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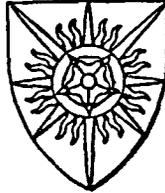
CORPVS PHILOSOPHORUM MEDII AEVI
CORPVS COMMENTARIORUM
AVERROIS IN ARISTOTELEM

CORPVS
COMMENTARIORVM AVERROIS
IN ARISTOTELEM

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Ediderunt

HENRICVS AVSTRYN WOLFSON
DAVID BANETH
FRANCISCVS HOWARD FOBES



Versionum Hebraicarum

VOLVMEN VII

COMPENDIA

LIBRORVM QUI PARVA NATURALIA VOCANTVR

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Cambridge, Massachusetts

1954

AVERROIS CORDVBENSIS

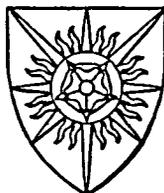
COMPENDIA

LIBRORVM ARISTOTELIS QUI PARVA
NATVRALIA VOCANTVR



TEXTVM HEBRAICVM RECENSUIT ET
ADNOTATIONIBVS ILLVSTRAVIT

HENRICUS BLUMBERG



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In 1931, the Mediaeval Academy of America undertook the publication of Averroes' Commentaries on Aristotle in accordance with a "Plan for the publication of a *Corpus Commentariorum Averrois in Aristotelem*" presented in *Speculum*, VI (1931), 412-427. The Plan provides that, besides the required introductions, critical apparatuses, glossaries, and indexes, editors of texts may also add notes and studies and translations into English.

The present volume contains the Hebrew version of the *Parva Naturalia*, edited by Dr. Harry Blumberg, with the addition of explanatory notes in Hebrew. The Latin versions of this work, edited by Professor Emily Ledyard Shields, appeared in 1949. The publication of this volume was made possible by the Lucius N. Littauer Bequest to the Department of Semitic Languages and History of Harvard University. The Mediaeval Academy of America and the Editors of the *Corpus* wish to express their deep appreciation to Provost Paul Herman Buck of Harvard University for his helpful interest in making the publication possible.

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PREFACE

IN 1929, in partial fulfillment of the requirements for the doctorate, I submitted to the faculty of the Department of Semitic Languages and History of Harvard University an edition of Averroes' *Epitome* of Aristotle's *Parva Naturalia* in the Hebrew translation of Moses Ibn Tibbon. This edition at the time was based upon the collation of a single Arabic and a single Hebrew manuscript. In 1931, when the Mediaeval Academy of America announced that it would undertake the publication of Averroes' commentaries on Aristotle, an invitation was extended to me by the Academy to prepare critical editions of the Arabic text of the *Epitome* and of Tibbon's Hebrew translation. I was also asked to collaborate with Prof. E. L. Shields of Smith College in the preparation of a critical edition of the Latin translation of the *Epitome*. The preparation of these editions required a careful, first-hand inspection of the several Arabic and many Hebrew copies of Averroes' *Epitome* which were extant in manuscript form in the libraries of Europe and the Near East. Through the interest and generosity of the American Council of Learned Societies, I was enabled to accomplish this mission in 1933. A number of delays, caused in part by our preoccupation with the preparation of the Latin edition, compelled us to postpone the completion of the Hebrew edition. Finally in 1947, the material for the Hebrew edition was carefully gone through and revised in preparation for the press.

The present work would hardly have been possible without the generous aid received from a number of sources. First of all, I am deeply indebted to the architect of the plan for a *Corpus Commentariorum Averrois in Aristotelem*, my teacher and guide, Prof. Harry Austryn Wolfson of Harvard University. His stimulating encouragement, sound judgment and thorough mastery of the fields of Jewish literature and philosophy have often served me as a prop and stay in face of the many obstacles encountered in the course of my work. I am likewise grateful to Prof. Emily L. Shields of Smith College and to Prof. Francis H. Fobes of Amherst College for making available to me their critical notes on the Latin text of Averroes' *Epitome* of the *Parva Naturalia*. I should also like to acknowledge the assistance given me by the Chiefs of the Manuscript Divisions of the following libraries: Oxford University Library, the British Museum, the Beth Hamidrash in London, the Bibliothèque

Nationale, the National Bibliothek in Vienna, the Vatican Library, the Modena and Parma libraries in Italy and the library of the Yeni Çami Mosque in Istanbul. To Prof. Alexander Marx of the Jewish Theological Seminary of America and to Dr. Joshua Bloch, head of the Jewish Division of the New York Public Library I should like to express my appreciation for making accessible to me important bibliographical material. Finally, to my wife, Ann, who gave unstintingly of her time to assist in the collation of the Hebrew manuscripts, my warmest thanks are extended.

H. B.

INTRODUCTION

THE ARABIC TEXT

Although Averroes wrote long, middle and short commentaries to many of Aristotle's works, the *Kitāb al-Ḥiss w'al-Maḥsūs* or commentary to the *Parva Naturalia* has come down to us only in the short form, the *Epitome*. Unlike the long and middle commentaries, Averroes' epitomes do not represent a passage by passage explanation of the Aristotelian text but rather an original and systematic exposition of the Stagirite's philosophy.

The name, *Parva Naturalia*, was the collective title given by the Latin scholastics to Aristotle's smaller psychological treatises. In the printed Greek editions of Aristotle's works, the *Parva Naturalia* comprise the following treatises: (1) *De Sensu et Sensibili*; (2) *De Memoria et Reminiscentia*; (3) *De Somno*; (4) *De Somniis*; (5) *De Divinatione per Somniis*; (6) *De Longitudine et Brevitate Vitae*; (7) *De Juventute et Senectute*; (8) *De Vita et Morte*; (9) *De Respiratione*. Averroes' *Kitāb al-Ḥiss w'al Maḥsūs*, however, covers only the first six of the above-mentioned Aristotelian treatises.

Our present edition of the *Epitome* is based upon a collation of three Arabic and eight Hebrew manuscripts. The Arabic manuscripts used are as follows: Paris, Bibliothèque Nationale, Cod. Heb. 1009; Modena, Biblioteca Estense, Cod. Arab. I. D. 10; and Istanbul, Yeni Çami, Cod. 1179. According to the signatures of the Paris and Modena copies, both of which are written in Hebrew characters, Averroes completed the *Epitome* of Aristotle's *Parva Naturalia* in 1170 in Seville, Spain.

THE HEBREW TRANSLATIONS AND SUPPERCOMMENTARIES

Most of the extant copies of the Hebrew translation of the *Epitome* record the fact that the translation was completed by Moses Ibn Tibbon in 1254 in Montpellier, France. Steinschneider lists more than 25 copies of the Hebrew translation distributed in eleven different European libraries as follows: Oxford, the Bodleian, Canon Or 48, 63 (Neubauer 1371, 1377); Hamburg 255; London, Beth Hamidrash 42b; Munich 73

(incomplete), 108, 201, 281; Paris, 918, 930, 935, 936, 939, 948, 950, 956; Parma 2093, 2095, 2444, 2611, 2623, 2914; Rome, Cansanatense 1349; Vatican 39; Vienna, National Bibliothek 51; Netter-Vienna 17; Schönblum-Gironi 112. The Parma copies were reclassified after Steinschneider's death and the numbers of the Hebrew manuscripts quoted above represent the new classification. Another copy, which is not included in Steinschneider's list, is to be found in the library of the Jewish Theological Seminary of America, New York, Elkan Adler 1853. The eight Hebrew manuscripts collated for the establishment of an authentic text are listed in the Key to the Sigla. The remaining Hebrew copies, some of which receive only very meager notice in the existing catalogues, are described in greater detail in the Hebrew Introduction to this book.

Like the Arabic original, Ibn Tibbon's translation of the *Epitome*, entitled *Sefer ha-Hush weha-Muhash*, is divided into three parts: (1) *Sense and Its Objects*; (2) *Memory and Recollection, Sleep and Waking and Dreams*; (3) *Longevity and Brevity of Life*. The Ibn Tibbon translation is so close and faithful a rendition of the original Arabic that it is almost indispensable for the clarification of doubtful or erroneous passages in the underlying Arabic text. The translation is also distinguished for its accuracy and consistency in the use of Hebrew philosophical terms.

The study of Averroes' commentaries was pursued with great assiduity by Jewish scholars and students for several centuries after Averroes' death (1198). In the course of this period, a variety of supercommentaries appeared which helped to intensify the study of Averroes' commentaries by illuminating difficult passages and by transmitting more accurate Hebrew texts of the commentaries. The *Sefer ha-Hush weha-Muhash* produced two such supercommentaries, one completed by Levi ben Gershon in 1324, of which three copies are extant: Berlin 110, Bodleian, Oppenheimer 38, and Jewish Theological Seminary, New York, Elkan Adler 1744. The other supercommentary, erroneously ascribed to R. Vital, is regarded by Steinschneider as the probable work of Moses Narboni.

THE LATIN TRANSLATION

Some of Averroes' commentaries were translated into Latin directly from the Arabic during the thirteenth century, and among them is included the *Epitome* of the *Parva Naturalia*. The Latin translator of the *Epitome* is not mentioned in any of the extant copies but from internal evidence we may conjecture as to who was the probable author of the

Latin translation of the *Epitome*. In the Paris Cod. Lat. 15,453, Michael Scot is definitely mentioned as the translator of Averroes' commentaries to the *De Caelo* and the *De Anima*. At the same time, we find that all of the extant Latin copies of Averroes' commentaries to the *De Caelo* and the *De Anima* always appear inseparably attached to three other commentaries of Averroes, namely, the *De Generatione*, the *Meteorologica* and the *Parva Naturalia*. It is reasonable to assume, therefore, that Michael Scot was likewise the Latin translator of Averroes' *Epitome* of the *Parva Naturalia*.

For the present edition of the *Epitome*, the following Latin manuscripts and printed editions were used: Paris, Bibliothèque Nationale, Cod. Lat. 15453, 16151; Oxford, Bodleianus Digbianus 55; London, Regius 12.C. XV; Lyons, Cod. Lat. 412; Durham C. III.15; Vienna, National Bibliothek, Cod. Lat. 2438; Toledo, Cabildo 95.12; Canoziana printed edition, Patavia 1474?; Juntine printed edition, Venice 1550.

All copies of the Latin version omit the introductory part of the *Sefer ha-Hush weha-Muhash* and begin with the words, "Virtutes quidem sensibiles", on page three, line eight, of our Hebrew edition. The name of the translator and the date of the translation are likewise missing in all of the Latin copies. The numerous omissions and paraphrases in the Latin translation render it incomplete as a text and it cannot be profitably studied without constant reference to the Arabic and the Hebrew. Furthermore, for the exact denotation of many of the philosophical terms in the Latin version, one can do no better than to compare these terms with those of the underlying Arabic and Hebrew texts.

THE CRITICAL APPARATUSES

Our present Hebrew edition has been supplied with two critical apparatuses. Apparatus A includes the variations, omissions, additions and marginal corrections of the eight Hebrew manuscripts collated. As a base for the collation of the Hebrew copies, we used Cod. Heb. 950 of the Paris Bibliothèque Nationale. The Paris catalogue of Hebrew manuscripts, incidentally, does not mention the *Sefer ha-Hush weha-Muhash* as part of Cod. Heb. 950. Consequently, this work of Averroes receives no notice in Steinschneider's list. Furthermore, Cod. Heb. 950 omits three pages of the text of *Sefer ha-Hush weha-Muhash* and therefore we substituted Bodleian Cod. Heb. Canon Or 48 (Neubauer 1371) as the basic copy in collating the three missing pages. In order to establish as clear and impeccable a Hebrew version as possible, we set up the following

criteria to guide us; (1) The readings selected from the various copies collated had to be correct and logical from the point of view of language and content; (2) Words or phrases were added or omitted in the Hebrew version only where there was a basis for such addition or omission in any of the three Arabic manuscripts collated; (3) The fact that a particular reading was common to a majority of Hebrew copies did not outweigh the considerations of criteria 1 and 2; (4) A Hebrew reading, which was omitted in the original Arabic, was adopted only where the omission was clearly one of error. In such case, the omission was necessarily recorded in Apparatus B.

Apparatus B lists the variations of Averroes' text in the three different languages in which the commentary was transmitted, Arabic, Hebrew and Latin. The Arabic variants of the text have been recorded in Apparatus B in Hebrew characters together with a Hebrew translation of each variant. The Latin variations of the text have likewise been recorded in Apparatus B in Hebrew translation. Wherever there was at least one Latin reading which agreed with the Arabic or Hebrew, it was obviously unnecessary to list the remaining Latin readings which happened to differ.

Although many of the variations in the Latin copies were of no practical significance in the establishment of a correct Hebrew text, nevertheless we included such variations in Apparatus B, inasmuch as we had already prepared them for the Latin edition of Averroes' *Epitome*. It is our hope that the student who is interested in the development and transmission of the Latin version will find in our critical notes adequate material for further study.

The *Epitome* of the *Parva Naturalia* has very few word for word quotations from Aristotle's works, although here and there, such Aristotelian treatises as the *De Anima*, the *De Generatione*, the *Meteorologica*, the *De Interpretatione* and the *Historia Animalium* are mentioned by name in connection with certain passages. In such cases, wherever it was possible to ascertain the underlying Greek source of the quotation, reference was made to the page and line of Becker's Greek edition of Aristotle's works. Most of these references will be found in the margins of our present Hebrew edition. The remaining references will be found in the Hebrew notes following the text.

The present Hebrew version has likewise been supplied with a fairly complete glossary of the terms used in Averroes' *Epitome* in the Arabic, Hebrew, and Latin, together with the underlying Greek wherever ascertainable in Aristotle's works.

THE *Sefer ha-Hush weha-Muhash* IN HEBREW PHILOSOPHICAL
LITERATURE

The popularity of Averroes' *Epitome* of the *Parva Naturalia* is attested to by the great number of Hebrew copies of the text that have come down to us in manuscript form. Maimonides, a later contemporary of Averroes, was the first Jewish philosopher to mention Averroes' *Kitāb al-Hiss w'al-Maḥsūs* by name. In a letter to his pupil Judah 'Aknin, he informs him among other things that he was able to obtain in Egypt copies of all of Averroes' commentaries with the exception of the *Kitāb al-Hiss*. Furthermore, he extols Averroes as a great commentator who really had a profound understanding of the Stagirite's philosophy in all of its implications. In the unpublished *De'ot ha-Pilosophim* (Parma, Cod. Heb. 3156), a comprehensive philosophical compilation by Shem-Ṭob ben Joseph Falaquera, we have discovered among many other treatises a paraphrase and commentary to Averroes' *Epitome* of the *Parva Naturalia*. Moreover, in several of his other works we find that Falaquera frequently quotes from Averroes' *Kitāb al-Hiss*. Among these works are the *Moreh ha-Moreh*, the well-known commentary to Maimonides' *Guide of the Perplexed*, *Sefer ha-Nefesh* and *Sefer ha-Mebaqqesh*.

There are other philosophical compilations which appeared in the fourteenth and fifteenth centuries which likewise show evidence of Averroes' influence. In Simon Duran's *Magen Aboth*, complete sections dealing with sense and its objects, sleep and waking and dreams have been taken almost verbatim from Averroes' *Sefer ha-Hush weha-Muhash*. Likewise Gershon ben Shelomo's *Sha'ar ha-Shamayim* and Aldabi's *Shebile Emunah*, both encyclopedic compilations on science and philosophy, lean heavily upon Averroes' *Epitome* of the *Parva Naturalia* in their treatment of such topics as sense and its objects, sleep and waking and dreams.

Finally, Averroes' influence can clearly be seen in some of the major philosophical works of the period. Hillel of Verona's *Tagmule ha-Nefesh*, Gersonides' *Sefer Milḥamoth Adonai*, Crescas' *Or Adonai* and Albo's *Sefer ha-'Ikkarim*, deal with topics taken up in Averroes' commentaries to the *De Anima* and the *Parva Naturalia* and contain numerous quotations from these two commentaries.

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