

controversy between Ibn Butlan of Baghdad and Ibn Ridwan of Cairo, Cairo 1937, passim). A comparison between Djālīnūs and Ibn Sinā's *Kānūn fi 'l-tibb* would yield very interesting results indeed. Djālīnūs deserves a major chapter in any future history of Arabic medicine down to the first half of the 20th century. The Galen studies in medieval and Renaissance Europe owe very much to the Arab precedent and to Galen-translations from the Arabic.

A number of otherwise lost medical and philosophical works of Djālīnūs has been recovered from Arabic translations, and it seems appropriate to mention them here.

Medical works: 1) M. Simon, *Sieben Bücher Anatomie des Galen*, 1906 (cf. G. Bergsträsser, *Hunayn ibn Ishak und seine Schule*, Leiden 1913) with Ger. tr.; Eng. tr. by the late W. H. L. Duckworth, edd. M. C. Lyons and G. Towers, *Galen on anatomical procedures; the later books*, Cambridge 1962. 2) Ps.-Galenus *In Hippocratis de Septimanis Commentarius*, ed. G. Bergsträsser, *Corpus medicorum Graecorum*, xi/2.3. 3) M. Meyerhof-J. Schacht, *Galen über die medizinischen Namen in Abh. Berl. Akad. Wiss., phil.-hist. Kl.* 1931, no 3 (with Ger. tr.). 4) *In Hippocratis Epidemias* i, ii, vi/1-8, ed. E. Wenkebach-F. Pfaff, *Corpus medicorum Graecorum* v/10, 1.1; v/10, 2.2 (German translation only, cf. *Gnomon*, xxii, 1950, 226 ff.). 5) *Schrift über die Siebenmonatskinder*, ed. R. Walzer, in *RSO*, xv, 1935, 323 ff.; xxiv, 1949, 92 (with Ger. tr. 6) *On medical experience*, ed. R. Walzer, Oxford 1944 (with Eng. tr.).

Philosophical works: 1) *Summary of Plato's Timaeus*, see AFLĀTŪN (with Latin translation). 2) Additional fragments of the medical commentary on the *Timaeus*, ed. P. Kahle, see AFLĀTŪN (with Ger. tr.). 3) *Epitome of Περὶ ἡθῶν*, ed. P. Kraus 1939 (Arabic text and notes), cf. R. Walzer in *Classical Quarterly* 1949, 82 ff.; idem, in *Harvard Theological Review* 1954, 254 ff. S. M. Stern, *Classical Quarterly*, 1956, 91 ff. 4) *De demonstratione*: P. Kraus, *Jabir ibn Hayyān*, ii, Cairo 1942, passim; S. Pines, *Rāzī, Critique de Galien in Actes du Septième Congrès Internationale d'Histoire des Sciences*, 1953, 480 ff. 5) *Statements on Jews and Christians*: R. Walzer, *Galen on Jews and Christians*, Oxford 1949. 6) S. Pines, *A refutation of Galen by Alexander of Aphrodisias* in *Isis*, lii, 1961, 21 ff. 7) J. Schacht-N. Meyerhof, *Maimonides against Galen*, in *Bulletin of the Faculty of Arts in the University of Cairo*, vi, 1939, 54-84.

The Arabic versions of books by Galen which are preserved in the original Greek may often prove useful for the establishment of the Greek text, especially in cases where only late Greek manuscripts are available. Moreover, they are very important for the general history of medical terminology, and work in this direction has scarcely stated. The Arabic text of Galen's commentary on Hippocrates *Κατ' ἑρμῆσον*, ed. M. Lyons (with Eng. tr.) will be published in 1962 as part of the *Corpus Medicorum Graecorum*. A Ger. tr. of the Arabic text of Περὶ ἡθῶν by F. Pfaff is to be found in the *Corpus Medicorum Graecorum Supplementum*, iii, 1941.

A survey of Arabic MSS of Galen, as far as it could be established at the time of the compilation, is to be found in H. Diels, *Die Handschriften der antiken Ärzte*, Berlin 1906. Additions: H. Ritter-R. Walzer, *Arabische Übersetzungen griechischer Ärzte in Stambuler Bibliotheken in Berichte der Berliner Akademie*, phil.-hist. Klasse, 1934 and in many miscellaneous publications.

An intensive and detailed study of Arabic medical writers will no doubt eventually yield more texts of

Galen and will make it possible to write the history of his very important impact on the development of Arabic medicine.

*Bibliography*: In addition to references in the article: G. Sarton, *Introduction to the history of science, passim*; idem, *Galen of Pergamon*, Kanzas Press 1954; D. Campbell, *Arabian medicine and its influence in the middle ages*, ii, Leiden 1926, 13-220; H. Schipperges, *Ideologie und Historiographie des Arabismus*, Wiesbaden 1961. (R. WALZER)

✕ **DJĀLIYA** (from Arabic *djalā* ['an], to emigrate), used here for the Arabic-speaking communities with special reference to North and South America. About eighty per cent of these emigrants are estimated to have come from what is today the Lebanese Republic; fifteen per cent from Syria and Palestine and the rest from al-ʿIrāq and al-Yaman. Egypt's quota is negligible.

Overpopulation in mountainous Lebanon, whose soil was less fertile than its women, combined with political unrest, economic pressure and a seafaring tradition, found relief in migration to other lands. Egypt, the only country to which the Ottoman authorities before 1890 permitted emigration, offered a special attraction particularly after the British occupation in 1882. The response came from the Western-educated group, graduates of the American University of Beirut (then known as the Syrian Protestant College) and the Jesuit St. Joseph University. Clerks, government employees, physicians, pharmacists, teachers found rewarding employment in Egypt and the Sūdān. Two of the earliest and most influential learned magazines (*al-Muqattaʿ* and *al-Hilāl*) and of the newspapers (*al-Muqattam* and *al-Ahrām*) were founded by such graduates. In addition a Syro-Lebanese commercial colony flourished mainly in Cairo and Alexandria and gained possession of about a tenth of the entire wealth of the land. Western Africa, where today Syro-Lebanese communities—with about 30,000 settlers—are sprinkled over the major cities, was not discovered until the late 1890's. South Africa claims about an equal number.

But the golden fleece lay in more distant horizons. The first recorded Arabic speaker to land in North America was a Christian Lebanese youth Anṭūniyūs al-Biṣḥ'alānī, whose tombstone in a Brooklyn (N. Y.) cemetery gives 1856 as his date of death, two years after his arrival. But there was no mass movement until after the mid-1890's following the World's Fair at Chicago. The peak was reached in the pre-first World War period. For the thirteen years ending in 1913 the Commissioner General of Immigration reported 79,420 "Syrians" (which term then embraced Lebanese and Palestinians), of whom 4064 entered the United States in 1901 and 9211 in 1913. By that time there was hardly a village in Lebanon which could not claim an American citizen as its son. Decline began with the war followed by restricted quota imposed in 1924 by the United States government. Its official statistics indicate that in 1940 there were about 350,000 of Arabic-speaking origin; estimates in 1950 raise the figure to 450,000; but Lebanese government statistics released in 1958 make those of Lebanese descent alone in the United States 450,000.

The majority of these emigrants were Christians, who felt less strange in the Western world, and were recruited largely from the uneducated classes. Wherever these people went they carried along their cuisine, churches and Arabic printing press. By 1924 they had established two hundred and nineteen churches and missions scattered all over the larger commercial and industrial cities of the United