



EBN AL-BAYṬĀR, ŻĪĀ'-AL-DĪN ABŪ MOḤAMMAD 'ABD-ALLĀH

EBN AL-BAYṬĀR, ŻĪĀ'-AL-DĪN ABŪ MOḤAMMAD 'ABD-ALLĀH b. Aḥmad (not Aḥmad-al-Dīn as in *EI* ² III, p. 737), Andalusian botanist and pharmacologist. He was born in Malaga (Ar. Mālaqa; hence his *nesba* Mālaqī) in the second half of the 6th/12th century, and died in Damascus in 646/1248 (for the scanty biographical data available about him, see Leclerc, *Histoire* II, pp. 225-29; idem, in *Traité* I, pp. vi-ix; Brockelmann, *GAL* I, p. 492, S I, p. 896; Ben Mrād, I, pp. 169-76). He is best known for his encyclopedic *Jāme'* (so titled by himself [Būlāq ed., I/1, p. 3] but expanded by later authors into *al-Jāme' le mofradāt al-adwīa wa'l-aḡdīa*), which he compiled after extensive studies (he quotes from over 150 sources, including his own observations) and herborizing trips that took him from Seville (ca. 617/1219?), across North Africa, to Lebanon, Syria, Asia Minor, parts of Arabia, and as far east as Mesopotamia (Leclerc, in *Traité* I, p. viii; as far as "Irak and Persia," Ben Mrād, p. 172).

Jāme', "the most extensive and perfect" pharma-copoeia produced since Dioscorides to the 16th century (Leclerc, in *Traité* I, p. ix), describes, in alphabetical order, some 1,422 simples (*mofradāt*) from animal, mineral, and, especially, vegetable origins (Ben Mrād, I, pp. 179, 207) and from different proveniences; it also includes 931 short synonymic entries in various languages (Greek, Spanish, Berber, Arabic vernaculars, Persian, Hindi, etc.). This article deals primarily with the Persian language elements in the *Jāme'*



and, secondarily, with the Persian authors quoted by Ebn al-Bayṭār.

Although Greek authors constituted the prime medico-pharmacological source of the Islamic period scholars (cf. the Arabic translations of the relevant works of Dioscorides, Galen, Paulos of Aegina, Rufus, Oreibasos, etc.; Ebn al-Bayṭār is intent on beginning his descriptive entries with adequate quotations from the first two whenever available), Persian elements in the *Jāme*'s nomenclature, 454 in number (41.96 percent of the total 1, 082), exceed the Greek ones (428 items; 39.56 percent of the total; Ben Mrād, *ibid.*). In Ebn al-Bayṭār's work Persian names and synonyms (like all other non-Arabic words) usually appear in a more or less badly arabicized form (often further disfigured by the copyists' error). His knowledge of Persian vocabulary (as compared with his proficiency in Greek; see Ebn Abī Oṣaybe'a, II, p. 133), proves very superficial and rudimentary, thus disproving René Basset's statement (p. 1) that Ebn al-Bayṭār also "knew Persian ... well"; Basset's opinion may have been derived only from the fact that Ebn al-Bayṭār had provided "accurate literal meanings in numerous cases" for Persian drug names and synonyms, e.g.: *filjūš=ādān al-fil* "elephant ears" (Pers. *p/fil-gūš*); *kāw-zowān=lesān al-tawr* "ox tongue" (Pers. *gāv-zabān*); *kazmāzek='afš al-ṭarfā'* "tamarisk gall" (Pers. *gaz-māzak*); *sebestān=aṭbā' al-kalba* "bitch teats" (Pers. *sag-pestān*); *jollanār=ward al-rommān* "pomegranate blossom" (Pers. *gol[-e]nār*); *oštorgār/z=šawk al-jemāl* "camels' thorn" (Pers. *oštorkār*). These and other examples show, however, that Ebn al-Bayṭār's literal meanings are generally limited to compound Persian names with a rather perspicuous composition. There are many Persian drug names or synonyms (both simple and compound) whose Persian origins and literal meanings were ignored by the author, e.g.: *ādaryūn* (Pers. *ādar-gūn*, lit. "fire-colored"), *esfid/dāj* (Pers. *espīd/safīd-āb*, lit. "white water"), *bādāward* (Pers. *bād/d-āvard*, lit. "wind-brought"), *osrob* (Pers. *sorb*), *bād/dāmak* (Pers., lit. "little almond"), *ber/lenjāsef* (Pers. *berenj[-e] asp/b*, lit. "horse rice"), *barsīāwašān/baršāwašān* (Pers. *par-esiāvašān*, lit. "Sīāvaš's feather"), *šādānaq, šāhdānaj* (Pers. *šāh-dāna[k]*, lit., "king grain"), *zaybaq* (Pers. *jīva*), *qabj* (Pers. *kabk*), *mārmāhīj* (Pers. *mār-māhī*, lit. "snake fish"), *tadroj* (Pers. *taḍarv*), *sawsan al-azād* (Pers. *sūsan-e āzād*, lit. "noble lily"). In other cases, the literal meanings given are partly or utterly wrong, e.g.: *mayboḳtaj=maṭbūk al-'enab* "decoction of grapes" (Pers. *may-poḳta*, lit. "cooked/boiled wine"), *māhūbdāna=al-qā'em be nafsehi* "standing by itself" (Pers. *māhū/māhūb-dāna[k]*, lit. "māhūb [?] seed"), *mūfezaj, maywīzaj=zabīb al-jabal* "mountain raisin" (Pers. *mīmīzak, mavīzak*, lit. "small raisin"), *dīwdār=šajar al-jenn* "jinn's tree" (Pers. *dīv-dār* < Skt. *devadāru*, "deodar; lit.



divine tree/wood”), *jamesfaram/rayḥān Solaymān* “Solomon’s herb” (Pers. *jam-espar[ḡ]am*, lit. “Jam’s herb”) *kešt-bar-kešt =zar‘ alā zar‘* “sowing upon sowing” (Pers. *gašt-bar-gašt*, lit. “fold upon fold”). Sometimes the origin is indicated, but the literal meaning is not, e.g.: *b/fal/ranjmešk* (Pers. *palang-mošk*, lit. “leopard musk”), *asfūš/s* (Pers. *asp/b-gūš*, lit. “horse ear”), *marza(n)jūš*, *mardaquš* (Pers. *marza-gūš*, lit. “mouse [?] ear”), *k/jīldārū* (Pers. *gīl-dārū*, lit. “Gil[ān] drug”), *jūrj/kandom* (Pers. *gowz[-e] gandom*, lit. “wheat nut”).

Ebn al-Bayṭār quoted from the works (all in Arabic) of a number of authors of Persian origin and/or representing the scientific tradition of the old Gondēšāpūr medical school in Kūzestān. Rāzī (Rhazes; 250-313/864-925) is the Persian author most quoted from (about 410 times). In addition to Rāzī’s encyclopedic *Hāwī*, which has provided the greater part of Rāzī quotations, over eighteen works of his are mentioned (usually in an abbreviated form): *Manāfe‘ al-aḡḏīa wa daf mažārrehā* (some 100 times); *al-Ketāb al-manšūrī fī’l-ṭebb* (some 30 times); *Ketāb abdāl al-adwīa* (about 30 times); *Ketāb al-kawāššā* (9 times). The following, mostly short monographs, are quoted once or twice: *Ketāb (elā) man lā yaḥzoroho’l-ṭabīb*, *Ketāb al-kāfi fī’l-ṭebb*, *Resāla fī’l-neqres*, *‘Elāj al-amrāz bi’l-aḡḏīa wa’l-adwīat al-mašhūrat al-mawjūda fī koll makān*, *Maqāla fī serr šenā‘at al-ṭebb*, *Ketāb al-modḡal ela’l-ṭebb*, *Ketāb ‘elal al-ma‘āden*, *Maqāla fī’l-tīn*, *Ketāb al-jodarī wa’l-ḥašba*, *Ketāb fī’l-šarāb*, *Ketāb al-samā‘em (al-semām?)*, etc.

Next comes **Avicenna** (370-428/980-1037) with over 247 quotations, mostly from Book II of his *Qānūn*, over thirty-one times from his *Ketāb al-adwīat al-qalbīya*, and two quotations from his opuscle *Maqāla fī’l-hendabā*. The *Ketāb al-nabāt* of Abū Ḥanīfa Dīnavarī (3rd/9th century) is quoted over 124 times, mainly in connection with the plants of Arabia or with vernacular Arabic synonyms for plant names. The Persian Christian (?) scholar Māsarjīs/Māsarjūya/Māsarjawayh from Gondēšāpūr (not to be confused with his Jewish namesake Māsarjūya from Bašra; see Sezgin, *GAS* III, pp. 206-07, 224-25) is quoted over 60 times. ‘Alī b. Sahl Rabban Ṭabarī is quoted over 50 times (most probably from his *Ferdaws al-ḥekma*, comp. 236/850, but his little-known *Ketāb al-jawhara* is specified twice), and ‘Alī b. ‘Abbās Majūsī Ahvāzī (4th/10th century), author of the *Kāmel al-šenā‘at al-ṭebbīya*, some 20 times. Quotations (“over 40 times”; Leclerc, in *Traité* I, p.18, n. 2) from the controversial author(s) referred to as “al-Kūz” (in other sources also as “al-Kūzī”) raise difficulties. This appellation was tentatively taken by Leclerc (*ibid.*) to designate “the natives of Kūzestān,” i.e., the group of physicians



affiliated to Gondēšāpūr medical center—a view adopted also by 'Abbās Zaryāb Ḳo'ī (in Bīrūnī, p. 89); but Sami K. Hamarneh (Bīrūnī, Introd., p. 123) states that “Khuz [was] a Nestorian physician and natural scientist who came from Gondēšāpūr to Baghdad as many others of his race did during the 9th century [C.E.]” (the problem is inconclusively discussed by Sezgin, *GAS* III, pp. 184-85). Finally, the Christian Persian physician Sābūr (Šāpūr) b. Sahl from Gondēšāpūr (d. 255/869) is quoted only a few times (e.g., s.vv. *košūt* and *mālekī*).

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