Part IV

TWO NEWLY EDITED TEXTS ON MAGIC

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THE *BOOK ON ATTRACTING THE* RŪḤĀNIYYA *OF EVERY ANIMAL*: A PSEUDO-ARISTOTELIAN HERMETIC TEXT

The text edited and translated here is part of what is known as the pseudo-Aristotelian Hermetica. These are a group of texts surviving in Arabic that claim to record conversations between Aristotle and Alexander the Great. In these conversations, Aristotle instructs Alexander about the cosmos, the coming-to-be of everything in it, and astral magic – more precisely, talismanry, rituals for attracting the spiritual and planetary forces of the cosmos, the creation of amulets, and extensive astrological rules. The purpose of the instruction is to support Alexander's military career and personal life. Aristotle claims to have received this knowledge from the writings of Hermes.

The following is an edition and translation of a text that appears in manuscripts under the title *Kitāb istijlāb rūḥāniyyat al-bahā'im kullihā* (The book on attracting the *rūḥāniyya* of every animal). As revealed by the treatise itself, it forms a chapter of *Kitāb al-ustuwaṭṭās*, which is one of the major parts of the pseudo-Aristotelian Hermetica. This corpus also includes *Kitāb al-isṭimāṭīs, Kitāb al-isṭimākhīs, Kitāb al-hādhīṭūs, al-madīṭīs*, and two other treatises that are later productions, namely, *Dhakhīrat Iskandar* (The treasury of Alexander) and *al-Shuʿrā l-yamāniyya* or *Aḥkām ṭulūʿ al-shuʿrā l-yamāniyya* (The judgments of the rising of the southern Sirius)[1].

This edition is based on London, British Museum, Delhi Arabic 1946, although it also survives in Oxford, Bodleian, Arab d. 221, which is heavily damaged and disordered; only a few folios of the treatise survive and these are severely disfigured. The London manuscript was checked against the Oxford manuscript when possible. A

1. L. Saif, «Preliminary Study of the Pseudo-Aristotelian Hermetica: Texts, Context, and Doctrines», in *al-ʿUṣūr al-Wusṭā* 29 (2021), 22-36.

«Micrologus. Nature, Sciences and Medieval Societies» XXXIII (2025), pp. 393-420
ISSN 1123-2560 • e-ISSN 2975-1535 • ISBN 978-88-9290-371-5 • e-ISBN (PDF) 978-88-9290-372-2
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version of this treatise is found in some manuscripts of the fourth-/tenth-century *Rasā'il Ikhwān al-Ṣafā'* (The Epistles of the Brethren of Purity)[2] who were deeply influenced by the pseudo-Aristotelian Hermetica[3]. The edition has also been compared with a Latin translation surviving in one manuscript (Montpellier, Bibliothèque interuniversitaire, section de médecine, 277, fols 64ra-65rb) and added as an appendix below.

The Edition

<0> بسم الله الرحمن الرحيم Fol. 21v
<1> كتاب استجلاب روحانية البهائم كلها من قول هرمس تفسير ارسطاطاليس وهو الكتاب الموسوم بالمذاطيس.
لما قرأت هذا الكتاب وجدت فيه هذه الأربع خرز التي ذكرها هرمس وعظّم شأنها.
<2> قال ارسطاطاليس: «سألت أبا العلماء هرمس عن صيد هذه السباع والوحوش والطيور والهوام هل سبيل إلى صيدها وقتلها أم هل إليه وصول بحكمة لا كحيل العوام؟
<3> قال: ' نعم يا ارسطاطاليس وجدت في الكتاب المكنون في أسرار العلوم الخفية أن هادوس لما علّم ادمانوس علم طبائع الحيوان المتحركة وانبأه[4] بها في النيرنجات وسائر العلاج الذي تقدم ذكره في كتابنا هذا من قسمة منازل القمر على أن ادمانوس لا يعمل حيلة في أخذ هذا الحيوان إلا بحيلٍ مثل الشباك ورميها ونصب الفخاخ لها.
<4> فانبأه في ذلك بأسرار خفية من أسرار الحكمة اللطيفة /Fol. 22r/ ليصلوا بعضها إلى بعض.
<5> وعلّمه ذلك ليكون أخذه لها ووصوله إليها وصولاً بحكمة لا برمي ولا نصب فخاخ ولا شباك كما تفعل العامة وصارت هذه النيرنجات على الحيوان كله.
<6> وأنت يا ارسطاطاليس جاذباً بروحانيتك التامة جميع أسرار العلوم الخفية اللطيفة كجذب شعاع الشمس نور العالم وقواه فلست تغفل عن شيء من العلوم الخفية والأسرار اللطيفة ولا أراك تدع منها شيئاً جليلاً ولا لطيفاً إلا أخذتها بروحانيتك.
<7> وأنا مبين عما سألت بيان الحق ومفسر لك السر الذي علمه هادوس لادمانوس في الوصول إلى أخذ هذا الوحوش والسباع والطيور بحيلة الحكمة.

2. On this, see now G. de Callataÿ, B. Halflants, S. Moureau, and J. Mattila, *The Epistles of the Brethren of Purity, On Magic, 2. An Arabic Critical Edition and English Translation of Epistle 52b and 52c* (Oxford forthcoming), which now replaces the previous, uncritical edition by al-Bustānī: *Rasā'il Ikhwān al-Ṣafā'*, ed. Buṭrus al-Bustānī (Beirut 1957), 4:431-78 (= *RIS*).

3. L. Saif, «A Study on Ikhwān al-Ṣafā''s Epistle on Magic, the Longer Version (52b)», in *Islamicate Occult Sciences: Theory and Practice*», ed. L. Saif, F. Yahya, and M. Melvin-Koushki (Leiden 2021), 167-68, 170, and 188-89.

4. In Delhi Arabic 1946: و ابناه بها. In Arab d. 221: وأنبأه.

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<8> فافتح أذنك اسأل عما بدا لك أُخبرك وأَطِل الفكرة والنظر في الأمور الغامضة المنغلقة عليك فإني نظرت في علوم خمسة فبلَغْتُ منها مجال الفكر والعمل وأسرار الأعمال ثم أسرار أسرارها وعلل الأسرار ولست أكتمك شيئاً منها إذ أنت أهل لذلك.'» /Fol. 22v

<9> فشكر له ارسطاطاليس بذلك فقال له هرمس: «إذا أردت أن تأخذ هذه السباع والوحوش والطيور والهوام وتذل لك روحانيتها وتنساق إليك طبائعها من غير أن يصبك أذى أو ينالك مكروه ولا يستصعب عليك أخذه فاعملْ أربعة أخلاط فإنك تأخذ بها جميع الحيوان المتوحشة من قسمة النجوم السبعة. وأجمِع هذا الأخلاط على طبخها وحقيقتها فقد فسرتها لك وأفصحت وشرحتها من مكنون سرائرها فاحتفظ»

<10> تسمية الأخلاط: الخلط الأول يسمى باذيما للسباع وما جانسها. الخلط الثاني يسمى سموذيا لجميع الوحوش وأصنافها والخلط الثالث يسمى عموديا لجميع الطيور الوحشية والخلط الرابع يسمى درعوذيا لجميع الهوام.

<11> صنعة باذيما للسباع

<12> تأخذ من دم الفرس أربعة اواقي، من دم ضبعة اوقية أو من دماغه أربعة مثاقيل، ومن مرارة /Fol. 23r الظبي مثقالان، ومن مرارة السنور الأسود مثقال، ومن مرارة الغداف ومرارة النسر ومرارة العقاب ومرارة الديك من كل واحد مثقال، ومن شحم الخنازير ثلاثة مثاقيل، ومن دماغ الحمار أربعة مثاقيل، ومن دم الثعلب اوقية، ومن شحم الأرنب ودماغه من كل واحد أربعة مثاقيل.

<13> فتجمع الدماء في طنجير وترفعه على النار حتى يسخن. فإذا سخن طرحت عليه الأدمغة حتى يذوب. ثم اطرح عليه المراريركلها رطبة حتى تُخلَط.

<14> فإذا اختلط جميعه أخذت من اليبروج[5] القراح المسحوق أربعة مثاقيل، ومن الندبوس[6] المرضوض عشرة مثاقيل، ومن البلادر ومن سلخ الحية المدقوق مثقالان، ومن الكبريت الأصفر والزرنيخ الأحمر من كل واحد خمسة مثاقيل. فإذا اختلط ذلك كله على النار فارفعه ودعه حتى يبرد فإذا برد فاجعله في زجاجة واخزنه واحفظ به وارفعه.

<15> فإذا أردت أخذ سبع من السباع الكراس[7] أو الفيلة أو الغيالم والدنيال[8] والفرشاب[9] والترماذ[10] والفربان[11] وما دون ذلك من السباع القاتلة /Fol. 23v المقسومة في قسمة النجوم السبعة فخذ رطلاً من لحم كلب أي الألوان كان فاطله من هذا الخلط الذي عملت – وهو الباذيمايورون – أربعة مثاقيل تجعله في مسعط وترفعه على النار حتى يذوب وتطليه عليه.

5. البروج MS.

6. Delhi Arabic 1946: الندبوس, Arab d. 221: المندبوس.

7. According to *al-Muḥīṭ fī l-lugha* by al-Ṣāḥib b. ʿAbbād (d. ca. 385/995), *al-kiryās* is a type of lion with a large head.

8. In *Rasā'il Ikhwān al-Ṣafā'*, ed. al-Bustānī, 4:452: الرئبال referring to ferocious felines (lions) and canines (wolves).

9. Meaning unclear.

10. Meaning unclear.

11. Meaning unclear.

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<16> ثم تأخذ من الخلط مثقالاً آخر تعزله معك. وتأخذ مجمرة فيها نار وتأتي مواضع هذه السباع أي السباع كان فتدخن بهذا المثقال واللحم معك في يدك وتقول عند ذلك

<17> «أخذت روحانية[12] كذا كذا» وسَمّ أي السباع أردت صيده باسمه أسداً كان أو فيل أو غيلم أو الدنيال أو غير ذلك مما تريده أو تقصده «بقوة ريح هذه الأرواح الروحانية وسقتها إلى نفسي سوق الشمال للسحاب أدعوك أدعوك أيتها الأرواح الروحانية المؤلفة فأجيبيني طائعة وانساقي إليّ ذليلة».

<18> فإنَّك إذا دخنت بذلك وتكلمت بهذا الكلام ذَلّ ذلك السبع الذي تريد أن يأتيك طائعاً ذليلاً من حيث كان. فإذا جاءك فألقِ ذلك اللحم فأنه لا يتملك نفسه حتى ينكلب عليه فيأكله فإذا أكله ذل للخضوع /Fol. 24r/ وصار مثل الرجل السكران وانقمعت روحانيته الخبيثة. فإن أُجِبت فَشُدّه بحبل وسقه صحيحاً حيث شئت وإن أردت فاذبحه على المكان وخذ أعضاءه[13] التي تريدها.

<19> صنعة السموذيا للوحش

<20> تأخذ من دم الكلب الأسود قدر خمس اواق، ومن دماغ الخنزير أربعة مثاقيل، ومن شحم الأرنب اوقية، ومن مرارة الإبل وشحمه من كل واحد مثقال، ومن دماغ النعامة أربعة مثاقيل.

<21> تجعل الدم في طنجير وتطرح عليه الشحم حتى يذوب ثم الدماغ ثم المرارة حتى يذوب ويختلط. ثم خذ من قرن الأيل المرضوض عشرة مثاقيل، ومن حافر حمار مرضوض مثقال، ومن اليبروج خمسة مثاقيل، ومن الكرفس الجبلي والفراسياليوس والسيساليوس[14] من كل واحد وزن أربعة مثاقيل. تسحق ذلك جميعاً وتطرحه فيه وتخلط ثم ترفعه في زجاجة مصونة.

<22> فإذا أردت أخذ وحش من الوحوش فخذ قدر /Fol. 24v/ اوقية من دم إنسان من الحجامة فاجعله في طنجير وسخنه على نار لينة ثم اطرح عليه من هذا الخلط أربعة مثاقيل حتى يذوب فيه. فإذا ذاب فيه فخذ حزمة من الكرفس الرطب فانقعه في ذلك الدم المذاب فيه هذا الخلط وارفعه على شيء نظيف حتى ينشف ذلك.

<23> ثم خذه بيدك وخذ مثقالاً من السموذيا ومجمرة فيها نار. فاذهب بهما إلى مكان ذلك الوحش الذي تريده فاطرح الدخنة على النار وتكلم بالكلام الأول الذي وصفت لك في باب السباع. وسمي الوحش الذي تريده واطرح الدخنة على النار فإنه لا يلبث حتى يأتيك.

<24> فألقِ إليه الكرفس الذي معك فإنه مبادر إليه يلتقفه. فإذا أكله تقيدت لك روحانيته وذلت لك طباعه خاضعة لا يملك من نفسه شيئاً. فإن شئت أن تأخذه وتسوقه معك وإن شئت أن تذبحه فاذبحه وخذ منه حاجتك.

12. روحانيته MS.

13. اعضاه MS.

14. Arab 221.d: القرسيليوس, RIS., 453 line 3, الفطراساليون, Latin «petroselion». The Arabic and Latin manuscripts show different variants of the transliteration of the Greek *petroselinon* = «parsley» (Marwān b. Janāh, no. 152). السيساليون RIS., 453 line 3, Latin «cecelion». The Arabic and Latin manuscripts show different variants of *sāsāliyūs* (from Greek *seseli*) = Massilian hartwort (Marwān b. Janāh, no. 420).

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<25> صنعة العموديا للطيور الطائرة

<26> تأخذ من دم العقاب اوقية، ومن /Fol. 25r/ دماغ النسر ودماغ الصقر ومن شحم الكركى ومن شحم البط ودماغ الشاهين من كل واحد وزن خمسة مثاقيل، ومن مرارة النعامة[15] ومرارة البوم ومرارة الغراب من كل واحد مثقال. ويسخن الدم في طنجير ثم تطرح عليه الشحم ثم الدماغ[16] وثم المرارة حتى يختلط كله.

<27> فإذا اختلط كله فخذ من حب اليبروج المسحوق وحب الصنوبر المسحوق وزن خمسة مثاقيل، ومن السمسم والحنطة وحب الفرصاد من كل واحد مثقالين. تسحق ذلك جميعاً وتطرحه على ذلك الدم وتخلطه حتى يختلط فإذا اختلط به فارفعه حتى يبرد ثم ارفعه في زجاجة نظيفة.

<28> فإذا أردت العمل به وأخْذ طير من الطيور الوحشية فخذ كيلجة[17] سمسم ومن خلط الدواء وزن أربعة مثاقيل. فادفه في ماء الهندباء المدقوق قدر رطل من ذلك الماء فإذا ذاب فيه فاطرح فيه السمسم حتى يبتل فيه ويختلط به ثم ارفعه حتى يجف.

<29> فإذا جف فخذه معك ومن الخلط مثقال ومجمرة فيها نار ثم اذهب إلى مكان الطير الذي تريد. فتدخن فيه بذلك المثقال وتتكلم عليه بذلك الكلام الأول ويُسَم فيه الطير بعينه. فإنه لا يلبث أن يقع بين يديك فاطرح له السمسم حتى يلتقطه فإذا أكله تقيدت روحانيته وذل لك /Fol. 25v/ ولم يقدر على الطيران فخذه عند ذلك.

<30> وإن قصدت طيراً من الطيور التي تنهش اللحم فخذ عصفورة واذبحها وانتف ريشها وخذ من الخلط الذي هو الدواء العموديا أربعة مثاقيل فأذبها في مسعط حتى تذوب واطلها على تلك العصفورة. واحملها معك واطرحها له إذا رأيته حتى ينهشها[18]. فإذا أكلها تقيدت روحانيته وذُلت لك طبائعه فخذه عند ذلك واصنع به ما أحببت.

<31> صنعة الدرعوذيا للهوام

<32> «تأخذ من دم الأيل اربعة أواق، ومن دماغه وشحمه من كل واحد مثقالاً، ومن دماغ الأرنب مثقالين ومن أنفخة الظباء ومن أنفخة البقر الأهلية من كل واحد نصف مثقال، ومن قرن الأيل المسحوق مثقالاً، ومن شحم الفأرة مثقالين، ومن دماغ السنور الأسود مثقالاً، ومن شحم الأفعى مثقالاً.

<33> تجعل الدم في طنجير وترفعه على النار حتى يسخن ثم تطرح عليه الشحم ثم الدماغ والأنفخة ثم القرن حتى يختلط ذلك كله. فإذا اختلط ارفعه /Fol. 26r/ في زجاجة نظيفة وصنه.

<34> فإذا أردت أخذ شيئاً من الهوام الدابة وأي ضرب كان فخذ قدر اوقية من لبن إمرأة في مشربة نحاس وأذب فيه وزن مثقالين من هذا الخلط حتى يذوب فيه.

15. In Delhi Arabic 1946: النعامة. Arab d. 221: الهامة.

16. In Delhi Arabic: دماء (blood), but as confirmed by the recipe itself and in Arab 221.d, it should be دماغ (brain).

17. Unvowelled and undotted in Delhi Arabic. Baffioni, «Un esemplare arabo», 311, interprets this word as *kalīkha*. See n. 31 below.

18. تنهشتها MS.

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<35> ثم خذ مثقالاً للدخنة ومجمرة فيها نار واذهب إلى المكان الذي فيه الهوام أيها أردت من الأفاعي أو العرند والضب والقنفذ والوبر وكل ضرب من الهوام الدابة التي تريدها. فدخن بذلك المثقال وتكلم بالكلام الأول وسمّ ذلك الضرب الذي تريد بعينه فإنه لا يلبث إلى أن يخرج إليك من حيث كان. فضع تلك المشربة بين يديه حتى يشربه وحين يشربه تتقيد روحانيته ويذل لك ويخضع. فخذه واصنع به ما بدا لك وخذ منه ما أحببت.

<36> فإن لم يكن ذلك من الهوام الذي يشرب اللبن مثل الجراد والعقرب والعظايات فخذها حين تخرج إليك برائحة الخلط الذي عملت لروحانيته فهي لا تضر مع تلك الرائحة شيء.

<37> قال /Fol. 26v/ ارسطاطاليس: «قلت لهرمس: 'أليس قد ذُكر أن في بعض هذه السباع وأرواثها وأبوالها وأعضائها سموماً مؤذية قاتلة تقتل بالرائحة؟' قال: ' نعم'. قلت: 'وكيف يحترز الرجل من ذلك إذا أراد أخذ هذه السباع؟' قال: 'جوده في الأخلاط التي وصفت لك'.» قال: «فقلت: 'وكيف تصنع؟'

<38> قال: 'تأخذ من الخلط الذي تستعمله في أي نوع من الذي تريده من السباع أو الوحوش أو الطير أو الهوام فتبدأ قبل كل شيء فتذيف الخلط الذي تريد استعماله من أي الأخلاط الأربعة وزن نصف مثقال بنصف أوقية دهن سمسم فيمتسح به ويمسح به على يديه ومنخريه ووجهه وفمه وساعديه وبطنه وقدميه وسائر بدنه مسحاً دقيقاً مستوياً حتى يعمه كله. ثم ينطق ويعمل ما وصفت لك. فإن ذلك يكون له حرزاً من كل شيء تتخوفه من غائلة للسموم وآذائها.'»

<39> قال ارسطاطاليس: «قلت لهرمس: 'هل وجدت في الكتاب المخزون ما قوة روحانية هذا الكلام /Fol. 27r/ الذي يتكلم به على روحانية الحيوان البهيمية التي لا تسمع شيئاً ولا تعقل وما معنى الكلام الذي وصفته في هذا الموضع لحيوان لا فهم له ولا عقل؟ ولقد كان الحكيم الأول وضع الكلام على نيرنجات العالم الأصغر لتركيب عقله وفهمه فما باله وصنع مثل ذلك للحيوان الذي لا فهم له ولا عقل.'

<40> قال هرمس: 'إن هذا الكلام لم يوضع لشيء مما ذكرت ولم يقسم على الفهم والعقل. وقد وُجد في الكتاب المكنون أن الجواهر لهذا الباب الذي وصفت لك مأخوذة من الروحانية الأولى المؤلفة. وأن هادوس الذي جمع القوى الروحانية والسماوية[19] وألف بينها وصور منها ادمانوس، صَوَّرَ هذه الحيوانات المتحركة على ما وصفت لك. أَخَذَ من قوى تلك الجواهر الروحانية ولطائفها هذا الكلام الذي قرنه بهذه الروحانيات المؤلفة في النيرنجات والسموم الذي وصفت لك ثم أخذ أيضاً من قوى الحيوان روحانيته هذه الأخلاط الأربعة التي وصفت /Fol. 27v/ لك تريد ما فيها وتآليفها الموصوفة. وأَخَذ من الجواهر هذه الروحانية المؤلفة بهذا الكلام الذي وصفت لك وقَرَنَ الكلام بالجواهر والأرواح ليكون معيناً لها ومقوياً ومفيداً ومحركاً. وجعل ذلك جزؤاً من النيرنج والعمل ولا قوة لكل واحد منها دون الآخر.

<41> وقد وُجِدَ في الكتاب المخزون أن جواهر الكلام وروحانيته إذا خرجت واتفقت مع جواهر هذه الأرواح وروحانيتها امتزجا جميعاً وقيدت الروحانية التي ضمتها إليها وقادتها إلى مقيدها التي وعيت إليه وعملت له. وحرك الكلام تلك الروحانية التي مازجته

19. Partially obscured by manuscript corruption.

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حتى يسوقها إلى داعيها. وإنما وضع الكلام على الروحانية المستجيبة في أجسام الحيوان وفي جسم العالم الأصغر. وتلك الروحانية وفي ذاتها سامعة عاقلة. مما يدلك على أن هذا الكلام لم يوضع على العقل والفهم أن النيرنجات التي يعملها العالم الأصغر إنما يتكلم عليها من حيث لا يسمع الإنسان ولا يبصر ومن لم يسمع بشيء ولا يبصره ولا يحسه ولا يعقله /Fol. 28r/ ولا يفهمه وإنما تصل إلى الروحانية الكامنة في جسمه أرواح تلك الأخلاط والكلام من حيث لا يعقله ولا يعرفه ولا يراه. ثم يتحرك ذلك قاطبة بالمعنى الذي عمل له من الحب والبغض والعقد والحل ونحو ذلك.

<42> وكذلك الحيوانات المتحركة أيضاً. إنما تتصل تلك الأرواح إلى روحانيتها المستجيبة فيها من حيث لا تفهمه ولا تعقله ولا ترى فيسوقها ذلك إلى ذلك المكان التي دعيت إليه ذليلة طائعة خاضعة قامعة لروحانيتها الأشد الخبيثة.

<43> وليست هذه النيرنجات المعمولة على العالم الأصغر بل شأن العالم الأصغر في ذلك أعجب لما فيه من تركيب العقل والفهم وقوتهما. ولو أن العالم الأصغر أبطل هذه النيرنجات بعقله وقطعها وحلها بفهمه كان حِرّياً لذلك لتمام تركيبه وكمال خلقته. وإن كان الإنسان الكامل التركيب والأجزاء لا يمكنه نقض ذلك وحله في إبطاله في فهمه وعقله ولا يملك لنفسه عند وقوع تلك الأرواح /Fol. 28v/ المعمولة عليه حتى ينقاد وينساق ويهتام لما عمل له من حب أو بغض أو حل أو عقد فكيف بالحيوان الناقصة التركيب والأجزاء والجوهر وكيف يقدر وصفها[20] على الإثبات والنقض.'»

<44> قال ارسطاطاليس: «قلت لهرمس: 'أيها الحكيم أرأيت هذه المثاقيل التي أعطاها هادوس لادمانوس وأمره أن يصنع الأعمال من النيرنجات وغيرها.' قال: 'كان المثقال اثنا عشر دانق وكان الدانق ثلاثين حبة شعير. فهذه الأوزان <التي> ينبغي عليها أن تؤخذ هذه الأخلاط فيما يطعم وتسقى ويُعمل به في جميع الأعمال'».

<45> قال ارسطاطاليس: «قلت لهرمس الحكيم: 'هل بقي شيء من صنعة النيرنجات وعمل الروحانية <و> أسرارها لم يدخل في كتابك هذا؟' قال: 'يا ارسطاطاليس نعم لا تزال تبحث عن الدقائق المستورة والخبايا حتى يجتذب شعاع الشمس بعدلٍ من الأسرار الخفية ما سَكَّن روحانيتك التي قد هاجت في جسمك ويقظت في قلبك فافهم. وقد بقي كتاب /Fol. 29r/ يقال له الهاديطوس فيه علم الروحانيات وأعمالها النيرنجات من الأشجار والنباتات والعقاقير والجواهر. وفيه عللها والحكماء الذين عملوها.

<46> وهو الكتاب الذي ختم به هادوس علم الروحانية ونيرنجاتها وأعمالها وفيه نيرنجات الارفاق بالأشياء وهو أول علم أعطاه هادوس لادمانوس لعلمه. أراه أن تكون روحانيته تصيره مستيقظة قبعة بكل صنعة فاعمل على ما وصفت. وذلك أن ادمانوس إنما وصف الارفاق بالأعمال وصنعة الأيدي بها لم يرها معاينة فاحتاج مع الصفة إلى رفق التدبير وحسن الصنعة. فلما احتاج إلى ذلك أعطاه هادوس نيرنجات لرفق يده وحذقه وحسن صنعته. وليكن ذلك كافياً من الروية والتعليم وكان ذلك أول نيرنج عمل به ادمانوس.

<47> وقد وجدت في هذا الكتاب أيضاً أن الحكماء من ولد ادمانوس كانوا إذا أرادوا حكمة أيديهم ورفقهم وحسن صنعتهم الأشياء /Fol. 29v/ عملوا هذه النيرنجات.

20. يصفها MS.

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وكانت لهم مثل الطلسمات في ذلك وألبسوا عندها روحانية الرفق وصنعة اليد والحذق في الأشياء اللطيفة التي يحتاج الحكيم إلى صنعتها والعمل لها بيده.'»

<48> قال ارسطاطاليس: «قلت لهرمس: 'أيها الحكيم فأنا أسألك أن تفسر لي ذلك الكتاب أيضاً في كتاب مفرد لِأعرفه'. قال: 'نعم أيها الكامل الطبائع لم أسم لك الكتاب ولم أذكره لك وأنا أطوي علمه عنك.'»

<49> قال ارسطاطاليس: «قلت لهرمس: 'أيها الحكيم فهل لذلك من سر يحتاج العامل به إلى معرفته ليُلْحَق ذلك أيضاً في هذا الكتاب لتجتمع عامة أسراره'. قال: 'إن له جملاً من الأسرار أنا مبينها لك في هذا الكتاب على ما سألت. وهو أن يحترز العامل للنيرنجات أن لا يدق شيئاً من العقاقير في الشمس وعيون الناس وكلامهم. ولا يدق إلا بالليل ويحذر على الدواء عند شراءه وبُعد دقه من الشمس. ويدقه بالرفق ويكون الهاون مغطى بمنديل لئلا يرتفع الغبار منه ولئلا يجذب الهواء روحانيته ويبقى /Fol. 30r

<50> إذا أُسقي الشراب والطعام على ما أقول به من التحفظ والتحرز وحسن التقدير فيه لئلا تمسه الأيدي اللامسة ولا تتناوله العيون الناظرة. وتستعمل [21] في أمورك كلها الكتمان ولا تقولن لقائل « قد فعلت كذا وكذا لفلان» واحترز من الفال السوء من قوله «لا ولا يكون وليس ينفذ ولا يصلح» ومثل هذا ونحو هذا الكلام منك ومن غيرك فإن الفال السوء واضطراب القول في العمل مانع لروحانيته أن تتحرك بنفاذها.'»

<51> قال ارسطاطاليس: «قلت لهرمس: 'أيها الحكيم أرأيت هذه الدخن التي أمرت بها في هذا الحيوان أنهاراً يدخن بها أم ليلاً ؟' قال: 'بل يدخن بها ليلاً إن قدر على ذلك المكان فإن لم يقدر فدَخِّن في وجه الصبح قبل طلوع الشمس. ولا تعمل شيئاً من النيرنجات في الشمس ولا تدخن بشيء من الحيوان ولا أخذ أعضائها فيها. ولا يعمل بشيء من ذلك إلا كره وبطل.'»

<52> قال: «فقلت لهرمس: 'هل وجدت في /Fol. 30v ذلك الكتاب في أي حال يكون العمل بالنيرنج أقوى أعلى الريق أم على غيره ؟ ، قال: 'وجدت فيه أن العامل بالنيرنج لا يبالي في أي حال عمله ولا يضره التقديم والتأخير فيه إذا عمل ذلك على الحد الذي وصفت لك. فأما المعمول له وعليه فلا يطعمن من ذلك شيئاً ولا يشربه إلا على الريق فإن ذلك أنفذ فيه وأقوى لروحانيته.'»

<53> قال: «فقلت له 'فهل يطعم الرجل أو يسقى من ذلك شيئين مختلفين في وقت واحد كنحو المحبة لرجل والعداوة لآخر وعقد الشهوة أو حلها أو الإطلاق للعداوة أو نحو ذلك ؟' قال: 'لا ينبغي أن يطعم الرجل من ذلك ولا يسقى شيئان مختلفان في وقت واحد. وإن كان لا بد يفعل لا ينبغي على ما ذكرت ولكن تقدم أحدهما في وقت قبل الآخر فإن ذلك أبلغ للروحانية وأقوى لها وأصح لحركتها.'

<54> قال: 'وكل شيء من ذلك في نحو واحد فلا بأس أن يسقى الإنسان منه في شيئين مثل حل الشهوة وعقدها والعداوة وإبطالها /Fol. 31r وعقد السموم وحله وشبهه فلا بأس به ولا يضره ذلك. وإن كان شيئان مختلفان لإنسان واحد فلا.'

<55> قلت لهرمس: 'فهل يجب أن يطعم الرجل منه شيئاً في طعام أو شراب ويدخن له بخلاف ذلك ؟' قال: 'لا الدخنة ولا الطعام فإنه سواء في حركات الروحانية وهيجانها. ولا ينبغي أن يطعم الرجل شيئان مختلفان في وقت واحد.'»

21. يستعمل MS.

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<56> قال ارسطاطاليس: «سألت هرمس: 'النيرنجات التي تعمل في الطعام والشراب من هذه الأعضاء التي وصفت هل تتعدى[22] على المعمول عليه أو الطعام أو الشراب بأذى حركة تلك الروحانية وهيجانها؟' قال: 'إن هذه النيرنجات التي وصفها الحكيم مأخوذة على استواء الطبيعة واعتدالها. وإذا دبرت على أوزانها الموصوفة واطعمت واسقيت في طعام أو شراب على حدها الموصوف لم تتعدى بأذى ولا ضرر وكانت ملائمة موافقة لروحانيته. فإن زيد في أوزانها ودبرت على غير حدها وجهتها الموصوفة /Fol. 31v/ التي وصفت لك أفرطت على الروحانيات في حركتها ونفذت بإفراطها عليها في الحركة منزلة الاعتدال والقصد. فإذا جاوزت منزلة الاعتدال والقصد أعقبت الأمراض والعلل والأوجاع المختلفة على قدر اصطكاكها واحتكاكها بالطبيعة التي تولد الأمراض.'»

<57> قال: «قلت: 'فبأي شيء تدفع تولد العلل من هذه الروحانيات إذا فرطت في حركاتها وهيجانها؟' قال هرمس: 'تدفع ذلك بأن تلين طبيعة صاحبها بالأدوية الموافقة لطبائعه بعد أن تتعرف طبيعته ومزاجه. فإذا فعل ذلك به سقي سقية أياماً متوالية كل يوم قدر نصف الأخلاط دم الإنسان بوزن مثقالين دهن اللوز. ويؤخذ مثقالاً من دماغ الأرانب واوقية من بول الحمار. فيسحق البول ثم يضاف فيه ذلك الدماغ ويُسقى سخناً على الريق فإنه يتقيأ كل شيء أكله ومازج طبائعه من روحانية النيرنج المعمول عليه من أي ضرب كان في قسمة النجوم المعمول ويخرج منه كل ذلك وتبقى طبائعه /Fol. 32r/ وتعتدل روحانيته وتستوي طبائعه المفسودة ويتصلح جزئه[23] المتولد منه دهان روحه.'» فهذا آخر ما ذكر الحكيم في كتاب الاستوطاس من الأسرار ونفائس الأعمال.

The Translation

<0> /fol. 21v/ In the name of God, the Merciful and Compassionate.

<1> The book on attracting the *rūḥāniyya* ('spiritual force') of every animal, <taken> from the speech of Hermes as interpreted by Aristotle. This is the book known as *al-Madhāṭīs*. When I read this book, I found it contains these four *khiraz*[24] that were mentioned and extolled by Hermes.

<2> Aristotle said: "I asked the father of scientists (*abā l-'ulamā'*), Hermes, about hunting these predators, beasts, birds, and creeping animals if there were a means to hunt and kill them or a way to obtain this by wisdom (*ḥikma*) rather than the devices of the common people?"

22. تعدى MS.
23. Partially corrupted.
24. Literally «beads».

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<3> He said: 'Yes, Aristotle. I have found in *al-Kitāb al-maknūn fī asrār al-ʿulūm al-khafiyya* (Hidden book on the secrets of the occult sciences) that, when Hādūs taught Admānūs the science of the natures of the moving animals and revealed to him the *nīranjs* and the other solutions (*al-ʿilāj*) which have been mentioned before in this our book regarding the lunar mansions[25], Admānūs had not been using methods to capture these animals other than casting nets and setting traps for them.

<4> Therefore, concerning this revealed to him hidden secrets <taken> from the subtle secrets of wisdom /fol. 22r/ in order for one to be joined to the other.

<5> He taught him this so that his capture of them and his obtaining them would be with methods drawn from wisdom without throwing <spears>, or setting traps, or casting nets as the common people do. So, these *nīranjs* apply to all animals.

<6> You, Aristotle, attract with your perfect *rūḥāniyya* all the secrets of the subtle occult sciences, the way the rays of the Sun attract the light of the world and its powers, and so you do not overlook anything belonging to the occult sciences and the subtle secrets and I never see you leaving anything profound or subtle without seizing it with your *rūḥāniyya*.

<7> I shall then truthfully clarify the matter about which you asked, and I shall explain to you the secret that Hādūs taught Admānūs for obtaining the capture of these beasts, predators, and birds by the method of wisdom.

<8> So, open your ears and ask about that which occurs to you and I shall tell you, and contemplate long and study these mysterious things (*al-umūr al-ghāmiḍa*) that are inaccessible to you. I have looked into the five sciences and reached a high level of understanding, practice, the secrets of operations, the secrets of their secrets, and the causes of the secrets; and I will not withhold from you any /fol. 22v/ of them, for you are qualified for this'".

<9> Aristotle was grateful for this, and so Hermes told him: "If you want to capture these predators, beasts, birds, and creeping animals, and subdue their *rūḥāniyyāt* so that their natures are led to you

25. This phrase refers to the *Kitāb al-ustuwaṭṭās* which contains magical operations related to the lunar mansions; see Paris, Bibliothèque nationale de France, arabe 2577, fols 24r–34r.

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without any harm afflicting you or misfortune befalling you, finding no difficulty in capturing them, then make the four confections (*akhlāṭ*); for with them you will capture all wild animals that correspond to the seven planets. Pay attention then to the method of cooking these confections and their true nature. For I have explained them to you and revealed and interpreted their hidden secrets; so guard them well".

<10> The naming of the confections: The first confection is called Bādhīmā, for predators and what are of the same kind. The second confection is called Samūdhiyā, for all kinds of beasts. The third confection is called ʿAmūdiyā, for all wild birds. And the fourth confection is called Darʿūdhiyā, for all creeping animals".

<11> The making of Bādhīmā for predators.

<12> Take four ounces of horse blood, one ounce of hyena blood, or four *mithqāls* of its brain, two *mithqāls* of an antelope's gallbladder, one *mithqāl* of /fol. 23r/ a black cat's gallbladder, one *mithqāl* each of a raven's gallbladder, a vulture's (*nasr*) gallbladder, an eagle's (*ʿuqāb*) gallbladder, and a rooster's gallbladder, three *mithqāls* of pig fat, four *mithqāls* of donkey brain, one ounce of fox blood, and four *mithqāls* each of rabbit fat and brain.

<13> Combine the blood in a pot and place it over fire until it heats up. Once it is hot, throw in the brains until they melt. Then add all the fresh gallbladders until they mix in.

<14> Once all of this is combined, take four *mithqāls* of pure pulverized mandrake, ten *mithqāls* of pounded sandarac, two *mithqāls* each of marking nut and pulverized shed snakeskin, and five *mithqāls* of each of yellow sulphur and red arsenic. Once all of this is combined over a fire, remove it and leave it to cool. Once cooled, preserve it in a glass bottle, store it, guard it, and set it aside.

<15> When you want to capture one of the *kirās*[26] predators, elephants, tortoises, *dīnāl*, /fol. 23v/ *firshāb*[27], *tirmādh*[28], *firbān*[29], or any of the other killer predators divided among the seven planets, take a pound of dog meat of any color (kind), and smear it with four *mi-*

26. According to *al-Muḥīṭ fī l-lugha* by al-Ṣāḥib b. ʿAbbād (d. ca. 995), the *kiryās* is a type of lion with a large head.

27. Meaning unclear.

28. Meaning unclear.

29. Meaning unclear. Seven animals, related to the seven planets, have been mentioned.

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thqāls of the confection that you have made; that is, Bādhīmāyūrūn. Place it in a pouring receptacle (*misʿaṭ*) and put it over the fire until it melts; then smear it [the confection] over it [the meat].

<16> Then take another *mithqāl* from the confection that you keep with you and take an incense burner with fire in it and go to the location of these beasts, whatever beast it is, and suffumigate with this *mithqāl* while holding the meat in your hand. Then you say:

<17> "I take the *rūḥāniyya* of such and such," naming the predator you seek to hunt, be it a lion, an elephant, a *ghaylam*[30], a *dīnāl*, or others that you seek or aim for, "by the power of the *odor* (*rīḥ*) *of* these spiritual vapors (*al-arwāḥ al-rūḥāniyya*), lead it to me the way the northern <winds> lead the clouds. I call upon you, O spiritual vapors that harmonize (*al-muʾallifa*), answer me obediently and be led to me subjugated".

<18> If you suffumigate with this and say these words, the predator that you want will be subjugated so that it comes to you obediently and abjectly, from wherever it is. When it approaches you, throw this piece of meat and it will not be able to control itself, pouncing on it and then devouring it. Once it eats it, it will be subjected into submission, /fol. 24r/ becoming like an inebriated person, and its pernicious *rūḥāniyya* will be subdued. If you like, tie it with a rope and lead it unharmed to any location you want and, if you wish, slaughter it on the spot and take those organs that you need".

<19> The making of Samūdhiyā for beasts.

<20> Take five ounces of the blood of a black dog, four *mithqāls* of a pig's brain, one ounce of rabbit fat, one *mithqāl* each from the gallbladder and fat of a camel, and four *mithqāls* of an ostrich's brain.

<21> Place the blood in a pot and throw the fat into it until it melts, then the brains, then the gallbladders, until they melt and combine. Then take ten *mithqāls* of pounded deer horn, one *mithqāl* of pounded donkey hoof, five *mithqāls* of mandrake; and of mountain celery, parsley and hartwort, the weight of four *mithqāls* each. Pulverize all of this and throw it into it and mix, then preserve it in a secure glass bottle.

<22> When you wish to capture one of the beasts, take the amount /fol. 24v/ of one ounce of human blood <obtained> from blood-let-

30. *Ghaylam* is not usually considered a predator per se; it means a male tortoise.

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ting, place it in a pot and heat it on a gentle fire. Then throw into it four ounces of this confection until it melts in it. Once it melts, take a bunch of fresh celery and soak it in this blood in which the confection had melted and then place it on something clean until it dries.

<23> Hold it in your hand and take one *mithqāl* of the Samūdhiyā and an incense burner with fire in it. Go with both of them to the place of that beast you seek, and throw the suffumigation into the fire and say the previous words that I presented to you in the section on predators. Name the beast you want and throw the suffumigation into the fire; it will not hesitate to come to you.

<24> Throw the celery which is with you, for it will hurry towards it and snatch it. Once it eats it, its *rūḥāniyya* will be bound to you and its nature will be subjected into submission to you, no longer able to control itself. And, if you want, you may take it away and lead it with you, or, if you want, you may slaughter it. [In that case] slaughter it and take from it what you need.

<25> The making of ʿAmūdhiyā for birds of flight

<26> Take one ounce of eagle blood; and of vulture brain, hawk brain, crane fat, duck fat, falcon brain, five *mithqāls* each; and of the gallbladder of ostrich, owl, and crow one *mithqāl* each. Heat the blood in a pot, then add the fats to it, then the brains, then the gallbladders, until everything is combined.

<27> When all of this is combined, take five *mithqāls* of pulverized mandrake seeds and pulverized pine nuts, and two *mithqāls* each of sesame, barley, and mulberry seeds. Pulverize all this and add to the blood, mixing until all is combined. Once combined, remove it to cool; then preserve it in a clean glass bottle.

<28> When you want to work with it to capture a wild bird, take a *kaylaja*[31] of sesame and four *mithqāls* of the concocted medicine (*khalṭ al-dawāʾ*). Submerge it in the juice of pounded endives, in a pound of this juice. Once it dissolves in it, add to it the sesame until it is soaked and mixes with it.

<29> Then take it out to dry out. Once dried out, take it with you along with one *mithqāl* of the confection, and an incense burner with

31. A certain measure used in Iraq, consisting of two *manna* and seven-eighths of a مَنّ; the *menn* being two pounds, according to E. W. Lane, *Arabic-English Lexicon*, 8 parts (London 1863-93), s.v. For other values, see Walter Hinz, *Islamische Masse und Gewichte, umgerechnet ins metrische System*, Handbuch der Orientalistik erste Abteilung, Ergänzungsband I, Heft 1 (Leiden 1970), 40-41.

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fire in it. Then go to the location of the bird you seek. Suffumigate with this *mithqāl* and say over it those first words and name the actual bird. It will immediately land in front of you; so throw to it the sesame seeds so it pecks at them. Once it eats it, its *rūḥāniyya* will be bound and subjected to you, /fol. 25v/ and, as a result, it will not be able to fly, so grab it at this point.

<30> If you are seeking one of the carnivorous birds, take a little bird, slaughter it, and pluck its feathers. Take four *mithqāls* of the confection that is the ʿAmūdiyā medicine and melt them in a pouring vessel until they dissolve. Smear the bird with it. Carry it with you and throw it to it when you see it so that it devours it. Once it eats it, its *rūḥāniyya* will be bound to you and its natures will be subdued. Take it at this point and do with it as you like.

<31> The making of Darʿūdhiyā for creeping animals.

<32> Take four ounces of a deer's blood and one *mithqāl* each from its brain and fat, two *mithqāls* of a rabbit's brain, half a *mithqāl* each of an antelope's rennet and that of domestic cows, one *mithqāl* of pulverized deer horn, two *mithqāls* of mouse fat, one *mithqāl* of a black cat's brain, and one *mithqāl* of snake fat.

<33> Place the blood in a pot and place it over the fire until it heats. Then throw the fat into it, then the brains, then the rennet, then the horn, until they are all combined. Once combined, preserve it /fol. 26r/ in a clean glass bottle and protect it.

<34> If you want to capture any kind of creeping animal, take the amount of one ounce of breast milk in a copper tankard and melt in it two *mithqāls* of this confection until it dissolves.

<35> Then take one *mithqāl* for suffumigation and an incense burner with fire in it and go to the location of the creeping animals, whichever ones you seek among snakes, *ʿarnid*[32], *ḍabb*[33], hedgehogs, hyraxes, or any type of creeping animals you wish. Suffumigate with this one *mithqāl* and say those first words. Name the actual type <of creeping animals> you want and it will not hesitate to come out for you from wherever it is. Place the tankard in front of it until it drinks from it. Once it drinks from it, its *rūḥāniyya* will be bound to you, and it will be subjugated and submissive. Take it and do with it as you please and take from it what you like.

32. Meaning unclear.
33. Spiney-tailed lizard.

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<36> If it is not from the kind of creeping animals that drink milk, such as locusts, scorpions, and lizards, then seize it when it comes out to you by the odor of the confection that you have made for its *rūḥāniyya*. Nothing will be harmed by the odor".

<37> /fol. 26v/ Aristotle said: "I said to Hermes: 'Was it not mentioned that the feces, urine, and organs of some of these predators contain things that are harmful and lethal, killing by smell?' He said: 'Yes'. I said: 'How can someone protect himself from this, should he want to capture these predators?' He said: 'By a quality that is in the confections I have described to you'. He said: "So I said: 'How do you do [this]?'

<38> He said: 'Take some of the confection that you use for any type of predators, beasts, birds, and creeping animals you want. Before anything, you start by lacing[34] half an ounce of sesame oil with half a *mithqāl* of one of the four confections you want to use, and use it as a rub. Rub the hands, the nostrils, the face, the mouth, arms, belly, feet, and the rest of his[35] body, with a thin and even layer until fully covered. Then he says and does what I have described to you. This will act as a protection from everything you fear [that is] caused by the affliction of poisons and their harms'".

<39> Aristotle said: "I said to Hermes: 'Did you find in *al-Kitāb al-makhzūn* (The treasured book) something [that clarifies the nature of] the power of the *rūḥāniyya* of the words /fol. 27r/ that are said over the *rūḥāniyya* of brute animals that are not aware of anything nor understand anything, and the significance of the words you have mentioned in this location to an animal who lacks comprehension and intellect? The First Sage had assigned the words [uttered] over the *nīranjs* of the small world [man] due to the composition of his intellect and understanding. How is it that he assigned the same to the animal that has no comprehension or intellect?'

<40> Hermes said: 'These words are not assigned to any of the things you mentioned, and they are not related to comprehension or intellect. It is found in the *al-Kitāb al-maknūn* (The hidden book) that the substances in this chapter (*bāb*) that I have described to you

34. Delhi Arabic 1946 تذيف could be a corruption of تذيب, meaning «you melt», which corresponds to the Latin.

35. From this point onward the Arabic changes from the second person to third person.

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are taken from the first harmonizing *rūḥāniyya*. It was Hādūs – who gathered the spiritual and celestial powers, harmonized them and from them formed Admānūs – who formed the images of these moving animals that I have described to you. He took these words from the powers of these *rūḥāniyya* substances and their subtle natures that he associated with these harmonizing *rūḥāniyyāt* in the *nīranjs* and poisons that I have described to you. Then he also took from the powers of the animals the *rūḥāniyya* of these four confections that I have described /fol. 27v / to you and that you seek for the things they contain and their described harmonizing effect. He took from the substances this *rūḥāniyya* that harmonizes with these words I have described to you. And he associated the words with the substances and vapors (*arwāḥ*) so that they would aid, strengthen, and reinforce them, and to instigate their action. He made this a part of the *nīranj* and the operation; no power to one without the other.

<41> I have found in *al-Kitāb al-makhzūn* (The treasured book) that, when the substances of words and their *rūḥāniyya* come forth and correspond with the substances of these vapors (*arwāḥ*) and their *rūḥāniyya*, they mix together and bind the *rūḥāniyya* which he [the operator] fixes to them, leading it to the place where it is to be held and for <the sake of that for> which it (the confection) is made. The words move this *rūḥāniyya* which is incorporated in it until it is delivered to its caller. In fact, these words were placed over the receptive *rūḥāniyya* in the bodies of animals and the body of the small world. This *rūḥāniyya*, in itself, is attentive and aware (*sāmiʿa ʿāqila*). That these words were not placed over intellect and comprehension is demonstrated by the [fact that] *nīranjs* made by the small world have words recited over them in a way that no one may hear or see them. [For] he who does not hear, see, sense, recognize, /fol. 28r/ or comprehend anything, the vapors of these confections reach the *rūḥāniyya* hidden in his body by words in a manner whereby they are not comprehended, known, or seen. Then it is moved altogether by the purpose for which it (the work) is made, such as love, hate, binding and releasing, etc.

<42> Likewise, these vapors also connect to the moving animals' receptive *rūḥāniyya* in a manner whereby they cannot be comprehended, understood, or seen. And so making them docile, subjugated, and obedient, it leads them to the place to which they were called, and subdues its strongest and nastiest *rūḥāniyya*.

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<43> These are not *niranjs* made for the small world. However, what concerns the small world in this is much more wondrous due to the composition of his intellect, and his comprehension and the powers of them both. If it were the case that the small world can nullify these *nīranjs* with his intellect and break and dissolve them with his comprehension, it would befit him due to the completeness of his composition and perfection of his creation. Since the human being, perfect in his composition and in his parts, is unable to go against them and undo them by nullifying them (the *nīranjs*) with his comprehension and intellect and [he is] unable to control himself when these vapors /fol. 28v/ are cast upon him, so he is led, driven, and compelled towards that which was made for him, whether this is love, hate, releasing, or binding; then how is an animal who is deficient in composition, parts, and substance able to agree with or oppose them (the *nīranjs*)?'".

<44> Aristotle said: "I said to Hermes: 'O Sage, what about these *mithqāls* that Hādūs gave Admānūs and ordered him to use for operations such as *nīranjs* and other things?' He said: 'The *mithqāl* is 12 *dāniqs*, and the *dāniq* is 30 barley grains. These are the measurements that should be followed for such confections that are eaten, given as a drink, or used in all operations'"

<45> Aristotle said: "I asked Hermes the Sage: 'Does anything remain left out from this book of yours concerning the practice of *nīranjs*, the action of the *rūḥāniyya*, and their secrets?' He said: 'O Aristotle, yes. You still search for concealed subtle matters and hidden things until the rays of the Sun attract a range of hidden secrets enough to calm your *rūḥāniyya* that is excited in your body and awakened in your heart. So, comprehend! A book /fol. 29r/ known as *al-Hādīṭūs* exists which contains the knowledge of the *rūḥāniyyāt* and their operations, [namely] *nīranjs* from trees, plants, drugs, and precious stones. It also contains their causes and the sages who made them.

<46> This is the book with which Hādūs concluded the knowledge of the *rūḥāniyya*, its *nīranjs*, and actions, including *nīranjs* for dexterity (*irfāq*) with things, which is the first knowledge Hādūs gave Admānūs to learn. He showed him how an alert and comprehensively knowledgeable *rūḥāniyya* can take over him. So, do as I have described! To Admānūs dexterity in action and manual operations were described, for he did not know them by observation;

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in addition to description, he needed [to obtain] dexterity (*rifq al-tadbīr*) and refined craftsmanship (*ḥusn al-ṣanʿa*). When he needed these, Hādūs gave him *nīranjs* for dexterity, skillfulness, and refined craftsmanship. Let this be enough elaboration and teaching. This was the first *nīranj* Admānūs made.

<47> I have also found in this book that for the sake of their practical knowledge (*ḥikmat aydīhim*), dexterity, and refined craftsmanship, the sages among the sons of Admānūs used to /fol. 29v/ make these *nīranjs*. They had similar talismans for this [purpose]. In this case, they take on the *rūḥāniyya* of dexterity, craftsmanship, and proficiency in subtle matters that the sage needs for his practice and manual operations'".

<48> Aristotle said: "I said to Hermes: 'O Sage, I then ask you to explain to me this book also in a separate book so that I would know it'. He said: 'Yes, you who are of a perfect nature, I never revealed the title of the book, I never mentioned it to you, and I have withheld this knowledge from you'".

<49> Aristotle said: "I said to Hermes: 'O Sage, is there, concerning this, a secret that the operator needs to know that we may also append to this book to complete its general secrets?' He said: 'There are a number of secrets that I shall reveal to you in this book as you have asked. That is, the operator of *nīranjs* ought to be careful not to pound any amount of drugs exposed to the sun and to the eyes of people and their chatter. They must only be pounded at night. He must be careful when buying the drug and to pound it away from the sun. He ought to pound gently while the mortar is covered by a handkerchief, lest dust rise from it and lest the air attract its *rūḥāniyya*, thus remaining there. /fol. 30r/

<50> So administer [the *nīranj*] as a drink or food according to the care, safety measurements, and good sense I have mentioned, so that no hand may touch it, and no curious eye may glance at it. Employ discretion in all your affairs and do not say to someone asking: "I did such and such a thing" and be cautious of bad omens resulting from him saying: "No, this will not happen, will not be effective, will not work" and such things and similar expressions spoken by you or others. Bad omens and disturbing [one's] action by speech hinders the *rūḥāniyya*'s efficaciousness'".

<51> Aristotle said: "I said to Hermes: 'O Sage, what about these suffumigations that you instructed me <to use> for these animals?

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Do I suffumigate with them during the day or night?' He said: 'They must be suffumigated at night if possible in that location; otherwise, suffumigate with it early in the morning before sunrise. Do not make any *nīranj* under the sun and do not suffumigate with any animal substance or take any of their parts under it [the sun]. If such a thing takes place, it will surely become corrupt and ineffective.'"

<52> He said: "I said to Hermes: 'Did you find in /fol. 30v/ this book something about what renders the action of the *nīranj* stronger, whether it should be taken on an empty stomach or otherwise?' He said: 'I found in it that the maker of the *nīranj* is not affected either way and he is not hindered by early execution or delay if they are created under the conditions I have described to you. As for the person to whom and over whom the action is intended, he must only eat or drink any of it (the *nīranj*) on an empty stomach; for this is more efficacious and reinforces its *rūḥāniyya*'".

<53> He said: "And I said to him: 'Is it possible for a man to be given as a food or a drink two different things at the same time, for example one thing for gaining the love of a man and another for causing animosity towards another person, or binding desire and releasing it, or reconciliation of enemies and similar things?' He said: 'A man must not be fed or given two different things to drink at the same time. If one must, it must not be as you said. Rather, one must be taken before the other. This is more efficient and reinforcing for the *rūḥāniyya*, and better for its movement'.

<54> He said: 'This applies to everything of this nature. It is acceptable for a person to consume at the same time [concoctions] for two things such as [one for] releasing desire and [another for] binding it, for animosity and ending it, for binding poisons and release from them, and similar things. This would not harm him. If it were two different things[36] for one person, then no'.

<55> I said to Hermes: 'Is it possible to give a man something for one thing in food or drink and suffumigate him for the opposite thing?' He said: 'Neither suffumigation nor food, for they are even in the movements of the *rūḥāniyya* and its excitement. A man must not be fed two different things simultaneously'".

36. Two different purposes (e.g., love and wealth) rather than one state and its release (e.g., causing lust and removing it).

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<56> Aristotle said: "I asked Hermes: 'Those *nīranjs* that are eaten or drunk, made from the organs you described, do they cause damage to the person over whom they are made, whether eaten or drunk, as a result of the movement of this *rūḥāniyya* and its agitation' He said: 'These *nīranjs* that were described by the Sage are devised on the basis of their even and balanced temperament. And if you prepare them according the aforementioned measurements and administer them in food or drink according to the aforementioned conditions, they will cause no damage or harm, and are, in fact, suitable for, and in harmony with, his *rūḥāniyya*. If the measurements are increased or prepared in conditions different from /fol. 31v/ how I described for you, the movement of the *rūḥāniyya* will become excessive and as a result of this excess in movement, it will overwhelm the state of balance and the purpose. If it exceeds the state of balance and the purpose then it will cause illness, afflictions, and various pains in accordance with the amount of its shaking and grinding, with the quality that generates illness'".

<57> He said: "I said: 'How do you prevent the generation of illness from these *rūḥāniyyāt* if their movement and agitation are excessive?' Hermes said: 'You prevent this by softening the nature of its bearer with medicines (*adwiya*) that correspond to his humors after you acquaint yourself with his nature and temperament. If this is done, he ought to be given to drink for consecutive days half the amount of the confection in human blood [mixed] with two *mithqāls* of almond oil. Take one *mithqāl* of a rabbit's brain and one ounce of a donkey's urine. The urine should be pounded (*fa yusḥaq al-bawl*), then that brain should be added, and administered hot on an empty stomach. He shall regurgitate everything he has eaten that got incorporated into his humors as a result of the *rūḥāniyya* of the *nīranj* made for him, regardless of the planet to which it belongs. Everything will be purged, his humors will be stabilized, (fol. 32r) his *rūḥāniyya* settled, his corrupt temperament restored, and that part from which the oil of his spirit (*duhān rūḥihi*) is generated will be repaired'".

This is the end of the secrets and the most precious of operations that the Sage has described in the *Kitāb al-ustuwaṭṭās*.

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Appendix

The Latin Translation

For the sake of comparison, we include here a copy of the Latin text prepared by Charles Burnett and Antonella Sannino[37].

The Latin translation survives in only one known manuscript, Montpellier, Bibliothèque interuniversitaire, Section de Médecine, 277, fols 64ra-65rb. This manuscript includes numerous glosses, most of which are alternative translations of the Arabic text; these are retained in the footnotes. The Latin text appears to go back to a source which branched out into the extant *Kitāb al-istijlāb* on one side, and the text in the *Ikhwān al-Ṣafā'* on the other.

Montpellier, 277, fol. 64ra

<0> In Christi nomine Amen.

<1> Incipit liber secundum Hermetem de quatuor confectionibus ad omnia genera animalium capienda.

<2> Dixit Aristoas. Vidistine, Hermes (Hermetem MS), hec animalia silvatica, scilicet lupos et aves, qualiter possunt capi hec predicta cum (tamen MS) pervenitur ad ea per aliquam scientiam, non sicut per ingenia universitatis vulgi, nec sicut est venatio eorum.

<3> Dixit *Hermes*: O Aristoa, inveni in libro Thexaurizato[38] ex secretis scientiarum occultarum, quod Arod, id est Gabriel, dum do-

37. The first edition, and study, of this text was made by A. Sannino in «Ermete mago e alchimista nelle biblioteche di Guglielmo d'Alvernia e Ruggero Bacone», in *Studi Medievali* 3a serie, 41 (2000), 180-89. C. Baffioni identified the original Arabic and has made a thorough comparison (without edition) between the Latin text and the relevant section in the Ikhwān al-Ṣafā', *Letter 52b*; see «Un esemplare arabo de *Liber de quattuor confectionibus*,» in *Hermetism from Late Antiquity to Humanism: La tradizione ermetica dal mondo tardo-antico all'Umanesimo*, ed. P. Lucentini, I. Parri, and V. Perrone Compagni (Turnhout 2003), 295-313. The full edition of the Latin text, with extensive notes comparing it with the relevant portions of the *Kitāb al-istijlāb* and the Ikhwān al-Ṣafā' can be found in Charles Burnett and Liana Saif, «The Aping of Culinary Recipes in Magical Texts: The Case of the *Flos Naturarum* and the *Kitāb al-istijlāb* (*Liber de quatuor confectionibus*)», in *The Recipe from the XIIth to the XVIIth Century, Europe, Islam, Far East*, ed. Bruno Laurioux and Agostino Paravicini Bagliani (Florence 2023), 117-48.

38. This reading («treasured, stored in a treasury») implies *makhzūn*, which is the reading in the *Ikhwān*, rather than *maknūn* («hidden»). The two titles appear

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ceret Ismenum, id est Adam, scientiam naturarum animalium, et eum quasi spiritu prophetie imbueret in anatigit et ceteris curationibus, scivit quod Ismenus nesciebat aliquod ingenium in captione horum animalium ferarum nisi per venationem et preparationem laqueorum <4> ostenditque in hoc secreta occulta ex secretis subtilioris scientie quibus iungerentur ad invicem. <5> Et hoc opere docuit eum captionem eorum qualiter perveniret ad ea, non per venationem, iacullationem vel laqueorum preparationem quemadmodum facit vulgus, et per hoc (hos MS) fuit secretum entrezigit[39] super animalia.

<6> Et tu, Aristoa, attrahis per spiritum tuum universalem superiorem et universa secreta scientiarum occultarum ac naturalium[40] per subtilitatem tuam, quemadmodum radii Solis lumen mundi et eius fortitudines. Non tradis oblivioni nec negligis aliquid ex secretis occultis et subtilibus nullumque dimittis ingenium[41] neque subtilitatem quam non attrahas per spiritum tuum. <7> Et iam ergo propalabo tibi quod interrogasti me et exponam tibi in ipsis secretis que docuit Aroth Ysmenum in captione ferarum, scilicet luporum et avium, per ingenium scientiæ. <8> Age, ergo, interroga de hoc quod tibi incipit apparere et narrabo tibi. Fac ergo prolixam cogitationem tuam et scientiam et aspectum in rebus profundis et suspensis[42], quia in manu mea sunt claves futurorum et absconditorum. Apud me est hospitium cogitationis et aspectus ac secreta secretorum, nihilque ex eis tibi celabo.

<9> Cumque volueris capere hec, scilicet lupos et aves et cetera animalia, ut inclinentur tibi spiritus eorum et ingeratur ad te natura eorum (earum MS) absque impedimento, fiant quatuor confectiones quibus accipies universa animalia silvatica ex divisione septem planetarum.

<10> Confectio prima vocatur bēmie, /fol. 64rb/ ad universa luporum genera. Secunda vocatur sadimen[43], ad universa ferarum agmina. Tertia vocatur gagmie[44], ad universas aves indomesticas. Quarta dicitur dargadie seu dagargie, ad omnia reptilia seu repentia.

to be interchangeable (cf. <39> and <41> above); see De Callataÿ et al., *The Epistles of the Brethren of Purity, Epistle 52b and 52c.*

39. «alibi anatigit».

40. «naturalium» could be a misreading of اللطيفة (*al-laṭīfa*: «subtle») as الطبيعية (*al-ṭabīʿiyya*: «natural»).

41. جليلاً (*jalīlan*: «profound») was read as حيلاً (*ḥiyalan*, «ingenium»).

42. منغلقة (*munghalaqa*, «closed, incomprehensible») has been read as متعلقة (*mutʿalliqa*, «hanging» = *suspensis*).

43. «in alio libro inveni 'cendie'».

44. «alibi 'gumediē'».

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<11> Confectio prima que dicitur bēmie ad omnia luporum *genera capienda*.

<12> Accipe de sanguine equi quatuor uncias et ex sepo lupe unum et ex cerebro eius quatuor mercales et ex felle duos et ex felle catti nigri unum mercal et ex felle corvi totius nigri et ex felle vulturis et ex felle aquile et ex felle arietis albrica[45] et ex cerebro asini quatuor mercales et ex sanguine vulpis unciam unam[46] et ex sanguine et ex sepo porcorum quinque mercales vel tres et ex sepo leporis et ex cerebro eius amborum ana duos mercales.

<13> Colliges sanguinem et pones super ignem ut calescat, et cum calefactum fuerit, proice desuper cerebra donec liquefiant. Similiter, pone sepum donec liquefiat. Deinde omnes felles. Lini omnes donec misceantur. <14> Et cum commixta fuerint universa, accipias de aliabroth, id est de mandragora[47], trita septem[48] mercales, et de piretro trito octo mercales et de abbalador vel abellaor[49] et ex corio serpentis trito[50] et ex sulfure croceo et ex vermilione, de omnibus ana duos mercales. Teres universa hec in mortario optime et tantarizabis et pone in vase super ignem et miscebis donec commisceantur, et cum commixta fuerint hec universa, serva ea donec frigescant, et cum frigida fuerint, serva eam in vase vitreo novo.

<15> Et cum volueris lupos aut leones capere et cetera animalia que interficiunt, res de illis si que sunt divisa secundum divisionem septem planetarum, accipe carnem cuiuscumque coloris fuerit et sit recens et unge de hac confectione, que est bēmie, cum pondere quatuor mercalorum, ponesque eam in aliquo vase donec /fol. 64va/ liquefiat, et unge eam desuper.

<16> Post hec accipe bēmie unum mercalem et turibulum vel quodcumque vas in quo possit ignis deferri cum prunis, et ibis ad locum horum animalium qualiacumque volueris, et subfumigabis locum eodem mercali, et sit caro in manu tua et dicatur oratio communius: <17> "Accepi spiritum illius et illius", et nominabis quem

45. «et alibi inveni 'ex felle galli'».
46. «inveni quoque in alio libro 'ex cerebro vulpis'».
47. «et dicitur alarchilulica».
48. «alibi .ij.» (*supra*: «.4.»)
49. «ciberadul, i.e., confectio anacard<i>, albelador i.e., anacardus indus et api<um> montanum, petroselinum maced<onicum>».
50. «et in alio libro inveni 'ex alabador .10. mercales, ex corio serpentis trito .ii. mercales'».

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volueris lupum, "per virtutem horum spirituum spiritualium et adducant ipsum ad me quemadmodum adducit ventus septentrionalis nubes. Oro te, O spiritus, qui lates in illo et in illo corpore per virtutem horum spirituum concordantium, obaudite obaudientes et ducamini ad me inclinati et subiecti'. <18> Et cum subfumigaveris cum hoc et loquutus fueris per hec verba, non differet (diferret MS) neque faciet moram ipse lupus quem volueris et veniet tibi obediens et subiectus ex quocumque loco fuerit. Cumque venerit ad te, da ei sepum quod vis, et non poterit se abstinere quin more canis[51] devoret illud. Cum vero comederit, subicietur tibi et humiliabitur et accedet sicut ebrius et sedabitur spiritus eius callidus (calidus MS). Tunc, quodcumque volueris, fiet, ut decolles vel liges eum cum fune. Tanta enim est vis phisica in omnibus.

<19> Confectio secunda que dicitur sadimen ad universa ferarum agmina capienda.

<20> Accipe de sanguine canis nigri sex[52] uncias et ex sanguine muris quinque et ex cerebro porci quatuor mercales et ex sepe leporis unam unciam et ex felle corvi[53] et eius sepo ana unum mercale, ex cerebro alhemath, id est bufonis, quatuor mercales.

<21> Et pones sanguinem in sartagine. Post hec pone super eum sepum donec solvatur; deinde cerebra; post felles. Cumque fuerint liquefacta et commixta, accipe cornu cervi tritum octo mercales, de ungula asini silvatici trita unum mercale, ex granis mandragore unum mercale et apio montano parte[54], ex petroselion et cecelion ana quinque mercales. Teres universa hec et proicies in ea donec commisceantur. Deinde servabis in vase vitreo.

<22> Cumque volueris capere aliquod animal silvaticum, accipe unciam de sanguine hominis et pones eum in sartagine, siccabisque super ignem. Post proicies super eum de hac confectione pondus quinque mercalium donec solvantur in eo. Cumque solutum /fol. 64vb/ fuerit, accipe fasciculum apii viridis et madefac in eodem san-

51. The translator evidently was influenced by the root of the verb *ankalaba* to retain «dog» (= *kalb*) in his translation.

52. «alibi legi .v.».

53. Probably «cervi» which corresponds to MS Arab 221.d *al-ayyil* («deer») in place of *al-ibil* («camels»).

54. «parte» may be a relic of the beginning of a transliteration of the Arabic *al-fiṭrāsālīūn* («parsley»).

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guine in quo est sadmie[55]. Post hec serva aliquo modo donec bibat ipsum sanguinem.

<23> Post, accipe eum et cum ea in manu tua pondus unius mercalis de cermidie et turibulum in quo sit ignis, et vade ad locum ferarum quas volueris et proice subfumigationem in igne, orationem prefatam dicendo, que in capitulo confectionis prime iam exposita est, et easdem feras nominando nec fiet mora quin veniant ad te. <24> Tunc proice apium quod habes tecum donec comedant, cumque comederint, attrahetur spiritus eius et humiliabitur ac subicietur tibi, venietque obediens, nihil dominans ex se.

<25> Confectio tertia que dicitur gagmie ad universas aves indomesticas capiendas.

<26> Accipe de sanguine vulturis unciam unam, ex sanguine etiam aquile unam, ex cerebro vulturis, ex cerebro <s>acer, id est crestelle, ex cerebro assei[56] ana pondus duorum denariorum m(ercalis)[57], ex sepo alculta et ex sepo alteu ana quinque m(ercales), ex felle bubonis, ex felle albemach, ex felle alcuedes, id est corvi, ana unum m(ercale), ex sepo abeurchia gruis, ex sepo albanach, id est anatis, ana quinque merchales[58]. Post hec calefacies sanguinem in vase, deinde proicies super eum sepum, post sepum cerebrum, postea felles, quousque misceantur omnia.

<27> Cumque commixta fuerint, accipe ex granis mandragore tritis et ex granis pini tritis ana quinque mercales et de acincon, id est albiliulem, quod est semen album in modum seminis lini formatum, et tritico et ex granis alfirsad, id est more, ana[59] duos mercales. Tere hec omnia. Deinde proicies ea super sanguinem donec misceantur. Post hec serva donec frigescant et ponas in vase vitreo albo mundo.

<28> Cumque per hanc confectionem operari volueris, accipe quandam mensuram seminis eiusdem et ex alauamidic pondus octo[60]

55. «alibi est cermidie».

56. assei > *ash-shāhi* («falcon»).

57. «me.» *supra* «denariorum».

58. The Latin combines two translations of «crane fat, duck fat and falcon brain, five *mithqāls* each», using different transliterations in each: «ex sepo alculta (*al-kurkī*) et ex sepo alteu (*al-baṭṭ*) ana .v. m(ercales)» and «ex sepo abeurchia, gruis, ex sepo albanach, id est anatis, ana .v. merchales».

59. «ana .i. ī ore» MS. There may be confusion between «.i.» = «one» and «i.» = «id est», identifying *firsād* with mulberry (*mora*).

60. «alibi quatuor».

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m<ercalium> et solve eum in suco albūdabe[61] triti (trito MS) qui sucus sit pondus libre cumque soluta fuerit in hoc suco predicta confectio, colabis eam et prohicies in ea tunc semen accincem quousque misceatur.

<29> Post hec serva eum donec siccetur, et cum siccatum fuerit, accipe tecum de aluamudie unum m<ercale> et turibulum in quo sit ignis. Post hec vade ad locum avium quas volueris et subfumigabis cum eodem /fol. 65ra/ m<ercali> et loqueris per prima verba nominando easdem aves nominatim. Et nullas moras facient cadendi ante manus tuas. Tunc proicies eis acincen donec comedant eum cumque comederint, mutabitur spiritus eorum et humiliabitur et non poterunt inde volare.

<30> Set si fuerint aves que comedant carnes, accipies eliganfor[62], que est avis minima, et decollabis et depennabis et purgabis. Accipiesque ex almudie quatuor m<ercales> et solves ea in aliquo vase, cumque soluta fuerint, unge predictam avem cum ea. Post hec deferas eam tecum et proicias ad aves cum venerint ad te per semetipsas. Tunc commutabitur spiritus eius et veniet tibi obediens[63]. Tanta enim est phisica virtus in eis.

<31> Confectio quarta que dicitur dargadie ad omnia repentia sive reptilia capienda.

<32> Accipe de sanguine cervi quatuor uncias et ex cerebro eius et leporis duas, et ex sepo eius unum m(ercale) et coagulatum[64] leporis, id est lac coagulatum, ana dimidium m(ercale) et ex cornu cervi trito unum mercale et ex sepo muris forē duos m(ercales) et ex cerebro nigri catti unum m(ercale).

<33> Pones sanguinem in vase, ponesque eum super ignem donec calescat. Post proicies super sepum et cerebra, postea coagula, deinde cornu, donec misceantur. Cumque commixta fuerint, servabis ea in vase vitreo mundo.

<34> Cumque volueris capere ex repentibus agrestibus, cuiusmodi fuerint, accipe ex lacte mulieris quantitatem unius uncie in vase eneo, et solve in eo pondus unius mercalis ex confectione hac, donec misceatur et solvatur in eo.

61. albūdabe < *al-hindabā'* (*via* alhundabe?) («endives»).
62. «alibi acsor» (read: «asfor»).
63. The Latin reads طائعاً («obedient») for طبائعه («its natures»).
64. «alibi inveni 'coagulatum capreolli et melius est adhibere ex coagulatis caprarum domesticarum'».

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<35> Post hec accipe ex eo unum mercale et turibulum cum igne et vade ad locum repentium que volueris ex viperis aut ericiis vel que volueris ex repentibus et accipe[65] ex eo unum mercale et loquere per prima verba, nominando ipsum genus quod volueris capere et non faciet moram quin veniat ad te. Pone itaque potionem coram ea quousque potet eam. Cumque potaverit eam, tunc convertetur spiritus eius ad te. Accipe tunc eum et fac de eo quod volueris.

<36> Et si impossibile[66] est tibi hoc ex repentibus que non potant lac, ut locuste, scorpiones, subfumigabis serpentes quousque exeant ad te, quia non venient ad te nisi odor confectionis illius quam fecisti educat /fol. 65rb/ spiritus eorum et nihil impediant in eodem odore.

<37> Dixit Aristoas: Numquid narrasti mihi in quibusdam magisteriorum et eorum instrumentis et capitulis seu ramis esse eorum circa venena impedientia que interficiunt per odorem?' Dixit: 'Ita'. Dixit Aristoas: 'Qualiter ergo fiet ut caveat sibi homo ab eis, cum voluerit capere hos lupos?' Dixit: 'Custodia est in confectione quam predixi.

<38> Accipiet de confectione qua utitur et ex quacumque voluerit specie de lupis vel animalibus vel serpentibus, incipietque et comedet aliquid[67] et solvet aliquid ex confectione eadem quam voluerit ex qualicumque harum confectionum pondus quatuor mercalorum cum pondere dimidie uncie ex ungento acincen. Post extergat de ea super manus suas ac nares ac faciem, brachia quoque ac ventrem suum, necnon et cubitos extersione subtili et equali. Deinde eat et faciat secundum quod dixi, quia hoc erit tutamen de omni re.

…

<44> Dixit Aristoas Hermeti: Numquid <vidisti> hos mercales quos in libro tuo narrasti quanti ponderis sunt? Et dixit: Erant mercales quos dixit Arod Ismeno et precepit ut operaretur per eos duodecim danic et erat danic pondus triginta granorum ordei. Oportet ergo ut secundum hec pondera accipiantur hec confectiones in omni quod datur ad comedendum et potandum, et operare per ea universa postea.

Explicit liber Hermetis de quatuor confectionibus ad omnia genera animalium capienda.

65. The Latin read *fa-khudh* («and take») for *fa-dakhkhin* («and suffumigate»).

66. The Latin probably read *lam yumkin* («it is impossible») for *lam yakun* («it is not»).

67. The Latin evidently read *fa-ya'kulu shay'* («and he eats something») instead of *qabla kull shay'* («before anything») (Baffioni, «Un esemplare arabo», 310).

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Abstract

Liana Saif – Charles Burnett, *The* Book on Attracting the *Rūḥāniyya* of Every Animal: *A Pseudo-Aristotelian Hermetic Text*

The *Book on Attracting the* rūḥāniyya *of Every Animal* is a text which purports to be Aristotle's questions to Hermes concerning dominating wild animals solely through the attraction of the spirit (*rūḥāniyya*). Hermes, in turn, imparts the wisdom of Hādūs, the creator and teacher of Adam. The text belongs to the corpus of Pseudo-Aristotelian Hermetica, and was excerpted from this corpus into the last letter ("On Magic") of the *Epistles of the Brethren of Purity*. This article provides a critical edition and translation of the fullest version of the text, and its partial Latin translation as an appendix.

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