit. תרביה II. 23. Ar. לתועלת

גוף (1) material body. Both this word and the word גשם are used indiscriminately for the Ar. גסם. Cf. II. 12. H. prefers the classical גוף.

(2) essence גוף המרחקים הוא הגשם I. 76, 132. Ar. נפש. H. עצם.

זו אלכדן, בדני. bodily, carnal. Intro. 8; I. 5, 22. Ar. גופי

גור (1) to affirm, to assert. I. 59, Ar. יקטר.

(2) to denote, signify. I. שמלת-חזא בלשון ההוא גזרת ההשגה. יקחצי. Ar. 48, 67.

(1) derived. I. 2, 17. Ar. משחק Cf. also I. 14 and 61. V. שמות גמרים.

(2) predetermined. III. 17, 24 Ar. שיהיו תנועות בעלי חיים ומנוחותיו גמרות. H. strangely renders תנועות כל חי וסבותיו מקדרה. H. renders תנועות כל חי וסבותיו.

(1) proposition, judgment. Intro. 10. Ar. גזירה. אלקציה.

(2) predetermination, III. 17, 23 Ar. קצא וקדר (comp.

כי כל הדברים הם במרה הנקרא אל קצה ואל 'Ikkarim pt. I., ch. 13

The doctrine of predetermination, as advocated by the 'Ashariyah, repudiates chance or accident in any realm of existence so that the fall of a leaf is as preordained as the death of a human being; it repudiates also the freedom of will and the existence of possibilities; makes the divine precepts useless and divine actions without a final cause, and places the will of God above justice and injustice. M. combats this view.

an absolute i. e. unqualified, proposition. H. 10, גזירה מוחלטת

ומפני זה אמרו מרה מוחלטת שהדעות כולם העדרים. Ar. חשלק 13.

אלקציה. See MH. 4, where a distinction is made between a משפט מוחלט and a משפט הכרחי, the former being an actual proposition, i.e. a statement of a realized possibility, e. g., Ezra is a scribe, and the latter, a necessary proposition, e. g., man is a living being.

אלקציה universal proposition. III. 10, 13. Ar. אלקציה. See MH. 2.

גזירה etymological derivation. I. 61, 92. Ar. אשחקאק. See also II. 43, 89.

גלגול spherical rotation. II. 24, 51. Ar. תרונה.

גלגול sphere. In the time of M. astromomers thought the spheres were nine in number: seven carrying the planets including the sun and the moon, one containing the fixed stars and the all-embracing sphere called גלגול המקיף q. v. M. suggests the possibility of reducing the number to five: that of the fixed stars, that of the five planets, the sun, the moon, and the all-embracing sphere. (II. 9, 25). In II. 12, 27, he states that the reason for his preference for this classification is that such five spheres would correspond to the various kinds of cosmic influences viewed from their general character. See also I. 72. In I. 70, 104, apropos of his reference to seven heavens, M. remarks ולא תרחיק היותם מונים הרקיעים שבע ואם הם יותר כי פעמים ימנה הכדור יחד ואף על פי שבו גלגלים הרבה. Munk translates *kaddur* by "globe" and *galgallim* by "spheres". Fried. does not see the difference between "globe" and "sphere", and suggests that *galgallim* should be translated by "orbits", in which sense, however, as Fried. admits, the term *galgallim* is not generally used; and besides it does not suit the context, for the point is that there are more than seven firmaments or heavens, not orbits. But the meaning of this passage becomes clear when we consult the description of the system of spheres in M.'s *Hilkot Yesode*

ha-Torah ch. 3, where we read that nine is the number of the general spheres, but each sphere—except the ninth—consists of various spheres “one on the top of the other like the coatings of onions”. See also II. 4, 20.

גלגל המקיף בכל, גלגל המקיף the ninth sphere, “surrounding all others”, containing no stars, moving in diurnal rotations from East to West and setting all other spheres in motion. See II. 9, 25. Ar. אלפלך אלמחית.

גלגל הקפה H. פלך חרויר. In I. 72, 111 גלגלי הקפות Ar. אפלך חראור. In *Hilkot Yesode ha-Torah* III. 4, 5 it is called גלגל קטן שאינו מקיף. The epicycle or a circle the center of which moves in a larger circle around the earth is denied by M. in II. 23 (see also commentators of M. in I. 72) on the ground that only three kinds of motions are admissible, i.e. around a fixed center, and in a straight line towards and from the center.

גלגל חוץ למרכז an eccentric sphere. II. 11, 27. Ar. פלך גלגל חוץ מעמדו H. כארז אלמרכז.

אלפלך אלכארז an eccentric sphere. II. 24, 50. Ar. אפלך אלכארז.

גלגל סבוב epicycle. See גלגל הקף II. 11, 27. Ar. פלך אלחרויר. גלגל הקפה H.

גלגל המקיף the ninth, all surrounding sphere. See גלגל עליון II. 14, 33. Ar. אלפלך אלאקצי.

גלגל הקיצון the ninth, all surrounding sphere. See גלגל המקיף I. 72, 110. Ar. אלפלך אלאקצי.

גלגלי spherical, II. 10, 26. Ar. פלכי.

גלוי literal or outward meaning. Introd. 8. Ar. חיצוני H. טאחר.

The question as to whether the *galui* or the *tokh*—in Arabic terminology: the *zahir* or the *batin*—constitutes the authority was much discussed in the Muslim world. M. is a *Zahirite* as regards the question of creation, although it is possible by means of the *ta'wil*—or a figurative interpretation—see פרוש, to harmonize the Biblical narrative with the

Aristotelian view; since that view has not been conclusively proven. (II. 25). In the problem of anthropomorphism, however, M. joins the ranks of the *Batinites* because the literal sense clashes with the demonstrated truth of God's incorporeality. In this respect M. follows in the footsteps of Ibn Hazm, who was also a Zahirite, yet escaped anthropomorphism by philological methods. See Macdonald's *Muslim Theology* p. 209. V. נסתר, עלה, בעלי התוך. In II. 27, *zahir* is rendered by the more usual פשוטו של דבר. In II. 30, 60. Ar. בגליל אלנוטר. H. has nothing corresponding to it.

נף H. גרם object, body, substance. II. 8, 24. Ar. גרם. נף H. גרם. שאין התוף המרחקים הוא הגשם אבל הגשם (1) a material substance הדבר המורכב מחומר וצורה I. 76, 132. Ar. גרם H. נף, q. v. According to M. therefore "spatiality does not constitute substantiality, but substance consists primarily of matter and form, both of them indescribable in terms of extension which is only accidentally attached to them" (from my *Problem of Space in Jewish Med. Philosophy*. p. 36). See also נשל גשם (2) an immaterial substance, I. 76, 132. נשל חמישי the fifth element, the "quintessence" of the spheres, as different from the coarser four elements composing the sublunar world. I. 72, 110. Ar. אלנוסם אלכאמס. H. אלנוסם. See also II. prop. 26. התוף החמישי.

T.'s עצם אחד גפרד H. גדר ואחד פרד. Ar. פרד. I. 73, 118. atom. גשם פרדי. usual term is עצם פרדי.

שישב הוא H. יתנסם. Ar. II. 13, 30. to be corporealized. בעל נף.

אלשהואת Ar. Intro. 8. התאוות הגשמיות (1) sensual, carnal. גשמי. התאוות הנפיות H. אלכברניה.

(2) corporeal, material, I. 49, 68. Ar. נסמאי.

אלנוסמאיה. Ar. I. 49, 68. corporeality, corporealism, גשמות.

With respect to the deity, 'anthropomorphism, I. 36, 57.

הגשמה corporealism, anthropomorphism. I. 36, 58. Ar. תנאים

H. גשמות

מגשים anthropomorphist, one who conceives of God in material terms. I. 76, 132, 133. Ar. אלמנטים

ד

דבק (1) inherent. I. 46, 64; II. 13, 30. Ar. לאום.

(2) continuous, דרבק II. 10, 26. Ar. תהצל. The word דרבק however should perhaps be read as a nif'al.

נרבק continuous. (ומן מחובר H. ומאן מתצל Ar.) זמן נרבק continuous time, opposed by the *Mutakallimun* who assume time atoms. I. 73, 117.

מרבק continuous. תנועה מרבקת continuous motion, without any pauses, which the *Mutakallimun*, who break up time and space to mutually corresponding atoms, deny in order to explain difference in velocity. Ar. חרכה מתצלה

גשם מרבק an indiscrete substance, not consisting of atoms.

אבל (i. e. God) גשם אחד מרבק לא יקבל החלוקה אלא במחשבה

נוף. H. correctly: גשם ואחד מתצל Ar. (I. 76, 132). הוא

אחד מתאחד while Munk incorrectly: "un corps unique et continu".

The term מרבק is used as opposed to מחובר

מחלקים לא יחלקו, and hence denotes something not composed

of atoms, whether it is infinitely divisible like any exten-

sity from the Aristotelian-Maimonidean viewpoint, or

altogether indivisible like the substance of the deity.

Efodi's explanation of מרבק as "composed of matter and

form" is contrary to the Arabic text and to the philo-

sophy of Aristotle, who does not conceive of God as

matter and form but as pure Form.

דרך מרבקת continuous space, i.e. infinitely divisible; denied

by Arabian atomists. Ar. מסאפה מתצלה H. מרחק מחובר.

I. 73, 117.

אלוצלה. Ar. III. 51, 65. the intellect linking man to God. דבוק

H. omits this passage but further on in the same chapter he calls it מחבר.

זה שלמות-שאין דבקות. (1) inherence, intimate connection. דבקות
 opp. to אהצאל. Ar. III. 54; 70. בינו ובין האיש ההוא כלל
 נסבה, which is an external relation. Kashi uses the term
 الاتصال in the sense of human unity with the absolute
 Being (HTh. 362).

(2) continuity, indiscreteness. II. 10, 26.

עלי אלהצאל. Ar. continuously (ibid). על דבקות

in the course of the speech. II. 29, 55. Ar. בדבקות מאמר

על סדר דבריו מבלי שיפריד. H. erroneously, עלי אהצאל אלקול
 דבר מדבר

and so forth, et cetera. The expression occurs
 a number of times; see particularly II. 29, 55. H. והנחבר
 Ar. ומא אהצל בדלך. Munk: "et tout l'ensemble du
 passage."

בהתדבקות. II. 45, 90. Ar. continuously, unintermittently.
 באהצאל

אלכלאם. Ar. I. 71, 108. "the Word" דבור. This refers to the
 much discussed question in Mohammedan circles, as to
 whether the word of God (*kalam allah*) as manifested in
 the Koran is eternal, *bila kayfa*, or it was *created* as the Mu'-
tazilah maintained. See Munk, Scheyer, Friedländer,
 a. l.

כלאם. Ar. II. 24, 50. דבר (1) treatise.

נקיצה. Ar. II. 12, 29. כל חסרון בדבר או במדות (2) reasoning.
 בדבור. H. נטקיה. Fried. incorrectly: "in speech."

H. נטקיות. Ar. I. 34, 54. ideas, concepts(=מושכלות). דבריות
 מדות הנפש. See also ibid. מעלות הדבריות intellectual or diano-

etic virtues as distinguished from *ma'alot ha-middot* q. v.

Ar. מדות הנפש. H. אלפצאיל אלנטקיה. See also II. 32, 67;

II. 38, 82.

דבר לא מדבר something from nothing, *creatio ex nihilo*, a theory which M. maintains was opposed by both Plato and Arist. II. 13. Ar. **ש. מן לא ש.** The general ascription to Plato of an opposition to *creatio ex nihilo* on the basis that Plato assumed an eternal corporeal space rests on a misunderstanding to which I have called attention in my *Space in Jewish Med. Philosophy* pp. 5-14.

דבר מוסף a superadded attribute, i. e. a characteristic which does not constitute the essence. I. 59, 87. Ar. **ש. זאיר** H. **דבר נוסף** This implies plurality and hence cannot be ascribed to God. See **ענין מוסף על עצמו**

אבנים ומה שאין inanimate nature. I. 64, Ar. **אלומאדאת** H. **בו רוח תיים**

מדחה V. **דחה**

דין (1) law, judgment. I. 74, 125; I. 73, 116. Ar. **חכם**.
(2) reason. I. 74, 127.

דמה conceive. **ידמו** III 10, 13. Ar. **יתכלין**. See **מתדמה**.
כח מדמה V. **מדמה**

מדומה imaginary, opp. to **מושכל**. III. 15, 21. Ar. **אלמתכיל** H. **אלמתהמה** i. e. unreal. See also III. 47, 60, where Ar. **המחשב**

דמוי comparison, **ממנו ית' הדמוי והאיך**. I. 52, 73. Ar. **הדמיון** H. **אלתשביה**. This to my mind refers to al-Ashari who maintained that the anthropomorphisms are to be taken **כפי ולא تشبيه**, thus taking up a position not only against the Mutazilites who asked how such corporealistic expressions are applicable to deity, but also against those ultra Hanbalites or *Mushabbihs*, comparers, who maintained that these expressions are to be understood in the same way as when applied to man. See also II. 36, 77. See Pinsker, *Liqqute Qadmoniyyot*, p. 9.

דמות a vague notion, imagination. Thus duration is called

See ציור H. תכיל Ar. II. 13, 30. שער זמן דמות זמן לא אמתת זמן שער.

65. I. אלחשביה Ar. על צד הדמיון analogy. (1) דמיון

אלשבה Ar. I. 17. ולוקחים את הדמיונות בלמוד metaphor. (2)

III. 15. Ar. אלכיל H. מחשבה (In I. 73, imagination. (3)

122 also על הלב). The Mu'tazilites regard imagination as the criterion of possibility; the imaginable or conceivable is possible. See I. 73, 122. According to M. reason alone can decide.

מחשבות 4 Cf. Intro. 4 imaginary, false; fleeting, baseless. דמיוני

See תאוות H. אלאעחקאדאת אלכיליה Ar. דמיונות

Munk: "venant de l'imaginative;" and תשוקות דמיונות in I. 5, 21, Ar.

Munk: "dependant de l'imaginative". תשוקות מחשביות H. תשוקאת כיאליה

Munk is probably not correct in the last two quotations, as the word "dimyoni" simply means

here false or worthless. Comp. *Zedah la-darek* I. 3, 8

החכמים קראו לטובות זה העולם הכלה טובות דמיונות ר"ל שאינם אמתיות

גם רעותיו רעות דמיונות ולפי האמת הכל דמיון גמור כי אין לזה ולא לזה

העמדה וקיום. See also הפעליות דמיונות in III. 51, 66 and comp.

אמתיים לא דמיוניים III 52:

(1) knowledge, which is based on intellectual concep-

tions and not on imaginations. III. 51, 65. דעת, דעה

(2) opinion, (Ar. אלארא), system, (Ar. מדהב). Scheyer in

his ed. of H. (p. 107 n. 1.) remarks that T. invariably trans-

lates מדהב meaning "system" by the word דעת which is how-

ever more appropriate for the Ar. ראי, opinion. In the

Sefer ha-Madda', *hilkhot de'ot*, the term is used in the sense

of character or ethical disposition. See Rosin's *Ethik*

p. 32.

~~דעת המשותף~~ shallow thought, the innate but uncultivated power

of understanding whereby we realize, e. g., that the whole

is greater than the part. See PMZ and *Sefer ha-Gedarim*.

According to I. 73, 122, it is higher than דמיון (כִּיּוֹל) or baseless imagination but lower than *sekhel*. Ar. אֵלֶּרַי אֶלְמִשְׁתַּרֵךְ H. הַסְבְּרָה הַמִּשְׁתַּתַּפֶּת. In I. 52, 74 H. הַמִּשְׁתַּתַּפֶּת שְׂכָלִים V. שְׂכָלִים or נִפְרָדִים by which terms they are more commonly designated. I. 37, 59. Ar. אֶלְעֵקוֹל אֶלְמִפְאָרְקָה III. 9. Ar. אֶלְעֵקוֹל H. הַכְּחוֹת הַמִּשְׁכִּילוֹת. Kaufmann (p. 446, n. 129) overlooking I. 37, 59, (and there H. also has *de'ot nifradot*) brings the other reference and is inclined to emend *de'ot* for *sekhelim*, the former meaning *Verstandkräfte* and not *Intelligenzen*. The emendation, however, cannot be accepted.

דק minute. Ar. דְּקִיקָה H. חֶלֶק I. 73, 117.

דקדק (1) to criticize. I. 5, 21. Ar. אֶנְחָקָד. Ar. יִתְחַרֵּר II. 9, 25. Ar. דְּקָדָק (2) to be accurately known. II. 9, 25. Ar. יִתְחַרֵּר.

דקדק minute care. I. 54, 81. Ar. לֹטֵף H. טוֹב.

דרג V. הִדְרָגָה.

דרישה investigation. Introd. 3. Ar. מִלֵּב.

דרך distance, space, במציאות שוים שלשתם שוים במציאות שהדרך והזמן והתנועה המקומית שלשתם שוים במציאות I. 73, 117. Ar. מִרְחָק H. אֶלְמִסְאָפָה. See also II. 10, 26, where for בִּרְנֵעַ (Ar. בִּאֶלְמִסְאָפָה) H. has incorrectly בִּרְנֵעַ. See also הַמַּעֲבָד, הַנְּחָה וְיָשׁוּב.

דרש allegorical vs. literal interpretation. II. 30, 60. Ar. דִּרְשׁ

ה

האמנה dogma, belief. I. 73, 122. Ar. אִימָאן H. אִמּוּנָה. See also I. 21, and Introd. pp. 4, 8. Ar. אֶעֱתָקְאֵדָה V. אִמּוּנָה.

הבדל incommensurability. I. 73, 118. Ar. תִּבְאִין H. הִפְרָשׁ. See Scheyer's ed. of H. (I. p. 120, n. 10) and Munk a. l.

הבטה regard, attention. II. 40, 84. Ar. תַּעֲרִינִי H. הַשְׁתַּדְּלוּת.

...מבלתי הבטה ל... irrespective of, without regard to. I. 71, 109.

הגבלה precision, opp. to גִּזְמָא II. 47, 95. H. אֶלְתַּחְדִּיד. H. evidently corrupt here.

statement. II. 27; 35, 74; 39, 83. Ar. אכבאר. H. in the last reference קבלה.

על דרך מליצה וספור. H. אלכטבי. rhetorical. II. 15, 34. Ar. הגדה name of Aristotle's book on Rhetoric known as *ἡ ἀρχαία ῥητορική* γ. Ar. אלכטאבה. H. פי כתאבה פי אלכטאבה. ובספרו. See אריסטו במליצות.

expression, giving expression to a thought. II. 5, 22.

Ar. אללפט. There is also a variant הגדה. H. is faulty here.

Logic. Introd. 3. Ar. צמעה אלמנטק. Cf. also I. 34, 53; III. 51, 64. In the PMZ. Ibn Tibbon refers to the derivation

of the word from the Talmudic passage מנעו בניכם מן ההגיון

mentions another term for logic מלאכת הדבור, and states

that he would prefer מלאכת השכל. Notice that logic is men-

tioned as מלאכה and not חכמה, an art and not a science;

and indeed it is an art in so far as, according to the des-

cription of the task of logic as given in MH. ch. 14, it not

only institutes an analysis of reasoning but also provides

the mind with rules for correct demonstration. The whole

passage in MH. is important because it shows that the

term *higgayon* stands for the whole trivium, i. e. grammar,

logic, and rhetoric. This trivium must precede, in an

educational curriculum, the Pythagorean quadrivium or

the למודיות q. v. See I. 34, 53.

corporealism, anthropomorphism, i. e., speaking of the

deity in materialistic terms. I. 36, 58. Ar. תוסים. H.

גשמות.

similarity, consisting of a generic likeness and a specific

difference between two things which are therefore de-

finable. I. 56, 82. Ar. אלשבהיה. H. דמיון. See Shem Tob

a. l. *See also II. 12, 29. Ar. אלחשבהיה.

gradual development. III. 32, 44. Ar. חדרג. H. in-

correctly הרגל.

created, opp. to קדמון. II. 1, 14. Ar. כאין. H. existing

in actu, opp. to מתהווה. II. 17, 35. Ar. אלהאצללה באלפעל,
H. הנמצא בפעל.

created and destructible, transient. Ar.
כאין פאסד I. 11, 29; II. 1, 14; III. 8, 10.

(1) the coming into being, opp. to קדמות q. v. III. 1, 14.
Ar. אלכון. See also II. 17, 35, where H. has בריאה. Cf.
Jurjani 88 (see HTh. 347) where کون is used to express
instantaneous springing into being out of nothing, as dis-
tinguished from Aristotelian motion which is a gradual
evolution.

(2) production, formation. II, 10, 26; 17, 36. Ar. תכון.
Cf. Schirazi 301 (HTh. p. 342) who distinguishes this term
from ابداع, the latter being timeless creation, while تكوين
is gradual formation and development. The passage
referred to conforms to this distinction.

created. II. 17, 36. Ar. מכון.

coming into existence. III. 10, 26. Ar. מתכון.

actualization, the bringing out of what is *in potentia* in-
to actuality. II. 38, 81. Ar. אלאסתכרא. H. omits.

meaning. I, 16, 92. Ar. דלאלה. cf. ibid p. 91, where
H. has ראה.

advice. על צד הזהרה והמניעה. I. 47. The Ar. for the two
nouns is אלזר. H. על דרך נערה והזהרה.

protection. I. 37, 59. Ar. אלארעיה. H. strangely
הדור וכבוד. H. ואלענאיה.

absurdity, folly, error. Introd. 9; II. 25, 51; 39, 83. Ar.
הדיאן

(1) preparation. I. 34, 53. Ar. אלתהו. Cf. II. 18, 37,
where H. has זימן.

(2) preliminary remarks. I. 72, 115. Ar. אלתמהיד

sophism, fallacious reasoning. I. 71, 109. Ar. אלמנאלמה.
See also III. 21, 31 (Ar. תמיה, and*so Ezekiel Baneth in
Lewy's *Festschrift*, p. 92, does not seem to be justified

in emending הטעה in Maimonides' Commentary on Abot, into פרכוס or זיוף because of the Ar. (חמירה); I. 51, 72. (Ar. ספסטה; I. 57, 85 (Ar. תגליט); I. 5, 21 (Ar. אמאליט); I. 5, 22, (Ar. אלולטאח). Cf. Shirazi in HTh. 219, who places المغاليط (also مغالطات and اغاليط) in opposition to البراهين.

הטרחה trouble, burden. Introd. 9. Ar. אלתכלף. See also I. 32, 49.

היולי sublunar matter, as opposed to the spheres. Gr. ὑλη. I. 75, 130. Ar. אלהילי. This passage implies that the spheres are simple, i. e. uncompounded substances devoid of matter. This indeed is the opinion of Ibn Sina. See *Moreh ha-Moreh*, p. 71.

הישרה guidance, L. 61, 92. Ar. אלארשאד. Cf. I. 2, 15 where Ar. מורה צדק and H. הראיה.

הכנה disposition, characteristic. III. 12, 16. Ar. תהיו, H. חכנה. See also I. 52, 73 הכנות טבעיות (Ar. אסתעדאדאח H. חמנות) and II. 38, 81 הכנה מוגית (Ar. תהיו). It may be observed that T. uses the word הכנה (sometimes חמנה) for the Ar. תהיו and אסתעדאד, and the word חכנה q. v. for הראיה. Cf. II. 52, אין לו ההכנות (חמנות H. אלאסתעדאדאח) ששינהו הכה וכיוצא בו ואינו ית' בעל נפש שחזה לו חכנה.

(Ar. הראיה). The difference between הראיה and אסתעדאד according to the last quotation (or, in Tibbonian terminology, between חכנה and הכנה) seems to be that the former denotes a psychic disposition and the latter a physical characteristic or quality. (See איכות). This distinction however is not closely adhered to, for we also find תהיו מוגי (I. 34, 54) as well as הראיה מוגית (II. 38, 81). Caspi (p. 146) points out that while every *hakanah* is *koah*, not every *koah* is *hakanah*; for the latter denotes disposition or talent, while *koah* is mere potentiality which time may bring out. Thus a child

when born is potentially a writer; but when he grows up and makes a literary mark, he shows *hakanah*

intellect, III, 51, 64: Ar. המיץ. Cf. also I. 2 where H. renders שכל.

I. 72, ואם יציאו אחד מהם ממקומו הטבעי בהכרח (1) coercion. הכרח. אלקסר. 111.

אלצורותאן. I. 61, 92. Ar. לולא שני ההכרחים (2) necessity.

הכרחי apodictic, incontrovertible because it is not based on mere probabilities (q.v. מפורסמת) but on logical operations I. 2, 16. Ar. אלצורוי.

תנועה בהכרח V. בהכרח

הכרעה "preference", an argument by "one of the modern Mutakallimun" in support of creationism,—a modified form of the "argument of determination". (V. התייחדות). The being and the non-being of the Universe, it maintains, are equally possible, hence there must be one who preferred the possibility of being. See I. 74, 127. Ar. חרניה. Cf. Shirazi in HTh. 171. الترجيح بلا مرجح باطل.

הפך H. מכאלפאל... (1) contrary to. II. 24, 50. Ar. הולך על (2) in accordance with, III, 23, 35. Ar. ינחו נחו. I strongly suspect a corruption in the first quotation. Perhaps we should read there חולק על [Thus R, A and B].

המוני ordinary person, opp. to ידוע, i. e., scholar. Introd. 9. Ar. גמהור.

מזג V. המזגות

המנע (1) impossibility, II. 24, 50. Ar. אמתנאע.

(2) cessation. II. 18, 37. Ar. כף, H. בטול. In I. 13, Ar. אלנכוד.

(3) mutual obstruction or neutralization, (Ar. דרך ההמנע

(דרך הנמנע H. טריק אלחמאנע), the argument from mutual neutralization whereby the Mutakallimun disprove plurality of gods. See I. 75, 129.

המנעות (1) impossibility, II. 12, 28. Ar. H. אמתנאע.

(2) mutual neutralization. I. 75, 130.

המסר devotion. III. 24, 37. Ar. אלאנקטאע.

המצאה (1) creation. I. 54, 80. Ar. אינאד.

(2) creative power, נ"כ המצאה אחת, וכל נפרד תשפע ממנו.

II. 11, 27. Ar. H. מציאות אינאד.

מליצה H. בלאגה, Ar. phrase. I. 59, 88. Ar. המרצת דברים.

לא ימלט ממנו דבר אלא מה שבא בסדר (1) course, context, plan. המשך

והמשלים הנוהגים H. אטראד Ar. III. 23, 36. הדברים והמשך המשל

ודעת המשך מאמרם חלום א מס' בנבואה (2) repitition, frequency.

II. 36, 77. Ar. H. תראדף. duration, II. 13, 30, מהמשך

אמתראד Ar. מציאותו קודם בריאת העולם המשך אין תכלית לו

As M. remarks in the sequel, duration is only a semblance of

time. The difference between these two terms is explained

by Albo in his *Ikkarim* II. 18 as follows: duration is

abstracted time, i.e. the absence of before and after; while

time is something concrete, the measurement of motion

from a point before to a point after. In II. 29, 55 המשכו

Ar. H. אסתמראד. Hence Baneth in Lewy's *Festschrift*, p. 80,

does not seem justified in suggesting the

reading of אסתמראד, in Maimonides' Commentary on Abot,

in place of אסתמראד so as to suit the Heb. ימשך.

following. המשך אחר הדמיון II. 12, 29. Ar. חבט. See

also I. 38, ויהיה בענין ההמשך אחר הדבר

על ההמשך (1) permanently, continually. II. 30, 60. Ar.

חמיד H. על ההנהגה, עלי אלאסתמראד

(2) according to the oft repeated rule I. 29, Ar. עלי

עפי הרגילות H. אטראד. See also משך.

המשל allegory, figure of speech. Introd. 6. Ar. תמחיל.

המשלה comparison, III. 7, 9. Ar. תמחיל.

הגדסה geometry. I. 73, 117. Ar. H. תשבורת. See also

מהגדס.

הנה here (influenced by Ar. هنا). See e. g. I. 1; I. 70; II. 12, 29; II. 48, 97. Usual Biblical meaning: hither.

הנהגה (1) government, II. 10, 25. Ar. تدبير.

(2) conduct, behaviour. II, 47, 96. See also I. 24 where Ar. אלסידה.

(3) law, regulation. II. 39, 83. מן ההנהגות המדיניות כגומסי. מנהג. H. היתנים.

(4) Providence. שהוא בהנהגה כלו שהשגחה האלהית מחוברת אליו. III. 17, 23.

הנהגי ethical. באמור תדבירה. II. 45, 91. Ar. בענינים הנהגיים או אלהיים.

H. does not translate it. Munk: des discours relatifs au regime politique. It is difficult to determine whether the term has political or ethical significance. M. probably would not draw a line between the two conceptions. Arist. also often calls inquiries into virtue political, for the moral life of man cannot find expression apart from the State. See Erdmann's *Hist. of Phil.* I, 165.

הנחה (1) position, place, one of the ten categories, *καίσθαι* (Topics I. 9, 103 b 20; Categories 4, lb, 25). See II. prop. 22, 9. Ar. אלוצע, H. has הנחתה המיסדת apparently misunderstanding the Ar. רצע. In I. 72, III, H. חשמה or חכמה.

In I. 72, 112, H. חשמות. See also I. 74, 128.

(2) meaning, denotation, significance. In I. 9. Ar. רצע H. פרוש In I. 11. H. בין

(3) postulate, assumption. I. 73, 119. Ar. רצע, H. החשמה. See also I, 47, 66 where הנחה corresponds to the Ar. אלחקדיר and where H. has השעור corresponding to an Arabic variant אלחקדיר. See for وضع in this sense Ibn Sina's *Kitab en-Najat*, 18 (HTh. 362) and for تقرير HTh. 341.

הנחי legislation. See הנחי

הנחה ראשונה root-meaning, literal or primary signification.

II. 47, 95. Ar. אלוצע אלאל H. העלן הראשון.

אצל רצע root-meaning, original meaning. I. 8 Ar. עיקר הנחה

אול רצע original meaning I. 11, Ar. תחילת הנחה

על דרך ההנחה והישוב by way of postulate, by assumption. II.

Intro. prop. 25. Ar. על דרך הודאה H. עלי גהה אלתקריר

legislated, opposed to טבעי or natural. II. 40, 84. Ar.

העשוי H. אלוצעי

הנעה movement (transitive). II. prop. 9. Ar. תחריך Cf. 'Or

'Adonai II. 1, 3: "When it is ascribed to the *motor* it is called הנעה; to the *motum*, it is called התנועות"

הסכמה (1) harmony, agreement. II. 40, 84. Ar. אלא תפאק

H. תקון

(2) legislation, enactment, אינם ראשי חדשים ואין שהימים ההם

להם סימן טבעי יבדילם אבל התורה נתנה אותם בהסכמה III. 46, 58.

Ar. באלוצע H. אלא שהיא מצוה ונצטוינו בה Cf. the Ar. expression

وضع القوانين

(3) determination, resolution. Intro. 3, Ar. עוימה H.

מחשבה

(4) Acc. to Munk, a *nomen appellativum*, a class noun,

i. e., a term applied to various objects agreeing in essential

properties. Thus a "living being" is used as a class noun,

or בהסכמה, for man, horse, scorpion, fish, etc. (MH. 13).

See also שתוף and ספוק. Intro. 4. Ar. בתואמו. In. H.

we have an explanatory addition: פירוש שהשם והגדר להם

אחד. See also I. 56, 83. But S. Horovitz in his article

entitled "Zur Attributenlehre Maimunis" in Guttman's

Festschrift (see pp. 65-67) finds difficulty with Munk's

explanation of *מוסכם* or בהסכמה as referring to *nomina ap-*

pellativa. The following are his arguments. (1) In the

introduction (p. 4) M. speaks of terms which are used

בהסכמה as opposed to משתתפים; but "ist denn auch nur

eines von den vielen Beispielen, die M. bis Kap. 50 als

homonym oder amphibolisch erklärt, etwas anderes als

ein Nomen appellativum". (2) In his M. H., M. defines, under the general head of homonyms, the terms משותפים שחוף (or as Ahitub in his version, published by Chamizer in Cohen's *Festschrift*, renders it (משותפים גמורי השחוף), מוסכמים and מסופקים as follows: the first class consists of names of totally different things e. g. עין denoting an eye and a well or a fountain; the second, of names of essentially similar things, e. g. the genus animal for its different species; and the third, of names of only outwardly or accidentally similar things, e. g. the name "man" for the living rational being and for a statue. Comparing these definitions with those of Aristotle in his *Categories*, we find that the example given here in M. H. under *Mesuppak* is found in the *Categories* under homonym and that given here under *Muskam* is there under synonym. Horovitz therefore comes to the conclusion that the word *Muskam* in Maimonides is to be understood in the sense of synonym, although originally it had (and it still has in the רוח חן) the sense of a nomen appellativum or a name given to various things because of a common characteristic, in opposition to a proper name such as Abraham which a few individuals accidentally may bear irrespective of any mutual resemblance. My reply to S. Horovitz is as follows. As to his first argument, M. cites for example the word מלא as meaning what is physically filled and what is spiritually endowed (ch. 19) or the word רגל as meaning foot and cause (ch. 28); and these names, with reference to their given meanings, are homonyms but not nomina appellativa. The same applies to all other *shemot mishtattefim*. As to his second argument, a comparison of the M.H. with the *Categories* proves nothing as to the meaning of the term *muskam*, for Aristotle speaks of the various kinds of the genus, of the man and the ox, which, in so far as they are

both animals, are synonyms; but M. speaks of the generic name, of the term animal as applied to its various species, and that term is of course not a synonym. Furthermore, the term for synonyms in M. H. is נרדפים (ch. 13: Ahitub (נמשכים)). What then does *muskam* mean? Generally it means a positive or convential or agreed upon name; but more technically, a nomen appellativum, a generic name or a class-name given to various species because of essential similarity. This is precisely the way the term is defined in the M. H. (instead of והעקרב Ahitub has והפרס) and Ahitub's remarks in his summary appended to his version שם מוסכם כל שם שהסכימו בו ההמון does not run counter to the Maimonidean definition. As for the author of Ruah Hen, he uses the term "muskam" in its general sense as a positive or conventional name; and for its technical sense i. e. nomen appellativum—he uses the expression שם התאום which also Horovitz wrongly takes to mean synonym. Jurjani (see his K. T. 210) also understands by the term المتواطى a univocal equally predicable of its various species. See also *Emunah Ramah* (ed. Weil), p. 5. I may also add that Owen's remark to his translation of the Categories (London 1853, p. 1. n. 2) that "the synonyms of Aristotle must be distinguished from the modern synonyms" does not refer to any essential distinction, for "a man" and "an ox", according to the name (κατὰ τοῦνομα), i. e. as animal, are as much synonymous as "to go" and "to walk"; which in fact he himself cites in his Rhetoric III. 2, 6–7, as an example of synonyms.

הסכמי conventional, opp. to טבעי, or natural. II, 30, 63. Ar. אצטלאחיה

הסתפק partial or doubtful/homonymity, i. e. two or more things described by one term but resembling one another only in accidental or unessential properties. Thus "man" is

applied in partial homonymity (בהסתפק) to Mr. So-and-So endowed with the essential attributes of life and thought, to a dead man, and to a human image—all of which resemble each other only accidentally i. e. in outward physical form. M.H. 13. See I. 56, 83. Ar. חשכ, H. ספק.

קנאעוה temperance. III. 48, 61. Ar. הסתפקות.

החשק temptation. III. 41, 53. Ar. אלאנרא, H. החשק.

כפא mystery. II. 30, 60 Ar. הסתר.

העברה (1) admissibility; the theory of the Mutakallimun that whatever is imaginable is possible and that the productive imagination alone is the criterion between the possible and the impossible. We say for example on the basis of past experience that fire warms but the reverse is also imaginable and hence possible. This theory, which a Hume might have applauded, is combated by M. See I. 73, prop. 10. Ar. אלתויו. Cf. also I. 74, 127 in the general sense of possibility. Ar. עבור, H. נואח.

(2) brevity of expression. Introd. 6. Ar. אלאנרא, H. קצרים. Palquera in his Moreh ha-Moreh also thinks it should be rendered הקיצור.

העדר (1) privation, negation of a quality or faculty, such as blindness, death, poverty, or folly. Also called העדר הקנין. I. 73, prop. 7. Cf. MH. 11. The Mutakallimun, according to III. 10, repudiate such privation, believing that it is in itself a positive, i. e., an objectively existing quality, only an opposite one. M. however maintains that it is merely an absence of its contrary. See III. 10. שהעדר אינו דבר נמצא אצל מי שלא יבדיל בין ההעדר והקנין ובין ההפכים. This passage has not been sufficiently understood by Munk and Friedländer. Thus Munk: "pour celui qui ne sait pas distinguer entre la privation et la capacité ni entre les deux contraires"; and Friedländer: "who do not make any distinction between negative and positive

properties *or* between two opposites". But see M.H. 11, where the distinction is made between הפכים, i. e., opposite qualities, and העדר הקנין, the העדר being merely the negation of the קנין. Hence, from the standpoint of the Mutakallimūn, that העדר is an existing but opposite quality, the distinction between שני זפכים and העדר הקנין disappears. Thus M. remarks about the Mutakallimūn ויחשבו שכל העדר וקנין דינן שני הפכים III. 10. The right translation of our passage is therefore: "except among those who do not distinguish between a property and its negation on the one hand *and* two opposite qualities on the other." This controversy regarding negative qualities has an important bearing on the problem of the origin of evil. Cf. III. 10. Ar. אלעדס H. אפיסה.

(2) relative non-being, i. e., that which is not yet but will be. In this sense it is also called העדר מיוחד, particular privation, i. e., a privation of a particular form. I. 17. Ar. אלעדס אלמכצוץ, H. האפס המוגבל. This privation does not leave matter, until the form is realized when it is replaced by another "particular privation". It is therefore one of the three causes (התחלות)—matter and form being the other two—of transient existence (ibid). Hence it appears that "relative non-being" represents some positive existence, probably a capacity and tendency of matter to receive the particular form—see I. 55 and Ruah Hen ch. 9—so that the term comes closely to the conception of possibility or *efsherut* (q. v.). Munk (I. p. 255, n. 1.) remarks: "Il va sans dire que le mot privation est pris ici dans le sens aristotélique du mot *στέρησις*". But M. is rather influenced by the Aristotelian conception of matter as *δύναμις*, as the *capacity* of being formed and is therefore as Arist. points out—see Berlin ed. of Gr. text of the *Physica* p. 192—to be distinguished from mere *στέρησις*, the

Platonic $\mu\eta\epsilon\nu$. It is this capacity by virtue of which Arist. assigned to matter a place among the principles of true being and which M. regarded as the third *החלה*. *στέρησις* could not become such a principle.

העדר גמור (1) nihil, absolute non-existence, absence of all matter and form (hence different from *העדר מיוחד*, relative non-being which is inherent in matter). Cf. II. 17. Ar. *אלעדס*.

העדר H. *אפיסה גמורה*. Further in the same chapter *העדר* *אלמחץ* H. *העדרה גמורה מוחלטת* H. *עדס מחץ מטלק* Ar. *גמור מוחלט*.

(2) *impossible* existence, like flying for man. *אלו המדברים* Ar. *אלעדס* III. 10. *כמו שהודעתך לא ידמו העדר אלא העדר גמור* H. *אפיסה מוחלטת*. This is how the term is explained by Shem Tob, Crescas, and others; but I cannot see why the term cannot be taken here in the same sense as in II. 17, i. e., as nihil, or absence of all matter and form.

אפיסה העצם H. *עדס אלגורה* Ar. I. 73, 116. *העדר העצם* vacuum.

The expression however admits of different interpretations.

Cf. Munk, a.l.

הסתלקות H. *ארתפאע* Ar. II. 18, 37; III. 17, 26. *העלות* absence.

הערה (1) remark. L 73, 122. Ar. *תנביה*.

(2) allusion. reference, Introd. 3.

(3) intention. I. 1, H. *כונה*.

העתק motion. I. 21. Ar. *הליכה* H. *אנתקאל*. See also I. 73, 117.

where H. renders *מציעה*. See Scheyer a. l.

העתקה (1) motion. II. prop. 4. Ar. *אלנקלה*.

(2) transportation, conveyance. I. 46. Ar. *משא* H. *נקלאן*.

הפוך opposite. II. 17, 36. Ar. *תצאר* H. *הפכים*.

הפך (1) reverse. III. 17, 23. Ar. *מקאבל* H. *כנור*.

(2) contrariety. *סבות הסתירה או ההפך*, Introd. 10. Ar. *אלתצאר*.

The difference between *hefekh* and *setirah* is that the former denotes only a qualitative discrepancy between two propositions (all men are bad, all men are good), while the latter, *setirah* or contradiction, refers to a discrepancy

both in quality and quantity (all men are bad, some are good). See commentators. Friedländer's translation is inexact.

(3) contrary. צדה או נקיצה II. 29, 54. Ar. הפכים. H. covers both terms with the one word הפכים. For the difference between contrary and contradictory (Heb. *soter*), see 2.

מבאלנה hyperbole, exaggeration. II. 47, 95. Ar. מופלג. See מופלג.

הפסד (1) destruction, decay, opp. to הוייה q. v. II. prop. 4. Ar. אפסאד.

(2) fallacy. II. 16, 34. Ar. פסאד.

הפעלות (1) passion, (*πάθος*), a changing state, such as fear, anger, pity, etc. I. 52. Ar. אפעאל H. נפעל. V. איכות.

(2) any modification, or influence. II. 10.

(3) sensitiveness, irritability. שהנשים ממהרות לכעוס לקלות III. 48. הפעלות.

מבאניה and פרק (1) difference. See I. 61, 91; 73, 121. Ar. הפרש. H. פרישה and הפרש. See II. 19, 43 Ar. פרק. The text in H. is corrupt. P. and Caspi הברל. Palquera (p. 102) notes that with reference to the distinction between the spheres and the stars, al-Farabi, as quoted by M., uses the term *farq*, which is in Heb. *hebdel* or *hefresh*, while M. himself designates it as *ikhtilaf*, in Heb. *hithalfut* or *hilluf*. The former terms indicate difference, while the latter denote diversity which is deeper and thoroughgoing. See Caspi 14 b.

(2) interval. Introd. 5. Ar. פתראת, H. עתים.

(3) empty space, space interval. III, 2, 3. Ar. כלל, H. חלל.

בהצטרף אל in comparison with. Ar. באלאצאפה אלי, HI. 14, 33. II

הצטרפות correlation or reciprocal relationship. I. 52, 73.

Ar. חבור. See התהפך בשווי Kaufmann (p. 388).

n. 46) quotes from Jurjani to the effect that *إضافة* denotes such a relation between two things neither one of which is conceivable without the other, e. g., father and son. Hence it is different from *نسبه* or *יחס* (g. v.). God being "necessary of existence" cannot be in such a reciprocal relation. See also Avicenna Metaph. II 4. *علاقة الإضافة*.

הצעה (1) preparation, introduction. *Introductio*. 7. *Ar.* *תושיה*. See also I. 34, 53; III. 13, 18.

(2) way, manner. *ושי* *הצעת הנחתם* III. 21. *Ar.* *רצע*, *H.* *תכונה*.

(3) explanation. II. 45, 90. *Ar.* *תושיה*.

הקדמה (1) introduction (different from *פתיחה* *Ar.* *צדר*, corresponding to the English "preface"). *Introductio*. 10. *Ar.* *מקדמה*.

(2) proposition. I. 73. Palquera has *מוקדמה*. *H.* though generally *הקדמה*, in I. 73 prop. 6 *מקדמת*. See also *Introductio* 10 *שתי הקדמות*, for the *Ar.* *אלקציתאן* which is usually translated by *T.* *המרות* and here also by *H.*

(3) premise of a syllogism. II. 38, 82. *Ar.* *אלמקדמה*. See also *Introductio*. 10.

הקל *כי תארי השי"ת בשלילות הוא התואר האמתי*, inaccuracy, loose speech, I. 58, *Ar.* *אלתסאמח*, *H.* *ספק*. Avicenna and Iji use *على المسامحة*. See *HTh.* 180, 313. The term is opposed to *תצריך*. See also I. 57, 85. *בהקל הדבור* and I 70 *בהקל מן המאמר*.

הקף (1) rotation. I. 70, 107. *Ar.* *דוראן*, *H.* *הקפה*.

(2) period, time-unit. *מפני שהקף השבעה ימים הוא הקף בינוני* III. 43, 54. *Ar.* *דור*, *H.* *זמן גבול*.

הקפדה objection. I. 71, 107 *Ar.* *אלמשאחה*.

הקפה comprehension. *במה שאין תכלית לו יש בו ספק* III. 20, 29 *Ar.* *אלאחאמה*, *H.* *השגה*.

הקש (1) analogy. I. 76, 132. *Ar.* *קיאס*, *H.* *סברא*. In II. 23. *Ar.* *מקאיסה*.

(2) analogue. II. 48, 97. *Ar.* *קאים*.

- (3) rule, standard, III. 17, 23. Ar. קיום.
- (4) syllogism, I. 5, 21. The difference between قياس and استقرا is that the former signifies deduction, while the latter induction. See Avicenna, *Masail* 4.
- ...הוא ההקש ב... (Talmud הדין) the same applies to. II. 17, 36. Ar. והוא הסברא ב... H. הו אלקיאם פי.
- וכדלך אלקיאם Ar. the same applies to. I. 74, 125. וכן הסברא ב... H. פי.
- עדה מקאים. Intro. 10. Ar. הקשות רבות. syllogism. הקשה.
- אחסאם. In I. 44. I. 46, 64. Ar. sensation, perception. הרגשה.
- H. has מורגש.
- exterior sense (as distinguished from what Locke called internal sense or reflexion). II. 36, 77. Ar. הרגשה יוצאת.
- H. does not translate it. אלאחסאם אלכארז.
- lose speech, inexactness, II. 1, 12. Ar. במאמר.
- להרחבת הלשון H. באחסאם פי אלקול. (the word אלא as fallen out).
- The Arabian authors such as Avicenna, Iji, Schirazi use the term التوسع. See HTh. 268, 362.
- rejection, improbability, absurdity. I. 1. So H. Ar. הרחקה.
- See II. 15, 25., Ar. אסתבעאר. In III. 26, 40 it corresponds to Ar. שאעה and H. has דבה. T. also in I. 51, 72 renders אלחשיעא by both, הרצאות רבות ורחקות. Some editions have wrongly רבות רבות.
- complexity, compositeness. (opp. to פשיטות q. v.) I. 50, 69. Ar. תרכיב. See also I. 60, 90.
- final compositeness, i. e., the state of any thing around us as a result of combinations of elements and their compounds. Ar. תרכיב אכיר, H. הרכבה אחרונה.
- chemical compounds (as distinguished from הרכבת ממסך, H. תרכיב אמתוא. II. 22, 48. Ar. (הרכבה שכנית).
- mechanical mixture, juxtapositional compositeness. II. 22, 48; I. 73, 116. Ar. הרכבת H. תרכיב מאורה.
- קרבח המקום.

הרמס (through misprint our text has Hermes with a "het".

See Cosari I. 1.) Hermes Trismegistus ("the thrice greatest Hermes"), an honorific designation of the Egyptian god of wisdom, Thoth, to whom during the third and the following centuries numerous works attempting to syncretize Neo-Platonism, Philonic Judaism and cabbalistic theosophy were ascribed, some of which have come down in the original Greek, others in Latin, or Arabic translations; but the majority are lost. III. 29, 43. Ar. הרמס H. הרמו. The Arabs identify Hermes with the Biblical Enoch whom they called Idris (Munk).

השאלה (1) metaphor. II. 29, 54. Ar. אלאסתעארה H. מליצה.

(2) generally, a figure of speech. I. 37 Ar. אסתעארה H. סמיכות. See also I. 21, 37.

השאר lastingness, permanence. I. 13, Ar. אלבא H. leaves it untranslated.

השאר הנפשות immortality. I. 74, 128. Ar. בקא אלנפס.

השארות continuance, preservation. I. 30, Ar. בקא H. קיום.

השבת הדברים argument, discussion. I. 71, 107, Ar. חרדד אלקול.

השגה (1) perception. I. 46, 64. Ar. אדראך.

(2) generally, cognition (in which sense indeed the word "perception" was used by older psychologists). שמוש
I. 21, 37. ע"ה בקש השגה אחת והיא אשר כנה אותה בראיית פנים

(3) mental capacity, grasp. Introd. 3.

השגחה providence. See III. 17. Ar. ענאיה H. שמירה. As to the question of the *extent* of providence and its implication in predeterminism, M. adduces four different theories all of which he regards as unsatisfactory and advances his own, or what he calls the Jewish, view. All living beings are endowed with the freedom of will, so that a reasonable basis is supplied for the belief in reward and punishment. It is man alone however that enjoys individual providence which takes the form of the *shefa* or the influence emanated

from the Active Intellect on the human intellect. Apart from rational beings there is only a generic providence. השגחה אישית individual providence. III. 17, 26. Ar. אלענאיה אלשכציה

ענאיה נועיה generic providence. III. 17, 26. Ar. שמירת המין H.

השוואה comparison. III. 17, 26. Ar. אלתסויה

כתאב אלמטאבקה Book of Harmony, Introd. 6. Ar.

H. ספר קשר העינים עם השכל. It is a book M. intended to write to harmonize those Midrashic passages the literal meaning of which clashes with that which the mind holds as true.

שלמות H. אלחכמיל moral advancement. III. 17, 26. Ar.

צורה חלוצה H. כלע I. 30. Ar. השמט צורה, thus bringing out the literal meaning of خلع which is "undressing".

השפעה emanation. השפעת השכלים על הנביאים I. 46. Ar. פיץ, (lit. abundance), H. דעת נאצל which is incorrect, the meaning of the text being: the emanation from the separate intellects to the prophets. H. mistook the word אלעקול, the separate intellects, for their influence, the emanator for the emanation. See שכלים.

השתוות equality. I. 74, 127. Ar. אסתוא

השתכלות reflection, thinking. II. 4, 17. Ar. אלתאמל H. השכל

השתלשלות infinite series. שזה מביא אל ההשתלשלות I. 76, 126. Ar. 133

אלתסלסל. See Hirschfield's *Cosari* (Arab. Heb.) 346-347.

השתקפות I. 59, 88. We should read הסתפקות (Munk).

השתתפות (1) commensurability. I. 73, 118. Ar. אלאשתראך H. הבדל V. שתוף

(2) homonymity. I. 56, 83.

(3) association, cooperation, II. 1, 15. Ar. משארכה H.

שותפות. The meaning is that the Deity does not consist

of two or more Beings who cooperate in the creation and government of the Universe, because of the logical difficulties of such a view. So Munk. Friedländer's rendering is not exact. For the word השתתפות in this sense, cf. III. 35, 48. כי השתתפות (משארכה) בממון הכרחי לבני אדם.

אלתאמל reflection, contemplation. I. 2, 15 Ar.

אלתאסר boldness, audacity. I. 69, 104 Ar.

אנעכאס באלתכאפו perfect reversibility. I. 52, 73. Ar.

It is that characteristic of a correlation whereby its members are dependent on one another. Thus in the correlation "father and son", the statement that the father is inconceivable without the son is perfectly reversible. Friedländer's stricture on Munk is not clear. The word انعكاس does mean to be inverted. Thus Shirazi 346 b: كنفها 11. See also יחס.

התחלה (1) element. II. prop. 25. Ar. מבדא.

(2) cause, principle. II. 4, 18. In II. 30, M. cautions the reader not to confuse the term התחלה with תחלה which signifies not logical but temporal precedence. The Biblical word ראשית corresponds to התחלה, and ראשון to תחלה.

(3) premise. I. 73, 116; 73, 125; II. 15, 34. Ar. מבדא.

התחלות הכל "Principles of the Universe", a work by Alexander of Aphrodisia. Ar. מבאדי אלכל. See אלכסנדר.

מבדא עקלי intellectual ἀρχή, i. e., God.

התיחדות (1) specification, i. e., defining something by an attribute that belongs exclusively to that object. I. 58, 85. Ar. גבול H. חכצין.

(2) particularly, the "argument from selection", showing that the variety of things though common in their material substrate, proves the existence of a Designer who assigned to each thing a different form. It thus combats the Aristotelian theory that the variety of appearance and move-

- ment results from an eternal cosmic law. See I. 74, 127; II. 19. Ar. אלתכצין, H. הגבלה. Palquera סגול. It is also called דרך החיוד I. 74, 126. V. כונה, חיוב.
- חשוקה H. תעלק Ar. (1) anxiety for. I. 31, 49.
- חבור H. (2) dependance, connection, I. 75, 130.
- דואם Ar. endurance, continuance II. 19, 38. התמדה.
- מסתמא Ar. continually. II. 19, 39. Omitted by H.
- ובעד Ar. II. 45, 93. ואחר ההתנות במרעיה. excepting. התנות ב...
ואחר שנוציא מן התנאי H. אלאסתתנא.
- אלאנפעאל V. Ar. affection, emotion. III. 47, 59. התפעלות.
הפעלות.
- התפתחות Ar. II. 14, 33. התפתחות מציאות אחר ההערך. origination.
התחלה H. אפתתאח.
- פירוק H. חל Ar. II. 18, 37. התרה solution of a difficulty.

ז

- זהר V. זהר.
- זאווה Ar. III. 15, 21. angle. זווית.
- זאווה מנסמה Ar. solid angle (ibid). זווית מוגשמת.
- זאווה בסיטה Ar. plane angle (ibid). זווית פשוטה.
- זאווה קאימה Ar. right angle (ibid). זווית נצבת.
- ביטול H. חזיף Ar. II. 20, 45. falsity. זיוף.
- זמן (Ar. זמאן). (1) time. According to the Jewish view which M. defends in II. 30, it is something created together with the Universe, an accident of an accident (מקרה במקרה), i. e., of movement, and hence of objective reality; not to be confused with duration (המשך), involved in the thought of God existing before the world, which is purely subjective.
- (2) time-atom. See I. 73, 119. According to the third and sixth propositions of the Kalam as expounded by M., time as well as matter consist of indivisible particles or atoms and accidents do not endure two succeeding time-

atoms but are each moment destroyed and recreated. The latter idea is called the creation of the accidents (בריאת המקרים).

אלאומנה אלאפראד Ar. I. 73, 120. זמן V. time-atom. זמן פרדי H. הזמנים הנפרדים.

nutritio II. 10, 26. גאדיה Ar. The whole passage is omitted in H.

anomaly II. 47, 96. שדוד Ar. חרוש H. זרות.

ח

H. דיואן, תואליף Ar. (1) work, treatise. see I. 71, 107. חבור ספר, חבור.

(2) conference. Introd. 3. Ar. H. אלאחמאעאח.

member, coreligionist. I. 71, 107. צאחב Ar. It may, according to Friedländer, include also the Karaites.

moreover, furthermore, besides. II. 22, 49. Ar. מחובר ל...

כל שכן H. מצאפא אלי. The expression occurs frequently.

See also I. 51, 71; 65, 97. III. Introd. 1 (here H. נלוח H. אליו).

pointed conic. I. 60, 90. Ar. חדודה H. מכרוטה.

creator. I. 28. Ar. מברע H. מחדש מאין created, something created. I. 74, 125. Ar. מאדה, מחדת.

(1) created, something created. I. 23, 39. Ar. מאדה H. חרוש.

(2) temporary, changing. II. 7. Ar. מתגדרה H. מחודשים.

(3) change, event. בחקו והמתעים H. אלטוארי Ar. II. 18, 37. The expression

the translations of Munk and Friedländer notwithstanding—as hendiadys, and should be rendered “changing stimuli”; as in the whole passage only two conditions are discussed, i. e., מביאים and מתחדשים Comp. also II. 14, 33. לפי

- (אלדואעי אלטאריה) המונעים או המביאים המתחדשים לו בו. For another example of hendiadys in M. see Munk II. 7 p. 76, n. f.
- חדוש (1) temporary, transient thing, III. 16, 22. Ar. *אלהאדה* (lit. events).
- (2) creationism, *creatio ex nihilo*. II. 17, 36. Ar. *אלחדות*. H. gives here a strange version. This is the view of the Bible. The Aristotelian view that the Universe is beginningless lacks conclusive evidence. II. 25. M. also mentions the Platonic view admitting creationism but assuming a primordeial *hyle* coeternal with God. II. 13. See however my *Space in Med. Jewish Phil.* 5-14 for a different interpretation of the Platonic view.
- (3) novel idea. II. 26, 52. Ar. *חמרה* H. *אלנכתה*. *חדות אלעאלם* *creatio ex nihilo*. I. 74, 125. Ar. *חדת אלעאלם*. In II. 25 we also find the form *חדות אלעאלם*.
- יוצא חוץ למרכו V. חוץ למרכו
- כארג ען אלקיאם irregular, anomalous. II. 13, 31. Ar. *יוצא חוץ להקש*. H. *יוצא חוץ מן הסברא*. See also *יוצא חוץ להקש*.
- חוש sense, I. 47. Ar. *חאסה*, H. *רגש*. The five senses as given in this chapter are *משוש* (אללמס), *שמע* (אלסמע), *ראות* (אלבצר), *טעם* (אלדוק), *ריח* (אלשם).
- H. *אלחאסה אללאמסה* tactual sense. II. 36, 78. Ar. *חוש ממשש*. *אבר המשוש*.
- H. *חסיה*, Ar. *חשיות* (relating to the senses). I. 28. Ar. *חשיות*. See also *חשיות* in I. 5.
- ודברו לפי מה שיתחייב (1) regret, remorse, change of opinion. *חזרה* *אלתרדר*. I. 46. Ar. *אלתרדר*. Munk brings a variant *אלתכרר* (which, I think, is a corruption) and takes both Arabic terms in the sense of repetition, translating: "d'inculquer des ordres". He also cites H. *ולשוב בענין* with the remark "ce qui manque de clarté". But it is evident that both H. and T. take *אלתרדר* in the

sense of *return* or vacillation of opinion. Cf. Shirazi 300 a *تردد المستحيل في الكون والفساد*. HTh. 172. M. probably has in mind such passages as: "And the Lord repented that he had made man on the earth" (Gen. 6,6.). Friedländer's rendering "refusal" does not commend itself, nor his rendering *מענה* (*אלנואב*) meaning "reply" by "consent".

(2) returning, repetition. II. 10, 26. Ar. *אלעודה*.

חזור return. II. 10, 26. Ar. *אלעודה*.

חייב (1) to necessitate, to lead to, to imply. II. 30, 58. Ar. *אונב*. See also I. 52, 73; I. 59.

(2) to affirm (as distinguished from *שלל*, to deny), to ascribe. I. 52, 12. Ar. *אונב* H. *סמך על*. See also I. 34, 53.

יתחייב it will logically follow. H. 4, 20. Ar. *לום*. See also Introd. 10.

חיוב (1) essential and inseparable connection. II. 1, 14. Ar. *דבוק* H. *אלחלאום*.

(2) inherence of a necessary accident such as life or reason in man. I. 52, 72. Ar. *הצמדה* H. *אלחלאום*. Arabian authors would speak more often of *الملزومية*. HTh. 245. Jurjani (200) draws a distinction between *لازم الوجود* i. e. the inherent accident of a concrete being and *لازم الماهية* that of abstract essence (HTh. 348).

(3) drawing the conclusion of a syllogism. I. 76, 133. Ar. *לאום*.

(4) refutation. See II. 18, 38. where the meaning is refutation of creationism. Ar. *אלואם*. This Arabic term is different from *رد* in that it signifies indirect or apagogic refutation, while the latter means direct refutation. HTh.

245. Munk's translation "raisonnement" and Friedländer's "argument" are inexact.

(5) the doctrine of "necessary result", the Aristotelian

view that the Universe is a necessary co-eternal effect of the First Cause. This M. combats and proposes his theory of *החידות* or *כחה*, that the world in all its infinite and inexplicable variety is the product of design and selection,—a theory leading to the dogma of creation. See II. 19.

Ar. *אללום*. See also II. 1, 16.

(6) affirmation (as opp. to *שלילה* or negation). I. 58. 85

Ar. *אלאיןאב*.

חיוב המציאות בבחינת העצם necessary existence of something on its own account, as distinguished from the kind of existence of a *necessarium ab alio* which per se has only possible existence. II. 1, 15. Ar. *אלתוד באחעבאר אלדחא*.

or as in I. 52, *מחוייב המציאה*, of necessary existence.

This can be either on its own account (*בבחינת עצמו*) or *ab alio* (*בבחינת סבתו*) in which case it is per se only *המציאות*.

God alone is of necessary existence per se, being his own cause. See II. prop. 20. Ar. *ואצב אלתוד באעחבאר דאחה* H.

ראוי למציאות בבחינת עצמו. See also II. 1, 15.

מחייב a *positive* attribute. I. 60, 90. Ar. *אלאיןאב* H. *תאר החיוב*.

נפש חיה V. *חיה*.

חכמה wisdom, which as M. maintains in III. 54, stands for the following four things: 1) scientific knowledge, 2) artistic skill, 3) ethical dispositions, 4) cunning. Religious truths scientifically demonstrated constitute what M. calls "perfect wisdom" (*חכמה גמורה*) See III. 54, 69.

Ar. *אלחכמה באטלאק*, H. *החכמה במאמר מחולט*.

or *חכמת אלהות* metaphysics. Introd. 4. Ar. *אלעלם*. See also Introd. 6, and I. 33. Arist. also called his first philosophy in which the ground of all being is discussed, theology. See his Metaph. E. 1, 1026. a, 1.19:

"There must then be three theoretical philosophies, mathematics, physics and what we may call theology, since it is obvious that if the divine is present anywhere it is

present in things of this sort." See also 1064 b, l.1. See also MH. 14, where after a similar classification of the "theoretical philosophies", theology or metaphysics is said to consist of two parts: 1) the study of all that transcends matter, such as the deity and the pure intellects or angels, and 2) ontological investigations or a study of the fundamental causes of Being.

מלאכת הגיון H. אלקואין אלמנטקיה Ar. II. 23. logic. חכמת הדבור
the Kalam, or Arabian scholasticism which, in its underlying idea of attempting to harmonize reason with religion, had its origin in the writings of Greek and Syrian Christians who sought to defend the teachings of their faith with philosophical weapons. See I. 71, 108. Ar. חכמת הדבור H. עלם אלכלאם.

חכמת הטבע physics (in the Aristotelian sense of "natural science").
Intro. 4. Ar. אלעלם אלטביעי. It is also called מעשה בראשית (ibid). See also II. 23. Ar. אלעלום אלטביעי. The wide meaning of the term may be seen in the comprehensive task assigned to it in MH. 14, namely to investigate the attributes and causes of all natural objects such as mineral, plant and animal and also to study "that which contains all these; namely, time, space and motion." Nature was conceived by M. as the whole wide world in so far as it is not interfered with by man. This conception is based on the Aristotelian antithesis of natural and artificial. See MH. ibid. and the Berlin ed. of the Gr. text of Aristotle's *Physics* pp. 1926, 1025 b.

חכמת למדיוח mathematics (which also comes from a root meaning "to learn", *μαθησάω*) consisting of the Pythagorean quadrivium: arithmetic, geometry, astronomy and music. I. 73, 123. Ar. אלעלום אלריאציה H. חכמת הלמודים.

Cf. MH. 14.

חכמת התורה על האמת the science of religion in its essence, the

philosophical treatment of religious principles, as opposed to *hokmat ha-torah* or talmud which is a study of the out-growing laws. Comp. *shorashiyim*. Introd. p. 4. Ar. עלם אלשריעה עלי אלחקיקה. The word 'emeth is not quite exact. The distinction is certainly not between "true" and "false", but between the principles or *essence* and the legal ramification. The word חקיקה should therefore be rendered by מהות or אמתה (g. v.). Comp. M. Arnaud's *Etude zur le Soufisme par le cheikh Abd-el-Hadi b. Ridouane* (Alger. 1889) p. 11. كل شريعة غير مويده بالحقيقة مقبولة.

error. III. 32, 45. Ar. מכלה, H. חלי. See also III. 46, 57.

circle, rotation. See I. 11. Ar. דור, H. חלילה.

difference, change. II. 1, 15. Ar. אכתלאף.

different, something different. I. 74, 127. Ar. מכתלה.

individual variation. II. 40. Ar. אלאכתלאף אלשכצי.

H. השנוי אשר בכל איש.

it is disputed, concerning. . . . I. 74, 127. Ar. נחלק על... (חלק) מכתלה.

opposition, contradiction. II. 23, 49. Ar. מכאלפה.

different, varied. I. 51, 72. Ar. שתות.

divisible. II. prop. 7. Ar. מוקסם.

divisible. I. 35, 56. Ar. מוקסם קאבל אלתמיה.

H. מחלק מקבל החלוק. The expression seems redundant.

indivisible. I. 73, 117. Ar. ניה מוקסם.

exhaustive division, dichotomy or חלוקה בהכרח חלוקה הכרחית

(διχοτομία, a bimembral division, taking a term and its contradictory, which by the principle of "exhausted middle", exhausts the possibilities). II. 1, 12. Ar. קסמה צרוריה.

H. חלוק בהכרח ועל כל פנים. See also III. 16, 22; 25, 38. where

Ar. חקסים צרורה and H. חלוק על כל פנים. Sometimes the term

is extended to a logical division which is not dichotomous

so long as it is exhaustive. Plato insisted that all classification must be dichotomous, and was opposed by Arist.

See III. 16, 22, where a חלוקה בהכרח אמתית (חקסים צרורי צחיה) is made into three parts and H. turns it into a strict dichotomy. Munk and Friedländer in all these quotations give various and loose renderings, not realizing the technicality of the term.

חלק (1) honor, dignity, I. 8. Ar. ערך H. חט. Palquera (p. 149) calls attention to the mistranslation of the word חט which has here the sense of dignity and not as T. rendered it "lot". It is probable however that in his faithfulness to the original, T. purposely selected the word חלק which has also the sense of character as in the Palm. לב טוב יצר טוב חלק טוב (Yerush. San. I. 19, 3). Indeed in III. 22, referred to by Palquera himself, and in I. 20 where the word is unmistakably used as synonymous with מדרגה, the Ar. חט is rendered by חלק.

(2) an alternative; one of the two or more possibilities of which one is to be chosen. See quotation s. v. חלוקה הכרחית. Ar. קסם.

(3) individual (as opposed to species). שהחלקים אמנם יושנו. פרטים H. אלמא'אח. III. 16, 22. בחושים לא בשכל.

(4) detail. III. 26, 40. Ar. אלמא'אח. H. פרטיות.

(5) atom. I. 71, 108. Ar. אלה. V. חלק שאינו מתחלק.

חלק atom. The theory of atomism constitutes the first and most consequential proposition of the Kalam. See I. 73. The material world consists of created indivisible, non-magnitudinal, totally uniform, particles which when mechanically, i. e., contiguously combined, make up the manifold variety of existence. Ar. חלק H. אלה. See also I. 51, 71 where H. has השדים for אלה, thus evoking Narboni's rebuke ומי שכנהו על שד אחזהו שד.

חלקות smoothness. II. 21, 47. Ar. מלאסה.

חמה In II. 24, 50. למטה מעבבנותיה וגלגל כוכב חמה, the word חמה should be effaced (Munk).

חומר (1) the human body, as distinguished from the intellect, preventing man from attaining his highest perfection, and constituting the origin of evil. Introd. 8. Ar. מאדה, H. חומר הגוף. See also I. 17; III. 8.

(2) matter as opposed to form, the ideal undifferentiated ὕλη in the Aristotelian philosophy which when united with form is turned into a definite reality. In his exposition of Aristotelianism (Introd. to pt. II, M. states as the twenty fifth proposition that in I. 17 he adds a third element, privation. The introduction of this new element may be explained, I think, as follows: To Arist.—in contradistinction to Plato—matter is not mere non-being or $\sigma\tau\acute{\epsilon}\rho\eta\sigma\iota\varsigma$ but a $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$, a possibility and a capacity of being formed, some sort of hunger for a definite form, so that matter attains to some degree of reality and may therefore be a principle of Being. It is this capacity for a definite form that M. isolated and added as a logically—though not ontologically—separated principle of Being. V. העדר.

חומר אחרון immediate matter, i. e., the matter of which something is *immediately* formed. Thus the limbs are the immediate matter of a human being, whereas the four elements are the remote matter. See חומר קרוב I. 73, 122, Ar. מאדה אכירה

חומר משותף common matter, the *materia prima* out of which the sublunar world was formed. II. 19, 39. Ar. אלמאדה חומר משותף H. אלמשתרכה

חומר עליוני the higher matter, the "quintessence" of the spheres, as opp. to חומר תחתני which is the common substrate of the sublunar world. II. 26, 52. Ar. מאדה עליונה

חומר קרוב immediate matter (חומר אחרון q. v.). Cf. MH ch. 9, and Arist. Metaph. H. 6, 1044 a. L. 15, and 1044b. L. 1. See Introd. 8. Ar. מאדה קריבה H. מבע קרוב

For *teba'* in this sense, comp. Shirazi 223a (HTh. 197)
 الطبيعه الخائسه الفلكيه.

(1) *materia prima* (ὕλη πρώτη), the common material substrate of all things in the sublunar world, also called חומר משותף and חומר תחתון q. v. This ὕλη is by definition (בבחינת אמתתו) devoid of all form; in reality it is always endowed with some form, together with which it serves as matter for higher and higher forms. I. 28. Ar. אלמאדה אלאולי.

(2) the sublunar world of change, II. 10, 27.

חומר תחתון ה' תחתון חומר תחתון the ὕλη, the common substrate of all changing things in the sublunar world. II. 26, 52. Ar. מאדה חומר שפל H. ספליה.

חסר excess, particularly of kindness. III. 53.

חסר false, defective, imperfect. III. 51, 67. Ar. אלנאק H.

רשע. See also I. 36, 57 where H. also חסר.

חסרון (1) imperfection. I. 36, 57. Ar. נקץ.

(2) ebb, II. 10, 25. Ar. אלמד.

חפוש investigation, discussion. I. 50, 70. Ar. חקירה H. בחח.

חפץ desire, will. II. 18, 37. Ar. אראצה H. רצון (while for משה in the same passage T. has רצון and H. חפץ).

חצי קוטר radius. I. 24, 50. Ar. נציף קוטר.

חק (1) claim. II. 53, 68. Ar. חובה H. חק.

(2) relation, respect, regard. חק with reference to (a common Arabism in T. and H.). See I. 51, 71; III. Introd.

6. Ar. פי חק.

חרח a Makamah, a story in rhymed prose with occasional metric verses. This Arabic species of composition found some Hebrew imitators, particularly Harizi in his collection of Makamat to which he gave the name of *Tahkemoni*. Introd. 3. Ar. מקאמאח H. מחברות מליצות.

חרוט I. 73, 123. ספר החרוטים Book of Conic sections. Ar.

חרודית H. המצוקים החרוטים P. (p. 60). See חרודית.

הרמס V. חרמט.

מחשבת H. מתהמה Ar. imaginary. II. 24, 50. נחשב (חשב).
המענות H. אללמכי Ar. non-luminous sphere. II. 22, 48. חשך.
משיב H. ראדע Ar. hindrance, inhibition. III. 25, 39. חושך.
חשק an intense state of love (אהבה), involving total concentra-
tion upon its object. When the latter is the Divine Being
the state is accompanied by God's providence. III.
51, 68, Ar. עשק.

ט

טבע (1) nature. II. 14, 33. Ar. אלטביעה.

(2) instinct, natural peculiarities. III. 47, 60. Ar.
אלטבאע. See also II. 4, 18; III. 23, 36.

(3) habit. I. 52, 73, Ar. מלכה H. קנין q. v. It is the first
kind of quality (V. איכות), corresponding to the Gr. *εἶδος*
which Arist. in the Categories ch. 8 explains as differing
from disposition (*διὰθεσις*) in being more lasting and
stable. It consists of habits of science as well as virtue,
(for according to Arist.—with whom M. agrees—moral
virtue arises from habit and is not, as Plato taught, di-
vinely bestowed. See his Ethics, ch. 1 and 5), provided
that it is *χρονώτερον καὶ μόνιμώτερον*. This indeed,
as Munk pointed out, is the meaning of מדה חזקה Ar.
וכל מדה חזקה. See also חכמת הטבע and מוטבע.

טבע (2) אחר הטבע מה Aristotle's Metaphysics I. 57, 84; II. prop.

25. Ar. מא בער אלטביעה. This is an exact translation of
τὰ μετὰ τὰ φυσικά given by Aristotle's editors to that
work of his dealing with first principles, indicating that
this portion should stand after the Physics in the order
of the collected works. For a different interpretation
of the name, see the histories of philosophy by Ueberweg
and Schwegler. Another name of this work is חכמת אלהות
q. v.

טבעי (1) natural. II. 20, 45; 30, 63. Ar. טביעי.

(2) physicist. II. 15, 34. Ar. חכמי הטבע H. אלטביעין.

טומטום Tomtom, an Indian author of works on magic. See Munk a. l. Ar. טמטם.

טעה V. מוטעים, הטעאה.

טעון refutation, I. 73, 118. Ar. הבאת טענה H. אחתנאו.

טענה argument, (to be distinguished from proof, q. v.).

(חנה) אלחנע II. 15, 34. Ar. יסכל הפרש בין הטענות והמופתים.

טוד occupy, control. v. גבול. גבול.

ידוע (1) scholar. Introd. 9. Ar. חכמינו H. עלמאנא. I suspect the word ידועי in T. is a corruption from יודעי which would be a faithful rendering of the Arabic. [Thus R. and S.]

(2) notion, idea. II. 38., 82. Ar. הידיעה H. אלמעלום.

ידיעה cognition, knowledge, comprehension. II. 16, 22. Ar.

עלם H. מדע but also ידיעה. To know, M. maintains, is mentally to embrace an object, to encompass it (אלעלם אחאטה).

T. (מקיף וכולל דבר); hence the infinite is unknowable. In modern philosophy, however, the distinction is made between apprehension and comprehension.

עלם במא סואה omniscience. III. 16; Ar. ידיעתו לכולו H.

Against those arguing that the affirmation of divine omniscience would compromise divine justice, since His foreknowledge of an action would make it necessary and thus remove responsibility from the human agent, or that the knowledge of the infinite variety of things would not be compatible with divine unity, M. maintains that God's knowledge, being His essence—in opposition to the Attributists—cannot be compared to human knowledge.

יוחני המדקדק John Philiponus, the grammarian, who lived at Alexandria at the end of the sixth century and the early part of the seventh. M. alludes to his Refutation of the treatise of Proclus on the eternity of the Universe

and the Cosmogony of Moses. (Munk). I. 71, 108.

Ar. יח"י המדקדק H. יח"י אלנחוי.

יחוד (1) unity of God. I. 35, 56. Ar. תחיד. See also I. 75, 107; I. 75. In Arabia it was ibn Tumart who drew this sharp line between *tawhid* and *tajsim*, to the adherents of the latter of which he declared war and inaugurated the pontifical rule of the *Muwahhids*.

(2) specification, defining something by an exclusive attribute. I. 58, 85. Ar. תכצין H. גבול.

מיחד (1) unitarian, anti-attributist. I. 53, 77. Ar. אלמחוד. V.

יחוד. The context shows that the term is used in the sense it often has in Arabic literature, i. e., as referring to the opponents of divine attributes. The Mu'tazilites were called *الموحدة*. See HTh. 266.

(2) Specifier, the Divine Being who assigned one of the many possible forms (עובדים) to a certain substance. I. 74, 127. Ar. מכצץ H. מנביל. This term is used by the Mutakallimun in connection with the so-called התיחד, or the argument from specification for the doctrine of creation. V. התיחד.

מתיחד one whose soul is united with God. II. 36, 78. Ar.

אלמחוד. Munk translates "solitary" (see his note a I.) and Friedländer renders "distinguished." The context however leads me to think that the word is used in the Sufi sense, i. e., unity with God. Jurjani and Kashi also speak of *الاتحاد* in this sense. See HTh. 360.

יחס a relation of generic resemblance among species, and hence inapplicable to the deity. I. 11; I. 52, 74.

Ar. נסבה H. ערך, יחס Cf. 'Ikkarim p. 108. It does not denote mutual dependence and it is therefore different from הצטרפות q. v.

יחס to ascribe. מיוחסות I. 21, 37. Ar. מנסובה.

יכולת power to do or not to do, freedom of will. I. 73, 120.

Ar. אלקדרה. See Jurjani 19 for the definition of the term. The Mu'tazilah believe in freedom while some of the Asharites propound the theory of *kasb*. See קניה.

יכולת גמורה free will. III. 17, 24. Ar. אסתמאעה מטלקה. It signifies, as M. explains, that man acts by his own nature, choice and will. Comp. الاستطاعة الحقة in Jurjani 19. The difference between *istita'a* and *qudra* is evident from the following extract from An-Nasafi (see Macdonald's *Muslim Theology* p. 310): "And the ability to do the action (*istita'a*) goes along with the action and is the essence of power (*qudra*) by which the action takes place, and this word "ability" means the soundness of the causes and instruments and limbs". The meaning is that *qudra* or *yekolet* is the physical power, necessary to execute the action; while *istita'a* has also a psychological part, i. e., motive. This seems to tally with M.'s explanation. The term *istita'a* therefore is *qudra* plus *ikhtiyar* (בחירה).

תצא התולדה H. נתנו Ar. to be inferred. Introd. 10. תולדה. V. יוליד תולדות H. אנתנו Ar. to infer, II. 38, 82. מה שהם משערים H. קררהא Ar. to establish I. 71, 109 קדרהא evidently reading

קדרהא elements I. 72. Ar. אסתקסאת.

נוסף על (יסף) accidental (that which Spinoza calls a "mode"), as opposed to essential I. 57, 84. Ar. ואיד על. See also I. 73, 118.

דבר מוסף superfluous. II. 14, 33. Ar. חוספת H. ואיד. See ענין מוסף על עצמו.

נוספת H. אלואידה Ar. מוסף additional. II. 26, 52.

יותר H. ואידה Ar. מוסף על in addition to. II. 48,

נחמה H. ועד Ar. I. 11, promise. יעוד

יצא אל הפעל H. כרו Ar. II. 38, 81. יצא to be actualized.

מחוצה לו H. כארנה Ar. II. 18, 37 (1) extrinsic, יוצא

(2) excentric (i. e., not having the same centre) II. 24, 50. Ar. אלכארנ.

חוץ לעצמו extrinsic, I. 69. 104. Ar. כארנה, H. חוץ לעצמו.
The will or wisdom of God is not extrinsic, i. e., is not something apart from Himself.

כארנ ען אלקיאם irregular, illogical. II. 24, 50. Ar. חוץ מן הסברא H.

excentric (not having the same centre) I. 11, 27. Ar. חוץ מעמודו H. כארנ אלמרכו.

אלכרת (1) departure, deviation. II. 24, 50. Ar. יציאה.

(2) excentricity. II. 24, 50, Ar. כרת.

(3) excretion. II. 17, 35. Ar. תעוט, H. שיהיה נפנה.

יציאת H. כרת אלמרכו excentricity. II. 24, 50. Ar. יציאת המרכו העמוד.

transition from potentiality to actuality. יציאה מן הכח אל הפועל.

II. Introd. prop. 5. Ar. כרת מן אלקוה אלי אלפעל. See also מוצא, מוציא.

הצעה V. יצע.

יצר to form (to be distinguished from ברא which denotes *creatio ex nihilo*). II. 30, 63.

בטבע הבריאה H. באלגבלה, Ar. ביצירה by nature. II. 36, 78.

הוראה V. דל. Ar. mean, indicate. I. 61, 92. הורות (ירה).

יסד H. קר. Ar. (1) state, establish. II. 13, 31.

(2) use, employ (an expression). I. 59, 89. Ar. לקח H. נקל.

q. v.

comprehension, I. 48, 67. Ar. אקראר, H. תכנת. See also

דרך על דרך ההנחה והישוב s. v.

משתקרה H. שוקט, Ar. fixed, stationary. II. 13, 30.

תשתקרה H. תחישב, Ar. (1) to be fixed, stationary, II. 13, 30.

H. תשקוט.

(2) to be established, confirmed, II. 45, 93. H. תקריר.

q. v. See Munk's note a. 1.

(3) to be deliberate I. 2. 15. Ar. חתבה. It is opposed to judging by *tehillat ha-maḥashabah*.

existence, ὄν, quoddity. (Munk) I. 58, 85. Ar. אֵינָהּ H. הִיּוֹת. We can conceive only the existence of God, not His essence. Comp. Shirazi 326 b. (HTh. 130) واجب الوجود איננו מהות

אלאסלאם. Islam. I. 71, 107. Ar. ישמעאלים

straightness (in the movement of the planets). II. 10, 26.

Ar. יִישׁוּר. See Munk a. l. See also I. 73, 123.

הישרה V. ישר

a cardinal point of the horizon. III. 37, 49. Ar. וְחָד

the rising of the sun (one of the four cardinal points of the horizon). III. 37, 49. Ar. וְחָד הַנְּשִׂאוֹת H. יתד מזרח

חלק V. יתרון חלק

כ

sphere. II. 4, 20. Ar. אֵלֶכְרָה H. כִּדּוּר. Altogether there are nine spheres, some of which themselves consist of a number of spheres. See גלגל

(2) universe. I. 72, 110. Ar. אֵלֶכְרָה H. עִינּוֹל

a sphere containing figures, i e., stars. II. 9, 25.

Ar. אֵלֶכְרָה אֶלְמַצּוּרָה V. צורה

spherical. I. 60, 90.

sphericity. I. 36, 57. Ar. כִּרְיָה

Mercury. II. 24, 50. Ar. עֲטָאֲרָד. It is in the second sphere nearest to the earth. In II. 9 (H. II. p. 152) H. wrongly renders עֲטָאֲרָד by כּוֹכַב צֶדֶק. See חמה

planets. II. 9, 25. Ar. כּוֹאֲכָב אֶלְמַחִירָה

fixed stars. II. 9, 25. Ar. אֶלְכּוֹאֲכָב אֶלְתַּאֲבַחָהּ

astrology. II. 12, 29. Ar. אֶחְכָּאֵם אֶלְעוֹם H. דִּינִי

הכוכבים

מכין, מכין, תכנה, הכנה V. כון

prepare matter for its form, הכינו, II. prop. 25. Ar. הִיאָה

כונה the theory of *design*—which M. advances against the Aristotelian theory of necessity (**חיוב**)—that the Universe is not a necessary and natural development (**על צד החיוב הטבעי**) of the *materia prima*, as Arist. taught, but the product in all its variety of supernatural design or specification. Cf. **החייחדות**. See II. 19, 39. Ar. **קצר**.

כונה ראשונה primary aim, i. e., that which is desired per se. III. 32, 45. Ar. **אלקצר אלאול**.

כונה שנייה secondary aim, i. e. that which is desired not per se but as conducive to something that is desirable per se, III. 32, 45–46. Ar. **אלקצר אלתאני**.

כח (1) potentiality. I. 55, 82. Ar. **קה**. On the difference between potentiality and possibility, see **אפשרות**.

(2) a quality, essential or accidental, of a material object. II. prop. 10.

(3) natural force. **כלם מלאכים** II. 6, 23.

(4) result. **וכח דבריהם שהוא מצלם מושכל ראשון** II. prop. 11. H. **ומכח דבריהם יצא**.

בכח in potentia (*δυνάμει*), the state of being endowed with a dormant capacity which may be developed into an actuality. I. 55, 82. Ar. **באלקה**.

בכח שכל intellect in capacity, i. e. before conceiving a certain object which is a **מושכל בכח** (Ar. **אלמעקול באלקה**). After conceiving, it becomes an intellect *in actu*, a *sekel befo'el*, in which *sekel* and *muskal* are identical. See I. 68. 101. Ar. **עקל באלקה**.

כחות גלגליות influences of the spheres. II. 30, 60. Ar. **אלקוי אלפלכיה**.

כח דברי rational faculty. It is this faculty which in prophecy receives the *shefa'* or the divine influence through the *'sekel ha-po'el* or Active Intellect. II 36, 76. Ar. **אלקה**. **כח הנפש המדברת** H. **אלנאטקה**.

כח הדוחה force of repulsion. II. 38. 81. Ar. **אלקה אלתאפע**.

- קוה אלסתרדאד faculty, disposition. I. 70, 105. Ar. **קוה אלסתרדאד**
 H. כח המנה. The mind of the child at birth is only a faculty or a capacity of acquiring knowledge, a hylic or material intellect, what Arist. called, *νοῦς παθητικὸς*. Munk notes that M. follows in this respect Alexander of Aphrodisia.
- אלקוה אלחיואניה vital or animal force. III. 46, 59. Ar. **אלקוה אלחיואניה**
 H. כח נפש החיה.
- אלקוה אלוצביה faculty of anger, II. 23, 49. Ar. **אלקוה אלוצביה**
 H. תאות כעס.
- אלקוה אלמחכילה the rational power which is the essence or the "specific difference" of the human species. I. 53, 76. Ar. **אלקוה אלמחכילה**
 H. כח המדברת, the feminine gender being due to the Arabic. T. also often uses *koah* as feminine.
- אלקוה אלמחכילה imaginative faculty. II. 36, 76. Ar. **אלקוה אלמחכילה**
 H. הכח המחשבית. T. also uses sometimes the word **מחשבה** for imagination. Boer (*Widersprüche der Philosophie*, p. 84) seems to distinguish between *القوة الخيالية* and *القوة المتخيلة*, the latter being limited to animals; but no such limitation is implied in our text.
- כח ההרגש intuitive or a *priori* faculty, as opp. to discursive, mediate reasoning. II. 38, 81. Ar. **קוה אלשעור**
 H. כח ההרגש.
- כח מתפשט an extended force, i. e., one residing in a body, e. g., heat in a burning coal. Such a force is divided when its body is divided and, according to prop. 12, is finite, i. e., its influence reaching out in space must come to a limit.
 1 II. 1, 96. Ar. **קוה שאיעה** H. כח פושט. See *Ta'am zekenim* p. 77.
- כח נפשיית psychic faculty residing in the brains. III. 46, 59.
 Ar. **אלקוה אלנפסאניה** H. כח הנפש המדברת (= כח דברי. q. v.)
- כח קרוב proximate potentiality, a potentiality which is about to be actualized, III. 51, 67. Ar. **קוה קריבה**.

appetitive faculty, the source of which is the liver.

III. 46, 59. Ar. *אלשהוה* H. *תאווה*.

niggardliness. III. 46, 57. Ar. *אלשהו* H. *לקפוץ ידו*.

organ, instrument. I. 4, 19. Ar. *אלה*.

adverb of time. I. 37, 59. Ar. *טרף זמאן*.

adverb of place. I. 37, 58. Ar. *טרף מכאן*.

ordinary power of reasoning. (1) *כולל* ordinary. (כלל)

II. 38, 82. Ar. *אלעאם* H. *פשוט*.

(2) common, including. *הנפש החיה הכוללת לכל מרגיש* I. 41, 61.

Ar. *אלעאמה*.

(1) compound, aggregate, II. 1, 16. Ar. *גמלה* H. *קבוץ*. In

II. 26, 48. H. renders *kelal*.

(2) greater part. III. 8, 12. Ar. *מעטם* H. *רוב*.

(3) cause, motive, purpose. I. 5, 21. Ar. *מערץ*. The rendering of T. does not seem to be exact nor is that of Munk: "ensemble".

H. more correctly *ענין כללי* generic (as opp. to *'ishi*, individual), universal. I. 73, 123. Ar. *אלכלי*.

(1) general way, wider sense. *לקצת כללות* in a somewhat

larger sense, not in its strict meaning. II. 45, 90. Ar.

אמאל H. *על דרך כלל* *בכללות*. See also II. 47. 96.

(2) an appellative (i. e. a name designating a whole class, as opp. to a proper name belonging to one individual).

(?) *הרחבה* H. *עמום לאלגור* I. 61. 91. Ar. *הדור וכללות לאחרים*

כוללת לשתייהם ותפארה. Friedländer renders "acknowledged distinction", and Scheyer also takes it in this sense; but

Friedländer's arguments (see note a. l.) for rejecting Munk's translation are not quite convincing. Cf. the same ex-

pression elsewhere in the same chapter *הכללות והמרה*.

(3) concept, universal. III. 18, 26. Ar. *אלכליאח* H. *כללים*. M. evidently adhered to Abelard's

conceptualism which was the predominant theory in Ara-

bian thought; and Munk is not altogether exact in labelling M. a nominalist. A strict nominalist regards the uni-

versal as a mere name or a word, a *flatus vocis*; while according to M. it is a mental *reality*, a *sermo* or *λογος* with which the mind operates when it thinks. See also

I. 73, 123 ובשכל יבדל הענין הכללי מן הענין האישי ולא יתאמת. Comp. I. 51, 72: חה כמאמר אחרים הענינים רוצים בזה הענינים הכללים אינם נמצאים ולא נעדרים.

כמה quantity; one of the Arist. categories, *ποσος*, one of the four categories subject to change. II. prop. 4. Ar. אלכם H. כמות.

כמות quantity, magnitude. According to the Kalam, which maintains that the accidents are inherent in the atoms, quantity is not an accident. I. 73, 118. Ar. אלכם. In prop. 22 H. has הדמות but that is apparently a mistake for הכמות.

כמות המתפרק discrete quantity, e. g., number, as distinguished from כמות המתדבק, or continuous quantity, e. g., measure or magnitude. I. 57, 84. Ar. אלכם אלמנפצל H. הכמות הנבדל.

כנוי (1) pronominal suffix. I. 21, 37. Ar. אלצמיר.

(2) reference. I. 65, 97. Ar. אלכנאיה.

כניעה humility, meekness. III. 47, 59. Ar. ענה H. כשוע.

(כנס) to begin II. 2, 17. Ar. נאשב, H. מה שהחלותי בו. In his letter to ibn Tibbon, M. emends this passage, but see also I. 5, 2. Comp. Mishnah, Berakot I^a, משעה שהכהנים נכנסים.

להעמיק H. אלכוך מע. Ar. I. 76, 133. discuss with. I. הכנס עם בעיון עם.

penetrability. I. 73, 122. Ar. רכול גסם פי גסם. H. שיכנס גוף בגוף.

tautology. I. 51, 71. חחרת H. תכראר פי אלקול. כפל במאמר במאמר.

category, class. III. 15, 21. Ar. קביל.

7

וכבר התבאר שאינו נופל תחת הזמן ג"כ. on account of, because of. ...ל II. 1, 14. Ar. לאמתנאע H. מפני. This Arabic use of the *lamed* is common in T. Cf. e. g. II. 20, 46; II. 36, 78.

נלואה defective, imperfect. I. 75, 131. Ar. עאנז H. עאנז.

ליאות defect, imperfection. I: 75, 131. Ar. ענז H. חולש. See also II. 24, 50.

לב kernel (opposed to קליפה), the hidden meaning of an allegory. I. 71, 107. Ar. לב H. פרי.

רבק H. לאוק Ar. III. 2, 4. מתלבד (לבר) closely joining.

לבד. See II. 38, 82. Ar. אחאר חלך אלרא וחדהא T. translates סימני הדעות ההם וגבוליהם H. מקומות הדעות ההם לבד and evidently reading וחדהא.

ובלבד especially. It is used by T. in a different sense from that of "but only", "provided", which it has in Talmud: מה שאינו נשם ולא כח בגשם אינו דבר נמצא בשום פנים כחחלת ציור האדם ובלבד H. also has ובכאצה. I. 46, 64. Ar. ובכאצה. In III. 8, 11. H. has וכל שכן. It is curious that for ובכאצה in III. 47, 51, T. has וכל שכן and H. ובלבד.

ליחה humor. Four cardinal humors were supposed by ancient physicians to constitute the human temperament, which varied in accordance with the relative proportion of the red, white, green and black humors in one's system. I. 72, 113. Ar. אלאכלאט אלארבעה.

למה because. H. 37, 51. Ar. למא H. מפני ש. This Arabism is very common. Cf. Introd. 3; I. 71, 107.

למודי (1) mathematical. I. 72, 115. Ar. חעלימי.

(2) mathematician. II. 11, 27. Ar. חעלימי H. חכמת לומר חכמה.

הלימודים.

חכמה H. אלהעאלים Ar. Introd. 3. חכמות למודיות mathematics.

הלמודים V. חכמת הלמודיות.

- למודים mathematical science, particularly astronomy. II. 4, 20. Ar. אלהעאלים.
- לקח regard, assume. I. 69. 102. Ar. אכר, H. מצא. See also I. 59; I. 68. לקחת הדין מן החוטא (III. 41, 52) retaliation. Ar. קצאצאח H. עתשין. See Munk III. p. 3270 n. 1.
- אכרוא to devote one's self to... I. 26, 43. Ar. אכרוא. המורזים נפשותם בשלימות H. אנפסהם באלכמאל.
- לשון הענין "language of condition," figure of speech. II. 5, 22. Ar. לשון אלחאל. H. לשון ענין הנראה מהם. In the *Thousand and One Night* 26, 4, God's creatures are said to praise their Maker with the "language of condition". (لسان المقال opp. to لسان الحال), i. e., by their order and uniformity (HTh. 348). M. here maintains that the Biblical verse: "The heavens shall declare the glory of God" is not to be understood in the sense of "the language of condition". See Munk a. l. and also Pinsker, *Liqqute qadmoniyot*, p. 92.
- וילה דבריו verbatim. III. 49, 62. Ar. בנצה, H. וילה דבריו.

מ

- מאמר definition, II. 1, 16. Ar. אלקול. See I. 35. Comp. the use of the term in Palquera, p. 72.
- מאמרות categories. II. prop. 4. Ar. מקולה.
- אמתה ר belief in. II. 16, 35. Ar. אלקול ב. H. ... אמר ב. Cf ... אמר ב.
- מאודי frequent (ἐπι πολύ). Accidentals are neither constant nor frequent. II. 20, 45. Ar. אכחריה, H. מצואים ברוב. Palquera (p. 152) thinks the rendering should be רובי.
- מבואר obvious. II. 29, 55. Ar. אבין.
- מבדיל specific difference (διαφορά) which, together with the

genus or *sug*, constitutes a definition. See MH. ch. 10 where the word הברל is used. I 57, 85. Ar. חלקים H. פצול. connection, bearing upon. III. 28, 42. Ar. מכלל. stimuli. II. 14, 33. Ar. מעוררים H. אלהות. See also II. 18, 37, and *Ikkarim* p. 108.

מבוקש (1) a proposition or theorem to be demonstrated, II. 16, 34. Ar. מטלוב

(2) problem, question. II. 25, 51. Ar. מטלוב H. שאלה. See also II. prop. 12.

מגורתי III. 47, 59, a mistake for מנסי (Munk).

מגיסטי the *Almagest*, Ptolemy's famous work dealing with astronomy and trigonometry. II. 24, 50.

הדבר הנברל אחר המות הוא הדבר המגיע בפעל actualized. מגיע בפעל I. 70, 105. Ar. הנמצא בפעל H. אלתאצל באדפעאל.

מדבר (1) rational, I. 53, 76. Ar. נאטק.

(2) one of the Mutakallimun or those Arabian theologians who endeavored to sustain the *Kalam* or the Word of God by philosophical arguments. The following remark from Palquera (p. 152) is noteworthy: "The term *medabber* is applied to any one versed in the *Kalam* which is the art of bringing proofs for the annulment of the arguments of those who oppose religion because of an investigation into reality. For the one that adheres to the doctrines of religion without inquiry is called by them *faqir* and he is the judge versed in religious law. On the other hand the one who investigates the doctrines of religion and shows their truthfulness from a study of reality is designated by them *mutakallim*". Ar. אלמתכלם. See Introd. p. 3. I. 56; I. 71.

(3) generally theologian, or scholastic. כל המדברים הראשונים. I. 71, 108.

מדה (1) a space of time, I. 73, 119. Ar. זמן H. מדה. T. did not refrain from using in his version an original Arabic word,

if found also in Hebrew, even though in its Hebrew meaning it only loosely suits the context. Cf. the word חלק.

(2) ethical characteristic. I. 54, 80. כלק. Cf. I. 52, 73 היצוריות. Ar. אלכלקיה. H. has בטבע מטבעיו העיוניים או המדות but I think we should read היציריות (so also Palquera in *Reshit Hokmah* p. 10 speaks of מעלות יציריות). Malter in Cohen's *Festschrift* p. 255, calls attention to the distinction sometimes made between *yezivot* and *middot*, "the former referring to the natural propensities and inclinations, or to 'the fashion of the inner man', Ar. (إخلاق pl. خلق), the latter to the fashion of the outer man, his appearance or acquired habits and manners, Ar. خلق." Our text however ignores this distinction. See also מעלות המדות.

(3) in general, virtue in its Arist. sense, as that $\xi\lambda\epsilon\varsigma$, i. e., habit or state of mind which is conducive to rational activity. See I. 34, 54.

רוחה objection III. 26, 40. Ar. מדפע H. מרחה.

על H. מדני. Ar. III. 27, 41. gregarious, social, political. מדיני. מנהג המדינה.

המחשבות H. אלמתכילאח. Ar. III. 15, 21. imaginary objects. מדומים. העולות על הלב.

מדע knowledge, which, according to the Kalam, is each moment recreated in us, as all accidents last only a time-atom.

I. 73, 119. Ar. עלום. Knowledge is identical with the essence of God. III. 20, 30.

מדע מוטבע character, nature, totality of innate qualities.

II. 17, 35. Ar. פמרה, H. בריאה. See Malter in Cohen's *Festschrift*, p. 254. Some MSS. of T. have יצירה. See Munk a. l.

מהות (lit. whatness) $\text{o}\text{u}\text{s}\text{i}\alpha$ quiddity, esesence, that by virtue of which a thing is what it is. כמו שיתואר האדם בשהוא החי המדבר. זה התאר הוא המורה על מהות הדבר ואמתתו. I. 52, 72. Ar. מאהיה.

We thus have here the scholastic conception of essence

as consisting of the genus and the species of a thing, which makes it synonymous with definition, and hence to be distinguished from substance which Aristotle also called *οὐσία*. Avicenna as well as later Christian scholastics distinguish between *existentia* and *essentia*. As to God, we can only conceive, says M. (I. 52, 85), His existence but not his essence. See ישות.

מהנדס geometrician. I. 72, 115. Ar. מהנדס. T. adds in explanation חכם בחשבורת.

מוגשמת V. זוית מוגשמת.

מוחלט absolute, unlimited, and unqualified. I. 53, 76. Ar. מטלק. See also III. 10, 13.

מוחשים percepts. I. 73, 125. Ar. מחסוסאת H: מושגים.

מוטבע innate. II. 17, 35. V. מדע המוטבע.

מוטעים false. I. 51, 72. Ar. ממוהה H. מזוייפים.

מונח (1) positive, arbitrarily chosen, as opposed to natural.

II. 40, 84. A variant reading is מושם. Ar. אלמרוצעה H.

הירידה והעליה שני שמות מונחים בלשון. Cf. I. 10, 27. עשוי.

לענין ידוע where read with Friedländer וענינים ידוע H.

שמות כנויים. Comp. the meaning of the term in Palquera,

p. 72. ואמר בן אלצאי בתחלת ספרו כי האפשר ומה שבכח אחד במנח.

הנחה. Cf. ושנים במאמר.

(2) assumed, hypothetical, opposed to objectively and

certainly true (טבעי). ע"צ עשות הראיה במפורסם אצל אומות כולם.

רצעי. II. 14, 33. Ar. מן העולם אשר יחייב בזה שהענין טבעי לא מנח.

H. peculiarly אשר יחייב זה הדבר כי הענין מציאות העולם טבעי.

פי H. evidently misunderstood the expression לא מוסכם.

מציאות העולם. There is no reference here to נאמר אלהרר.

Is it possible that H. was misled by T.'s מן העולם, ex-

plaining it to mean "about the world"?

אלמואנע obstacles (opp. to מביאים q. v.) II. 18, 37. Ar. מנעים.

יסף v. מוסף.

אלאראב moral instructions. III. 8, 11. Ar. מוסרים.

- מופלא** excellent; strange. I. 70, 104. Ar. אלגריב אלעניב. Cf. I. 48, 67. פירושים מופלאים. Ar. חלתא עניבא and see Palquera's comment p. 150.
- מופלג** strong expression. I. 59, 88. Ar. אבלו H. תכלית הפלגה. See הפלגה.
- מופסדים** false. I. 32, 51. Ar. אלפאסדה, H. נפסדות.
- מופשט** abstract, i. e., devoid of all attributes. I. 52, 72. Ar. מנודה. H. פשוטה. See also I. 68, 100.
- מופת** demonstration, proof. I. 71, 109. Ar. ברהאן In I. 5. 21 Ar. אסתדלאל. See ראייה.
- מופתי** demonstrated, proven. II. 24, 50. Ar. ברהאני.
- מופת גזר** a decisive proof. I. 71, 109. Ar. ברהאן קטעי. H. מופת נחתך. See next article.
- מופת חותך** a decisive syllogism, one proving the existence of any being from its causes, as against **מופת ראייה** which is a proof from its effect. See Narboni to I. 71 and Efodi II. 2, note 1. See I. 71, 109 and II. 15, 33. Ar. ברהאן קטעי. H. מופת נחתך. In II. 2, 17, Efodi is right in saying that M. did not mean that God's existence might be proven by a *mofet hotek* but by a *mofet reiyah*. See also Munk a. l. Friedländer's stricture that Efodi confused proof with definition is not well taken since Aristotle includes definition in the syllogistic method. See Erdmann's *Hist. of Phil.* (Eng.) I. 141.
- מוצא** mineral. III. 37, 49. Ar. מעדן; H. מתכה.
- מוצא** actualized potentiality. II. 4, 20. Ar. אלמכרנ.
- מוציא** actualizer, that which moves a potentiality to actuality. II. 4, 20. Ar. אלמכרנ.
- מורגש** percept. I. 51, 71. Ar. מחסוס. See also I. 51, 70, where H. דבר המושג בהרגש and מורגש.
- מורכב** compound. I. 73, 122. Ar. מרכב.
- מורכב אחרון** highest complex, i. e., the human being composed of the four elements as well as the vegetation and animal

souls, plus his distinguishing rational faculty. II. 40, 83. Ar. מרכב. מכר.

figure of speech, trope. II. 47, 95. Ar. מסתעף. H. סמוך. See השאלה.

concept, notion. I. שהחושם יחטאו ויבצר מהם הרבה ממושגיהם. I. 73, 116. Ar. מדרך. Munk translates "perception", which term in strict modern terminology is applicable only to objects of sensation. How can an atom be called a "percept"? See I. 73, 125. Besides, what meaning is there in the statement "and many percepts escape our senses"? If they escape our senses they are not percepts. One must distinguish between מושג (Heb. מושג) and מחסום (Heb. מוחש or מורגש). Cf. Shirazi 417a الادراك اعم من (HTh. 163). Cf. also Shirazi 187b (ibid): Thus *musag* denotes any simple apprehension.

מושכל (1) rational, demonstrable. II. 47, 96. Ar. מעקול. H. שכלי.

(2) something conceived, the *intellectum*. I. 68, 101. Ar. מעקול. In an actualized intellect, the *intelligens*, the *intellectus* and the *intellectum* are identical.

מושכל בכח potential concept, e. g., the tree before it is conceived. I. 68, 101. Ar. מעקול באלקוה.

מושכל בפעל actualized concept, e. g., the tree when conceived. I. 68, 101. Ar. מעקול באלפעל.

מושכל ראשון (1) God (lit. first intellectum; but in God the subject and the object of thinking are one, *intelligens*, *intellectus*, and *intellectum* are identical). III. 51, 65. Ar.

אלמעקול אלאל. Cf. Efodi a. l. Munk however explains the expression as meaning the principal object of human thinking.

(2) innate idea, axiom. III. 19, 28. Ar. מעקול אל.

מושכל בעצמו axiom. I. 73, 125. Ar. מעקול בפסה.

(1) מתח v. מושג.

הפרשה H. פצל Ar. redundancy, accessory. II. 48, 97. מותר
חוספות H. אלתטאולאת Ar. luxury. III. 12, 16. מותרות

מוג a mixture of the four differently qualified elements in an
object in a certain 'proportion producing a corresponding
disposition in the object. II. 19, 39. Ar. אמחואג. See
II. 36, 76. where Ar. מואג.

מוג שוה perfect balance (of component elements) II. 39, 83.
Ar. אלמואג אלמעחרל.

המונה H. אלמחואג Ar. mixture of elements. II. 10, 26.

מוזייפים false. Introd. 9. Ar. אלברהר. H. is verbose here.

מזל star (though strictly speaking, a sign of the zodiac). See
II. 10, 25: ומזל יקראו ג"כ הכוכב.

מחודד H. מכרוט אלסטאנה Ar. cone. I. 36, 57. איצטונה V. מוצק העמוד.

קליפה H. חקב אלענביה Ar. uvea. III. 25, 38. מחיצה ענבית
מן העין.

מחלוקת נצוח dialectic (in the Arist. sense), i. e., the rhetorician's
or disputant's argumentation based on the principles
of general belief rather than demonstrated truth. I.
51, 72. Ar. גרל. H. מחלוקת. In MH. ch. 8 it is called
הקס נצוח. Thus Avicenna الجدل مولى من المشهورات (HTh.
286).

מחלוקת הנצוח (= מחלוקת הנצוח). See I. 71,
109. Ar. גרל. H. נצוח ההגיון.

מחלוקת מופתית contradiction of, or opposition to, a demon-
strated proposition. I. 31, 49. Ar. אלענאר אלברהגי. H.
החלוק המופתית.

מערן Ar. mineral. I. 58, 85. מחצב

— מחשבה (1) reflection. inference, ותולדה ומחשבה II. 38, 82. Ar.

מחשבה H. פכר evidently taking the expression as a
hendiadys. In III. 51, 65, M. contrasts מחשבה ברמיותות
(אלפכרה אלעקליה) with מחשבה שכלית (אלפכרה פי' אלכיאולאת)
which alone is called *de'ah* or knowledge. This antithesi

corresponds to Plato's distinction between *sensible* knowledge which is identified with ignorance since it deals with the diversified objects of sense which are only shadows of reality, and *abstract* or philosophical knowledge which is true knowledge since it deals with the one in the many, the Idea.

(2) opinion, in its technical sense, as defined e. g. by Kant as "a consciously insufficient judgment, subjectively as well as objectively" (Meiklejohn's tr. of *Critique of Pure Reason*, p. 498). II. 38, 82. Ar. מן, H. מחשבה רקה. Comp. Suhrawardi 126 (HTh. 201). الظن هو كالم بشي مع. الشعور بإمكان نقيضه. This conception of opinion as mere probability goes back to Plato who could not concede to $\delta\delta\epsilon\lambda\alpha$ the value of true knowledge since it *springs* from perception; but inasmuch as opinion—or as he sometimes calls it, mathematical knowledge—uses the data of perception as mere hypotheses in its effort to reach the world of thought-abstractions, he accords it a place midway between ignorance and knowledge. M. in contrasting it with דבריות and חכמה seems to use the term in the sense of the raw data of perception, untouched by the mental processes of reasoning and abstraction and hence only probable.

(3) character, nature, innate mental qualities. I. 2, 15. Ar. פטרה. Palquera (p. 149) rightly remarks that the translation should be יצירה. See Malter in Cohen's *Festschrift*, p. 253. H. translates more correctly by תולדה.

דגני. Ar. 74, 128. I. 74, 128. Ar. מחשבי. Cf. Palquera, p. 154. ודון כמחשבה ודוא בכאן כמחשבה שאינה אמיתית ואינו נכון להעתיק שכל.

סו. V. מין פרטי. H. אלנוע. Ar. 6. Intro. 6. species. מין

proximate species, i. e., one consisting of individuals only, e. g. man; whereas "life" which is a species, rather

than a genus, compared with what is more comprehensive, is itself reducible to species, such as man, cattle, fowl, etc. In MH. ch. 10 it is called מין אחרון. See I. 52, 74. Ar. נוע קריב, H. מין פרטי קרוב.

generic. II. 19, 39. Ar. נועי. מיתר sinew, III. 32, 45. Ar. מותר, H. מותר (but read מיתר). מכון a designer, one who planned and designed the manifold variety of the Universe. II. 19, 39. Ar. קאצר. V. כונה. מכון לעצמו an end per se, something desired as an end and not as a means. III. 33, 47. Ar. מטלוב לדאחה, H. מבוקש לעצמו.

See also III. 32, 45. V. כונה ראשונה. (= q. v.) primary purpose of god, i. e., to produce existence as a good per se. III. 25, 39. Ar. כונה ראשונה. H. אלמקצוד אלאל.

מכין (הכין V.) "prepare" i. e., that which calls out a potentiality into actuality. II. prop. 25. Ar. אלמה. See also II. 1, 12.

מכריח force. I. 72, 111. Ar. אלקאסר. See הכרח. מכריע a "preferrer", one who preferred the being of the Universe instead of its non-being, which according to the Kalam was equally possible. I. 74, 127. Ar. מרנח. V. הכרעה.

מלאכה art. There were five arts, الصناعات الخمس (Suhrawardi 30, HTh. 194): logic, dialectic, rhetoric, sophism, poetic. Hence the question regarding the Kalam מאי זו מלאכה. Introd. 3. Ar. צנאעה. Shem Tob notes that the basis of the Kalam is מלאכת הטענה.

הגיון V. מלאכת ההגיון.

מלאכותי artificial, as opp. to טבעי. III. 23, 36. Ar. צנאעי, H. אמן (apparently from אמן an artisan).

מלאכה מחשבת H. צנאעי. I. 1, 12. Ar. מלאכי.

מליצה V. מריץ s. v. מריץ.

מנהג manner. III. 17, 23. Ar. מנהג.

מנוחה pause. According to the atomistic conception of time and space as held by the Mutakallimun, the difference in velocities is due to the varying number of rest moments.

See I. 73, 117. Ar. שכנה, H. שביתה.

מנה legislator. II. 40, 84. Ar. ואצע, H. מוסר. V. מנה.

מניע mover, i. e., God, the mover of the all encompassing sphere (I. 9, 26. Ar. מחוך); particularly, the cause of motion from potentiality to actuality, from matter to form. I. 1, 12.

מניע לא יתנועע moveris non motum, God. II. 1, 14. Ar. מחוך לא יתחוך.

מניע קרוב immediate mover, i. e., the agent which *directly* sets the substance in motion from matter to form. II.

1, 12. II. prop. 25. Ar. אלמחוך אלקריב.

מניע ראשון (1) prime mover, the One who set in motion all successive immediate motors (q. v. מניע קרוב) causing all existing things to receive their forms. II. prop. 25. Ar. אלמחוך אלאול.

(2) immediate mover (מניע קרוב). Cf. II. 1, 12-13 where I follow Friedländer's translation of the term.

Munk translates literally and vaguely "le moteur premier."

מניעה (1) impossibility. II. 9, 25. Ar. מנעה, H. מניעה. V. נמנע, המנעות, המנע.

(2) warning. I. 47. 66. Ar. אלתרע, H. הזהרה.

מסובב effect, I. 13, 31. Ar. מסבבה. See also I. 68, 103.

מסופק an amphibious term, i. e., a term applied to two or more objects which so far as essential properties are concerned are totally heterogeneous so that the term would be a homonym; but they have a mutual resemblance in unessential properties, thus making the term a class name (שם מסבב). See (הסכמה). The word "man" applied to a living being and to a human statue is a homonym in their essential properties and a class name as regards external appearance, and is therefore amphibious. See Introd.

3 and MH. ch. 13. Ar. משכך. Comp. Horovitz's *Psychologie* p. 217. Ahitub in his summary of the MH. published by Chamizer in Cohen's *Festschrift*, p. 453, takes it in the sense of a "loose expression", erroneously extended. Comp. the meaning of ספק.

מעלה (1) sign of a zodiac. III. 37, 49. Ar. מול; H. ברן.

(2) virtue, in its Aristotelian sense, as that habit or permanent state of mind (ἕξις) which is conducive to rational activity. I. 34, 55. Ar. אלפצילה, H. מדה. The word המעלות after הטובות is superfluous and has nothing equivalent in the Arabic.

מעלות שכליות intellectual or dianoetic virtues, (αἰσθάνεσθαι), i. e., perfection of the faculty of intelligence. III. 54, 69. Ar. אלפצאל אלנטקיה H. מדות שכליות, מדות נפשיות.

מעלות המדות ethical virtues, perfection of disposition or character, (ἦθος). III. 54, 69. Ar. אלפצאל אלכלקיה, H. מדות גופיות. The division of virtue into dianoetic and ethical is Aristotelian. M. follows Arist. in opposition to Socrates in emphasizing that ethical virtues do not invariably spring from rational insight, but recognizes the part played by the will which is to be trained in accordance with rational insight. Cf. I. 34, 55.

מעמד (1) scene of revelation. III. 51, 65. Ar. אלמקאם. In I. 46 אלמקאם is translated correctly by H. המעמד, but by T. המאמר, evidently reading אלמקאל (Munk a. l.)

(2) duration, I. 73, 120. Ar. קיום H. בקא. boundary of human thought, where the power of analysis ceases. I. 71, 109. Ar. מוקף עקל, H. מעמדות לשכל.

מעמד constituting the essence of a thing. II. prop. 22. Ar. המחקן H. אלמקום. See MH. ch. 10.

מעמס (lit. burden) attack, offence. So Munk. Scheyer "predication". I. 59, 88. Ar. חמל H. גרע.

מענה V. חזרה.

מעשה (1) influence. III. 12, 15. Ar. תאחיר H. פועל. In I. 73, 120 the expression קצת מעשה (Ar. אחר מא, H. יתרון) refers to the Asharite theory of *kasb* in explaining the doctrine of free will. See קניה.

(2) trace. I. 72, 115. Ar. אחאר H. אותות. P. (See p. 152) always renders אחר by רשום. See H. p. 117 n. 18.

מעתיילה the Mu'tazilah (separatists) a sect found by Wasil ibn 'Ata in the eighth century who *separated* himself from the school of the master, establishing a school of his own, the two basic principles of which are the freedom of the will which makes reward and punishment justifiable, and the absolute unity of God which demands a repudiation of attributes. Hence, the sect is also called אצחאב אלעדל "adherents of justice and unity". See I. 71, 107.

Ar. מעתולה H. הנברלים. In III. 17, 25.

מפורסמות (1) conventional truths, morals, public opinion as expressed not in true and false, but in right and wrong. These social approvals or disapprovals do not spring from demonstration or proof and are therefore only "probable opinions", τὰ εὐδεξα. A syllogism, one or two premises of which belong to this category of public opinion, is called הקש הנצוח (v. MH. ch. 8), מחלוקת הנצוח (q. v.) or ראייה הנצוח (q. v.) In I. 2, 15. Ar. אלמשהוראת H. מורגשות. In II. 33, 71, H. גלויות

(2) generally a common belief, such as the eternity of the spheres. Cf. II. 14, 33. והביא בזה השער גם כן ענינים. מזה המין ע"צ חזק הדעת אשר אמתהו העיון אצלו במפורסמות. The Ar. reads עלי נזהר רפד אלראי אלדי צחחה אלנטר ענדה. H.'s rendering על צד חזק לסברא אשר קיים אותה עיון הגלויות לפי דעתו is inexact since אלמשהוראת is not to be connected with אלנטר but with רפד—"to support....with common beliefs".

נמצא המצאה המציא V. מצא

מציאות H. תוד. Ar. existence, I. 34, 53.

- מציאות existence. I. 73, 112. Ar. נוד. Existence according to M. is an accident of essence, but in God existence and essence are identical. See I. 57.
- ממציא creator. I. 9, 26. Ar. מוחד.
- במצוע by means of. I. 72, 112. Ar. בואסטה.
- מצטרף (1) relative (as opposed to absolute). III. 53, 69. Ar. סמוך H. אצאפי.
- (2) nomen regens, a contructor or governing substantive. I. 21, 38. Ar. מיוחס, נחבר H. אלמצאף.
- (3) correlative. I. 52, 73. Ar. מחובר H. אלמצאף. V. התהפך בשווי.
- מצוייר containing stars. V. כדור מצוייר.
- מצרני bordering upon. Introd. 6. Ar. מתאכם H. אחרון.
- מצרף examination, test. III. 15, 21. Ar. אעתבאר.
- מקובלות authoritative tradition. II, 33. 71. Ar. מקבולאח.
- It is one of the four kinds of statements, enumerated in MH. ch. 8, requiring no proof, the others being מושכלות מפורסמות, and מוחשים ראשונות.
- מקיף (1) circumference. I. 73, 117. Ar. אלמחית.
- (2) the ninth, starless, all encompassing and all moving spheres. II. 4, 20. Ar. אלמחית H. הגלגל המקיף V. גלגל המקיף.
- אלמחית the all encompassing sphere. II. 4, 20. Ar. המקיף על הכל H. באלכל.
- מוצע (1) method, standpoint. I. 54, 79. Ar. מקום עיין. See also ספק נטר.
- (2) space, not in the sense of a continuum, but a receptacle or more correctly, as defined by Arist. "the first limit of containing body.", מקום זה השם עיקר הנחתו למקום המיוחד והכולל, על כל חלק מן הארץ H. ללמכון אלכאן ואלעאם. I, 8, 25. Ar. במקום כלל או מיוחד. In I. 25, H. renders הפרט והכלל. The terms מקום מיוחד and מקום כולל correspond to the Aristotelian distinction between accidental and essential place. See

Arist. *Physics*, IV. 211 a. Yehiel of Pisa (*Minhat Kenaot*, ed. Kaufman, p. 26) explains thus: "For every corporeal object has two places, one accidental and one essential. For example: Reuben sitting in the house is in an accidental place; but he is also in an essential place the definition of which is the contiguous limit of the surrounding body."

אלחרכה Ar. locomotion. תנועה מקומית I. 46, 64. spatial. מקומי. See also I. 49. H. תנועת המקום. אלמכאניה

מחצב H. מערן Ar. mineral. I. 16, 33. מקור

קיים and שמות בלתי מקיימים V. מקיים

מקצר partial knower, one who grasps only a part of a truth, e. g. that the essence of man is life (instead of life plus rationality). I. 60, 90. Ar. מקצר. See also I. 5, 23, where H. has חסרים שאין להם שלמות.

מקרה (1) non essential quality, an accident. "Anything superadded to the substance qualifies it and does not constitute its essence; and that is the meaning of accident."

I. 51, 71. Ar. אלערץ. This conception is reiterated in I. 73, prop. 4. V. תנועה במקרה. Relation is called in I. 52, 74, קצח מקרה Ar. ערץ מא, since it is external.

(2) chance. According to Arist. no phenomenon in nature is the result of chance (במקרה). II. 20, 45. Ar. באלאחפאק.

מקריי accidental, due to chance. II. 30, 60. See also II. 48, 97. Ar. אלאחפאקי, H. בדברים הבאים בלי כונה. In the sense of pertaining to accident as distinguished from essence, see I. 34, 53, where Ar. אלערצי.

מקריות accidentally. I. 73, 53. Ar. אלערצי, H. כח המקרה.

מקשה solid, not hollow. I. 60, 90. Ar. מצמחה.

מראית H. מורגשת Ar. מורגשת. I. 21, 39. visual. מראית

מרובע square. I. 73, 117. Ar. אלמרבע.

מרגיש sentient. I. 41, 61. Ar. חסאס V. מרגיש.

- מרוחק absurd. ענינים מרוחקים. I. 47, 95. Ar. אלשאעאח H. רבות גדולות.
- מרחקים dimensions. According to M. dimensionality is an accident and not the essence of matter. I. 76, 132. Ar. אלאבעאר. See my *Space in Jewish Med. Phil.* p. 36.
- מרכז centre. I. 72, 114. Ar. מרכז, H. עמוד. In I. p. 20 H. has נקודה.
- ולא היו (מרץ) to be profuse in speech. Cf. II. 29, 57, ולא אמנבוא אלחכמים פי אכפאיה Ar. החכמים ממריצים מליצות בהעלימו I think T. did not transmit here the literal sense of the Ar. which really means: "and the sages would not have tried their utmost to hide it." H. ולא הזהירו החכמים להעלימו. Munk and Friedländer followed T., apparently taking the word אמנב in the sense of "being profuse in speech", which to my mind does not give the best sense in this passage. The word M. usually employs for figure of speech is מליצה. Cf. II. 29, 55. T. השאלה H. אסתערה.
- משאיים Peripatetics (مشى to walk about) applied to Arist. and his followers who carried on their philosophical discussions while walking about in the halls of the Lyceum. Introd. to II. 1. The term is Ar. אלמשאין which H. gives in its Heb. equivalent ההולכים. Curious is the following from PMZ: "And the meaning of משאיים is walkers for they were learning while walking beyond the confines of the town, not seated, so as to have physical exercise through walking for the purpose of preserving their health." See אריסטו.
- משוש touch, tactual sensation. I. 46, 64. Ar. כלי המשוש. H. כלי פעולה, אלה במש.
- משותף common, ordinary. See דעת משותף.
- משותף שם homonym, a term describing a word denoting various objects no one of which claiming priority or preference for that word, e. g. 'ain denoting equally an eye and a

- fountain. When a word primarily designates one object but by extension it denotes something else, e. g. *rosh* primarily head, and hence top of a hill, it is called *mush'al*. (PMZ). In MH. ch. 13, are enumerated six different kinds of homonyms, the perfect one (השם המשותף הגמור) being a name of two or more objects which have no common characteristics to justify the common name. I. 46, 65. Ar. שותף, H. אסם משתף, q. v. See also שותף.
- (1) accident property. I. 21, 38; I. 52, 73. Ar. אלתוסים, H. מרה.
- (2) conscious of. II. 7, 24. Ar. מושג, V. מדרך.
- (1) be in accordance with, follow. II. 22, 48. Ar. נמשך (משך).
- In II. 26, 51, Ar. נהג, H. גרי, אטרד. See also II. 17, 35; II. 24, 51. נמשך על הקש, Ar. גרי עלי קיאס, H. נהג על דרך הסברה. See II. 19, 42. לא ימשך is not in accordance with facts. Ar. אינו נהג בכל, H. לם יטרד.
- (2) connected with, joined to. הזמן מקרה נמשך אחר התנועה. II. prop. 15, Ar. תאבע, H. דבק.
- (3) of frequent occurrence. I. 27, 44. Ar. מורגל, H. מטרד. In II. 29, 55. H. אלאסתעאראת אלמטרדה (Ar. ההשאלות הנמשכות) Friedländer's translation "intelligible" is incorrect.
- (4) constant, permanent. III. 17, 23. Ar. נמשך לא יפסד.
- נוהג על מנהג נכון, H. מטרד.
- (5) constantly engages in. Ar. מסחמר, II. 29, 55, constantly engages in. H. omits. (prop. continues constantly in).
- משך flow, incoming of the tide. II. 10, 25. Ar. אלמד.
- משכיל *ens intelligens*, a thinker, a being endowed with intellect. I. 68, 99. Ar. מושכל שכל, V. אלקאקל.
- משכיל בכח potential thinker, i.e., prior to obtaining a conception. I. 68, 100. Ar. עאקל באלקה.
- משכיל בפעל actual thinker, having obtained a conception. Ibid. Ar. עאקל באלפעל.

משל (1) simile, allegory. Introd. 10. Ar. מהל. In H. p. 162. המשל read המוצל.

(2) signification, meaning. משל ראשון primary or literal meaning. II. 29, 57. Ar. מתאל אלאול, H. דמיון ראשון. According to Scheyer the difference between ענין ראשון and משל ראשון is that between *Grundbegriff* and *Grundbedeutung*. See H. p. 37 n. 1. and *Literaturblatt des Orients*, 1846 pp. 509-11.

משלים V. שלם.

משנים dualists, I. 75, 130. Ar. אלחנניה. H. בעלי השנים. V. שניה by which T. renders אלחנניה elsewhere. The word should be read *mishnim* from משנה, double. Comp. the meaning of *mishnim* in the Bible. The word might also be read *meshannim* from the Pi. of *shanah*, meaning to repeat according to Talmudical dictionaries; but the passages cited therein form no conclusive proof that the Pi. rather than the Qal is intended. Prof. Neumark tells me that he reads *mashnim*; but in the Talmud, this form occurs only in the sense of teachers. The points in favor of my reading are: 1) the form has Biblical authority, 2) the grammatical form is the same as its Ar. original. [S. punctuates *mashnim*].

משער intuitive faculty, possessed by all but especially and to a greater degree by prophets, whereby the mind draws inference almost instantaneously and foretells the future. It is akin to imagination. See II. 38, 82. Ar. שער, H. שיעור.

משער פולל ordinary intuitive faculty. Ibid. Ar. אלשער אלעאם, H. שיעור כולל.

משפט acting in accordance with the objective demands of justice; hence different from *hesed* and *zedakah* q. v. III. 53, 69. משרתים planets, i. e., the five planets outside of the sun and the moon. III. 37, 51. Ar. דרארי, H. כוכבים. See Munk a. l.

משותף (1) dualists, I. 75, 131. Ar. אלמשרך.

(2) associating wrongly the essence of one thing with the essence of another. I. 60, 90. So Munk a. l. Friedländer explains: "he who associates an object with the properties of another object," an explanation which makes it hard to understand why the attributist could not be called a *meshattef*.

משחתף (1) a homonym, a word of different meaning, I. 12, 30.

Ar. משותך. See משותף.

(2) common, of general interest. I. 71, 108. Ar. משתרך.

H. משותף q. v.

מתאחד the one. Unity is not the essence of the one, but its accident. I. 57, 84. Ar. אלשי אלמתחד.

קדם V. מתאחרים.

מתדמה similar. I. 56, 83. Ar. מתשאבה.

חדש V. מתחדש.

תמיד enduring, permanent. III. 8, 10. Ar. דאם, H. תמיד.

מתנועע something in "movement" from potentiality to actuality. I. 55, 82. Ar. אלמתחרך.

מתנועע אחרון final motum. According to Aristotelianism, every form qua-form is the cause of motion in matter, but qua matter, in its longing for a higher form it is itself moved. Thus every actual being is both moving and moved, a motor and a motum. This chain of receiving and imparting movement is not infinite but culminates on the one end in pure form, the unmoved mover and on the other in totally unformed matter, moved but not moving or the final motum. II. 1, 14. Ar. מתחרך.

It can only mean here an absolute motum and not—as

Munk and other commentators regard as also likely—the stone that is moved by the hand, which is only a relative motum and is capable qua form of being a motor and is therefore in itself a compound.

מתנועע לא מניע the motum non movens, the entirely passive hyle, mere matter (= מתנועע אחרון q. v.). I. 1, 14. Ar. מתחרך לא יחרך.

מתנועע מעצמו self moving, e. g., a living being. II. prop. 17. It is defined by M. as that which is its own motor. Ar. אלתחרך מן תלקאיה. See Munk a. l.

מתקרב V. קודם.

נ

נבדל (1) transcendent, incorporeal. It should not be confused, as M. emphasizes, with an expression of externality like חוץ סמו which implies a spatial relation; but it designates negatively that a certain spiritual being is not to be conceived in a material form. II. 1, 12. Ar. מפארק. There is something missing here in the text of H.

(2) one of the ten transcendent Intelligences. As they are transcendent and above corporeal accidents, the number, implying separate beings, is justifiable only as they are regarded in a cause and effect relation. II. prop. 16. The nine highest Intelligences move the nine spheres, each one of which strives to reach its Intelligence as a lover longs for its beloved, but vainly moves in an everlasting circle; while the lowest one—the Active Intellect—is the “beloved” of the sublunar world, awakening the potentialities of the human mind and moving it to higher and higher forms. II. 4, 20. Ar. אלמפארק.

אלאמור אלמפארקה. II. prop. 16. Ar. ענינים נבדלים. See also I. 74, 128. V. נבדל (2).

עקל מפארק. II. 4, 20. Ar. שכל נבדל.

הגדי הנדה V. נגד.

מר V. נגזר.

נלה the outward or literal meaning as distinguished from the

inner meaning, which the Arabs called *batin*. See Introd.

8. Ar. *הזיצון*, ענין גלוי וידוע, H. *טאהר*. As for the Zahirite school, see גלוי.

נוגה Venus. II. 9, 25. Ar. *אלזהרה*. It is the third sphere from the earth (*Sefer ha-Mada'*, *Hilkot Yesode ha-Torah*, ch. 3).

נוח V. *מנוח*, מנוח, הנחה.

נוח (noah) rest, cessation of motion. I. 73, 116. Ar. *סכון* H. *עמידה*.

הניח (1) to assume, presuppose. I. 68, 100. Ar. *פרץ*. So H. but see *ibid.* *וכשתגיד שכל*, H. renders *וכשתגיד שכל*.

(2) to apply (a word) *הנחו*. I. 6, 23. Ar. *מוצועאן* H. *בניים*. See *מנוח*.

נח actualized, having completed the "movement" from potentiality to actuality. I. 17, 35. Ar. *אלמסתקרה* H. *העומד*.

ניחה cessation, rest. I. 67, 98. The term is given in Hebrew in the original text.

נוע V. *תנועה*, מתנועע, *מניע*, הנעה.

נטייה inclination. *תנועת הנטייה* inclination of a sphere, or oblique axis, particularly a change in the latitude. II. 4, 20. Ar. *חרכה אלמיל*.

ניצוץ a ray of light. II. 10, 25. Ar. *שאעא* H. *זיו*.

נכחי parallel. I. 73, 123. Ar. *מואזי* H. *שזה*.

נכר V. *הכרה*.

נמנע impossible. It is not a relative but an absolute term, expressing that something is per se impossible. Thus the violation of the law of identity is an impossibility even for the Omnipotent. See III. ch. 15. Ar. *מחמע*. According to the Mutakallimun the impossible begins only where the conceivable ends.

נמנע המציאה impossible of existence, inexistent. I. 49, 68.

Ar. *מציאתו מנועה* H. *ממנוע אלמוד*.

נמוס law, a legislated code (in opposition to revealed religion),

the object of which is to promote the social order but not to proclaim metaphysical and theological ideas. See II. 40, 84. Ar. אלנאמוס Gr. νόμος.

נימוסי legislative, legalistic. II. 40, 84. Ar. נאמוס.
נמצא (1) existence, being. I. 72, 110. Ar. אלמותוד, H. העולם
הנמצא.

(2) a particular being, an existent. I. 1, 12. Ar. אלמותוד.
נמצא בעצמו existing by its essence, i. e., God. The existence of all things is an accident, actualized after being merely potential, caused by an external agent, for *essentia* does not imply *existentia* (see מציאות). God, however, uncaused, devoid of potentiality, exists because of His essence, which is identical with existence. II. 1, 16. Ar. מותוד ברואתה.

נמשל implication of an allegory. Introd. 8. Ar. אלמתחל.
נסתר the inner or occult meaning. Introd. 8. Ar. באטן H.
פנימי, ענין נעלם. Shi'ism particularly emphasizes the *batn* of the law.

נעדר non existent. I. 49, 68. Ar. מערום, H. אפס. See also I. 1, 12 ישימו נעדר Ar. יעדמן H. יבטלו. See העדר.

נענוע movement. I. 73, 120. Ar. תחורך H. תנועה.

נערך proportional. II. 47, 96. Ar. מתנאסב, H. מסודרים וערוכים.

נופל על applicable to, denotes. I. 1, 12. Ar. יקע עלי.

נופל תחת subject to, governed by. II. prop. 15. Ar. ואקעא תחת.

נפיל apply (a term), employ, use. I. 74, 127. Ar. יוקע.

נפסד perishable, destructible. V. הוה נפסד.

נפרד (1) incorporeal being. II. 18, 37. Ar. אלמפארק, H. הנבדל q. v.

(2) Intelligence, one of the ten transcendental beings moving the spheres. II. 11, 27. V. נבדל and נפרד.

נפש the soul, particularly the human soul which is *one* with three faculties, each of which is called a כח or נפש. The latter

term should not mislead us to the assumption by other Jewish philosophers of a plurality of souls. Cf. I. 52, 73, and Gorfinkle's "*Eight Chapters of Maimonides*" p. 37 (Eng. version).

נפש חיה the vital soul, i. e., those functions man has in common with other animals. II. 10, 26. In III. 12, 16 and III. 46, 59 it is called **כח חיותית**. Ar. **אלקמה אלחיואניה**.

נפש מדברת the rational soul, i. e., that function or faculty which distinguishes man from all other sublunar beings. This soul is the form of man. II. 10, 26. Ar. **אלנפס אלנאטקה**. In III. 12, 16; III. 46, 59 it is called **כח נפשית** Ar. **אלקמה אלנפסאניה**.

נפש צומחת the vegetative soul, i. e., those functions of feeding and growth which man has in common with the vegetable kingdom. II. 10, 26. Ar. **אלנפס אלנבאתיה**. In III. 12, 16 this function is described as **טבעית** (Ar. **אלטביעיה**) and in III. 46, 59 it is called **כח התאדה** (Ar. **אלשהדה**).

נפשי psychic, relating to the rational soul. III. 12, 16. Ar. **נפסאני**.

נצב V. **נצבת**. **זוית נצבת**.

נצחות endlessness, different from *qadmut* which means beginninglessness. II. 28, 53. Ar. **תאבד**. Jurjani, 5 uses **لا بد** and Gazzali **لا بد** (Boer, *Widersprüche*, p. 7). In II. 26, 52, **אמנם הנצחות בו** (Ar. **אמא אלתאבד פיה**). H. strangely renders **אבל החזיק בו בעבור**. H. seems to avoid the term *nazhut*. See also H. II. chs. 27, 28 where H. uses the expression **קיום, קיום לעד, קיום לנצח**. M. seems to incline to the view that the Universe is eternal in the sense of endless, which view in his opinion does not run counter to the dogma of creationism. See ch. 27.

נקי separate, transcendent (= **נבדל**). I. 70, 104. Ar. **ברי**, H. **נבדל**. See also I. 58, 87.

הנקות separateness, transcendence. I. 72, 115. Ar. **תברו**.

הקף הקפה. V. אחאט. Ar. comprehend. III. 20, 29. (נקף)

הקשה, הקש. V. נקש

נראה literal meaning. II. 45, 93. Ar. אלטאדר. See גלוי. Quite a long passage is missing here in H. and it is strange that Scheyer did not note it. See also Introd. 6 אשר הנראה פשוטים. H. טואהרה. Ar. מהם

באדי אלנקן. Ar. obviously defective. I. 47, 67. נראה החסרון החפץ. H. אלמראד. Ar. II. 6, 22. נרצה

נושא (1) substratum (matter or substance in which accidents or qualities inhere). I. 52, 72. Ar. מחל, H. מקום. In II. prop. 25 Ar. אלמוצוע, H. מוסד; and in II. 1, 16 Ar. אלמוצוע, H. מומן. There is a difference between מחל and מוצע; the former is not without its inherent, while the latter may be without it. Thus Kushgi: الموضوع هو المحل المتقوم بدون الحال (HTh. 269), and Iji: الموضوع عند الحكماء (ibid). (المحل المستغنى) عما يحل فيه

(2) subject. I. 60, 90. Ar. מוצע, H. מוסד. V. MH. ch. 1. מחל. Ar. I. 60, 90. נשוא predicate, quality.

נשיאות ראשית immediate inherence, e. g. that of an accident in a substance instead of, like time, in another accident. I. 73, 121. Ar. חמלא אוליא, H. משא ראשון.

השיא to attribute, to ascribe. II. 19, 42. Ar. אמל, H. is corrupt here.

נשאר constant, permanent. I. 15, 23. Ar. באק.

נשג qualify. (1) השיג (נשג) III. 12, 15. ולא ישיגו דבר ממשיג החמר. Ar. לחק.

(2) perceive. I. 4, 19. Ar. אדרך. V. מושג משיג השגה.

נחך extinction, dissolution. II. prop. 4, Ar. אצמחלאל, H. חסרון.

נחל (1) solve (a difficulty). III. 24, 36. H. חל.

(2) employ, use (a word) in a certain sense. II. 30, 63.

נאמר עליו במלה מחלמח. H. אמלק. Ar. So also in II. 48, 96. Cf. בתם. See התרה.

ד

מסובב, סובב V. סבב

הקפה H. דור, Ar. II. 24, 50. spherical revolution. סבוב

מסובב H. דורי, Ar. I. 72, 110. circular. סבובי

סבב Ar. II. 12, 28. (1) cause. סבה

(2) effect, as in the following two quotations: ועמדו רגליו ועמדו I. 13. ביום ההוא על הר הזיתים יחיימו סבותיו כלומר מסובביו רגליו ביום ההוא על הר הזיתים כל קיום סבותיו כלומר הנפלאות אשר יראו אז במקום ההוא אשר הוא ית' סבתם I. 28. So Friedländer. See his version, I. p. 63 n. Comp. Narboni and Abrabanel in I. 13. Strictly speaking however *sibbak* in both passages means cause only; and the word "His" in "His causes" should be taken in the sense of a subjective genitive relation, so that His causes (סבותיו) are also His effects (מסובביו). See also Gaznawi (in E. J. W. Gibb Memorial vol. 17; HTH. 309) who draws a distinction between سبب and آلة the former denoting an instrument.

(3) premise of a syllogism. II. 38. 82. להשיג הסבות אשר יתחייב מהם הידוע והוא וסבות זה רבות מענינים רבים קודמים ומהאחרים הווים. This is to my mind what M. meant by *sibbah* in the statement ומהאחרים הווים. How could the *mitaharim we-howim* be causes? See מתאחרים.

mediate causes, i. e., the concatenation of causes extending between the *causa prima* and the immediate cause (סבה קרובה q. v.). II. 48, 96. Ar. אלאסבאב אלמתוסטה.

סבה קרובה V. סבות בבחירה

סבה קרובה V. סבות במקרה

סבה קרובה V. סבות בעצם

סבה קרובה V. סבות ברצון

סבה קרובה V. סבות עצמיות טבעיות

efficient cause. Arist. enumerated four logically—but not always ontologically—different causes: the mat-

erial cause (the clay of which the statue was made), the formal cause (the form or design in accordance with which the statue was made), the efficient cause (the energy of the artist by which the statue was made), and the final cause (e. g. the commemoration of the poet for the sake of which the statue was made). Cf. I. 69, 102; II. 12, 28.

Ar. סבב פאעל.

סבות קודמות "prior causes". A thing may be defined in two ways: 1) by its actions which are posterior (or מאוחרים. V. Crescas a. l. and the quotation from Al-Farabi in Palquera a. l.); 2) more properly by the genus and the specific difference or *prior* causes. "Prior" and "posterior" are not to be understood in a temporal but a causal sense. The genus and the differentia—matter and form—are prior causes of the definiendum because they constitute its essence. They are καθ' ὑποκειμένον λέγονται and not ἐν ὑποκειμένῳ οὐκ εἰσὶ (Cat. 5, 3a 21 and 2, 1a 24). Cf. also Top. 141 b. 28. Hence God, the uncaused, cannot be the subject of proper definition. I. 52, 72. Ar. אסבאב סבות קדמוניות, H. מתקדמה.

סבה קרובה immediate cause (i.e., which immediately precedes and directly produces a certain effect) as distinguished from mediate (סבות אמצעיות q. v.). II. 48, 96. Ar. סבב קריב. These immediate causes may be divided into four classes: 1) סבות עצמיות טבעיות, Ar. אסבאב דאחיה טביעיה. Also called סבות בעצם, Ar. אסבאב באלדאח, substantial-natural causes, i. e., natural properties of substance; e. g. a warm temperature causing the melting of snow. Friedländer translates the expression as if עצמיות and טבעיות were two different classes, but that is not borne out by the rest of the chapter. 2) סבות בבחירה (Ar. אסבאב אכתיאריה, H. בבחירה בוחר) causes consisting of human free-will such as war, dominion, insult, etc. 3) סבות ברצון (Ar. אסבאב בארודה,

H. סבות בחפץ) causes consisting of the instinctive will of animals. 4) סבות במקרה (Ar. אסבאב ערציה אהפאקיה, at the end of the ch. just אסבאב באלערץ H. כפי שזדמן, at the end of the ch. סבות במקרה) accidental causes or chance, e. g., Rebecca at the well when Eleazar is in search of a wife for his master's son, Joseph in Egypt, etc. Munk notes (a. l.) that the Ar. אהפאקיה has not been translated by T; but the word מקרה q. v. in T. stands for both ערץ and אהפאק. H.'s version עצמיות טבעיות או מקריות בבחירת בוחר וכפי זדמן suggests a plausible division, though not warranted by the original text, of causes into two main classes: essential and accidental, the latter divisible into two sub-classes: free will and chance.

אלסבב אלאול *causa prima*, God. 1. 69, 102. Ar. סבה ראשונה אלסבב סבה פועלת (see סבה פועלת). III. 13, 17. Ar. סבה תכלית אלנאי.

סבה בתכלית *final cause* (*vide supra*). H. סבה תכליתית יחתמל to admit, bear (an interpretation). II. 26, 52. Ar. סבל יכיל ויסבול.

אלחדס conjecture. II. 22, 48, and 49. Ar. מחשבה וסברא H. השער והקירוב ואלתכמין.

סגולות (1) distinguishing but non-essential properties, e. g., laughter which distinguishes man though it does not constitute his essence like thought. See MH. ch. 10. See I. 52, 73. Ar. כואץ.

(2) elite. III. 26, 39. Ar. אלכואץ, H. היחידים.

נסק אלכלאם course of discussion. III. 8, 12. Ar. סדר הדברים H. קשר הדברים.

עיוול מקיף H. מחיט, III. 14, 20. Ar. סובב (1) circumference. (2) diurnal, all-encompassing sphere. I. 10, 28. Ar.

גלגל מקיף H. מחיט.

סדר טבעי עצמי an essential series, such as that of causes and effects, all simultaneously existing, and hence finite;

- whereas an accidental progression — one point coming into existence when the preceding point ceases to exist — may be infinite. I. 73, 124. Ar. אלתרתיב אלטביעי' אלוואתי' H. חכלית. See H. חכלית s. v. אין חכלית לו במקרה. H. חסדר הטבעי העצמי.
- סוג genus, a class consisting of species or *minim*, which in turn consist of individuals or *'ishim*. See MH. 10. See Intro. 8. Ar. מין כללי, H. גנס.
- סוג עליון category, consisting of genera (סוגים and in H. terminology (מינים כללים): I. 52, 72. Ar. מין עליון H. אלגנס אלעאלי. Arist. enumerates ten such *summa genera* or the most comprehensive intellectual concepts. Cf. מאמרות.
- סופיסטאנין Sophists, a school of logicians in pre-Socratic philosophy who, because of their devotion to argumentation for its own sake, occasionally indulged in ingenious but fallacious arguments. I. 73, 125. Ar. אלסופיסטאנין.
- סות V. הסתה.
- סותרים contradictory. II. 22, 49. Ar. אלנקיצין, H. הסתירות. For the difference between *soter* and *hefek*, see הפך.
- סכל to be ignorant of, not to know. II. 18, 38. Ar. נהל, H. שלא ידענו.
- נסכל unknown. III. 33, 47. Ar. מנהול. H. is corrupt here.
- סכלות ignorance of that which is knowable. I: 36, 57. Ar. נהל.
- סכס V. הסכמה
- סכנבין oxymel (honey-vinegar). II. 1, 14.
- סמיכות proximity, contact. I. 18, 35. Ar. חתאלי, H. תכף.
- סמך אל (סמך) dependent upon. I. 69, 103. Ar. מסתגר אליה.
- סמוך עליו H.
- סמחעב branching out. II. 19, 44. Ar. חתשעב.
- ספוגיות porosity. II. 21, 47. Ar. אלחכלכל.
- ספוק (1) doubtful homonymity. V. הסתפק, מסופק, הסתפקות. I. 56, 83. Ar. בספק, H. חשכך.
- (2) objection. II. 17, 37. Ar. אלחשכך, H. ספקות.

ספק difficulty, object. II. 30, 58. Ar. אלשך. In I. 53, 76 מקום הספק Ar. מוצע אלשבהה. Scheyer (a.l.) thinks the Heb. rendering should be מקום הטעות. See also I. 74, 127. Ar. מוצע זהם.

ספור description, attribute. I. 53, 76. Ar. רצף, H. תאר. See also III. 23, 36. See הגדה וספור.

ספירות transparency, II. 19, 43. Ar. אלשפוף, H. עבור הראיות.

ספירי transparent. II. 19, 43. Ar. ישף, H. יעבור הראיות. The text of H. is corrupt here.

סתר V. סותר.

סתירה contradiction. V. הפך.

נסתר third person, singular. I. 21, 38. This is wanting in the original and in H.

בסתם in general. II. 19, 39. Ar. באטלאק, H. שחורמן במלה מוחלקת. See התיר under its root.

ע

עב base, coarse, materialistic. III. 51, 65. Ar. גליט. Missing in H. Cf. the expression עב הטבע (Ar. אלגליט אלטבע) in *Shemonah Perakim* ch. 8 (ed. Gorfinkle).

העבודה הנבטייה "The Nabatean Agriculture" containing agricultural theories together with fables and quasi-historic accounts about Canaan, Chaldea and Assyria. This work was produced by Abu Baker Ahmad b. 'Afi ibn Wahshiyya, a descendant from a Nabatean or Chaldean family which embraced Mohammedanism, who gave the name of an ancient sage Kothami, as the author of the book, (Munk). III. 29, 42-43. H. העבודה המצרית עבודה. אלפלאחה אלנבטיה אכראג אבן וחשיה Ar. האכורים המצרים.

עובר, פעל מתעבר. V. יזי. Ar. יזי. II. 15, 34. העביר (עבר).

עגולה (1) circle. I. 73, 117. Ar. ראירה. H. also has עיגול.

- (2) something roundshaped, e. g. cylinder. I. 60, 90. Ar. מדורה.
- לשום נערר to annihilate. II. 29, 57. Ar. אעדאם, H. נערר (עדר).
- עובר admissible, possible. According to the Mutakallimun, the possible is not to be determined by a reference to natural laws deduced from past observation; but whatever is conceivable—e. g. downward direction of fire—is admissible. This doctrine forms an important link in their argument for the existence of God. If things could be different, what determined their present properties; if not the deity? I. 73, 121. Ar. יתכן, H. גאץ. See העברה.
- עולם התחתון sublunar world, the world of change and decay. II. 1, 12. Ar. העולם השפל, H. אלעאלם אלספלי.
- עופפות flying. I. 49, 68. Ar. אלטיראן, H. התנועה המעופפת.
- הערה V. עור.
- עורק muscle. III. 32, 45. Ar. עצלה, H. גיד עב שנקרא עצלה.
- עיגול circle, I. 3, 18. Ar. אלתרויר.
- עיון (1) speculation, philosophy. Introd. 9. Ar. אלנטר. See בעלי העיון.
- (2) argument. II. 1, 14. Ar. נטר.
- עיוני speculative. Introd. 3. Ar. אלנטרי, H. עיון החכמות.
- נסות בעיון גס superficially. Introd. 10. Ar. בגליל אלנטר. See נסות העיון.
- עיון חלקי individual interpretation as differing from the generally accepted. III. 41, 53. Ar. אלנטר אלנא. Munk's "considerations partielles" gives no satisfactory meaning. See חלק in the sense of individual. See also פרטיים for Arabic גאיה.
- עיון aim at, מעיינים (read מעיינים, Munk). II. 40, 84. Ar. תנטר, H. נטר (taking תנטר in the second person) evidently misconstruing the whole passage.
- התעיון to be examined. כשתעיון. III. 14, 20. Ar. נטר, H. כשתחבון. Perhaps we should read in T. כשתעיון.

על מה שהם עליו, על מה שהוא עליו, as it is, as they are. It is a common peculiarity of Tibbonian Hebrew; being a literal translation from the Arabic עלי מא הו עליה (II. 21, 46 H. (שהם) עלי מא הי עליה מן (על מה שעליו H. (II. 8, 24. H. (שהם).

העלות. V. עלה.

עלה cause. II. Introd. prop. 3. Ar. עלה. Cf. סבה.

עלה קרובה immediate cause. II. 5, 22. Ar. עלה קריבה. Cf. סבה קרובה.

אלעלה אלאולי. Ar. I. 69, 102. 'causa prima, God. I. 69, 102. 'עלה ראשונה. Cf. סבה ראשונה.

מעלול (1) effect. I. 69, 102. Ar. מעלול.

(2) weak, defectives. II. 40, 84. Ar. ספקות, H. ספקות.

(3) weak or irregular verb. עלולים I. 67, 99. Ar. מחולים נחים. H. אלמעלה.

עליון המקיף הכל the all-encompassing sphere. I. 70, 104. Ar. אלפלך אלאעלי אלמחית באלכל.

מעלה H. עלו. Ar. I. 10, 28; 20, 36. elevation, highness. עלינות.

עומדים (עמד) permanent, opp. to *nifsadim* III. 8, 10. Ar.

עומדי המציאה. Ar. See I. 11, 29, קיימת. H. באקיה. קיימים במציאותם. H. אלגוד.

עמידה (1) existence. II. prop. 10. Ar. קואם, H. יחקון. In II. 17, 36. Ar. בקא H. היות.

(2) rest, steadiness. I. II, 29. H. תבאת. השקמה.

העמדה establishment, confirmation. II. 2, 17. Ar. אתבאת. H. קיום.

ענין (1) meaning. I. 64, 96. Ar. מעני, H. פירוש ענין.

(2) universal, the unindividualized essence underlying all members of a class, e. g. man, horse, etc. concerning the objective reality of which there was much discussion in the Middle Ages. I. 51, 72. ענינים, Ar. אחואל. Cf. כללות.

(3) state, condition. III. 38, 51. Ar. חאל.

(4) manner, degree. בענין, ibid. Ar. פי חז, H. בדרך.

- (5) affair, matter. III. 39, 51. Ar. אמר.
- (6) narration. ענינים, *ibid.* Ar. אלקצץ, H. דברים.
- (7) circumstances, ענינים רבים קודמים ומתאחרים, Palquera II. 38, 82. Ar. קראין. H. ענינים דבקים. (p. 156) takes קראין in the sense of premises, but see Munk a. 1.
- (8) attributes, I. 61, 92. Ar. מעני. It is that which inheres in substances. See also I. 1, 13, where it denotes an internal characteristic, as opposed to חממה וחסר or outward appearance. H. also כח. See I. 73, 120. ענינים objective not only mental attributes.
- (9) element, force. II. 48, 97. Ar. אמר.
- אלמעני Ar. כללות and ענין. Cf. universal I. 51, 72. ענין כללי לשון הענין V. אלכליה
- a superadded attribute i. e. a characteristic which does not constitute the essence I. 59, 88. Ar. דבר נוסף. See מעני זאיד עלי דאחה.
- V. ענינים נבדלים. נבדלים.
- אלמעני אלאול Ar. primary meaning. I. 21, 36. ענין ראשון Cf. משל ראשון.
- V. ענף. שרש וענף.
- גיד, גיד עצב, H. אלעצב, Ar. III. 32, 45. עצב nerve.
- עצה, Ar. ראי. See also I. 34, 55. II. 1, 12. עצה design, purpose.
- (1) substance, the *ens per se subsistens* or that which subsists by itself and lies under qualities (*id quod substat*). It is therefore distinguished from ענין which inheres in substance. I. 52, 74. Ar. אלהא. Cf. Fanari on Iji V. 2 (HTh. 332). المراد بالذات ما يقابل المعنى أي ما يكون قائما بنفسه
-
- (2) atom. I. 73, 120. עצמים. Ar. גואהר.
- (3) a body, a thing. I. 52, 73. עצמים, Ar. גואהר.
- עצם נפרד, H. אלגוהר אלפרד, Ar. I. 73, 118. atom: עצם פרדי
- דבק, H. דאחי, Ar. I. 53, 75. essential. עצמי

- גדולה H. עטמה Ar. (1) greatness, grandeur. I. 9, 26. עצמות
 שוב (2) essence. II. 13, 30. Ar. גוהר. Cf. III. 15, 21. H. יסוד.
 העצם מקרה והמקרה עצם H. יסוד.
 to be substantialized or actualized, i. e., to receive a
 form which constitutes the substance or the essence. I.
 1, 12. Ar. תגוהר, H. יראה following the variant reading
 נשוב כאלהים (Scheyer). See also I. 2, 4 where H. freely רוחניים.
 פי by his very nature. II. 36, 78. Ar. בעיקר בריאותו (עקר)
 בעיקר בריאותו H. אצל גבלתה.
 H. פי אצל אלגבלה Ar. naturally. II. 36, 76. בעקר היצירה
 עיקר בריאותו.
 relation. II. 12, 28. Ar. נסבה ערך
 use, employ (an expression). I. 42, 61. Ar. אסתעמאל
 H. הרגילו. In I. 23, 39. נעשה Ar. אסתעמל H.
 use, exercise. II. 38, 81. Ar. אלמבאשרה, H. incorrectly
 עשיה. Comp. פנישה קרבות.
 a now, a time-atom. The Mutakallimun applied their
 atomism to time as well as to space and were thus led into
 curious paradoxes. I. 73, 117. Ar. (אנאת), H. עתים.
 See also II. 13, 30, where H. has רגע.
 העתקה, העתק V. עתק

פ

philosophers, particularly the ancient Greek philoso-
 phers whose views were modified later by the Christians
 to suit Christianity, giving rise to scholasticism or *hokmat*
ha-debarim which was followed by Moslem thinkers in
 developing the Kalam. The Geonim and the Karaites
 were influenced by the Kalam or rather by the Mu'tazilah
 while Andalusian thinkers "held on to the teachings of
 the philosophers." See I. 71, 108. M.

sometimes uses the expression *אלמחקדמון ואלמתאכרון* (III. 54, 70, T. *הפילוסופים הקדמונים והאחרונים* H. *הפילוסופים הקדמונים*) and the question occurs where M. drew the boundary line between ancient and modern philosophers. Gorfinkle (*Eight Chapters*, p. 35 n. 3) states: The "Ancient" philosophers upon whom M. drew . . . are Socrates, Plato, the Stoics, especially Arist., Alexander of Aphrodisias and Themistius. By the "recent" philosophers M. means abu Nasr al-Farabi, ibn Sina . . . This is not altogether correct; for it seems that M. regarded Arist. as belonging to the "modern" philosophers. Thus in I. 71, 108. M. says: "They also selected from the opinions of *ancient philosophers* whatever seemed serviceable to their purposes, although the recent philosophers had proved that these theories were false, e. g. the theories of atoms and of a vacuum"; and of course the reference is here to Arist. who attacked the atom, and the vacuum, so vigorously. Thus also Isaac Albalag (from a quotation in Kaufmann p. 509) remarks: "this is the opinion of ibn Sina taken from ancient philosophy (*הפילוסופיה הקדומה*) but the view of Arist. is that the one can give rise to the many." Thus Albalag also classes Aristotle under modern philosophers. The expressions *קצת אחרתי הפילוסופים* in I. 74, 128 (V. Munk) and *אחרונים מן הפילוסופים* in II. 4, 20 (V. Palquera) refer to ibn Sina. The term *aharonim* in II. 19, 40 refers according to Abrabanel in his *Shamayim Hadashim* to Aristotle's commentators, particularly Themistius. Narboni also (p. 15b) speaks of Themistius as belonging to the *Aharonim*, but he apparently regards Aristotle as ancient.

הפילוסופיה הראשונה name of Aristotle's book known as Metaphysics, which name is a creation of his commentators, he himself using the expression *πρώτη φιλοσοφία*. Cf.

Metaph. E. VI. 1026 a, 30: "but if there is an immovable substance, the science of this must be prior and must be first philosophy". II. 4, 19. Ar. אלפלספיה אלאולי.

הפלה V. פלג.

principle. III. 17, 24. Ar. קאערה, H. עיקר. See also III. 24, 36.

void, vacuum. I. 72, 110. Ar. כלל, H. חלל.

מופסד, נפסד, הויה, והפסד, הוה נפסד, הפסד V. פסד.

absurdity, falsification. Introd. 9. Ar. חזיף.

interrupted, intermittent. I. 47, 66. Ar. מתפסקים (פסק) נפסקים H. מוקטעה.

product. I. 69, 102. Ar. מפעול.

purposeless activity, lowest of the four kinds of activity, viewed from the standpoint of aim. III. 25, 38. Ar. פעל ריק, H. פעל עבה.

meritorious activity, i. e., having a good and attainable purpose, ibid. Ar. פעל נכון ונאה, H. פעל ניר חסן.

vain activity, i. e., having an important but unattainable purpose., ibid. Ar. פעל באטל, H. לעל שוא ובטל.

unimportant activity, having an unimportant purpose, ibid. Ar. פעל שחוק, H. פעל לעב.

(1) efficient cause (for the meaning of which see פועלת) (סבה פועלת) I. 69, 102. Ar. אלפאעל.

(2) agents, doer. This term was chosen by the Mutakalimun with reference to the Creator rather than First Cause which is the Aristotelian name, because of their belief in the constant coexistence of the Cause and the caused, which leads to the doctrine of the eternity of the Universe. The preference of the philosophers, on the other hand, for the term Cause is to emphasize the fact that the Absolute Being unites in himself the *causa efficiens*, *causa formalis*, and the *causa finalis*. See I. 69.

פועל קרוב immediate agents, immediate cause. (See **סבה קרובה**).

II. 42, 28. Ar. **אלפאעל אלקריב**.

בפעל in actu, actually, opp. to *bekoah*. See **משכל בפעל**.

פעל (1) act. I. 73, 120. Ar. **אלפעל**.

(2) a faculty or power to act, this faculty being used in a large sense including the psychological and the physiological processes necessary to accomplish a certain act. I. 51, 72. Friedländer's translation "freedom" (i. e., of will) is therefore not exact. Some of the Asharites, here referred to by M., did not discuss whether the will is free or determined, but whether there is altogether a will causing a certain action. Their answer was negative because they denied all causality, but they nevertheless assumed a certain specially created will and power corresponding to a particular action, which they term **קניה** q. v.

פעל מתעבר transitive verb (Shem Tob). I. 67, 98. Ar. **פעל** מתעב, H. omits it.

הפעל to be influenced, affected. I. 54, 81. Ar. **אפעל**.

מתפעל passive, affected, subject to external influence. I. 55, 82. Ar. **נפעל**, H. **נפעל**. See also I. 52, 73. **איכות מתפעלת** Ar. **איכות נפעלת**, H. **איכות נפעלת**. See also *ibid.* **ואינו** ולא **מתאחרא מפעלא** H. more correctly **מחפעל** **הפעלות** V. הוא מקבל כח וולתו ואינו נפעל.

פעמים many times, frequently. II. 44, 89. Ar. **מראת**, H. omits it. **נפרד** V. **נפרד**.

פרדי **עצם פרדי**, זמן פרדי V. **פרדי**.

פרטיים individual beings, as opposed to *minim*. III. 16, 22.

Ar. **חלקי**. See **חלק** and **חלקי**.

פרק to analyze. I. 73, 122. Ar. **נחק**, H. **נחק**.

פירוק refutation, solution. I. 2, 13. Ar. **פך**.

פירוש allegoric interpretation. II. 26, 52. Ar. **תאویل**. Palquera (p. 154) remarks: "The word *perush* in this place

- is to be understood in the sense of explaining the inner meaning of a word, not in accordance with its linguistic meaning. This is what the Mutakallimun understand by the word *ta'wil*". See Malter's *Saadya* p. 234, and Munk a. l. It is ibn Tumart that applied the method of *ta'wil* to anthropomorphic passages in the Quran, while ibn Hazm before him looked askance at this method and resorted instead to grammatico-lexicographical explanations. See also פשוט נסתר, נראה, עולה, גלוי, a perfect definition, containing the genus and the species of the *definiendum*. I. 52, 72. Ar. שרר אסם. See also I. 51, 71.
- פשוט (1) simple, uncompounded. I. 72, 115. Ar. אלבסיט.
(2) literal meaning, the *zahr* (Cf. גלוי). II. 30, 62. Ar. טאהר. The sentence is omitted in H.
- הפשט to abstract, create a concept—or form—from various percepts. I. 68, 100. Ar. אנוע, H. חלץ. V. מופשט.
- אית פשוטה V. פשוטה.
- פשיטות simplicity, freedom from all complexity, e. g., matter and form. I. 50, 70 Ar. אלבסאטה, H. הפשט.
- פתח beginning. II. 29, 57, Ar. אפתתאח, H. התחלה.

צ

- צאבה Sabians, who worshipped the hosts of the heavens. I. 63, 94.
- צבאי Sabian, III. 29, 42.
- צר (1) peculiarity, element. I. 76, 132. Ar. גוה.
(2) standpoint. I. 47, 66, et al. Ar. באלגוה, H. מן הצד.
(3) position, direction. See I. 5, 19. כי לא ישנו העינים.
Ar. רק נוף ובצדו קצח (Read ובצד וקצח, Munk) מקריו גם כן, H. wrongly מקום. M. here refers to the Mu'tazilite theory that sight can only be caused by an object occupying a

certain מָקוֹם or position relative to the seer, but as the Deity is beyond space-relation to any object it can never have, nor be the object of, a visual sensation. See my *Space in Med. Jew. Phil.* p. 119. Cf. al-Fudali in Macdonald's *Muslim Theology*, p. 344. "God is not seen in a direction, nor in a color, nor in a body, for He is removed from that."

צדקה a social act imposed by one's moral conscience, though not by any legal claim. Different from *hesed* which is excessive kindness. III. 53, 69.

צור V. **כדור מצויר**.

צורה (1) form, i. e., the actuality or ἐνέργεια of matter which is potential or δύναμις . It is the essence of a thing, the λόγος τῆς οὐσίας , that which gives being to a thing and its essential attributes. It is the formal cause of being. III. prop. 25. Ar. **אלצורה**.

(2) star. See II. 9, 25: **כן היו הראשונים קוראים הכוכבים צורות**. Strictly speaking however the term denotes a zodiacal constellation. See Narboni and Munk a. l. Comp. **מול**. Steinschneider in his *Héb. Ueb.* p. 531 mentions **כתאב אלצור** or **כתאב אלצור אלסבעה**. The term according to Narboni carries an illusion to the four faces of the *hayyot* in the vision of Ezekiel.

צורה אחרונה the highest form, in which all potentialities are actualized and hence is no matter for a higher form to move, the unmoved mover of all. I. 69, 103. Ar. **אלצורה אלכירה**.

צורה דמיונית imaginative image, that which has impressed itself on the reproductive imagination, and inspires love. III. 49, 62. Ar. **אלצורה אלכיאליה**.

צורה טבעית (1) "natural form", immanent form or the indwelling moving cause of a thing's φύσις . In I. 69, 103, M. speaks of God as the highest form and then cautions the

reader not to assume "that when we say that God is the highest form for the whole Universe, we refer to that highest form which Arist. in the Book of Metaphysics describes as being without beginning and without end, for the form mentioned therein is a "natural" (טבעית) and not a transcendental intellect". Munk in explanation cites passages from Metaph. VII. showing that Arist. assumed the eternity of any physical form "*non pas seulement de la forme première absolue, ou du premier moteur.*" This explanation is unsatisfactory. First, in the passage cited there is no reference to the highest form. Secondly, the insertion of "*non pas seulement*" in our text—which his explanation would necessitate, although he does not do it himself in his version—is unwarranted. Thirdly it is hard to see why the reader may not see a reference to the Aristotelian eternal highest form even though according to him other forms are equally eternal. I think, therefore, M. refers to Metaph. bk. II. ch. 2 where Arist. shows that the causes—including the formal cause—are not an infinite series, that there must always be a first cause, (this is indeed what M. discusses at length in this ch. 69), and that "it is impossible that the first cause, being eternal, should be destroyed." Now M. maintains that his understanding of the highest form as applicable to the deity is not the same as Aristotle's conception of the first cause which, in the case of the formal cause, is the highest form; for as Arist. has just marshalled (in bk. I. chapters 6–10; see also his bks. M–N) a host of arguments against the Platonic theory of transcendent Ideas or Forms, proving that the universal is in the particular, he can mean by highest form only something immanent, a "natural" form (Cf. Metaph. bk. 12, ch. 3, 1070 a, 7: "nature is a principle in the thing itself") but not something trans-

cendent to justify it being a designation of the deity. Ar.
צורה טבעית.

(2) "natural form" or form in its Aristotelian sense as that which constitutes the nature or the essence, opp. to צורה מלאכית or artificial form which is external. I. 1, 12. See *Sefer ha-Gedarim*. It is equivalent to *zurah minit*, q. v. and opp. to accidents as in II. prop. 10.

צורה לא בחמר pure or transcendental form. II. 12, 28. Ar.
צורה לא פי מארה.

צורה מינית generic form, i. e., the inner essential characteristics of the whole species, opp. to *Temunah we-to'ar* which is the accidental, external appearance of the individual. It is identical with *zurah tib'it* or Form in its Aristotelian meaning. I. 1, 13. Ar. אלצורה אלטעיה.

צורה מלאכית artificial or external form, appearance. Opp. to צורה טבעית q. v. I. 1, 12. Ar. אלצורה אלצנאעיה, H. צורת צורה אומנית also מלאכת מחשבת.

צורה נבדלת immaterial or transcendental form (V. נבדל). II. 4, 20. Ar. צורה מפארה.

צורת הצורות form of forms, the unmoved mover of all movers, God. I. 69, 103. Ar. אלצור, H. צורה אחרונה.

ציור apprehension. I. Introd. 3. Ar. חצור, H. שכל. See also II. 10, 26.

צייר conceive, apprehend. יצייר, I. 69, 102. Ar. יתצורון, H. מא חצור. See also II. 10, 26. יעלה על לבם. See כדור מצויר.

צמייר formation. II. 10, 26. Ar. 10, 26. Ar. חשכל, H. שני. בעל צלעות שוות V. צלעות.

צמח V. נפש צומחת.

צורך requisiteness, name of the fifth argument of the *Mutakal-limun* for the unity of God. A dualism, they argue, implies that one deity requires the aid of the other for the

creation, or the government of the Universe, and is not therefore perfect. I. 75, 131. Ar. אלאפתקאר.
 in addition to, besides. III. Introd. I. מצורף ל... (צרף)
 Ar. מצאפה למא. H. תלוה אליו מה. See also III. 47, 60. See
 also מצטרף הצטרפות הצטרף מחובר ל...

ק

Kabizi or קבאיצי as he is known among the Schoolmen by the name Alkabetius, as astronomer who flourished in the first half of the tenth century at Aleppo (Munk). II. 24, 50. Ar. אלקביצי. H. הישמעאלי המכונה אלקביצי. M. quotes a work of his named אגרת המרחקים Ar. רסאלה אלאבעאר, a treatise on distances. See also III. 14.

concavity. III. 14, 20. Ar. מקער. H. renders it here by רום and at the end of the chapter by עומק. Munk thinks it is a mistake for נבוב, but קבב is a Biblical root found in several words.

מקובלות V. קבל

tradition. II. 39, 83. Ar. אלאחזאר. In III. 54, 69. מקבולה, Ar.

אלומע בין. III. Introd. I. Ar. קבץ (1) to unite.

II. 25, 51. Ar. יקבצו. H. חנמע. ויחבקצו שם.

II. 20, 46. Ar. אלומע. H. לחבר. קבוץ (1) union, reconciliation.

II. 40, 84. Ar. אלומע. H. הכל. (2) group, society.

I. 73, 116. Ar. אלמתומע. H. המחבר. מקובץ composite, compound.

II. 40, 83. Ar. מתומע. H. מתקבץ. community forming, gregarious.

V. הקדמה. קדם

I. 51, 71. Ar. קדים. H. קדים. קדום eternal. i. e., beginningless.

I. 52, 73. Ar. אלקדם. H. קדמות. קדימה priority.

I. 74, 128. Ar. קדים. קדמון eternal, beginningless.

קדמות beginningless; different from נצחיות, q. v. meaning end-

lessness. II. 28, 53. Ar. אלה, H. קדמות העולם. Ar. also אלקדם ibid.

קודם cause. See II. 38, 82. מוקדמים ומאחרים ומתאחרים. H. מתקדמה ומתאכרה וחאצרה. Ar. והוים. Munk sheds no light on these three terms. Friedländer's conjecture that "the author perhaps means premises, conclusions and inference" has no basis at all. Crescas (a. l.) says that *mitaharim* means posterior to *godmim* prior to *howim*; for taking *mitaharim* to mean events to come, how could future events to take place three months hence, help him to predict something to take place one month hence? To me however it seems clear from the context that there is no reference here to prediction but to a disclosure of an unknown *fact*, a knowledge of which is obtainable by means of a series of premises. The word *godmim* then is the same as *sibbot godmot* q.v., i.e., premises or parts of definition—from the Aristotelian standpoint, they are interchangeable—dealing with the antecedents causing a certain thing. The word *mitaharim* means effects. In the passage from Al-Farabi, as given by Crescas and Palquera in I.52, where *sibbot godmot* are explained, the effects whereby a thing is defined are called, as by H. here, מאחרים. See also Narboni, 16a במפתח. The word *howim* probably means accompanying circumstances.

קו מדובר rational line. I. 73, 118. The word מדובר as found in our text is a mistake (Munk). Ar. מוטק, H. מאחר. According to Munk, מדובר and its Ar. منطق are used here in the sense of reasonable; but to my mind the terms may be taken in the sense of speaking, just as the Greek term for a rational line *λογος* means expressible. Comp. PMZ.

הקו החולק הזים. II. 11, 27. Ar. מעדל אלגרא, H. מקו השווה. בעי חלקים שווים.

קושט true I. 2, 15. Ar. חָק. The whole sentence is missing in H. perhaps because in Heb. it is unnecessary.

קטב (1) pole. II. 11, 27. Ar. קטב, H. מסר.

(2) fundamental principle, pivotal point. III. 54, 71. H. omits the word.

קטר (1) diameter, axis. II. 24, 50. Ar. קטר.

(2) diagonal. II. 13, 30. H. אלכסון. See PMZ.

קטר חצי radius. II. 24, 50. Ar. נצי קטר.

קיים (1) demonstrate, confirm. I. 73, 125. Ar. אחבאת.

(2) constitute the essence of, opp. to איכות which is accidental, מקיים. I. 52, 73. Ar. מקומה, H. מחקן.

קיים fixed, motionless. קיימים. I. 56, 83. Ar. אלתאבתה H.

העומדים. The sphere of the fixed stars surrounds and is therefore greater than the planetary spheres.

קיימות stability, permanence. I. 11, 29. Ar. אלתחבאת, H. השקט.

הקל (קלל) admit, agree, make concession. וקל לו, II. 24, 50.

Ar. נחטאמה, H. נסכים. V. הקל במאמר.

קנין (1) positive property. I. 73, 116. קנין, Ar. אלמלכאת.

(2) acquisition. Al-Ashari denied that man is the cause of his actions which are at every step created by God. It is He who implants the will and the power and the action. Nevertheless, the action he creates corresponds to the will and the power previously created, thus affording some semblance of a theory of free will and responsibility; for though man does not initiate his doings, he *acquires* them, i. e. they become his by corresponding to the will and the power with which he was previously endowed. Aaron b. Elijah in his *Ez Hayyim* p. 17, 115 designates it by ריח, which Friedländer absurdly explains as "space to move about". It means, like its Arabic original, gain or acquisition. I. 51, 72. Ar. אלאכתאב, H. יחס וערך.

קנין (1) positive property, or quality. Ar. מלכה, H. קנין. See

I. 73, 120. העודי קנינים, negative qualities, e. g., rest, death,

blindness which the Mutakallimun regarded as objectively real as their opposites. Ar. **אפסוס הקניוח**, H. **אפסוס אלמלאכאח**.

(2) **קנינים**, habits, qualities of the first class, termed by Arist. (Cat. ch. 8) *ἕξεις*, i. e., permanent characteristics, intellectual or moral, distinguished from dispositions which are fleeting and momentary. See **איכות** I. 52, 73. Ar. **מדות** H. **מלכאח**. See also Munk I. 195, n. 2.

בקנין by acquisition, as distinguished from that which is by nature or innate (*be-feba'*). II. 23, 49. Ar. **באלאכחסאב**, H. **בקנייה**. See **קנייה**.

קול שאון H. **קעקעה**, Ar. **קעקוע** noise, sound. II. 8, 24.

קצור mental inability or shortcoming. III. 19, 29. Ar. **קצור**.

In I. 34, 55 Ar. **אלחקציר**. This term, denoting absolute limitation of the human mind, is different from *hesron hokmah* which is a lack of sufficient study. See III. 26, 39.

קצור inadequate, limited. II. 37, 80. Ar. **תקציר**, H. **קצור**. See **מקצר**.

קריבה contact. II. 4, 20. Ar. **מבאשרה** H. **אמצעי**.

קרבות contact. II. 12, 29. Ar. **מבאשרה** H. **פנישה**.

מתקרב contiguous. II. 4, 20. Ar. **אלמקרבון** H. **קרובים**.

קרוב probable, likely. III. 50, 63. Ar. **אלאקרב**.

בקרוב approximately. III. 50, 63. Ar. **בתקריב** H. **כנון**. See **מצע קרוב**.

קרנים cornea. III. 25, 38. Ar. **אלקרניה**.

קשר difficulty (lit. a knot). II. 2, 17. Ar. **קשים** H. **עקד**. **קשיות**.

הקשרה connections, relation. I. 54, 80. H. **ארתבאם** Ar. **קשר**.

ך

ראה V. **מראי**.

ראוי necessary, opp. to 'ober, possible, and *nimna*, impossible.

I. 73, 123. Ar. **אלואב**, H. **מחוייב**.

ראות sight, vision. I. 47, 66. Ar. **אלבצר**.

ראה proof. II. 15, 34. Ar. אלאסתרלאל. It denotes particularly inductive proof as compared to *heqesh* q. v. which is deductive. See HTh. p. 165.

ראה במפורסם dialectic, in its Aristotelian definition, or reasoning on the basis of probabilities, i. e., general beliefs, rather than demonstrated premises. II. 14, 33. Ar. אלאסתרלאל מחלוקת הנצח. H. באלמשהור. Cf. ראיה מן הנדע.

ראש דברים résumé. II. 21, 47. Ar. נבד. H. ראש דברים.

ראש הפילוסופים the chief of the philosophers, i. e., Aristotle (384–322 B. C.). I. 5, 20. Ar. רייס אלפלאספה. See אריסטו.

ראשון (1) preliminary study, introduction. Introd. 10. Ar. אלאול.

(2) first in time, though having no causative connection.

See תחלה. II. 30, 58.

ראשון ראשון gradually. II. 12, 28. Ar. אולא אולא. V. מיע ראשון. משל ראשון הנזה ראשונה.

ראשיים V. אברים ראשיים.

ראשים component elements, e. g., substance and accident.

III. 15, 21. Ar. והתהפך הראשים ר"ל שוב העצם מקרה ומקרה עצם. והתהפך הראשים ר"ל שוב העצם מקרה ומקרה עצם. H. rendering אדם לעין אדם, ואקלאב אלאעיין shows a misunderstanding of the word *a'yan*. Munk calls attention to the *Kitab al-Ta'rifat* where this term designates substances to the exclusion of accident. One may also cite Siyalkuti on Iji III. 180, 7 (HTh. 217): العالم اما اعيان واما اعراض and Hwarizmi 143 (HTh. 334) states that ibn al-Mukaffa' coined the term *'ain* for the first category as well as terms for the other categories; the latter terms however were not accepted. It is not necessary however to assume that M. permitted himself to extend the term to accidents, as the expression ואקלאב אלאעיין means just the change of substances, i. e., to accidents; the latter part of the explanation ומקרה עצם being a self-evident implication.

ראשית a principle or cause, implying ~~no temporal priority~~,

identical in meaning with *hathalah*, q. v. II. 30, 58.

רבו plurality. I. 60, 90. Ar. אלחכחיר.

ריבוע square. I. 3, 18. Ar. אלחרביע.

רגש מרגיש, מורגש הרגשה V.

רוח חיתית the not immortal *vital* soul, which is the cause of sensation and locomotion. I. 40, 60. Ar. אלוה אלחיואני.

H. נפש חיתית V. רוח החיים.

רוח רואה the visual function (*spiritus visus*, *ὁπτικὸν πνεῦμα*)

III. 25, 38. Ar. אלוה אלבאצר. See Munk I. p. 111, n. 2.

רוחניית spiritual force or spherical emanation. III. 29, 42.

Ar. רוחאנייה.

רוחניים spiritual beings, angels. II. 14, 33. Ar. רוחאניין, H. omits it.

רחב הרחבה V.

רחק הרחקה V.

רחוק absurdity, רחוקים. II. 48, 97. Ar. שנאע, H. רבות.

רוחק (1) improbability, II. 19, 44. Ar. בעד.

(2) space, pure extension, vacuum. שורקות נמצא הוא רוחק.

שום מרחק או H. בעד מא או אבעאד. Ar. I. 73, 116. או רחקים

מרחקים. By *rehakim* is meant the small *vacua* between the atoms. (Efodi).

(3) dimension. I. 56, 83. Ar. אלאבעאד, H. מרחקים.

ריקות V. ריקות.

ריב בעל ריב V.

רכב מורכב, הרכבה V.

רעיון imagination as opp. to strict thinking. I. 47, 66. Ar.

אלחכיל

רמיות H. אשארוא, Ar. III. 8, 12. suggestions, hints. רמיות

רצה mean. I. 21, 37. Ar. ארצה בו. רצה רצתי לו, H. ארד בה.

נרצה.

רצון will, which in the case of mortals depends for its motive upon external conditions, while in God it is independent

and autonomous. II. 18, 37. Ar. אֲרֵאדָה, H. חפץ. This term is distinguished from *behirah* which means intelligent choice. Cf. II. 48, 96: "It is He that gave this *razon* to the irrational animal and *behirah* to rational man". The contrast between *razon* and *behirah* does not imply that animals outside of man have no free will (Comp. Friedländer's version), for in III. 17, 24, it is explicitly stated that they move by their own will as man does. The meaning is that man's will is intellectual, i. e., the result of conscious choosing (hence *behirah*), while in animals it is instinctive or impulsive. Thus Shirazi (HTh. 174) speaks of التحريك الارادى of animals as different from التحريك اختياري of man. Altogether, one should be on one's guard against using, in connection with Maimonidean philosophy, the term free will which is misleading because of its special meaning, i. e., a will undetermined and unaffected by bias begotten of heredity and environment. M. merely endeavors to re-establish the connection between man's will and his action, to reconnect the various links of the chain beginning with the mental will and ending with the accomplished fact, a chain broken into atoms by al-Ashari, so that the *kasb* theory (see *qeniyah*) was vainly tried for the sake of bringing back human responsibility. It is against this *kasb* that M. remarks פגלתי שיברא לו דבר מחדש כלל in III. 17, 24 as previously mentioned.

רצון ראשון the first will, i. e., the will of God. I. 66, 98. Ar. חפץ ראשון H. משה אולי. This Will wrote the Ten Words without any instrument or organ.

רצוני voluntary. I. 46, 64. Ar. אֲרֵאדָה.

ריקות void. The assumption of the void, which forms the second proposition of the *Kalam*, was necessary in order to explain the possibility of movement. I. 72, 110. Ar. מקום ריקם H. כלא.

אלפליכיה heavenly. III. 17, 23. Ar. רקיעיים
 גדולה domination. I. 39, 49. Ar. אדריאסה, H.
 אותות impressions, traces. II. 38, 82. Ar. אַתאר, H.

Later in the same passage this Arabic word is translated
 by T. מקומות and by H. סימנים. See מעשה.

ש

מושאל השאלה V. שאל
 סמכדו H. אסתעיר. I. 21, 36. Ar. to be used figuratively.

H. has מושאל in I. p. 25. In H. p. 27, Scheyer is surprised
 to find נסמכו for Ar. אסתעיר; but it is usual in H. See also
 מושאל השאלה.

נשאר השארות השאר V. שאר

השחה V. שגח

נעשה H. צאר. II. 18, 37. Ar. (1) to become. See my
Space in Jewish Med. Phil. p. 64 n. 76.

(2) refer. I. 21, 37. Ar. עאיד, H. חתר.

השבת הדברים repeat. III. 2, 4. Ar. חכריר. See

שוה just, right, as distinguished from excessive virtue. III.

39, 51. Ar. מדות היושר, H. אלקעתדלה. Cf. Aristotle's *טז*

μέσος or *μεσότης*. See II. 39, 83.

אשר הממסך H. אעתדאל. III. 10, 13. Ar. שווי

balance, harmony. See also II. 39, 83. Comp. the Pytha-

gorean maxim: "Virtue is harmony and also health and
 universal good and God" (Diog. Laert. bk. 8, ch. 1).

אשר השום affirm, regard. I. 73, 117. Ar. פרץ. Elsewhere in the same
 passage H. has הסכים.

שטחים planes. I. 73, 118. Ar. אלסטח.

שכנה relative position. III. 32, 44. Ar. מנאודה, H. קרבה.

השכלות משכיל V. שכל

השכיל to conceive, consider. I. 46, 64. Ar. עקל. See also I.

השכלות. See השכלות. H. התבון, תאמל. Ar. III. 14, 20. משכל

(1) mind, that which creates concepts or abstract forms as material for its reasoning. The Mutakallimun confuse it with imagination; for according to them the imaginable is thinkable and objectively possible. See I. 73, 122. Ar. עקל.

(2) transcendent or incorporeal Intelligence; also called angel. I. 43, 63. Particularly, one of those Intelligences corresponding in number to the spheres which they caused and guide, themselves being caused, each one by the next higher Intelligence up to the First Cause. II. 4, 20. - Ar. אלקול, H. כחות משכילות. See *nibdal*, *nifrad*.

(3) שכלים, I. 59, 88. ideas, "perceptions de l'intelligence" (Munk). See Kaufmann, p. 446, n. 129. Cf. רעות נפרדות.

(4) שכלים, II. 6, 23. the Platonic Ideas, eternal archetypes, belonging to the supersensible world, of the manifold variety of the lower world of phenomena.

(5) character, nature, the sum of the innate mental qualities. III. 17, 25. Ar. פטרה, H. more correctly בריאה וטבע. See Malter in Cohen's *Festschrift*, p. 253. See מחשבה.

כחות נפשיים H. נטקיות. Ar. II. 32, 67. שכליות intellectual faculties. II. 32, 67. Ar. שכל היולאי the hylic intellect or the $\nu\omicron\upsilon\varsigma$ $\pi\alpha\theta\eta\tau\iota\kappa\omicron\varsigma$. The intellect before undertaking the process of conception is merely potential like the *hyle* or matter and is in the same relation to the concept as matter is to form. I. 68, 101. Ar. השכל העיקרי הנקרא היולאי H. אלקל היולאי.

שכל נבדל separate intellect, i. e., the Intelligence guiding a sphere from which it is separate not in any positive sense, for a spiritual being cannot enter into any spatial relations, but in the negative sense of *not* residing *in* the sphere as a function. II. 4, 20. Ar. עקל מפארק. Cf. שכל.

שכל נפרד separate intellect or Intelligence. See שכל נבדל. II 2, 17. Ar. הכחות המשכילות הנבדלות, אלקל אלמפארק.

שכל הנקנה הנאצל the acquired, emanated intellect. When the hylic intellect creates a concept it becomes to that extent an *acquired* intellect; for the intellect is nothing else than the aggregate of its conceptions (*sekel-muskal*). This acquired intellect holds the same relation to the human being as God to the Universe; they are transcendent. It is also called "emanated" *ne'ezal*, because all knowledge is an emanation from the Active Intellect (see *sekel ha-po'el*). I. 72, 115. Ar. **אלעקל אלמסתפאר** H. **השכל הקנוי**. See Munk and Friedländer a. 1.

שכל הפועל Active Intellect, the tenth and last of the Intelligences, having the threefold function of wedding sublunar matter with form, helping the hylic intellect to attain conceptions so as to realize itself, and emanating the "divine influence" or prophecy. The Active Intellect always radiates its blessings, but man and matter are not always ready recipients. I. 68, 101; **אלעקל אלפעאל**. See *Sefer ha-Gedarim*, s. v.

השכל הראשון the first intelligence created by God, moving the first sphere, the cause of the second intelligence. II. 4, 20. **אלעקל אלאול**.

שלוח V. **שלוח**.

שלוח indulgence. H. 33, 47. **אלחסיב**, Ar. **השלוח במאכלים**. H. **אלחסיב**. The same Arabic word occurs at the beginning of the chapter for which T. has—in most of our editions—**שלוחם**; but that, according to Munk, is a corruption from **שלוחם**. See for the explanation of **تسبب** Munk III. p. 261, n. 1.

השתלח to indulge (V. **שלוח**). III. 33, 47. Ar. **חסיב**.

שלל to negate. I. 34, 53. Ar. **סלב**, H. **הרחיק**.

שוללים negative attributes, in which alone man can speak of the deity. I. 58, 85. Ar. **אלסואלב**, H. **מתעים**.

שלילה negation. I. 58, 85. Ar. מניעות, H. סלב. See also *ibid.* and I. 58, 87. שלילות. Ar. אלסואלב H. מונעים
 ממשלים constituting the essence, e. g., form; while accidents do not constitute the essence. I. 51, 71. Ar. מכמל, H. ממלא.
 See also *ma'amid*, *meqayyem*.

שלם perfect man. The term is used in purely intellectual connections. Thus *Intro.* 3, *III.* 13, 16 שלמים, Ar. אלכאמלון, אלכאמלין. But it denotes a man who has given due consideration to the moral improvement necessary according to M. for a clear thinking. See *hashlamah*.

שלמות perfection or advancement which, according *III.* 27, 41 is twofold: 1) שלמות ראשון (Ar. כמאל אול H. השלמה הראשונה) is the first in order of time, though not in value, and consists of self advancement, physical, economical, and moral, so that with the resulting undisturbed serenity of mind one may attain to 2) שלמות אחרון (Ar. כמאל אכיר H. השלמה or השלימות האחרונה) ultimate perfection which is of the mind only. "It is evident that this ultimate perfection consists of no deeds or virtues, but only of ideas". (*ibid.*) The basis of this division is his classification—Aristotelian in origin—of virtues into ethical and dianoetic. Cf. *middah* and *ma'alah*. In *III.* 54, 70 M. proposes a fourfold classification of perfection. 1) שלמות הקנין (Ar. כמאל אלקניה), property-perfection, i. e., accumulating wealth, owning slaves, acquiring power over people, etc. This kind of perfection is entirely external, the man remaining as he was prior to this perfection. 2) שלמות גופני (Ar. כמאל גסמאני H. שלימות הגוף), bodily perfection, e. g. health and physical strength. That touches the person more than the first kind, but it touches only the animal in man. 3) שלמות מעלות (Ar. שלמות המדות), moral perfection; but even this, expressing itself in social relations only (כי המדות כולם אינם רק בין האדם ובין זולתו), is a social ex-

pediency and does not concern man per se. The highest perfection is 4) השלמות האנושי האמתי (Ar. 'אלכמאל אלאנסאני אלחקי' H. (השלמות האמתית האחרונה), truly *human* perfection, i. e., obtaining true metaphysical ideas, which alone constitute *ha-taklit ha-aḥaronah* or the *summum bonum*, wherein lies immortality and whereby man is man (ובהא אלאנסאן) where again H. missed the emphasis on אנסאן and translates (ובעבורה נקרא האדם אדם בחן).

שילוש (1) Trinity, as believed by the Christians. I. 71, 108.

Ar. אלתאלות.

(2) triangle. I. 3, 18. Ar. שלישות H. אלתתלית.

שם there, in the sense of הֵן, i. e., used as an expletive, as in our phrase "there was once a man". II. 19, 39. Ar.

הם. Omitted by H.

שם expression (not merely "name"), phrase. II. 45, 90. Ar.

אסם. Omitted by H.

שם המפורש the Tetragrammaton. I. 61, 91. Munk thinks the Heb. name signifies "le nom de Dieu distinctement prononcé", while according to Friedländer it means the "separated name", i. e., the name applied as M. says, exclusively to God.

שמות מקיימים expressions that do not affirm, negative terms.

I. 58, 86. Ar. אסמא אלניר מחצלה H. שמות שאינם כוללים P.

בשמות שאינם מיושבים Cf. the term אלמחצלין in I. 52 rendered by T. (p. 72) המבררים which was corrupted to המדברים (Munk). H. renders there המשכילים.

אסמא מסתעארה figurative terms. III. 8, 12. Ar.

H. שמות מושאלות סמוכות V. מושאל.

משחתף V. שמות משתתפים.

שמות נגזרים derivative or adjectival names (e. g. *zaddiq* from *zedaqah*

Efodi). Such terms, implying an attribute and a necessary

substance bearing it, involve plurality and therefore can-

not be predicated of God, except to indicate that He is

not wanting or defective. I. 61, 92. Ar. אֲלֵסְמָא אֶלְמִשְׁחָקָה. H. שמות מורים.

אֶלְמִשְׁחָקָה a "first term", one denoting something literally and in its primary meaning. Opp. to *shemot mush'alim*. III. 8, 12. Ar. מִתְאֵל אֵל. Omitted by H.

השִׁמְט V. שִׁמְט.

שמע hearing. חוש השמע the auditory sense. I. 47, 66. Ar. חוש השמע. H. חֲסֵה אֶלְסַמַּע.

שמע Aristotle's *Physics*, called *φυσικῆ* *ἀκουστικῆς* or *physica auscultatio*. II. prop. 25. Ar. אֶלְסַמַּע אֶלְטַבְיַעִי. I. 73, 117. Ar. כְּתָאב אֶלְסַמַּע.

שמוש expression, usage. I. 67, 99. Ar. תְּצַאֲרִיף.

משים V. שנה.

השתנות transformation, a qualitative change. II. introd. prop. 4. Ar. שְׂנוֹי הַבְּטוֹל. H. אֶלְאִתְחַלָּה.

שני a second, one sixtieth of a minute. I. 73, 117. Ar. תְּאֵיִדָּה.

שניות dualism. II. 1, 15. Ar. אֶלְתַּעֲרִיָּה. H. renders strangely. כַּח. V. מַשְׁעָר.

שעור (1) value, importance. III. Introd. 1. Ar. קִדְר. Munk's rendering *enseignement* does not seem justifiable.

(2) proportion. II. 36, 76. Ar. מִקְדָּאר. H. עֵרֶךְ.

(3) magnitude. See *ba'al shi'ur*.

(4) decree, divine command. III. 34, 47. Ar. אֶלְתַּקְדִּיר. H. הַמְצָוָה.

שער (1) class, category. II. 13, 31. Ar. בָּאב.

(2) supposition, opp. to *'amittah* q. v. II. 13, 30. Ar.

שְׁעוֹר. H. תַּקְדִּיר. So Munk. I think however that the word may mean "implied or virtual meaning". That is, duration expresses only a secondary sense or an implication of time but not its direct and essential meaning. See

zeman. Perhaps *sha'ar* is a mistake here in T. for *she'ur*. Thus A (1772) and S.

שפע emanation, a spiritual influence emanating from God and the Intelligence (see *sekel*) particularly the lowest of them, the *sekel ha-po'el* q. v., an influence as baffling to the human mind as the source whence it comes; overflowing constantly without any particular goal into all directions, "informing" hylic substances and hylic minds and imparting prophecy to one prepared to receive it. The distinctive feature of this emanation as compared with the action of a corporeal being is that it does not work by contact nor through any contiguous medium. See II. 12, 29. Ar. **אלפיץ**

אלהי שפע divine emanation. See *shefa'*. II. 37, 80. Ar. **אלפיץ אלהי**

שפע שכלי intellectual emanation. See *shefa'*. II. 37, 80. Ar. **אלפיץ אלעקלי**. Munk, and Friedländer following him, explain the term as meaning the emanation from the Active Intellect, but it may be that the word *sikli* attempts to describe somewhat the character of the outflow. Cf. 12, 29. **השפעה**. See **כי בשפע השכל אשר ישפע ממך**.

שרב Chwolson, on the basis of H. translating *sefer-ha-nerot* who evidently read *al-surug*, thinks that the book referred to is Kitab al-siraj on magic by Yahya al-Barmeki III. 29, 43. Ar. **ספר השרב**. See however, Munk a.l. **אצל**, H. to lay down as a principle. II. 24. Ar. **השריש (שרש)**. See II. 41, 86, **הושדש**. Ar. **תאצל**. Omitted in H.

שרש principle. II, 14, 33. Ar. **אלאצל**, H. **העיקר**. See also II. 22, 48.

שרשיות fundamental. III. 35, 48. Ar. **אצליה**, H. **נכחות**.

המדברים H. **אלאצוליון**. I. 71, 109. Ar. **המדברים** the Mutakallimun.

קדמתי המדברים שהיו עיקר חכמת המדברים. See also I. 73, 116. **בעיקרים**.

Ar. **אלאצוליון**, H. **בעלי העיקרים**. One can see from these quotations a difference as to the exact meaning of **אצוליון** which

is applied to the Mutakallimun. T. seems to take it in the sense of the *fathers* of the Kalam, and H. of dogmatists. Among the commentators, Narboni (p. 17 a) thinks the name is due to the fact that "they believe that atoms are the roots of material bodies". Efodi says that "they were called *shorashiyim* because they believed in atomism which is the root of their false ideas." Joseph Caspi thinks it means *dogmatists*, i. e., the Mutakallimun who dogmatically advanced unsupported views which were authoritatively received by their disciples. Scheyer thinks it means those that followed the principles of Mohammedanism, to differentiate them from Christian thinkers; and Munk: "they that tackle the roots of religion instead of the branches, the fundamental rather than the secondary." I take it with H. as dogmatists, in the sense of thinkers about the roots of religion, as opposed to philosophers: Comp. علم الاصول which means (Lane) علم الاصول الدين. The term الاصوليون is also found in this sense in Iji, *Kitab al-mawakif*, I. 260, 9. (HTh. 128). See also Cuzari V. 15 where Judah ibn Tibbon correctly translated אלאצולין—which term, we learn, was more popular among the Rabbanites than the Karaites who preferred to say חכמי שרשי האמתה—אצחאב עלם אלכלאם.

ענין "root and branch", i. e., prohibited intercourse between parent and offspring and ramifying relations. See III. 49, 62, Ar. אצל ופרע. H. also עיקר וענין.

דעת משותף, משתחפים, משותף משותף, השתחפות, חומר משותף V. שתף.

באשתראך by homonymity. II. 19, 40. Ar. Cf. I. 35, 55. בהשתתף השם.

שתוף (1) association. I. 61, 92. Ar. שרכה, H. שתחפות.

(2) similarity. III. 20, 30. Ar. משארכה, H. שתחפות.

(3) homonymity (Ar. אשתראך, homonymity) ושמם המעה הגה שתוף (Ar. אלמשארכה, similarity) שם הידיעה כי השתוף הוא בשם לבד וההבדל

באמתו III. 20, 30. Cf. for a similar definition of *shittuf* I. 35, 56. השווי בשם עם התחלפות בענין. Often *shittuf ha-shem*. See II. 18, 37.

ענין שיתוף similarity of meaning. II. 43, 89. Friedländer takes it in the sense of homonymity. This is a mistake; for homonymity, as M. points out clearly (see *shittuf*), is only a verbal resemblance with a difference in meaning (*amittah* or '*inyan*'). Ar. אשתראך מעני. H. wrongly ענין שיתוף.

תאבית Thabit ben Korra, Arabian astronomer of the ninth century (Munk). II. 24, 50 Ar. תאבית H. תאבת.

תאר (1) attribute. I. 52, Ar. צפה, H. תואר. Attributes may be divided into four classes: 1) definition or *perush shem*, 2) partial definition or *hiyub*, 3) a non-essential quality or '*inyan yoze*', *miqreh*, 4) a relation or *yahas*. The first is inapplicable to God, because a proper definition must give the anterior causes or *sibbot qodmot* q. v., and God is the cause of all; the second is inapplicable because a part implies plurality; the third because a quality requires a substratum and hence again implies plurality; and the fourth, because space and time relations involve corporeality and other relations imply comparison and hence similarity. There are however two other classes of attributes which are permissible and used indeed in the Scriptures: negative attributes and those denoting action, because they do not describe the Divine essence. (2) in general, description. I. 9, 26. תואר עצמותו וגדולתו Ar. צפה, H. ספור. Instead of '*azmuto*' in T. we should read, I think, on the basis of the Arabic, '*azmato*', i.e., his majesty. See also I. 58, 85. כי תארי הית' בשלילות הוא. Ar. תצי, H. ספור. We should read *to'ar* (in the sing.) as being more grammatical and more in conformity with the original. See also תמנה ותאר.

מתואר the substratum, to which an attribute is attached. I. 51, 71. Ar. אלמצוף.

תארים עצמיים essential attributes as distinguished from attributes of action, which do not refer to God's essence. There is disagreement about some attributes, such as hearing, seeing and speaking, whether they should be counted in the category of action-attributes or essence-attributes, but all attributists agree on life, power, wisdom and will as being "essential". See I. 53, 77, and Abrabanel a. l. Ar. אלצפאת אלהותו, H. מדות רבקות. In H. p. 80. We find מדות עצמיות. M. thinks (I. 56) that these attributes can be predicated of God only homonymously.

תארי פעולות action-attributes which, not describing the divine essence, are permissible with reference to God. These are the thirteen *middot* God communicated to Moses. I. 54, 80. Ar. צפאת פעולה, H. מדות מפעלים. Sharahrastani also speaks of صفات الذات and صفات الفعل. See Arabic text, p. 4.

תארים שוללים negative attributes, describing not what He is but what He is not, which is all the human being can know. I. 60, 90. Ar. אלצפאת אלסלבה, H. תארים מתעים.

תוך the inner or the allegorical, as opp. to the literal meaning. Cf. *ba'ale ha-tok*. See for the school of Innerites or Batinites גלוי, גלוי, נסתר, פשט, I. Introd. p. 7. and 8. Ar. באטן, H. הפנים.

תוכן form I. 5, 21. Ar. צורה, H. צורה.

תולדה conclusion of a syllogism. II. 38, 82. בהקדמות ותולדה. Ar. תחלת ופכר, H. תולדת מחשבה which is probably a misprint in which the book abounds, unless the Arabic expression should be regarded as hendiadys. Cf. Introd. 10. Ar. נחיתה.

תוריה scriptural. II. 5, 22. Ar. שרעי, H. שהיא מדברי הנביאים. התחלה V. (תחל).

תחלה anteriority. It should not be confused with *hathalah* which denotes no time relation but logical causation. II. 30.

תחלת הנחה primary meaning. I. 11, 29. Ar. אול וצע, H. תחלת הנחה בנין.

תחבולות artifices. ספר התחבולות Book of Artifices "containing as it appears ingenious inventions relative to different branches of the science of mechanics (علم الحيل) particularly hydraulics and pneumatic machines, based on the hypothesis of *horror vacui*".—Munk I. 73, 118. Ar. כתאב אלחיל.

תחלת מחשבה superficial thinking. I. 2, 15. Ar. אול כאטר. It is opp. to *hitbonenut*. See also I. 52, 73.

תחלת רעיוני חממיו superficial thinking. I. 2, 14. Ar. באואיל בתחלת מחשבותיו ובגראה אליו מבלתי חקירה H. כואטרה וסואנחה.

תחתונים the four elements. A. 30, 59. Ar. אלספלי, H. מה שלמטה. See *yesodot*.

תכונה like the Arabic علم الهيئة, means literally the science of form and therefore signifies geometry as well as—and more commonly—astronomy. Perhaps no sharp line was drawn between these two branches of the quadrivium, for astronomy may be regarded as a special application of geometry. Hence, 1) astronomy בעניני התכונה II. 8, 25. Ar. אלאמור אלהיאה.

2) geometric form. II. prop. 22. Ar. אלשכל, H. התבנית. See also II. 19, 39.

3) habit, the Aristotelean ἔξῃς. I. 52, 73. Ar. היאה. Cf. הכנה. אלי לא ad infinitum. I. 73, 124. Ar. תכלה עד לאין תכלית H. נהאיה.

אלנאיה. סבה תכלית. I. 69, 102. Ar. תכלית (1) final cause. Cf. (2) end בעל תכלית finite. I. 73, 124. Ar. מתנאיה אלעטם. שאין לו תכלית H.

potentially infinite, i. e., infinitely divisible. I. 73, 124. Ar. לא נהאיה לה באלקוה.

אין תכלית לו במקרה accidentally infinite, i. e., infinite in succession, e. g. time. It is called "by accident" because it is not essential to the given magnitude. I. 73, 124. Ar. לא נהאיה לה באלערין.

תכלית התכליות the ultimate final cause. The series of ends which inspire a manifold movements are traceable in the last analysis to a yearning to do the divine will which is the essence of God who is therefore the "end of ends". I. 69, 104. Ar. נאיה אלנאיה.

(1) ultimate final cause, i. e., the cosmic purpose. Both according to the Aristotelian theory of necessity (*hiyyub* q. v.) as well as Jewish creationism, no species on earth, not even the human species, can boast of being the cosmic purpose. Cf. תכלית ראשונה III. 13, 17. נאיה אכירה. (2) *summum bonum*, the highest good which, according to M., is intellectual development, gaining ideas about the supersensible world (דעות אמתיות באלהיות) whereby man becomes immortal. III. 54, 70. Ar. אלנאיה אלאכירה. Cf. *shelemut*.

תכלית כונה end per se, something aimed at for its own sake, not as a means. It is opp. to *haza'ah*. III. 54, 70. Ar. תכלית כונה שלימות עיקרית. נאיה, H. תכלית השלמות כי אינו מכין לעצמו. נאיה, H. לדאחה. Ar. בעצמו. תכלית ראשונה immediate final cause, i. e. the purpose of an individual, which is the production and the perpetuation of the most perfect form in the species. III. 13, 18. Ar. תכלית אחרונה. Cf. אלנאיה אלאולי.

תלה See התלות.

תמד See התמד, מתמד.

תמנה ותאר accidental external appearance of the individual.

It is identical with *zurah melakiyit* and opposed to *zurah tibe'it* or *zurah minit* q. v. I. 1, 13. Ar. אלשכל ואלחכמים, H. התבנית והצורה.

תמורה compensation for suffering. III. 23, 35. Ar. עון, H. נזל. Comp. Razi's theory of عوض (HTh. 216).

תמות perfection, שלמות ותמות II. 36, 78. Ar. תמאם. According to Najafi (HTh. 285) *الاسام* denotes bringing about essential perfection while *الاکمال* refers to accidental perfection.

תמסטיוס Themistius, the "eloquent" (317–387?) author of some paraphrases of Aristotle. I. 71, 109. See פילוסופים.

תנה See התנה.

תנועה motion. Ar. חרכה (*κίνησις*), II. prop. 4, 5, 6, the entelechy or the process of change from *δύναμις* to *ἐνέργεια*, from potentiality to actuality. II. prop. 4–6. There are four kinds of motion: 1) substantial, i. e., origination and destruction, (פי מקולה אלגודר Ar. במאמר העצם); 2) quantitative, increase and decrease (פי מקולה אלכם Ar. במאמר הכמה); 3) qualitative, i. e., alteration (במאמר האיכות Ar. במאמר אלכיה); and particularly 4) spatial motion, (במאמר אין H. פי מקולה אל אין Ar. במאמר האנה). This follows Aristotle's division of *μεταβολή*: *ἢ κατὰ τὸ τί, ἢ κατὰ τὸ ποσόν, ἢ κατὰ τὸ ποιόν, ἢ κατὰ τὸ πού*. See Phys. VIII. 7, 260 b. 26. The first, *ἢ κατὰ τὸ τί* or birth and destruction, Aristotle does not admit to be motion, in Phys. V. 2, while elsewhere, e. g. in Phys. III. 1, 201 a 9 it is spoken of as motion. See Zeller's *Arist. and the Earlier Peripatetics* I. 423, and Munk a. l.

תנועה בהכרח motion due to an external force, e. g. an apple thrown upward. II. prop. 6. Ar. חרכה באלקסר.

תנועה בחלק motion as part, e. g. the motion of a nail in a moving boat. Ibid. חרכה באלה, H. בחלק as well as בחלק. It is a form of accidental motion.

תנועה במקרה accidental motion, i. e., that of an accident of a moving thing. Blackness moves accidentally with a

moving object. Ibid. Ar. *חרכה באלערץ*. See *حركة عرضية* in Jurjani's *Kitab at-Ta'rifat*, 89.

נטייה. V. תנועת הנטייה.

essential motion, i. e. when the principle of motion lies in the thing moved, e. g. free movements of living beings and natural movements of inanimate things like a falling apple. Ibid. Ar. *חרכה באלדאח*. See *حركة ذاتي* in Jurjani's *Kitab at-Ta'rifat*, 89.

locomotion, as distinguished from other kinds of *tenu'ah* q. v. II. prop. 26. Ar. *חרכה אלמכאניה*.

error. III. 22, 33. Ar. *חלאל* H. *טעות ושגיגה* (read perhaps *טעות*) *טעות*.

gentleness. III. 33, 47. Ar. *נחת רוח* H. *אללין*.

text (i. e., of an author from whom M. quotes directly instead of epitomizing his ideas). See the phrase *זה תורף* II. 19, 42, after a direct quotation from Arerroes's rendering of *De Coelo* II. 12. Ar. *דברי* H. *נץ*. See also II. prop. 25; and II. 20, 45, (where F. translates wrongly "in short"); II. 24, 50 (preceded by *בזה הלשון*); and II. 15, 34 (where the quotation is preceded by *זה דברים*; Friedländer translates wrongly by "contents")

torrid zone. III. 29, 42. Ar. *אקלים אלשם* for which there is a variant *אלשם*, Syria, which leads Munk to correct T. to read *השם*. H. *ארץ הצבי*.

geometry, I. 34, 54. Ar. *המדסה*. According to Scheyer (H. I. p. 51, n. 2) the term is derived from the Arabic "to measure by the span". See also Guttman's introduction to *Hibbur ha-meshihah weha-tishboret*, XIII. But see PMZ. At all events, that term is equivalent to *hand-asah* which obtained Hebrew naturalization after the term *tishboret*. See I. 72, 115 *כמו שיכחישמי שאינו מדגם פי' חכם בתשובות* *דברים למדריים*. The parenthetical words are T.'s explanatory remarks for the new term *mehandes*, which by the way,

H. refused to recognize as a Hebrew word. See also I. 53, 76.

תנועה חשוקיית erotic. תנועה חשוקיית erotic motion, i. e., the movement of the spheres, due to their yearning for their respective Intelligences. II. 19, 44. Ar. אלהרכה אלשוקיה, H. תנועה משתוקקת. נכספת.

NOTES BY PROF. LOUIS GINZBERG

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אברים ראשיים. Comp. **דאשי אברים** Negaim 6.7 in the sense of "points of the limbs", in Baba Kamma 93a however **א' ר' = אברים**.

אחדות. Comp. Gabirol ed. Davidson p. 87 **באחדותך, ואחדותך**. Abraham b. Hiyyah **חבור המשיחה** Introduction and paragraph 21 uses it in the sense of "unit".

איכות Albarceloni **יצירה** פ' 82: **ודאיכות** and the quality.

איצטונה In Babli the regular form is **איצטבא** with **צ** while Yerushalmi has **איסטיבה** resp. **איסטוה**. Comp. Krauss, *Lehnwörter*, s. v.

אלכסון diogonal is found several times in the Tosefta and is quite frequently used in the Babylonian—but not Palestinian!—Talmud; comp. the references in Krauss, *Lehnwörter* s. v. Sefer Yezirah likewise has it, while Abraham b. Hiyyah in his **חבור הכשיחה** uses besides **אלכסון** (paragraph 13) also the Arabic equivalent **קוטר**. See further below s. v. **קוטר**.

אמהות. Comp. Albarceloni **יצירה** פ' 179 **והיא האם הנדולה** and this is the main principle. The same author remarks on page 217 with regard to **שלש אמות** of the Sefer Yezirah: **ואמות הם שרשים**. Comp. also **שבע** **אמות השרשים**. On **למסורה** comp. Halper, *Zeitschrift A. T.* XXX, 102 and see further Responsa of Alfasi No. 1 who is of the opinion that **אם למסורה** means there is support for etc.

אמונה (1) Comp. Albarceloni **יצירה** פ' **בטומ** **האמונה** people of the—true—religion. See further Rabbenu Hanannel **מגדל חננאל** 35.

אמונה (2) Comp. Ibn Ezra **יסוד מורא** f. 30a **אמונות** dogmas.

אמתה Comp. Zunz *Synag. Poesie* 628 and *Nachtrag* 66 who gives many references for the use of the word to which might be added many more. Comp. f. i. *Responsa of the Geonim* ed. Lyck, p. 4, 9a; Hadassi, **אשכול** 26d and 31a; Maimonides, *Yad*, *Yesode ha-Torah* 1.1. As far as I can remember the absolute form is never used.

אנה Comp. Albarceloni **יצירה** פ' **האצוץ** space.

אנושי Comp. Albarceloni **יצירה** פ' 179 **אנושי** human.

אורך longitude frequently used by Maimonides; comp. f. i. *Yad*, **קדוש החדש** 17.3.

בהמיות Comp. Albarceloni **יצירה** פ' 179 **בהמי** belonging to the animal nature.

Samuel Ibn Tibbon very likely followed his father who frequently used in his translation of Saadia's *Al-Amanat*. There can be however no

doubt that Judah was not the first to introduce this word into Hebrew. Hadassi who wrote his book *אשכול* almost half a century before Tibbon's translation of Saadia—the exact dates are 1148 and 1186—uses *נשם* not infrequently. Comp. f. i. 31b, bottom.

דבור The Word (= Revelation) is tannaitic as well as amoraic; in talmudic-midrashic sources frequently personified. Comp. Bacher, *Terminologie* I and II, s. v.

דבר לא מדבר. The literal translation of *ש' מן לא ש'* is: דבר מלא דבר but Tibbon wished to avoid ambiguities. *לא דבר* is the name of a place mentioned in the Bible (II Sam. 17.27) and *מלא ד'* might further be read as *מלא ד'* the fulness of a word:

דין (1) is Biblical as talmudic while **דין** (2) reason is found only in Talmud and Midrash in which sources it is used in the sense of argument.

דמוי comparison. Comp. the famous Responsum of Hai Gaon in *Responsa* ed. Lyck: No. 98 *משל דמיון*.

דמיונות (3) very often used by Albarceloni in his *פרוש ס' יצירה*; comp. 2, 26, 57, 76, 77 and in many more passages.

דעה knowledge based on intellectual conception; comp. Maimonides *Yad, Teshubah* 9.1: *וידעו דעה גמורה נכונה*. The use of *דעות* in the sense of ethical disposition is tannaitic; comp. *Sifre Zutta* 27.16. In the translation of the title *אמנות דעות* by *אלאמנאות ואלאחאקאדאח* Judah ibn Tibbon uses *דעות* in the sense of religious beliefs and *אמנות* stands for philosophical doctrines. As far as I know Judah Ibn Tibbon found no imitators in the strange use of these two terms.

האמנה belief. In tannaitic literature *אמנה* is found but not *אמנה*, and perhaps *האמנה* is a scribal error for *אמנה*.

הנדרה statement. Comp. Dunash in *חשובות דתש* ed. Filipowski 5b: *וכל הענינים המאספים לכל דבר חמשה, הנדרה ושאלה, וקריאה, וצוי ובקשה*.

הציון logic is perhaps used by as early an author as Dunash who writes: *כי אם יע ברצון יסוח הדיו והציון*; Comp. *חשובות דתש* ed. Filipowski 31. Comp. however his introduction 6: *אך הם שנים ברצון* where *הציון* cannot have the meaning of logic. There can however be no doubt that Ibn Ezra was acquainted with this use of *הציון*; comp. *יסוד מורא* 14a: *חכמת הציון*. Saadia, Introduction to *אמון* 53 bottom as well as Gabirol *מלכות* ed. Davidson 84 use *הציון* only in the same sense as it is found in the Bible. On *הציון* in the Talmud, comp. Ginzberg, *Unbekannte Sekte*, 70-71, and *Journal Bibl. Lit.* XLI 131, note 40.

הזה created; comp. Gabirol *מלכות* ed. Davidson 83: *הזה כל הזה*.

הזמנה preparation very frequent in the Talmud; comp. dictionaries.

הגיון הנפש 2a. comp. Abraham b. Hiyyah's lengthy discussion on היולי in היולי.

See further Albarceloni יצירה p. 270, line 2 where the text is corrupt; read: חומר אלהיולי instead of חומר ואל כולי that does not make sense.

הנרסה geometry, mathematics, frequently used by Albarceloni; comp.

פרוש ס' יצירה 65, 143, 159. The participle form מתור is found in the Babylonian Talmud; comp. Aruk s. v. תור who knows also the later form תורס.

העברה (2) Comp. Saadia Alamanat II, 84 (44) מנא מן אללה in Hebrew העברה applied expressions which must not be taken literally.

הפלגה exaggeration. Comp. Bekorot 43b: הפלגה you exaggerate.

הפסד Maimonides in Yad very frequently uses הפסד the Arabic sense of the verb; comp. *Yesode ha-Torah* 2, 3: הווים תפסדים; 4, 4: כל הפסד *Abodah Zarah* 2, 1: ואינם תפסדים. Comp. s. v. נפסד.

הצעה explanation is certainly modelled after the talmudic הצעה של משנה (comp. dictionaries) but very likely הצעה is to be read, otherwise the correct form would be הצעה של משנה.

הקפה comprehension. Comp. Saadia בקשה (beginning תחלה אין לך תחלה) in the Siddur ed. Wilna 1914 p. 1085: איך יקיפו בעל תכלית וכו' how could a finit comprehend Him. I have my doubts however about the genuineness of the first paragraph of the בקשה which looks to me like a later addition to Saadia's great litany. The expression יקיפו does occur only in the first part thereof.

הקף rotation. In the Hebrew of the Talmud הקפה is used and hence Harizi's rendering of דוראן by it but in the Aramaic הקיפא is the word used.

הקש analogy, belongs to the terminology of the Tannaim and is very frequently used by them as well as by the Amoraim; comp. Bacher, *Terminologie* I and II, s. v.

הרגשה. In the sense of sensation used by Maimonides in his epistle to the scholars of Marseille; comp. *אגרות הרמב"ם* ed. Leipzig, 25a. Comp. also Hadassi, *Eshkol*, 22d and 29c.

הרחבה במאמר comp. Abraham b. Hiyyah חבור המשיחה paragraph 166, end: הרחבת הלשון.

הרמס is the correct form and not הרמז as Hadassi has it, who strangely enough confused הרמס Hermes of the Greeks with הרמז Ormuzd of the Persians referred to in several places of the Babylonian Talmud. Attempts to identify תוצר with Hermes are very old. The pseudo-Epigrapha *Enoch* and the *Book of Jubilees* are acquainted with this identification.

השגה. The verb השג to perceive frequently used by Maimonides, Yad, Jesode Hat. 1.10; 2.8 and many other passages; comp. also Gabirol, 100. השואה comparison used by Rabbenu Hananel מנדל הנאל 36 and Albarceloni פרוש ס' יצירה 3, 76.

השפעה emanation. Maimonides in his letter to the community of Marseille uses a lengthy paraphrase to express the idea of emanation; comp. כח האל ית' צף בתחלה על העולמים וכו' ומן העולמים יצוף ויחפשט: 25b אגרות הרמב"ם בזה העולם.

זוית angle is found in the oldest treatise on geometry in Hebrew, the משנה המדית which very likely dates from the early Geonic period.

זוית נצבה right angle. Abraham b. Hiyyah in חבור המשחה uses frequently נצבה; comp. f. e. paragraphs 10-11.

זינף falsity occurs in its Hebrew as well as in its Aramaic form זינפא several times in both Talmudim; comp. Dictionaries, s. v.

חבור work. Comp. the very instructive remarks of Zunz (*Gessammelte Schriften* III, 56-58) on the history of this word to which I would like to add as follows. In Geonic writings, חבור is composition, diction or style; comp. Sherira Gaon in his *Letter*, ed. Lewin 10, 18, 23, 31 (bis), 36, 43, 48, 51. In some of these passages חבור is used almost in the sense of work, book; it is however Albarceloni who was the first to employ it as a synonym for ספר; comp. the opening line to his השטרות. In the introduction to his ספתח R. Nissim Gaon speaks of על חבור התלמוד which means following the order of the Talmud and of the Mishnah as חבור נמרץ which is to be translated as "a composition of excellent style", and not as Zunz has it an excellent work. Interesting is אחד מן המחברים for "an author" in Albarceloni, פרוש ס' יצירה 53.

חדדות; Comp. Abraham b. Hiyyah ספר המשחה paragraph 10: זוית חדה; for corne he uses מוצק ibid. 130.

חדש create is Biblical; comp. Ps. 51.12, where ברא=חדש. Comp. also Mekilta בשלח 4, ed. Friedman, 50b: עולם חדש: the world which God will create after the destruction of this one. See further Sanhedrin 97b: מחדש עולמו.

חדש העולם creation ex nihilo is very likely influenced by the talmudic expression מחדש עולמו Sanhedrin 97b; comp. the previous note.

חייב (2) to affirm. Comp. Maimonides in his letter to Ibn Tibbon 25a ויחייב שם משפטים וישללו and he will affirm certain things and deny others.

חכמה אלהית metaphysic occurs in Albarceloni פרוש ס' יצירה 66, top; comp. also יסוד מורא by Ibn Ezra 42b, where perhaps חכמה אלהית is to be read instead of חכמת אלהים.

חכמת התורה על האמת. Comp. Ibn Ezra יסוד מורא 7a where undoubtedly חכמת האמת is to be read as in, הלצה לאבן רשד. Philosophy is the true knowledge and hence the appreciation of religion from a philosophical point of view is חכמת התורה על האמת. Later the Kabbalists described the Kabbalah as אמת ח' and Nahmanides in beginning of his commentary on the Pentateuch speaks of his explaining the Torah על דרך אמת i. e. from the Kabbalistic point of view.

חלילה rotation is tannaitic; comp. f. i. Tosefta Pesahim II (III), 8.

חלוק change is tannaitic (comp. Bacher, *Terminologie* I. s. v.) and חלוק difference is geonic, comp. Letter of R. Sherira 22. See also Albarceloni וראוי הוא שיהא הבורא חלוק מהגברא וכו' שהעושה חלוק מן המעשה: 78 פרוש ס' יצירה והמעשה חלוק מן העושה וכו'.

מתחלק divisible; comp. Albarceloni, יצירה פרוש ס' 79: מתחלק לשני חלקים.

חלק honor, dignity. I doubt whether Ibn Tibbon thought of חלק used in Yerushalmi (comp. Berakot IV, 2) in the sense of character.

חלקות smoothness is Biblical; comp. Gen. 27.16 and Prov. 6.24.

חמה after כוכב in II, 24 is not, as Munk believes, a scribal error but the older form. The old name of Mercury is כוכב חמה; comp. f. i. ed. ברייתא דמולוח. Wertheimer II; Chapters VI, VII. Mercury as the planet nearest to the sun is called "the star of the sun". Comp. also Shabbat 156a: Mercury is the secretary to the Sun כוכב וכו' דספרא דחמה וכו'. The reading כוכב נחה ibid. is hardly correct, Ms. M. has נחה without כוכב. Comp. however כוכב הנה VI ברייתא דשמואל. Comp. s. v. כוכב.

חומר (2) matter occurs in Albarceloni, יצירה פרוש ס' 270.

חסר excess. Maimonides finds this meaning of חסר in Lev. 20.7. Comp. Ibn Ezra *ad loc.* חסר וכו' חוספת נוח.

חפשו investigation. The Karaites quote the famous slogan of Anan: חפשו באוריתא חרדא; comp. Harkavy in his notes to the Hebrew translation of Graetz, *Geschichte* p. 188 note 38.

חפץ will. Comp. Gabirol כתר מלכות ed. Davidson 88.

חפציה הקטור: paragraph 101 ספר המשיחה Abraham b. Hiyyah חפצי קוטר.

חרח rhymed. Saadia ארון 55: לחרח כל מחרח. Comp. Harkavy, *ad. loc.* and the literature on the word חר given by him.

טבע (1) nature, (2) natural peculiarity and (3) habit. Supplementing the very instructive remarks of Zunz on the history of the term טבע (*Synag. Poes.* 634 and *Nacht.* 66; comp. also Malter in *Cohen-Festschrift* 253 seq) I wish to remark as follows. Rabbenu Hannanel (36 מדרג חננאל) speaks of טבעי בני האדם and of כל הטבעים שיש. In these two sentences

טבע is "the nature of" but not *nature*. Abraham b. Hiyyah 42b (טבע ראש), Maimonides in his *Yad*, *Yesode ha-Torah* 4.2 (טבע הלב), Albarceloni יצירה 174, 275 (טבע אמות השרשים, טבע כל) and Hadassi 22d, 26d (טבל קדושתו, טבלו) do not know of any other use of טבע than the one found in R. Hananel. In his letters however Maimonides' טבע approaches the last development in the use of this term, reached, by the Tibbonites (Judah in his translation of *Bahya* is very fond of טבע nature!); comp. f. i. his letter to the scholars of Marseille, אצרות 25b. (לא מולד ולא טבע) and 26a (לא מולד); see further 25b: בטבעו של עולם. The purist Ibn Ezra uses תולדה respectively תולדות for nature, comp. Commentary on *Exod.* 4.2 and 7a, 27b. In the above quoted phrases from Maimonides' letter מולד seems to be a synonym of טבע nature. See however *Yad* תשובה 5.4 according to which תולדה=מולד constellation at the time of birth. Peculiar is טבעים ד' the four elements in 19c. In Maimonides' letter to Ibn Tibbon אצרות הרמב"ם 27a טבע=habit, disposition. Comp. s. v. מוטבע.

טענה argument occurs frequently in the writings of Ibn Ezra; comp. f. i. his Commentary, *Gen.* 47.4: גם זו אינה טענה.

ידוע is better than יודע; the latter is one who knows, the former a man of knowledge, scholar. Comp. nouns like זכור, טחון, רכוב and many more like them in mishnaic Hebrew.

ידועה cognition is mishnaic; comp. f. i. *Shebuat* 2.1. ידיעות הטומאה.

יחוד (1) unity of God. Comp. Zunz *Synag. Poesie*, 630 on the history of this word; comp. also Albarceloni, 100: כרי שיאמנו ביחודו של עולם; Maimonides, *Yesode ha-Torah*. 1.7 seq. On the relation of the tannaitic יחוד השם to the later יחוד=Arab. תחיד; comp. Bacher, *Terminologie* I, 70, note 1 and in *Monatschrift* LIV, 350 seq. 731 seq. As to the expression יחודי, comp. Tanhuma (Yelamdenu) quoted in Makiri, *Isaiah*, p. 141. אף אנו מעידין עליך ב' פעמים ביום שאתה יחיד בעולםך שמע וכו'. and Bacher is to be corrected accordingly.

יחוס relation; comp. Saadia. בקשה in *Siddur* ed. Wilna, 1914, 1085: יחוס בורא. אל ברא נדון כחוס העבר אל הארון.

יכולת freedom of will; comp. Rabbeinu Nissim beginning: ולא ביכולת מדינה לו.

יסודות elements occurs in Gabirol, *כתר מלכות* ed. Davidson 89, top and Maimonides, *Yesodeh ha-Torah* 4, 3.

יצא to be actualized; comp. Ibn Ezra, *Exod.* 20.2. יצא למעשה became actualized.

יצאה (3) excretion is found in the old Midrashim, comp. 39, 11 *בראשית ר'* and *סדרש חילים* 23, 1, p. 198 ed: Buber.

ישב establish; comp. *שעשו את הכשכן ולא היו יודעין לישבו* 52, 4 *שמות ר'* they had made the Tabernacle but could not erect it. See also Rashi Gen. 3.8: *ולאגדה המישבת דברי המקרא*.

ישב Comp. Tanhuma, Buber Gen. 8: *ישבו של מקרא* Rashi is very fond of this expression, Comp. f. i. Gen. 19. 15: *חה ישבו של מקרא*.

כדור (1) sphere is Tannaitic and Amoraic; comp. *'Aruk* s. v. and *Sefat Yeter* 83; (2) universe. comp. Yerushalmi *'Abodah Zarah* III 42c.

כוכב mercury; comp. above on *חמה* where I remarked that the older form is *נלול כוכב חמה*. Ibn Ezra Exod. 20.14: *כוכב חמה*.

כח potentiality, frequently used by Albarceloni, 27, 116, 156, 175; Abraham b. Hiyyah *Hegyon Ha-Nefesh*, 2a and Maimonides' *Iggerot* 25c.

בכח in potentia; comp. Abraham b. Hiyyah 2b; Albarceloni l. c. 116: *היה* *Maimonides' Iggarot* 27d. *אלוה בכח ובעצמה*.

כולל common, including, is Talmudic; comp. e. g. *אסור כולל*.

כמות quantity. Albarceloni l. c. 77: *כמות*.

כנוי pronominal suffix, is used by the old grammarians; comp. e. g. *Maḥberet Menahem* s. v. *כן*, 4.

כת category, class, is tannaitic; comp. e. g. the words addressed by R. Yohanan b. Zakkai to his pupils; *אחם... מומצין לכת שלישית*, Tosefta Hag. II.

בלשון verbatim. *לשון* expression, belongs to the oldest terms of Hebrew grammar coined by the Tannaim. Comp. Bacher, *Terminologie*, I and II s. v. Later Rabbinic writers use *חה לשון* in introducing a verbal quotation.

מדבר rational; comp. Rabbenu Nissim, *Mafteah*, introduction; Abraham b. Hiyyah 1b *החי הדברן*; Onkelos Gen. 2.7 translates *נפש חיה* by *רוח ממללא*.

מהוח *αὐτὸς* used by Albarceloni *יצירה* 82. *פרוש ס' יצירה*.

מהנדס comp. the note on *תצוה*.

מוטבע compare the remarks on the use of *טבע* in note s. v. to which I would add that in Niddah 20b *טבעא* is used in the sense of climate i. e. the nature of a certain country or locality. On *טבע* element, comp. *Bemidbar* R. XIV 12 *ארבעה טבעים* the four elements.

מופלא excellent (comp. *Mishnah Horayyot* 1, 4 *בד' מופלא* the most prominent member of the court) belongs to *פלא* (1) wonder while *מופלא* strange to *פלא* (2) divide, separate, and hence *מופלא=מופלג* strange.

מופסדים false; comp. *נפסד*.

נחנת להן אות ומופת 66 פרוש ס' יצירה Albarceloni demonstration, proof; comp. gives for it a proof; Abraham b. Hiyyah 43. חבור המשיחה

א decisive syllogism; comp. Maimonides' letter to the scholars of Marseille in Iggarot 25a and in the same letter ibid: המופתים החזקים.

מנצא mineral; comp. Job 28.1

מורש where ה' הרגש וה' מורשות Bamidbar R. XIV 12 percept; comp. is used in a different sense.

מורכב comp. Albarceloni l. c. 153. In many places of this book the form מרוכב is used; comp. e. g. 79, 84, 270.

מושג comp. note on השג and comp. further Maḥberet Menahem 4a s. v. אדם and s. v. אור.

נצח dialectic argument; comp. חשבה נצח in Sanhedrin, 105a and 108b where נצח cannot have the meaning of victorious, irrefutable but the reverse: argumentative, dialectic. In the first passage of the Talmud נצח in Jer. 8.5, and as the context proves can only mean a dialectic argument. Later writers (compare e. g. RABD, הלכות 5, 50, as well as modern lexicographers erroneously take חשבה נצח to mean an irrefutable answer.

נחצב mineral; comp. Maimonides' Iggarot 25b while in his Yad, יסודי התורה in a similar sentence he uses מחכת for mineral; comp. also Abraham b. Hiyyah, 1b who uses מחכות.

מחשבה reflection. Comp. Maimonides' Yad עבודה נוכבים 2, 3 where מחשבה is best translated by reflection and not thought.

מין species; comp. Maimonides' Iggarot 28.

מיתר 102. חבור המשיחה Sinew, used by Abraham b. Chijah

מנהג very frequent in the Talmud and in the later Rabbinic literature.

מעמד (1) scene of revelation, is influenced by the Biblical phrase יום אשר עמדה, Deut. 4.10 and is found in Hegyon ha-Nefesh 7b.

מציאות existence; comp. Gabirol, Ketter Malekut, ed. Davidson, 87, 100. The use of the Hebrew מצא and its derivatives in the sense of the Arabic תד is very widely spread among the Medieval Hebrew writers. Gabirol as above and further p. 84: נמצא; Abraham b. Hiyyah, Hegyon ha-Nefesh 1a; Ibn Ezra, though a great purist, writes nevertheless in his commentary, Exod. 25.40: ולא ימצא לבדו and has no existence of his own. Maimonides in the very first line of his Yad uses no less than five forms of מצא—Arab. תד to exist: 1) מצי; 2) ממצא; 3) נמצא; 4) המצא; 5) המצאות also Albarceloni l. c. 89. Comp. נמצא... להמצא... שימצא... מצי.

ממציא creator used by Maimonides, Yad, beginning; comp. previous note.

מניע mover, i. e. God. Comp. *Iggarot ha-Rambam* 28a מניע i. e. God.

מקבלות Comp. note on מקבלה

מקיף (2) the ninth sphere; comp. Ibn Ezra, *Exod.* 20.14.

מקום space; comp. the quotation from Saadia's introduction to Gen. in Albarceloni l.c. 89.

מקרה = Arabic *al 'arṣ* accident. Comp. Albarceloni l.c. 14 bottom: ויש דבר שהוא מודע [מודע] אין בו כח להעמיד בעצמו והוא נמצא מתחלף בנף והוא הנקרא ערבי ערץ. In his lengthy discussion on the term "accident" he uses (p. 15) several times מקרה and not מודע which is undoubtedly influenced by the cognate Arabic *arṣ*. Ibn Ezra likewise has מקרה (Commentary, *Exod.* 3.15 and 25.40) while Maimonides in his *Yad* prefers מאורע; comp. *Yesode ha-Torah* 1,7 and 3,3. Comp. also Hadassi, *Eshkol*-31b bottom.

מרובע square, frequently used by Abraham b. Hiyyah in his *המשיחה*; comp. glossary s. v. Albarceloni, l. c. has it likewise; comp. 65, 86. In the Talmudim the part. *pu'al* מרובע is found frequently; comp. dictionaries s. v.; משנה המדוח, beginning מר=square.

מרכז center. Abraham b. Hiyyah was very likely the first to introduce the Arabic work into Hebrew; comp. his *המשיחה* 14.

המריץ comp. Rashi, *Job* 6.25 מליצה... ל' מליצה. In modern dictionaries of the Bible the emendation נמלץ is given but not the reference to Rashi! Comp. also the quotation from R. Nissim, s. v. חבור where נמרץ is used in the sense of נמלץ.

משכיל a thinker is a favored word with Ibn Ezra who uses it in his Biblical Commentaries as well as in his other writings very frequently. Comp. also *Maḥberet Menahem* s. v. אדם who likewise uses *maskil* in the sense of a thinker.

משנים dualists. Ibn Tibbon in his translation of מאמר תחיית המתים beginning, uses this word again for dualists, while Albarceloni, l. c. 80 and 81 speaks of the בעלי השנים. Comp. also the quotation from *Yelamdenu* in *Or Zarua*, 20 and Naḥmias on *Prov.* p. 137 which reads ועם שנים אל תתערב אותם שהיו אומרים שני אלהות. I would accordingly suggest the reading משנים from שנה to double, and besides if משנים were derived from משנה the expected spelling would be משנים.

נטייה inclination; comp. Maimonides, *Yad*, *Yesode ha-Torah* 3, 5.

נכחי parallel. Abraham b. Hiyyah in his *המשיחה* 12 and 44 uses נכחי which is better than נכחי of T.

נמוס a legislative code, frequently found in the Talmud and Midrash; see Krass, *Lehnwörter*, s. v.

נמצא Comp. note on מציאות.

נמשל implication of an allegory. The text has 'ענין הנ' or 'דבר הנ' in which cases נמשל is part *nif'al* frequently found in Talmud and Midrash. נענע movement, comp. *Mahberet Menahem* s. v. אבק end and s. v. אדם 16b in Talmud נענע means shaking.

נפסד perishable, destructible. Maimonides in his *Yad* uses very frequently *nifsad* in this sense which of course is an Arabism; in Talmudic—Midrashic sources *nifsad* has never this meaning. The following are some of the passages in the *Yad* where this use of *nifsad* occurs: יסודי התורה 2, 3, and 4, 4; 2, 14; Comp. s. v., הפסד. עבודה זרה 2, 1 שחיטה 3, 1 טומאת אוכלין 2, 14; Comp. s. v., הפסד.

נפרד incorporeal being. Maimonides uses the term *zurot nifradot* to describe the angels; comp. *Yesode ha-Torah* 2, 4 and 5; comp. also his letter to Ibn Tibbon in *Iggerot* 28a.

נפש חיה comp. Abraham b. Hiyyah *Hegyon ha-Nefesh* 11b and 12a who writes הנפש החיה and נפש החיה. On p. 11a he also uses הנפש הבהמית; comp. Albarceloni l. c. 179 and note on בהמי.

נפש מדברת the rational soul. Abraham b. Hiyyah, *Hegyon ha-Nefesh* 11a, 11b, uses for it the terms נשמה החכמה (on p. 11a misunderstood by the editor who read החכמה and hence added שהיא), and נשמה הרחוקה respectively; Comp. s. v., מדבר.

נפש צומחת the vegetative soul. Comp. Abraham b. Hiyyah 11a שלש נפשות האחת היא הכח אשר בו היא גדל ורבה כצמח השדה; see also Albarceloni l. c. 179: אנוש (אנושי read) בהמי צמחי.

נפשי relating to the soul. Albarceloni l. c. has several times נפשי comp. p. 153.

נסבה cause. Biblical נסבה (II Chron. 10.15) was not without influence on the later *sibbah* which for the first time occurs in a responsum by the Gaon R. Hai b. Nachshon; comp. שערי חשוכה 143. I have however serious doubts as to the genuineness of this responsum which seems to be of a much later time. The Tibbonides however were not the first to use *sibbah* as it occurs frequently in the works of Ibn Ezra and Maimonides. Comp. e. g. the former's Commentary, Exod. 20.1, and *Yad* רוצה 3, 5. The latter also uses frequently the verb סבב to cause, comp. *ibid* 2, 5 and 4, 10.

(2) effect. The passage I, 13 is quite correctly explained by Abrabanel ad loc. It is however very interesting to note that Maimonides in his Commentary on the Mishnah, *Nazir* 9, 2 paraphrases רגלים לדבר by רגלים לדבר and according to him he writes in *Yad* חשוכה 4, 3: שהענין יא לדבר שאין לו תכלית which means "because the matter has fargoining conse-

quences" and not as the commentators erroneously explain it. There can therefore be no doubt that Maimonides takes **תלים** to have the meaning of consequences and hence his explanation of Zech. 14, 4.

סובב circumference. In **מסכת סביבה** 1: **מסכת סובב**. Comp. *Ohalot* 14, 4: **וזה שהוא סובב את כל הבית** and comp. further **סיבב** the gallery around the altar frequently referred to in the Mishnah.

סכנבין oxymel; comp. the explanation given by Maimonides in his letter to Ibn Tibbon, *Iggerot* 28b.

סמיכות proximity = Talmudic **סמיכה** while **סמיכות** is used only in the sense of ordination i. e. laying on of the hands.

ספק difficulty; comp. Maimonides *Iggerot* 28b.

• **בסתם** in general. Talmudic **סתם**; comp. dictionaries s. v.

ענולה (1) circle, occurs in the oldest mathematical treatise in Hebrew; comp. **מסכת המדות** 2. Abraham b. Hiyyah *Hegyon Ha-Nefesh* 24a uses it likewise and even such an early writer like Menahem is acquainted with this mathematical term; comp. *Mahberet Menahem* s. v.; see also note on **ענול**.

עולם התחתון Abraham b. Hiyyah *Hegyon Ha-Nefesh* 5b and Ibn Ezra use it likewise; comp. the latter's commentary on Exod. 3.15 and 20.1.

עומדים permanent; comp. Saadia, *בקה* 10 85: **ואת העולם** **העולם הזה עולם עובר...** **הבא עולם עומד**.

עורק muscle is according to Dunash (compare *Teshubot Dunash* p. 68 s. v. p. 85) classical Hebrew and Rashi on Job 30.17 accepts his view.

ענול circle. The old treatise on mathematics **מסכת המדות** as well as Abraham b. Hiyyah use **ענולה** (see note s. v.) and **ענול** for circle. Comp. also Maimonides *Yad, Teshubah* 5.4, while in *Qiddush ha-hodesh* 16, 1 he has **ענולה**. In the Talmud **ענול**=circle while **ענול** and **ענולה** are used only as adjectives.

עיון speculation. The noun occurs in the Talmud only in the expression **עיון חפלה** the meaning of which is very doubtful (perhaps an euphemism: distraction during prayer!) and is not frequently found in later writers. Saadia in his responsum 7 (ed. Muller p. 95) uses **העיון הראשון** but very likely the responsum was originally written in Arabic and later translated into Hebrew. Abraham b. Hiyyah *Hegyon ha-Nefesh* 8b has **עיון יפה** and similarly Maimonides, *Iggerot* 27d. In *Hegyon ha-Nefesh* 5b 6b 110a: **בעלי העיון—חכמי המחקר** of Tibbon.

עלה cause, is found in Syriac writings antedating the Arabic period and very likely Arabic **עלה** is taken over from the Aramaic (Syriac?); comp.

Schulthess, *Hon. Wurzeln* s. v. Maimonides, *Yad, Yesode ha-Torah* 2.6 uses עלה but I do not remember to have met with it in earlier writers with the exception of Albarceloni l. c. 31 and 92.

עלול effect; comp. Maimonides *Yad, Yesode ha-Torah* 2, 6 and see also the the previous note.

עמידה existence, is found several times in the Midrashim; comp. dictionaries s. v. See also Ginzberg, *Geonica* II, 130 line 11 and 131 line 10 where however להעמידה is to be read instead of לה עמידה. See also *Hegyon ha-Nefesh* 17b.

ענין (3) state, (4) manner and (5) affair, is Talmudic; comp. dictionaries s. v. (8) attribute; comp. Albarceloni l. c. 80. In that sentence as well as in the entire lengthy discussions of the attributes of God Albarceloni uses ענין in the sense of attribute.

עצב nerve. The old grammarians and commentators of the Bible considered עצב nerve as classical Hebrew; comp. Ibn Ezra on Job 10.8 and Parhon s. v. עצב, end.

עצם essence; comp. *Hegyon ha-Nefesh* 8b bottom and Ibn Ezra on Gen. 41.18 and Exod. 3.15; 20.1 who are acquainted with this use of עצם. In *Yad, Teshubah* 1, 3 עצמו של יהי"כ is Biblical בעצם היום. Albarceloni l. c. 116 has several times עצמה instead of עצם.

ערך relation is used by Saadia בקשה 1085 (comp. however the remarks in note on יחס); Ibn Ezra, Exod. 3.15; Abraham b. Chijah ס' המשחזה 2.

פנה principle; comp. Rabbenu Hannanel מנרל הנאל 35.

פירוק refutation, solution, is Talmudic in its Aramaic form פירוקא; comp. dictionaries s. v.

פשוט (2) literal meaning, often used in the Talmud in contrast to *derash*.

פתח beginning; comp. the Midrashic פתח introduction; see Bacher *Terminologie* II, 176-178. It is however not unlikely that the Midrashic terms פתח and פתח mean "explain" and "explanation". Comp. Luke 24, 32 and *Derek Erez Zutta* 2: שני ורנין בפתחיה "study and meditate its explanations".

צורה (1) form i. e. the actuality of matter which is potential. Comp. Abraham b. Hiyyah, *Hegyon ha-Nefesh* 2a who defines צורה as דבר שיש לו כח. Ibn Ezra on Exod. 25.40 is also acquainted with this meaning of *zurah* and he uses it in many other passages of his works. Maimonides, *Yad, Yesode ha-Torah* has it frequently comp. 2, 3; 4, 7-8. צורה in II 9, 25 stands for צורה comp. Maimonides, *Yad, Yesode ha-Torah* 3, 6: כל חלק העלול לו שם על שם צורה זו שתראה בו מן

הכוכבים שלמטה ממנו והם היולות ששמותם מלה וכו' Comp. also the next paragraph in Maimonides: שנים עשר צורות.

צורה נברלת immaterial form. Maimonides, *Yad*, *Yesode ha-Torah* 2, 3 uses *zurot nifradot* and not *zurot niwladot*. Comp. also Hadassi, *Eshkol* 31c: צורה מופרדת=צורה.

קבלה tradition, is found only once in the entire Talmudic-Midrashic literature; comp. *Abot R. Nathan* 45, 117: "concerning which R. Meir transmitted the tradition" etc. In Geonic writings it occurs, but not very frequently; comp. Letter of R. Scherira ed. Lewin 31 and 60; Hai Gaon in *Teshubot ha-Geonim* ed. Lyck 1, 4a; 31 and in *Shaarei Teshubah* 342. Rabbenu Hananel has it several times; comp. *Teshubot Ha-Geonim* ed. Lyck 116 and Migdal *Hananel* 26. His colleague, R. Nissim, uses it several times in the introduction to the *Mafteah*. Among the post-Geonic writers who use it are Albarceloni l. c. 66, 86, 187; Ibn Ezra very frequently in his Biblical Commentaries, and Maimonides, introduction to his *Yad* and *Melakim* 12.2. The usual term for tradition in the *Yad* is however שמועה, especially to describe such a one as transmitted by Moses orally. The favorite designation of the Rabbanites by the Karaite writers as בעלי קבלה cannot be traced back with certainty to old authors. The Rabbanites use sometime קבלה to describe the revealed truth (i. e. Bible) in contrast to the demonstrative truth דרך הסופה; comp. Bacher, *Bibel exegese* 6, note 4; 40, 3; 49, 4; 145, 2 and Posnanski, *the Karaite... Opponents of Saadia*, 69, 2. The Karaite Hadassi who used a translation of Saadia's *Amanat* different from Tibbon's has קבלה for כבר צחיה of Saadia, 3. For מקובלות of Tibbon the Geonim and others have מועתקת; comp. e. g. Hai in *Teshubot ha-Geonim* 5b top; והלכה מועתקת היא מטעה.

קבץ to contain=Arabic נמע is very frequently used by Maimonides in his *Yad*, comp. Bacher, *Tanhum Jerushalmi* s. v. Comp. also Rabbenu Nissim, introduction to *Mafteah*, שיקבץ כל מה שיש בידם מהקבלה, which is likewise influenced by Arab. נמע. See also *ibid.* תתקבץ עם חכמי דורו which is likewise an Arabism. Eldad ha-Dani has several times רעתו מקובצת "his mind is concentrated" which is very likely also influenced by the Arabic נמע כלבו. Comp. Epstein, *Eldad*, 127, note 34 and Schlössinger, *The Ritual of Eldad*, 37.

קדמות beginningless; Comp. Gabirol, *Keter Malekut*, ed. Davidson: ואין הפרש קדמון לכל קדמון בין אלהותך... וקדמותך.

equator, is used by Maimonides *Yad, Qiddush ha-Hodesh* 11, 17.

Hegyon ha-Nefesh 24 has קו ישר.

diameter; comp. Abraham b. Hiyyah, *Chobor ha-Mishnah* parag. 13: ואלכסון

אלכסון; העגול הוא קו החולק אותו לשנים ותקרא בלשון ערבי קוטר.

Comp. s. v. אלכסון. acquisition; comp. Rabbenu Nissim introduction to *Ma'aseh*, beginning.

קניה probable; comp. *Mahberet Menahem* s. v. אובל and s. v. אף, end. Ibn

Ezra is especially fond of the expression *qarob*, probable, and *rahoq*, improbable.

בקרוב approximately. Abraham b. Hiyyah *Chobor ha-Mishnah*, introduction 4 has בקרוב.

ראה proof is tannaitic and amoraic.

ראשי פרקים; comp. *Hagigah* 13a: ראשי דברים.

ראשון gradually is Talmudic; comp. *Rosh Hashanah* 17a.

ראות sight, vision; comp. Maimonides, *Iggerot* 28.

ראשים component element; comp. Ibn Ezra on Exod. 20.1 towards the end:

ואנשי המחקר מצאו כל דברי הנזכרים שהם י' והם ראשים כללים.

רבו plurality, is used by Gabirol, *Keter Malekut* 84 and Abraham b. Hiyyah

משיחה 21.

ריבוע square; Abraham b. Hiyyah uses ריבוע in the sense of quadrature (משיחה 26)

while in the Talmud (comp. dictionaries) it means square.

רוחניות spiritual force; comp. Hai in *Teshubot ha-Geonim* ed. Lyck 28 and

Albarceloni, l. c. 153 הזכות רוחני נמשצי "the reward is of the spiritual nature".

רחוק absurdity; comp. s. v. קרוב.

רעיון imagination; comp. Gabirol, *Keter Malekut* ed. Davidson, 100: לא

שכל; יסודו רעיון; comp. s. v. שכל.

רשות domination, is Talmudic; comp. dictionaries.

שטחים planes; comp. Albarceloni l. c. 65 and Abraham b. Hiyyah *glos-*
sary s. v.

שכל mind; comp. Gabirol *Keter Malekut* 83.

שלל negate; comp. Maimonides in his letter to Ibn Tibbon, *Iggerot* 28.

שם there; this Arabism is frequently found in *Yad*; comp. e. g. the very open-
ing words שם מצוי ראשון.

שם המפורש the Tetragrammaton. The explanation of the term given by Munk

agrees with that of Geiger *מאמרים* ed. Poznanski 98 and Derenbourg,

R. E. J. VI, 74. Comp. my remarks in the supplement to Geiger, 394.

The words of Maimonides are rather ambiguous and it is not quite clear
whether he takes מפורש to mean "separate" or "distinct". See also

Bacher, *Terminologie* I, 159 with whom Friedlander agrees. Comp.

Albo, *Iqarim*, I, 28: שם המפורש שהוא נבדל and Aaron b. Elijah עץ חיים 74, 91.

שמות נמרים derivative nouns; comp. note on מר to which I would add that as early a writer as Menahem b. Saruk uses מירה in the sense of root-grammatical!—Comp. e. g. s. v. נ.

שרש principle, is used by Albarceloni l. c. 92, Ibn Ezra, comp. e. g. Exod. 31, 18 and many other writers prior to the Tibbonides.

שתוף association, is Talmudic, comp. dictionaries. See also *Hegyon ha-Nefesh* 26.

תאר attribute, is found in Gabirol, *Keter Malekut*, ed. Davidson 84.

תוך allegorical meaning; comp. s. v. גלי.

תכונה (1) astronomy, is not found in the Talmud nor in the older Midrashim.

The earliest reference to its usage in the Midrashic literature is to be found in מעשה אברהם (Yellinek, *Bet ha-Midrash* I, 25) but there can be no doubt that this small Midrash is translated from the Arabic; comp. Ginzberg, *Legends of the Jews* V, 212–13, note 24.

תכונה (3) characteristic; comp. Gabirol *Keter Malekut* 102: מי יבא עד חכותך which must not be translated with the latest translator of Gabirol "who can approach Thy seat" but "who can apprehend Thy characteristic".

תכלית end. Comp. Maimonides *Iggerot* 28: מניע לתכלית finite, and similar expressions combined with תכלית in the sense of the finite. The description of God as אין לו ראשית ותכלית is a favorite phrase of the liturgical poets and philosophers. Comp. e. g. the Piyyut אדון עולם (by Gabirol); Albarceloni, l. c. 14; *Baqqashah* by R. Bahya and many more.

תכון לתלות dependence; comp. *Maḥberet Menahem* s. v. תב, end: תכון לתלות "and it is correct to make בידך dependant on בחובב".

תמיד enduring; comp. *Hegyon ha-Nefesh* 20.

תנועה motion; comp. Ibn Ezra, Exod. 3, 15.

תשבורת geometry; Rabbenu Hananel is, to my knowledge, the oldest author who uses this word but in its Aramaic form בתריאתה which Berliner erroneously emended to בתשבורת; comp. *Migdal Hananel* 38 and Berliner's note ad loc. The Aramaic תברייתא is also used by Ibn Ezra, Hosea 14, 6 and is further found in the Genizah-Fragment published by Ginzberg, *Geonica* II, 36 where the sentence reads: חלקיה בתברייתא.

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