MEDICAL TERMINOLOGY IN THE HEBREW TRADITION: SHEM TOV BEN ISAAC, SEFER HA-SHIMMUSH, BOOK 30

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Abstract

The terminology in medieval Hebrew medical literature is virtually lacking in standard Hebrew dictionaries. The only dictionary with a certain number of medical terms is that composed by Ben Yehuda. The secondary literature dealing with medieval Hebrew medical terminology is extremely limited and only covers a few medical terms.

However, in recent years research into medieval Hebrew medical terminology has broken new ground. The translation technique of one major translator, namely Zerahyah Ben Isaac Ben She’altiel Hen, and his vocabulary, have been studied, and hitherto anonymous translations have been ascribed to him.

Another medieval translator whose medical terminology is currently being analysed is Shem Tov Ben Isaac, the translator of al-Zahrawi’s Kitāb al-taʿrīf. As part of his translation he compiled two independent glossaries of medical synonyms. However, since these glossaries are only partial, and since they do not give these terms in a specific context, further analysis of the novel medical terminology is necessary to properly define his technical vocabulary. Thus, the following study is devoted to an analysis of technical terminology in book 30, which deals with surgery. The terms, arranged alphabetically, are compared with those of the Arabic edition and English translation by Spink-Lewis, and with those used by Nathan ha-Me’ati, Zerahyah Hen, and Moses Ibn Tibbon.

Introduction

The terminology in medieval Hebrew medical literature, both original works and translations, has been sorely neglected by modern research. Moreover, it is virtually lacking in the standard dictionaries for the Hebrew language, such as Ha-Millon be-hadash composed by

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1 The following survey does not take into consideration the field of medieval plant names and remedies.
Abraham Even-Shoshan.² The only medieval medical work to which Even-Shoshan refers is the Hebrew translation of Ibn Sinā’s *K. al-Qānūn* by Nathan ha-Me’āti;³ and even those references are indirect, having been borrowed from the dictionary composed by Ben Yehuda. Ben Yehuda’s dictionary is the only one which does contain a certain number of medical terms.⁴ However, it needs to be revised since it does not make use of even the limited sources registered in the introduction. The only dictionary exclusively devoted to medical terms, both medieval and modern, is that by Masie, entitled *Dictionary of Medicine and Allied Sciences*.⁵ However, like the dictionary by Ben Yehuda, it only makes occasional use of the sources listed in the introduction and all too infrequently differentiates between the various medieval translators. Further, since Masie’s work is alphabetised according to the Latin or English term, it cannot be consulted for checking on a Hebrew one. Beyond these general dictionaries, the secondary literature dealing with the subject of the medieval Hebrew medical terminology is extremely limited and generally only deals with a small number of medical terms.⁶

An early study is Joseph Hyrtl’s ‘Das Arabische und Hebräische in der Anatomie’ which was published in 1879.⁷ Although it was a pioneering work, it is of little use for scholars today for the following reasons: (1) It only deals with a small number of terms; (2) Most of these terms derive from one source only, namely a printed edition of Ibn Sinā’s *K. al-Qānūn fi al-tibb* by Nathan ha-Me’āti, which was published in Naples in 1491–2;⁸ (3) It does not specify particular translators. Thus, Hyrtl states about the almagabani (fauces), i.e. larynx, that it was translated in the Hebrew Avicenna as
from לְעַז (to devour). He fails to specify to which of the different translations of Avicenna he refers. Shortly after Hyrtl, David Kaufmann’s monograph on the five senses, entitled ‘Die Sinne: Beiträge zur Geschichte der Physiologie und Psychologie im Mittelalter aus hebräischen und arabischen Quellen’ was published in Budapest 1884. The work is admittedly very useful even today; however, the medical terminology he discusses is limited to that of the physiology of the five senses.

A more general study dealing with medieval medical terminology was undertaken by Hermann Kroner, a Rabbi practicing in Bopfingen, southern Germany, and published in 1921 under the title ‘Zur Terminologie der arabischen Medizin und zu ihrem zeitgenössischen hebräischen Ausdrucke’. However, it only discusses a relatively small number of terms since it is based primarily on the Hebrew translations of some of Maimonides’ minor works, and only distinguishes between two translators, Zeraḥyah Ben Isaac Ben She’altiel Hen and Moses Ibn Tibbon. It also suffers from several mistakes, sometimes resulting from the fact that Kroner only had access to corrupt manuscripts. Thus the term منهزم featured on p. 55 and translated as ‘Apathischer (Lässiger)’ should be corrected to منهزم meaning ‘defeated, vanquished’. And ibidem تشايع (Rhythmus (des Herzens) geben) should be read as تشجيع meaning ‘strengthening’ which was translated by Ibn Tibbon as חחוש.

In 1945 Asher Goldstein published an article entitled Ha-Refu’ah we-ha-Lashon ha-Ivrit (Medicine and the Hebrew Language) in which he discusses different ways in which a novel medieval Hebrew medical terminology was created. However, he only discusses a few terms. Moreover, he seems to have had a certain bias against the Arabic medical terminology since he denies the important role it played in the formation of the medieval medical terminology in general, as he states explicitly:

I allow myself to remind [the reader] of my warning published in ‘Ha-Rofe ha-Ivri’, I (1927), p. 18, about the danger of using the Arabic [for the innovation of Hebrew medical terms], for it does not have any scientific value in our days. And also in the Golden Age of Arabic

9 It was published as part of the Jahresbericht der Landes-Rabbinerschule in Budapest für das Schuljahr 1883–84 and reprinted in David Kaufmann, Die Spuren al-Bataljii’s, (Budapest 1880), and Studien über Salomon Ibn Gabirol (Budapest 1899). With an introduction by Louis Jacobs, Farnborough 1972.

medical science, in the Middle Ages, when it left its mark on medicine world-wide, [Hebrew] authors, doctors and translators of Arabic medical works were careful not to use Arabic medical terms. Only a few medical terms in Arabic infiltrated the Hebrew language.\footnote{11 Asher Goldstein, ‘Ha-Refu’ah we ha-Lashon ha-Ivrit’, Haroﬁ haivri. The Hebrew Medical Journal, vol. 2 (1945), 88–96, p. 95 (trans. from the Hebrew by Gerrit Bos).}

Accordingly when discussing the term חולי הפיל (elephantiasis) as it features in the Sefer Zori ha-Guf by Nathan Ben Jo’el Falaquera,\footnote{12 See Gerrit Bos and R. Fontaine, ‘Medico-philosophical controversies in Nathan b. Jo’el Falaquera, Sefer Zori ha-Guf’, Jewish Quarterly Review, vol. XC (July-October 1999), 27–60.} Goldstein simply states that it is a translation of Latin elephantiasis.\footnote{13 Goldstein (ibid., p. 91) actually reads: עלשתיאזיס.} However, since the work is based on Arabic sources it would have been more appropriate to suggest that it is a loan-translation from the Arabic داء الفيل. Again, in an article entitled ‘Munahim refu’iyyim be-Ivrit mi-be-behinah historit’ (Medical nomenclature in Hebrew from an historical point of view), which was published in 1967, Goldstein’s discussion of some medical terms, like hernia, duodenum, cirrhosis, and their Hebrew counterparts, is primarily based on the Hebrew translation of Ibn Sīnā’s K. al-Qānūn fi al-ṭibb and some of Maimonides’ medical writings, such as the Pirket Moshe (= Medical Aphorisms).\footnote{14 Asher Goldstein, ‘Munahim refu’iyyim be-Ivrit mi-be-behinah historit’, Koroth, vol. 4, 5–7 (1967), 452–62; vol. 4, 8–10 (1968), 625–36, and vol. 4, 11–12 (1968), 773–86.} However, he does not specify which of the Hebrew translations he used. For instance, when discussing the disease called ‘Hemorrhagia’ (i.e. bleeding) he mentions as Hebrew equivalents from Maimonides’ writings and Ibn Sīnā’s K. al-Qānūn: שמח דם,ップפוכת דם, רעף דם without providing sources.

Following Goldstein, research into medieval Hebrew medical terminology was generally limited to a study of the anatomical terms featuring in Vesalius’ Tabulae Anatomicae Sex, which was published in 1538, and his De Humani Corporis Fabrica Libri Septem, commonly known as Fabrica and published in 1543. As Vesalius himself knew no Hebrew, the Hebrew (and Arabic) equivalents and their transliterations for the Tabulae derive from an anonymous friend; for the Fabrica, book one on osteology, he consulted his friend Lazarus de Frigeis of Venice who relied, in turn, on the Naples edition of Ibn Sīnā’s K. al-Qānūn fi al-ṭibb mentioned above. However, the Hebrew
terminology in the *Fabrica* edition of 1543 is very corrupt. De Frigeis’ knowledge of Hebrew and Arabic may have been sketchy; the transcriber and the typesetter, who were evidently unfamiliar with Hebrew, introduced many typographical errors.\(^{16}\)

Mordecai Etziony studied the Hebrew material in two articles, published in 1945 and 1946. The first article deals with the Hebrew anatomical terminology featuring in Vesalius’ *Tabulae*,\(^{17}\) while the second article covers the Hebrew terms featuring in the *Fabrica*.\(^{18}\) The value of both articles lies primarily in their elucidation of the Hebrew terminology; the author does not analyse the medieval source(s), but only refers to Rabbinic parallels on the basis of Jastrow’s dictionary,\(^{19}\) as in the case of the term שלבים (see below). In addition to Etzioni, Charles Singer and C. Rabin studied the Hebrew material in Vesalius’ *Tabulae* in their monograph entitled: ‘Prelude to Modern Science: Being a Discussion of the History, Sources and Circumstances of the “Tabulae Anatomicae Sex” of Vesalius’ which was published in 1946 as well.\(^{20}\) The authors trace the Semitic terminology in the *Tabulae* to contemporary oral usage in Arabic, Hebrew and Romance.\(^{21}\) They state explicitly that this work was not influenced by the printed Hebrew Avicenna.\(^{22}\) The study is valuable insofar as the authors extensively discuss these Hebrew terms, compare them with the terminology in the *Fabrica* and with that of the different medieval


\(^{19}\) Cf. the author’s statement in ‘The Hebrew-Aramaic element in Vesalius’, p. 38: ‘References are given only in the case of some Hebrew terms. The occurrence of those equivalents which are common use in old and modern Hebrew has not been traced to any particular place in literature. Practically all references quoted are those found in Jastrow’.


\(^{22}\) Singer-Rabin, ibid.
Hebrew translations of Ibn Sinā’s K. al-Qānūn fī al-tibb. Take for example, their discussion on p. 24, n. 131, regarding the term זרוע:

ZEROA’ is biblical, being mostly applied to the forearm. It is thus employed by Meathi and Lorci. The printed Hebrew edition of the Canon of Avicenna (1491), however, following Graciano (= Zerayyah Hen), used it for the upper arm. Doubtless on account of this confusion, Vesalius or Lazarus in the Fabrica give the phrase of the printed Hebrew Avicenna QENEH HA-ZEROA’ = shaft of the upper arm.

One more study was devoted to the Hebrew elements in Vesalius’ Fabrica by Juan Jose Barcia Goyanes and published under the title ‘Los terminos osteologicos de la Fabrica y la evolucion del lenguaje anatomico Hebreo en la edad media’ in 1982.23 As the title indicates the author, unlike Etzioni, dealt with the origin of medieval Hebrew terminology featuring in the Fabrica, book one. Thus he consulted the Hebrew translations of Ibn Sinā’s K. al-Qānūn fī al-tibb, by Nathan ha-Me’ati, Zerayyah Ben Isaac Ben She’altiel Hen, and Joshua Lorki. The following comparative table clearly shows the differences in approach by both scholars:

<table>
<thead>
<tr>
<th>Etzioni</th>
<th>Goyanes</th>
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| Fabrica, ed. 1543, p. 166, l. 20: Suturae…שלבים scelauim: The proper transliteration is shlabim meaning mortised boards, steps of a ladder, plural of שלב shalv or shalav, the derivative of the root שלב slash, fit in with mortise and tenon. Compare the synonym with מחסרים mechubbarim, Tabula VI, 1. For שלב see Jastrow, Taanith Yerushalmi, IV 68. | Ibid.: Suturae…שלבים scelauim: The proper transliteration is shlabim meaning mortised boards, steps of a ladder, plural of שלב shalv or sha-
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24 For this term see the extensive discussion in H. Rabin, ‘Toledot Targum Sefer ha-Qanun le-Ivrit’, Melilah III–IV ([Manchester 1950], 132–46, p. 146).
25 Az. is the abbreviation used by Goyanes to refer to Azriel Ben Joseph of Gunzenhausen, who with his father Joseph Ben Jacob printed the Hebrew edition of the K. al-Qānūn, Naples 1491–2. However, this edition is, according to Richler (Manuscripts of Avicenna’s Kanon, p. 148, based on the translation of Nathan for Books II–V, while the edition of Book I is based mainly on Lorki’s translation, which is a revision of that by Nathan. Thus, Az. is nothing else but N. In an earlier comparative study Rabin (Toledot Targum Sefer ha-Qanun le-Ivrit, p. 137) came to the conclusion that this edition is mainly based on Nathan’s translation, but that the editor sometimes prefers the version of Joshua Lorki or Zerayyah.
uses the terms درز and دروز، which are transliterated by Alpago\textsuperscript{26} as adorem and feature in Vesalius as direzan, adorem. AH\textsuperscript{27} has: šeleb, pl. šelabīm, pl. c. šilḥē. The term darz used by Avicenna is a translation of the Greek ἄναψε as used by Galen…

In a second article entitled ‘Medieval Hebrew Anatomical Names: A contribution to their history’, published in 1985,\textsuperscript{28} Goyanes studied nineteen (mainly anatomical) terms in the previously mentioned translations of Ibn Sinā’s \textit{K. al-Qānūn fī al-ṭibb}, and in Shem Tov Ben Isaac’s Hebrew translation of al-Rāzi’s \textit{K. al-Mansūrī}.

The usefulness of the published studies is unfortunately very limited because they discuss so few terms. Thus, they do not contribute significantly to our knowledge of the medieval medical terminology in general and do not make it easier to read the pertinent texts. Moreover, none of them is devoted to the technical vocabulary or translation technique of one translator in particular. These eclectic studies do not help the reader of medieval Hebrew medical literature solve the most common problem, namely, that many of the extant medical texts do not name their translator.

However, in recent years research into medieval Hebrew medical terminology has broken new ground. The translation technique of one major translator, namely Zeraḥyah Ben Isaac Ben She’altiel Hen, and his vocabulary have been studied by Gerrit Bos in his edition of Zeraḥyah’s translation of Aristotle’s \textit{De anima}.\textsuperscript{30} Zeraḥyah was active in the city of Rome as a translator of philosophical and medical works from the Arabic into Hebrew in the last quarter of the thirteenth century.\textsuperscript{31} Amongst the medical works translated by him are Maimo-

\textsuperscript{26} I.e. Andrea Alpago (sixteenth century), who revised the Latin translation by Gerard the Cremona.
\textsuperscript{27} AH, i.e. The Academy of the Hebrew Language.
\textsuperscript{29} For Shem Tov Ben Isaac see below. For this translation see Moritz Steinschneider, \textit{Die hebräischen Übersetzungen des Mittelalters} (Berlin 1893), 725–6.
\textsuperscript{30} Aristotle’s \textit{De Anima}. Translated into Hebrew by Zeraḥyah ben Isaac ben She’altiel Hen. Edited with Introduction and Linguistic Analysis (Leiden 1993), 23–43.
nides’ *Medical Aphorisms* and *On Sexual Intercourse*, Ibn Sinā’s *K. al-Qānūn fī al-ṭibb* (the first two books only) and Galen’s *De causis et symptomatibus* and *Katagenos*.

The newly available knowledge about Zerahyah’s translation technique and technical vocabulary has led to the ascription of four hitherto anonymous medical treatises to him. Mauro Zonta identified Zerahyah as the translator of Hippocrates’ *De superfoetatione* extant in an unique manuscript in Parma, Biblioteca Palatina; I identified Zerahyah as the translator of Maimonides’ *On Hemorrhoids*, extant in MS Parma 2642, De Rossi 354, Richler 1531; of *On the Regimen of Health*, extant in MS Paris BN hébr 1127 (a fragment only); and of *On Poisons*, extant in MSS Munich 43 and 280 (both fragmentary). Maimonides, *On Poisons and the Protection against Lethal Drugs*. A New Parallel Arabic-English Translation by Gerrit Bos with Critical Editions of medieval Hebrew translations and Latin translations by Gerrit Bos and Michael McVaugh. (Provo 2009). I was able to identify Zerahyah as the author of these translations because of the critical editions I prepared of these works as part of the Maimonides’ project which aims at providing critical editions of his medical works in the original Arabic and medieval translations.

In particular, the compilation of Arabic-Hebrew glossaries and separate alphabetical indices to the different Hebrew translations of Maimonides’ medical works proved to be very useful for the purpose of identification, as it provided me with the technical terminology typical of the major translators of these works, namely Moses Ibn Tibbon, Nathan ha-Me’ati and Zerahyah.

Another medieval translator whose medical terminology is currently being analysed is Shem Tov Ben Isaac of Tortosa. While in Marseilles Shem Tov translated the famous medical encyclopaedia entitled *Kitāb al-taṣrif li-man ‘ajiza ‘an al-ta’lisf* (*The Arrangement of Medical Knowledge for One Who is Not Able to Compile a Book for Himself*), which was composed in the tenth century by the Andalu-


34 Forthcoming in the series entitled ‘The Medical Works of Moses Maimonides’ published by Brigham Young University Press.
sian physician Abū l-Qāsim Khalaf ibn ‘Abbās al-Zahrāwī, known in the western world as Abulcasis. In addition to the Kitāb al-taṣrīf Shem Tov translated Abū Walid Muḥammad ibn Rushd’s Middle Commentary on Aristotle’s De Anima. Abū Bakr Muḥammad ibn Zakariyya al-Rāzī’s medical encyclopaedia K. al-Manṣūrī, and Hippocrates’ Aphorisms with Palladius’ commentary. Shem Tov started his translation of the Kitāb al-taṣrīf, which he called Sefer ha-Shimmush, in 1254 and completed it at an unknown date. Instead of translating Zahrāwī’s glossary of medical terms in book 29 Shem Tov compiled two independent lists of medical synonyms, the first in Hebrew-Arabic-Romance and the second in Romance-Arabic- and sometimes Hebrew. These lists are being edited, translated and annotated as part of a project initiated by Gerrit Bos and Guido Mensching. A striking feature of Shem Tov’s translation technique is that in several cases he created a novel Hebrew


38 His commentary is no longer extant in Greek, but it has recently been rediscovered by Hinrich Biesterfeldt and Y. Tzvi Langermann, who hope to publish soon a preliminary study of Palladius’ commentary, to be followed by a full edition and analysis.


40 With novel terms I mean either one of three things: 1. terms that do not feature in the current dictionaries at all; 2. terms which can be found in current dictionaries but not in the sense they have in our text; 3. terms which can be found in current dictionaries but are not registered as medieval.
medical terminology which was, in some cases adopted by subsequent authors such as Nathan ha-Meʾati and Zerahiah Hen. An example is the entry He 11 in our edition of the first glossary: מִדְעָת הָמִים בָּה הַלַּקֶל אוּמַא שֶׂים. The Hebrew *HM'DT HM'YM*, which is not attested in secondary literature, may have been coined by Shem Tov as a Hebrew loan translation of the Arabic *zalaq al-amāʾa* ‘Dysenteria spuria’. The same Hebrew term features subsequently in Nathan’s and Zerahiah’s Hebrew translations of Maimonides’ *Medical Aphorisms* (XXII, 36; XXIII, 80, 90, 93, 94). However, since these glossaries do not cover all the technical terms featuring in the *Sefer ha-Shimmush*, and since they do not give these terms in a specific context, further analysis and discussion of the novel medical terminology employed by the author is necessary to facilitate the reading of his translations in general, to ensure recognition of his technical terminology in future dictionaries of the Hebrew language, and to define properly his technical vocabulary. With this end in view the following study is devoted to an analysis of a selection of the technical terminology of book 30, which deals with surgery, and was by far the most popular and most influential part of this vast medical encyclopaedia. Translated into Latin by Gerard de Cremona in Toledo in the second half of the twelfth century and into Occitan in the fourteenth century, it was a major source for the European treatises on surgery composed subsequently, foremost that by Guy de Chauliac (d. 1368) who quotes it no less than 157 times. Thus it played a significant role in the development of the art of surgery in Europe. While the original Arabic text of book 30 has been published in a critical edition and English translation by Spink-Lewis and the Occitan translation has been edited by Grimaud-Lafont, the Hebrew text is still unedited.

The analysis of the technical medical terminology of the Hebrew text is based on MS Paris, BN héb. 1163 which is the only manuscript to have preserved book 30 and which was copied in a sephardic script in the fourteenth century. The text appears in double columns

44 For the manuscript cf. H. Zotenberg (ed.), *Catalogues des Manuscrits Hébreux et Samaritains de la Bibliothèque Nationale* (Paris 1866).
on fols. 201a–239a and has been illustrated with many drawings of the surgical instruments recommended by the author, copied from an Arabic Vorlage. In my study the terms, arranged alphabetically, are compared throughout with those of the Arabic edition and English translation by Spink-Lewis. I will refer to parallel terminology used by other major translators, namely Nathan ha-Me’ati, Zerahayah Ḥen, and Moses Ibn Tibbon. Of these translators both Nathan and Zerahayah were active at a later date than Shem Tov Ben Isaac; Nathan worked in Rome between 1279 and 1283 and Zerahayah worked in the same city between 1279 and 1291. It is possible that both used part of the novel terminology invented by Shem Tov Ben Isaac. In the case of Moses Ibn Tibbon, however, it is hard to determine who influenced whom, as he was active as a translator between 1240 and 1283 and some of his translations are earlier than those by Shem Tov.45

The sources consulted for these comparisons are the translations of Maimonides’ medical works which are being published as part of the Maimonides’ Medical Works project mentioned above. I also consulted Moses Ibn Tibbon’s Hebrew translation of the medical encyclopaedia Zād al-musāfīr wa-qūṭ al-hādir (Provisions for the Traveller and Nourishment for the Sedentary), composed by Abū Ja’far Ahmad ibn Ibrāhīm ibn Abī Khālid ibn al-Jazzār (tenth century), a practising physician from Qayrawān.46 This translation was composed in 1259 and is still unedited; of the many manuscripts testifying to its popularity in Jewish circles I consulted MS Munich 19 which was copied in 1552.47 In addition to these primary sources I refer to secondary ones, primarily Masie, Dictionary of Medicine and Allied Sciences and Ben Yehuda, Millon ha-Lashon ha-Ivrit for Nathan’s Hebrew translation of Ibn Sīnā’s K. al-Quntūn prepared in Rome in 1279. The dictionaries consulted for this study are those by Ben Yehuda, Even Shoshan, Masie, and the online Dictionary of the Academy of the Hebrew Language. The Bar-Ilan Responsa CD-Rom is used for attestations from sources which are primarily halakhic.

45 For an extensive discussion of the question of the authors consulted by Shem Tov and the authors influenced by him see Gerrit Bos, The Creation and Innovation of Medieval Hebrew medical terminology: Shem Tov Ben Isaac, Sefer ha-Shimmush.


A final introductory note concerns the faithfulness of the translator in adhering to the original text. Hebrew translations of medical texts in general closely follow the original text. Only rarely does one find additions of a personal nature. A remarkable example of such a personal addition and witness to the religious identity of the translator can be found in Book 1, ch. 47 where Shem Tov translates the Arabic عنده نهاية الشعر (about the hairline) as ב sqlCommandת תפילין (where one places the Tefillin). 48

List of terms

This term features with the following meanings:

1. Arab.عقد: אגודה

2. Arab.تعقّد: קנס

3. Arab.غدد: גדרים

4. Arab.سلع: אגודות הבשר

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See below s.v. תקע

The English translation is that by Spink-Lewis unless indicated otherwise.
of a limb, consuming it as fire consumes dry wood); II. Arab. أكل ‘irritation’; cf. II:96 (SP fol. 231a; SL 657, 20, 65, 147) (some have an itching in their face and forehead and a dimness and irritation in their eyes). Hebrew is only attested in Ben Yehuda (BM 205) as occurring in medieval literature in the sense of ‘itching’. It features in N for Arab. أكل (corrosion/ canker/ cankerous sore), whereas Z has أكلة or أكل (MA 3:109; 7:60; 9:105; 12:32; 16:7). See as well MD 188, s.v. ‘corrosion’.

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אָלִיָה = Arab. אָלִיָּה ‘ : buttock’; cf. 4:14 (SP fol. 235b; SL 757, 14–16): (As to the bandaging, you should wrap a firm broad sash two or three times round the fracture [of the femur], leaving some over; then bind the leg up so that the heel is brought to reach the root of the buttock). Hebrew אָלִיָּה, i.e. fat tail (BM 241) in the sense of ‘buttock’ is a non-attested semantic borrowing from the Arab. אָלִיָּה which has both meanings (cf. L 87).

אִסָּר or אֱסָּר = Arab. אִסָּר or אֱסָּר ‘ : ligament’; cf. II:88 (SP fol. 226b; SL 583, 2–5): (When an abscess occurs in any of the fleshy parts and becomes chronic and eventually collects pus, and then it breaks open or is perforated, and all the contained matter comes out and the site is left hollow, like a vessel, and the overlying skin thinned like a rag, but the suppuration has not gone so far as to involve bone or tendon or ligament). Hebrew or Aramaic אִסָּר is only attested in Rabbinic literature in the sense of ‘band, chain, vow of abstinence’; cf. JD 57, and DA 32 for the Aramaic term). In addition to אִסָּר Shem Tov uses קישרה for רַבָּא; cf. II:86 (SP fol. 225b; SL 563, 103). N and Z translate Arab. קישרה as קשור, קשורים, קשירה (MA 1:8, 9-11; 3:21, 52; 7:33; 15:29, 40, 47, 66, 69, 70; 23:18; 25:36, 51, and M as קישון (BIZ 15:5).

אפר העינים: אפר = Arab. رباط ‘ophthalmia’; cf. II:95 (SP fol. 228b; SL 629, 34–6): (The section of the two arteries in the temples gives relief for chronic migraine and severe headache and constant ophthalmia and the flow of acrid superfluities into the eyes). Hebrew אוֹר יַעֲשָּׁנָה, a loan translation of the Arab.)=(MD fol. 91b).
did not have a Hebrew equivalent for the Arabic term, as N transcribed it as אצבע Little finger; and Z used both אצבע and the Romance equivalent אצבעקית (and the little finger downmost): I. 'little finger'; cf. IV:12 (SP fol. 235a): 'towards the fourth toe and the little toe': SL. 574, 13–14: SL 747, 12:22; 19:16; 22:39; 23:70; 24:20). See as well KS 114–15.

אצבע = Arab. אצבע (Chapter twenty-five. On cauterization of the axilla). The Hebrew term features in the Bible in the sense of 1. joint and 2. cubit (cf. KB 81–2). Ben Yehuda also gives several references to its occurrence in medieval literature in the last sense only (BM 368). N translates the Arabic אצבע as אצבעים and Z as אצבעות (MA 7:21; 10:15). M (MZ fol. 90a) translates Arabic אצבע as אצבעים (BZ 147, l. 678) as אצבעים.


אצבע = Arab. אצבע (Chapter sixty-five. On cutting for a fleshy hernia and its treatment).

- א BadRequest:חור = Arab. 'a fleshy hernia'; II:63 (SP fol. 219b; SL 435, 1): 'a fleshy hernia'; cf. BM 416. Another term for 'hernia' used by Shem Tov is פיתקא (see below). Both N and Z have בקיעה for Arabic א坏事 (MA 9:123). Masie (MD 351) mentions the following synonyms for 'hernia': 'to open one’s bowel'; i.e. to defecate; cf. II:81 (SP fol. 2223a; SL 513, 9–11): 'to open one’s bowel'
The treatment of internal piles: bid the patient open his bowel and bear down until the anus opens out and the swellings are disclosed to you.

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(then lifting with your hand both vessel and skin make an incision dividing both skin and vein; the length of the incision should be about two fingers side by side). Hebrew גזרה is not attested in the sense of ‘incision’ in the current dictionaries; cf. BM 744: ‘form, figure; balcony; derivation’. N translates Arab. قطع as חיתוך, לחתוך, חיתך (MA 15:10, 13, 14, 19, 25, 36, 40, 48; 24:54; 25:72), and M as לחתוך (BIZ 10:2).

52 For this disease cf. the extensive discussion in Gerrit Bos, Qūṣā ibn Lūqā’s Medical Regimen for the Pilgrims to Mecca. Edited with Translation and Commentary. (Leiden 1992), ch. 14.
opening the entrance of the womb). Hebrew גלגל is not attested as a medical instrument in the current dictionaries; cf. BM 763–5.

גלגל = Arab. גלד הענבי: גלד = Arab. ענבי 'grapelike' cf. BM 5475; Kaufmann, ibid., 90–2. N translates Arab. ענבי as גליד הענבי: גלד and Z as הקוספ מנקבי.

גלידה = Arab. הכתנת הענבית, הכתנת הענבי, הקרום הענבי. N translates Arab. הכתנת as גלידה and Z as הרימפלי הנקרא בערבי רבו ובלעז אַסְמ (MA 2:25; 8:19; 22:30; 23:78).

נהרה = Arab. גלה ‘asthma’ cf. II:96 (SP fol. 231a–; SL 659, 35–6): נחית הצירעה על המקומות של אמונאו והם מראים שהמדור∉withstanding נלא מắn והם קיטנים]{המכסיצים לעילו מני הנניה מערימה קיישה פלט ש główna לא‡ואל...ווקוספ מנקבי מלקש שзу龈火花 ציורה לא‡ואל (Now as to the application of cupping-vessels to the interscapular region: it is instead of venesection of the median and basilic veins; so it is effective for asthma and dyspnoea and for rupture of the organ of respiration, and for cough and pletora). Hebrew נהרה, derived from נהר ‘to groan, esp. 1. to sigh heavily under an attack of angina pectoris; 2. to cough and spit blood’ (JD 259), is not attested in the current dictionaries. N translates Arab. נהרה as הרימפלי הנקרא בערבי רבו ובלעז אַסְמ or הרימפלי הנקרא בערבי רבו ובלעז אַסְמ (MA 2:25; 8:19; 22:30; 23:78).

גרב = Arab. גרב ‘granular conjunctiva; i.e. trachoma’; cf. II:95 (SP fol. 229a; SL 631, 54–5): שער הגידים אשורה בראשה העיניים של תחת המקדות של (Veneselation of the two lachrymal veins gives relief in diseases of the eyes such as granular conjunctivitis and inflammation and pannus). N features in BM 830 as 1. scabies, and 2. an affection of the eye in a quotation from
Nathan ha-Me’ati’s translation of Ibn Sin’a’s *K. al-Qānūn*. N and Z also translate or transcribe Arab.

= Arab. ‘gargles’; cf. I:6 (SP fol. 204a; SL 31, 5): גורוֹרֶה הים (When this kind of deformity [i.e. twisted mouth] has been treated with electuaries, errhines, and gargles) (see as well below s.v. מחפה). BM 831 refers to the term as featuring in the Hebrew translation of Ibn Sin’a’s *K. al-Qānūn fi al-tibb*, by Nathan ha-Me’ati. In addition to this term, Nathan uses גרגרים while Z has the Romance פישטולה (MA 3:11, 87); cf. SG Gimmel 14. MD 317 refers to the term גרגר as featuring in *Sefer Asaph*.

= Arab. ‘fistula’; cf. I:17 (SP fol. 205a; SL 56,1): נאצורה (On cauterization of a fistula in the angle of the eye). Hebrew גרגתני originally means ‘a wicker or network in the wine or oil press’ and has a secondary meaning of ‘the scarry and lifeless surface of a healed up wound, eschar’ (jD 264; cf. Low XLV: ‘keloidosis’). N transcribes Arab. נאצורה as מ dönem and Z translates it as Romance פישטולה (MA 15:29, 44). Cf. SG Gimmel 19.

= Arab. ‘to strip’; cf. I:17 (SP fol. 205a; SL 59,17–18): וַאֲמַּה שָׁעָדָה עַל חוֹל כָּלַה לִפְרָא לְחָלַה הַמָּגֵי וְאָמַּה מְדַמֵּר עַל הַפָּרָיוֹל מַגְּמִי (And should forty days have passed and it does not heal, apply a sharp corrosive ointment so as to expose the bone, and strip it as will be explained in the appropriate chapter). The Hebrew term normally means to ‘scratch, shave’, cf. BM 834. In the sense of ‘to strip, to lay bare’, a semantic borrowing from the Arabic cognate, the Hebrew term is not attested in secondary literature.

= Arab. ‘collar-bone’; cf. III:5 (SP fol. 235a; SL 721,1): תַּרְכָּה (On the repair of a broken collar-bone). The Hebrew term is the general name of that part of the body which extends from the neck to the chest (JD 266; BM 836) and features in Rabbinic literature; cf. SG Gimmel 27. The Arabic term is transcribed by N as תרקות and translated by Z as קטיולה (MA 6:55, 57; 7:54; 12:27; 15:62). According to Goyanes (Medieval Hebrew anatomical names, pp. 197–8) there was no traditional name for the clavicle in Hebrew and the Academy of the Hebrew Language chose the name ייחא ‘bolt’, translation of the Greek χλευς. He adds that Razi (i.e. Shem Tov Ben Isaac, the translator of the K. al-Manṣūrī) has the term אֶשֶּׁם תַּרְכָּה ‘neck bone’; see as well SR 20, n. 104, 107.

= Arab. ‘saw-cut’; cf. II:86 (SP 225b; SL 562, 108–10): רַחְמֵלִית מְדַמֵּר לְשֵׁל תַּאָרִים מְדַמֵּר מַגֵּי מְדַמֵּר אֵל הַמָּגֵי מְדַמֵּר (The saw-cut should be made a little above the site of the disease in case there should be disease in the cavity of the bone that is not apparent on the surface, which might compel you to carry out the sawing a second time). Hebrew רַחְמֵלִית is only attested in Rabbinic literature in the sense of ‘1. scraping off; 2. dragging,
pulling, moving an object without lifting; 3. carrying with, involving' (JD 269).

גָּרָּע = Arab. فاصد: ‘one who carries out venesection’; cf. II:95 (SP 229b; SL 637, 105–6): גָּרָּע יוזך בֶּחָלָה תְּמִסָּר וּרְאִיד עָמוֹד שֵׁמוֹ (When one venesects it [i.e. the basilic vein] one must be careful and wary of it, for beneath the vein is an artery, so that if one is inaccurate and sticks the scalpel in too far one will cut the artery and cause a haemorrhage). Hebrew גָּרָּע is attested in Rabbinic literature in the sense of ‘scraper, barber, in gen. low class surgeon, bloodletter’ (JD 271).

גרר במגרה: גרר = Arab.نشر: ‘to saw’; cf. II: 86 (SP fol. 225b; SL 561, 91–2): גְּרַּר יִנְּשַׁב וְהָעָסַק עוֹסֵק לְפֹלְלוֹת וְמַגְּעֲפַת הַמָּסְרֵי הַמַּעֲשָׂר וְגָרָּע (Then I again uncovered the bone, above the first opening, and found the corruption co-extensive with the bone. So again I sawed away as much of the corruption as I could see). Hebrew גרר is only attested in the sense of ‘to saw’ in Rabbinic literature; cf. JD 272. See as well Ma’agaram, s.v. רג.

דַּליִוּת = Arab.دوالي: ‘varices’ (cf. UW 346-347, s.v. κυστός); cf. II:90 (SP fol. 227a; SL 595, 2): דַּליִוּתָה וְנִזָּרָּמָה עֲבָלַם וּמַרְצוֹקָם (Varices are thick twisted veins filled with melancholic superfluities); the same Hebrew term features in M (BIZ 22:1): נַעֲמָה נַרְקָאָו דַּליִוּת (swellings called ‘varicose veins’). BM 944–5 only refers to this term in the singular form דַּליִוּת as featuring in Nathan ha-Me’arit’s translation of Ibn Sina’s K. al-Qānūn; MD 761 also refers to a singular דליית. See as well דליית מתמה below.


הגלדה = I. Arab. ان込: ‘healing’; i.e. of a wound; cf. II:89 (SP fol. 227a; SL 593, 34–5): הַגַּלוֹדָה הַשָּׁעָה הַשָּׁעָה (Sometimes also the excrement comes down with the bowel and gets held up there, and this involves the patient’s death, for thence arises an intractable pain and borborygmi, specially when pressed down). Hebrew הגלדה is not attested in a medical context in the current dictionaries. N translates Arab. כריקה or שלושה as בורובוי and Z as בורובוי or בורובוי (MA 6:52; 7:55).

ה adipiscing = I. Arab. אncmp: ‘healing’; i.e. of a wound; cf. II:89 (SP fol. 227a; SL 593, 34–5): הַעֲדֵּכָּה הַשָּׁעָה הַשָּׁעָה (As for webbing of the fingers
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

one to another, that occurs very frequently. It may be either congenital or from the healing of a wound or burn or the like); II. Arab. 'to mend'; cf. III:1 (SP fol. 232a; SL 679, 18–681, 20): 'You should know that fractures occurring in mature [Shem Tov, 'skinny'] and old people cannot join and mend into the original condition, on account of the dryness and hardness of their bones). Hebrew המַדּוּק is only mentioned as a modern term in EM 343. N translates Arab. אֶנְדַמָל as 'first' and Z as 'healed' (MA 23:44).

Arab. המַדּוּק is translated by N as 'healed or broken' and by Z as 'healed or fractured' (MA 15:46, 56, 62; 25:17).

Arab. מַדּוּק 'ligature'; cf. I:56 (SP fol. 208a–b; SL 165, 18–20): 'But those who try to stop bleeding with ligatures or cloths, or by the application of caustics and the like, never stanch it by these means, or at least very rarely). Hebrew המַדּוּק features in both Jastrow and Ben Yehudah as a synonym of חִדוק in the sense of 'that which is squeezed in to fill a gap, repair, insertion' (JD 451). Even-Shoshan mentions it in the sense of 'a strong binding, connection' (EM 346) (trans. Bos).

Arab. מַדּוּק = Arabs. מַדּוּק: 'catarrhs'; cf. II:95 (SP fol. 228b; SL 627, 22–3): 'Venesection of the two veins behind the ears. Bleeding from both of these will give relief in cases of chronic catarrh, migraine, scabs54 of the head and chronic foul pustules). Hebrew המַדּוּק is attested in BM 1065 as featuring in Meir Aldabi, Shevilei Emunah which was completed in 1360; the term features as המַדּוּק for Arabic זָרָקָה ‘rheum’ in Moses Ibn Tibbon’s Hebrew translation of Maimonides’ Regimen of Health (BMR 4:21). N translates Arab. מַדּוּק as 'powder' and Z as 'powder' (MA 3:66; 6:41; 8:38; 9:7; 13:13; 16:30).

Arab. מַדּוּק = Arabs. מַדּוּק: 'powder'; cf. II:17 (SP fol. 211b; SL 235,11–12): 'And when you have finished your incision and removed all the chemosis, fill the eye with powdered salt or instil the red powder...'). The Hebrew term is a non-attested verbal noun from the root מַדּוּק, to winnow, disperse (BM 1395–6). M translates the Arabic מַדּוּק as 'powder' (MA 3:66; 6:41; 8:38; 9:7; 13:13; 16:30).

Arab. מַדּוּק = Arabs. מַדּוּק: 'embrocations'; cf. II:37 (SP fol. 214b; SL 309, 30–1): 'Then let him rinse his mouth with cold water and do you treat with external embrocations and gargles within, till he is well). Hebrew המַדּוּק

54 ‘scabs of the head and chronic foul pustules’: cf. SL: ‘chronic foul pustules and scabs of the head’.
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

is not attested in this sense in the current dictionaries, cf. BM 1070. N translates Arabic as מונע and Z as מנתלע (MA 13:38). M (MZ fol. 100b) translates the Arabic as מתכלות as מונע (fomentations) (BZ 225, l. 1394).


56 'fomentation'; cf. IV:26 (SP fol. 237a; SL 797, 19–797, 21): \( \text{אכז קר יבשיה תודש ולהשמת מתכ_difference ריב מרבות וארו} \) (If it [i.e. the dislocation of the humerus] is not reduced by the means we have stated, being a dislocation of many days' standing, the patient should take a hot bath and use relaxing and softening fomentations). Hebrew התכלות is not attested in a medical context in the current dictionaries. Ben Yehuda (BM 1070) adds the term in the sense of 'moistening' in a quotation from Kalonymus b. Kalonymus' *ס' הצמחים;* i.e. the Hebrew translation of Nicolaus Damacenus' *De plantis* which Kalonymus completed in the year 1314. N translates the Arabic as מתכלות and Z as מתכלות (MA:2, 42; 21:63), while M (MZ fol. 100b) has מתכלות. See as well entry חטיפי מונע.

57 'joint or nerve or vein or artery': translation Bos. SL translate: 'joint or vein or artery or tendon'.
or vein or artery or any of the other places I have mentioned to you. Then lay open the fistula by the method I have described and fetch out of it all the granulations…). Hebrew "התלבדות" is not attested in the current dictionaries. See "לבד" below.

"התלהבות" = Arab. "inflammation"; cf. II:74 (SP 221a; SL 465, 8–10): (You should inspect it, and if the pain of the tumour is acute from the outset, with pulsation and inflammation and fever, and it is red, then do not be in a hurry to open). As "inflammation", a semantic borrowing from the Arabic "التهاب", the Hebrew term is not attested in the current dictionaries; cf. MD 1232: ‘enthusiasm’.

N translates Arab. "להב" as "להב" and Z as "להב" (MA 6:47). M translates Arab. "התלהבות" as "התלהבות" (BIZ 12:1).

"התפוצצות" = Arab. "shattering"; cf. IV:15 (SP 235b; SL 2–3): (You should know that the patella is rarely fractured, but crushing often occurs. If a fracture does happen to it, it will be either a splitting or a shattering). Hebrew "התפוצצות" is attested as modern in EM 438 in the sense of ‘explosion’.

"וריד" = Arab. "artery"; cf. I:4 (SP 204a; SL 11–12): (We shall later on mention a treatment for accidental haemorrhage of the artery). The term "וריד" is attested as 'jugular vein' in Rabbinic literature and as a synonym of "גיד" in Nathan ha- Ме’ati’s Hebrew translation of Ibn Sina’s K. al-Qānūn (BM 1272). See "זירヤ" above.

"זיכום" = Arab. "defluxion". Cf. II:86 (SP fol. 225a; SL 553, 2–3): (You should know that any wound or tumour, when it becomes old and chronic, and turns into an ulcer, and does not heal over, but discharges pus chronically and constantly, is generally called a fistula, in whatever part of the body it may be; but we call it a defluxion). Hebrew "זיכום" is a hebraised form not attested elsewhere. N transcribes the Arab. term as "זיכום" and Z translates it as Romance "קטרא" and "ריומא" (MA 19:35); cf. SG Zayin 5.

"זמורה" = Arab. "varix" (see UW 346–7, s.v. אוס亹): ‘Krampfader, Varize’; cf. II:64 (SP fol. 220a; SL 439, 2–3): (A varix is a twisted tumour resembling a cluster of grapes, with relaxation of the testicles, which makes movement and exercise and walking difficult for the patient). Hebrew "זמורה" is not attested in this sense in the current dictionaries, cf. BM 1349–51. See entry "زهرה" above.

"זנב העין" = Arab. "the outer corner of the eye"; cf. I:13 (SP fol. 204b; SL 553,1): (and, if you are compelled to add more, one cauterization on the side of the outer corner of the eye at the
end of the eyebrow, with a small cautery). The Hebrew term is not mentioned in the current dictionaries, but features in BIR as זנב עינו (attribution from Maimonides, *Mishneh Torah*, Hilkhot Bi’at ha-Mikdash, Ch. 8, Halakah 6 (BIR). In SG Zayin 8 the same Hebrew term features for Arab. الماأق الصغير i.e. ‘the outer angle of the eye’. See as well SG Zayin 8.

The Hebrew term meaning ‘pubic hair’ and attested in Rabbinic literature see BM 1383; N translates the Arab. עアナ as עעור or עב הערוה and Z as עעור (MA 1:67; 3:2, 76; 16:12); see as well SG Zayin 11, and below s.v. ח IMessage and קרבה.

**Chabbash** = I. Arab. جَبْر ‘setting (of a fracture)’; cf. SP fol. 232a; SL 677, 1–2): זה החלק גם כן גדול необходимости במלאכתו הוא Chadash ושבה המחלשות המחלשות (This [third] part of the book, too, is an essential necessity in the practice of medicine; it concerns the setting of the fracture or dislocation occurring in bones); II. Arab. עלאצ ‘treatment’; cf. III:2 (SP fol. 233a; SL 701, 22): וחבוש השבר הוא להסתכל בתחילה אל מקרי החולה (As to the treatment of the fracture: begin by paying attention to the patient’s symptoms). חבוש is only attested as modern in EM 495 in the sense of ‘binding, bandaging’.

**Bilal horev** = Arab. חִבֵש: Chadash = I. Arab. ‘calf (of the arm)’ i.e. the vena cephalica pollicis and the vena cephalica antibrachii (cf. DKT 816) cf. II:95 (SP fol. 230a; SL 651, 244–5): והקזת חבל הזרוע יוקז תמורת גיד האכחל והבוסיק כשלא ימצאו או כשיהיו נעלמים כי הוא מורכב מהם (Section of the cord of the arm: this is cut in place of the median and basilic veins when these are not to be found or hidden; for this vein is composed of those two). Hebrew חבל הזרוע, a loan-translation of the Arab. חבל להצר, is not attested in the current dictionaries.

**Hachbab** = Arab. ‘to mend’; cf. I:13 (SP fol. 232b; SL 693, 129–30): Now this plaster has no power of repair, and ibid. (SL 693, 132): There is no plaster made of the medicinal metals (Description of a plaster for the repair of a broken bone). Hebrew חבוש is not attested in this sense in the current dictionaries. In the Bible we find the term in the sense of ‘to bind up (wound)’; cf. KB 289; BM 1439. See as well entries חבלש and חבוש.

- **Halleh bemen** = Arab. ‘to mend’; cf. IV:12 (SP fol. 235b; SL 751, 45–6): You should know that this fracture of the arm mends in thirty or thirty-two days, and sometimes in twenty-eight). Hebrew חבוש is not attested in this sense in the current dictionaries.

- **Kvash** = see previous entry.
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When a rupture occurs in the groin, and part of the intestine and omentum comes down into the scrotum. The Hebrew term is not attested in the current dictionaries. Both N and Z translate the Arabic ثرب as (MA 1:54, 55, 60; 9:102).

The patient should be nourished with very nourishing food, fat, strong, having some glutinous property). Hebrew החלחל is not attested in this sense in the current dictionaries. N translates Arab. لزوجة as دقثبت and Z as دقثبت or دقثبت or دقثبت or دقثبت (MA 6:44; 7:13, 19; 9:75; 10:6, 23; 13:6; 15:52).

The person who is tender of flesh and porous of skin you should scarify once only, not more, lest the place ulcerate). Hebrew החלחל is attested in J D 466 in the sense of 1. to be perforated, to be open, esp. to be permeated by poison; 2. to tremble. N translates Arab. أجسام المتخلخلة as הגושים הרפים והורכים and Z as הגופות הרכות והנוזיגות (MA 3:6). Arab.ченخل (to become porous) is translated by N as החלחל and by Z as הסטפ (MA 7:12).

The elephantiasis be widespread over the patient and appears obvious, you should give him, as well as the cauterizations described for the head…a great one over the coccyx by the last vertebra of the tail). The Hebrew term is not attested in the current dictionaries.

The last vertebra of the tail (cf. DKT 821, s.v. عاجز; ‘sacrum’; cf. I:47 (SP fol. 208a; SL 143, 11–14): ‘the last vertebra of the tail’ (SP fol. 231a; SL 663, 68–70): ‘beneath the false ribs, i.e. hypochondria’; II:76 (SP fol. 221b; SL 477, 13–14). The Hebrew term is not attested in the current dictionaries. N translates the Arabic نظره الشعر place on the neck: cf. I:47 (SP fol. 208a; SL 143, 3–8): ‘the neck’ (SL Arabic text عند نهاية الشعر 58)
(When you wish to use the cautery, first look, and if the
elephantiasis be in the early stage and you treat it with those remedies
advised in the section but it does not abate and is not arrested, and you
fear lest the corruption spread over the patient’s whole constitution, then
give him five cauterizations on the head: the well-known one in the mid-
dle of the head; the second one lower than that, toward the forehead,
where one places the Tefillin,\(^59\) and two at the temples; and one behind,
on the nape of the neck). The Hebrew term does not feature in the cur-
rent dictionaries; Cf. the Aramaic חללות דבי צואר below s.v.
פרק הצואר.

חָלָל = Arab. تقערירות, concavity (cf. BM 6051),
while the term חללות was also used by Z; thus he translates
مقعر الكبد (the concave side of the liver) as
חללות הכבד, while N translates it as מחנקים.

חָרִיכוּת = Arab. חנק (MA 6. 57; 9. 70, 75; 10. 48;
11. 14; 25. 12).


חָטִיא = I. Arab. טיח (see WKAS II, 691–2): ‘medicine
to be rubbed in, ointment, paste, unguent, salve’; cf. II:20 (SP fol. 211b;
SL 247,4): איזר ולת על עיני שית העירא פאסakah עלדע אוליבנא
ואכל הי靜 (then put to the eyes a poultice made of acacia and aloes and olibanum
and saffron)\(^60\); II. Arab. ‘liniment’; cf. III:1 (SP fol. 232b; SL 685, 72).

\(^{59}\) The Arabic reads: عند نهاية الشعر (about the hairline).

\(^{60}\) The Arabic reads: إعراء (sarcocolla).
The Hebrew term טיחה features as ‘plastering’ in the current dictionaries, cf. JD 530; BM 1868. In SG Tet 6 it is mentioned as a synonym of Arabic طلاء. N translates Arabic نطل as ‘plastering’ (MA 9:18), and M as ‘plastering’ (BIZ 18:4); cf. jD 530; BM 1868. In SG Tet 6 it is mentioned as a synonym of Arabic نطل. N translates Arabic نطل as 'czikka' (MA 9:18), and M as ‘טיחה’; cf. BIz 18:4: והנה אמר לבואו את בדורת אין🐶 והשתת באוצרדיאורא את לאלורה הק própria (Galen has ordered to treat baras once the body has been cleansed by smearing quicklime on the spot. Then one should apply a liniment that has been prepared from marsh-nut, peppermint, aloes, acacia, litharge and vinegar).

טפש = Arab. نطل: 'to foment'; cf. II:1 (SP fol. 209a; SL 173, 18–19): והנה אמר לבואו את בדורת איןﭘ-hideחות על לחות אומט المختلف נשימתו (After incising, draw out all the humidity; then bind up the incisions with pads and bandages; and over the bandages foment with wine and oil till the fifth day). Hebrew טפש is mentioned in the current dictionaries as featuring in Rabbinic literature in the sense of ‘to moisten, to wet’ (cf. JD 546; BM 1906). It is not attested in a medical context in the sense of to ‘foment’ a part of the body. N translates Arab. نطل as ‘טפש, טפשא’ טפש, טפשא, Z as, בעבר, טפשא, טפש, מסך, מסך, ז as, העבר, טפשא, טפשא, מסך, מסך, מסך, M as מסך (MZ fol. 98a). See as well entry טפשא.

טרפשה = Arab. حجاب: ‘pleura’ (see DKT 816: ‘diaphragme’); cf. II:92 (SP fol. 228a; SL 611, 26–7): והנה אמר לבואו את בדורת איןﭘ-hideחות על לחות אומט 특להי (But if the arrow strike the pleura then it will be close to the small ribs). טפשא is Hebrew parallel to Aramaic ‘membrane’ (cf. SDA 519: ‘membrane’; Low IV: ‘diaphragma’), or to Hebrew ‘membrane’ (BM 1935) does not feature in the current dictionaries. It is attested in BIR as featuring for the first time in the Teshuvot (Part 2, Yoreh De’ah, Siman 16:15, 16; 23:9a, 67; 24: 7), and M as במסך (MZ fol. 86a).

התישן: ישן = Arab. נזמה: ‘to become chronic’; cf. II:81 (SP fol. 223b; SL 515, 31–2): והנה אמר לבואו את בדורת איןﭘ-hideחות על לחות אומט אחרים יבשימש_pmש ידיעת בהז (Fissures often arise from dryness of the faces and from constipation. If they become chronic, and medical treatment is unavailing, you should scrape them with the edge of a scalpel). Hebrew התישן is only attested in Rabbinic literature in the sense of ‘to be chronic’; cf. BM 2188. N translates Arab. ישן as ‘זמה’, and ξ as ‘זמה’ (MA 9:123).

cד = Arab. אנטי: ‘blunt’; cf. II:85 (SP fol. 224b; SL 539, 23–6): והנה אמר לבואו את בדורת איןﭘ-hideחות על לחות אומט אחרים יבשימש_pmש ידיעת בהז (This is the form of the instrument. The curved side should be sharpened, but not the other; the slender extremity should not be as slender as a scalpel, but rather blunt). Hebrew כד is attested in Rabbinic literature in the sense of ‘arched or rounded’ (JD 612). Cf. SG Kaf 30.

When pain strikes the kidneys from chill or heavy vapour, and the patient’s sexual vigour is impaired thereby, you should burn him right over the kidneys, once on each kidney, with the claviform cautery mentioned before). The term כוחל is Aramaic for Hebrew כליה; cf. Levy, Chaldäisches Wörterbuch, p. 365.61

כיסים: כיס = Arab. אוּעְיָהוֹת ‘vessels (i.e. blood vessels)’; cf. II:4 (SP fol. 209b; SL 187, 22): ‘vessels passing from the head down toward the eyes). Hebrew כיס features in Rabbinic literature in the sense of ‘receptacle, pouch, bag, purse, fund’ (jD 633), and ‘scrotum, crop (of a bird), cyst’ (Low LVI). It also features in medieval medical literature as הכיס הקטן (i.e. gall bladder) and הכיס הגדול (i.e. urinary bladder); cf. BM 2347. N translates Arab. אוּעְיָהוֹת as כלי or כלים, while Z translates it as גידים or כיסים (MA 6:5, 91; 7:12; 10:40; 18:8; 23:1; 25:52).

כיס מקוה המים = Arab. מַחֲנָה ‘urinary bladder’; cf. I:38 (SP fol. 206a; SL 109, 2–4): ‘urinary bladder’; cf. Introduction (SP fol. 201b; SL 5, 25–7): ‘urinary bladder’. I saw another doctor who had a regular salary from one of the high officers of our country. There had occurred to a black boy of his a fracture of the leg near the heel, together with a wound; the doctor rushed in, in his ignorance, and bound up the fracture, over the wound, very tightly, with pads and


לו = Arab. 재ח = 'knife'; i.e. surgical knife; cf. II:74 (SP fol. 221a; SL 465, 5–7): ‘אריא נסאפור בה שומאר נאם הד הדר ירב הה הח_configs = (But now in this treatise we must mention an inflamed tumour occurring in the uterus of the kind where there is a collection of pus, and the manner of its opening with the knife). Hebrew לו, lit., an iron instrument, is not attested in the sense of ‘surgical knife’, a loan-translation from Arab. 재ח, in the current dictionaries; cf. BM 2388–92.

מקבת = See מכסה.

כף הירך = I. Arab. ורֵכֶך = ‘hip joint’; cf. I:40 (fol. 203a; SL 113, 2–3): ‘על תפשות החזה חציו את כא כף וירך והיה נצון detalles (Sometimes harmful humidities reach the hip joint and result in its coming out of its place); II. Arab. ‘ה’an the acetabulum of the femur’ (SP fol. 231b; SL 667, 109). The Hebrew term כף ירך means ‘hip-sOCKET’ and features in the Bible and Rabbinic literature (BM 2480–1). The Arabic term is translated by Nz (MA 12:29; 23:14), and M (BMH 6:2) as ירך; see as well SR 34.

כרכשה = Arab. מֵר = ‘rectum’; cf. II:80 (SP fol. 222b; SL 503, 5–6): ‘my fingers may be perforating into the rectum or bowel, or non-perforating). Hebrew coined after the Aramaic י‘ך large intestines’ (cf. SD 603) is not mentioned in the current dictionaries; it features, however, in BIR in an attestation from Sefer Orhot Hayyim (הלומד אוסיר מאכפות ואט פד ה–ה). See as well מִר (II:38).

כשיל = Arab. ופֶז = ‘pickaxe’, i.e. a phlebotome (cf. SL 624, n.1); cf. II:95 (SP fol. 229a; SL 629, 45–7): ‘Now I shall relate to you the method of cutting [of the vein in the forehead]: you bind the patient’s neck until the vessel stands out; then you take the instrument called the ‘pickaxe’). Hebrew features in the sense of ‘a carpenter’s tool for chipping, axe’ in the Bible (KB 502) and Rabbinic literature (JD 675f); it is not attested in the sense of a ‘phlebotome’. Cf. SG Kaf 31.

מלכד = Arab. מְהלִכָּד: ‘compact’; cf. II:82 (SP fol. 223b; SL 517, 13–14): ‘A pimple is also a little compact thick prominence on the skin surface, going deep). Hebrew, a loan translation of the Arabic מְהלִכָּד, is not attested in the current dictionaries; cf. JD 687, s.v. הלך: ‘to full, to stamp’ and KA 5:6: ‘verbinden, befestigen, anschliessen’ (to connect, attach). See as well מְהלִכָּד above.

מלטש = Arab. טָש = ‘to clean’; cf. III:2 (SP fol. 233b; SL 711, 105): ‘(in short, in these cases use drugs whose nature is cleansing not irritating). Hebrew מלטש does not feature in this sense in the current dictionaries; cf. EM 810; BM 2667. N translates
Arab. لَلَلَّكِ = Arab. لَلَّكِ: ‘to spread’ (see WKAS II, 684: ‘to rub, to smear, to whitenew a th., to soil, dirty, stain a th.’); cf. II:13 (SP fol. 211a; SL 223, 9–10): רֶשֶית הָדְרָאָסְלָל נַחֵת עַל מִשְׁטַה לְלַלְלָלָל (and [employ] diachylon plaster which has been previously softened with one of the oils and spread on the packs; and treat it with this). The Hebrew term means ‘to soil’; cf. BM 267/8. In the sense of ‘to spread’ it is a non-attested semantic borrowing from the Arabic. N translates the Arab. term as הטה or יקר and Z as מִשְׁמָח or כֶּשֶׁת (MA 9:18; 22:2), and M as מִשְׁמָח (BMR 4:12).

תָּעָשָׁה = Arab. תָּעָשָׁה: ‘medicaments to chew’; cf. I:10 (SP fol. 204a; SL 39, 5). The Hebrew term does not feature in the current dictionaries; however, it is possible that the term should be emended as תָּעָשָׁה תָּעָשָׁה which features in Rabbinic literature in the sense of ‘chewing’ (cf. BM 2713–14).

מְגַוּל = Arab. מְגַוּל: ‘soaked’; cf. I:16 (SP fol. 204b; SL 53, 25–6): והַתֶּנֶק מְגַוּל מִמָּלָל מְגַוּל (place also under the eye cotton wool soaked in egg-white; the patient’s head being in your lap); 2. Arab. מַמְלָל (damped); cf. I:17 (SP fol. 205a; SL 56, 5–6): והַתֶּנֶק מְמַמְּלָל מְמַמְּלָל מְמַמְּלָל (Then place on his eyes cotton wool damped with egg-white or mucilage of psyllium seeds); 3. Arab. מַמָּמָעא. The term is possibly used by Shem Tov after Biblical שֶׁמֶלָת מַמָּמָעא בְּמֵית (Isa. 9:4). Both N and Z translate the Arabic מַמָּמָעא and likewise מַמָּמָעא as מַמָּמָעא. And likewise מַמָּמָעא (MA 9:118; 15:45 and 15:65).

מַגְזָר = Arab. מַגְזָר: ‘chisel’; cf. III:2 (SP fol. 233a; SL 703, 40–1): הוּתָד מַגְזָר מַגְזָר מַגְזָר יִפּוּחַ עַל מַגְזָר יִפּוּחַ עַל מַגְזָר יִפּוּחַ (This [i.e. the trepanning and removal of the bone] may be done in one of two ways. One way is to cut the bone with a fine-bladed chisel, this being the figure of it. Then after this one employ another chisel, a little broader). Hebrew מַגְזָר is not attested in medical literature (cf. BM 2781, and Aram. מַגְזָר DA 223). It features especially in the combination of מַגְזָר בֵּית in Heykhalot literature; cf. Ma’agarim, s.v. מַגְזָר.

62 ‘close it’: missing in the Arabic text.
Medical terminology in the Hebrew tradition

Mgzerot: 

מהuner = arab. 'chisels'; cf. III:2 (SP fol. 233a; SL 703, 44–6):

You should have by you a number of different chisels, some broader than others and some shorter than others, their tips should be exquisitely sharp. It is possible that Shem Tov considered מגזרות as the plural of מגזר and not of מגזרה. As he uses both מגזר and מגזרות but not מגזרה.

Mağzor = arab. 'obturator' (see L 892: 'An instrument for impelling, propelling, or repelling...; an instrument used by midwives for protruding the foetus'); cf. II:6 (SP fol. 210a; SL 199, 60–1:

If you wish, you may make the obturator which goes in the cannula of strong bronze. The Hebrew term is a loan translation from the Arabic, and is not attested in this sense in the current dictionaries.

Mağzor = arab. 'bone-setter'; cf. III:3 (SP fol. 233b; SL 713, 14–15):

Certain of the ancient bone-setters suggest that you should soak the pads in butter and change them daily, but I do not think so. Hebrew מגזר does not feature in these meanings in the current dictionaries.

Mağzor = arab. 'lancet' (cf. SL p. 626, n. 3); cf. II:95 (SP fol. 229a; SL 635, 101–637, 103):

This is the lancet for making a slit. There are broad and narrow varieties of it according to the breadth or narrowness of the vein. This one indicates what the others are like; it is well known to surgeons. Hebrew מגזר is attested as '(meat) fork (for taking meat out of the cauldron)' (KB 565; JD 755), and as an instrument for taking the child out of the womb (forceps?) (BM 2885). Another term used for "lancet" is מוסר מגזר; cf. s.v. מוסר. See as well SG Mem 34.

Malak = arab. 'explorer'; cf. II:45 (SP fol. 216a; SL 347, 8):

And this is the shape of the probes). The Hebrew term does not feature in these meanings in the current dictionaries.

Malak = arab. 'sinus'; cf. II:88 (SP fol. 226b; SL 583, 1): (and hence it [i.e. the abscess] merits the name of 'sinus' and is not called a fistula). The Hebrew term is not attested in this sense in the current dictionaries. Arab. Plur. מתחבים is rendered by Shem Tov as מתחבאים; cf. II:88 (SP fol. 226b; SL 583, 1): המרותו הנקראות מתחבאים (abscesses which are called 'sinuses' [trans. Bos]).

Malak is 1. arab. 'explorer'; cf. II:45 (SP fol. 216a; SL 343, 10–11):

When you come to treat the cyst, you should first sound it and examine it with the instrument called the explorer; 2. Arab. מפרץ (And this is the shape of the probes). The Hebrew term does not feature in these meanings in the current dictionaries.
(and when she wants to pass water gently remove the cotton wool so she may do so). Hebrew מימיות is not attested in the current dictionaries. For Hebrew מִיָּדָא, featuring in Rabbinic literature as a euphemism for 'urine', cf. JD 775.

If there be a thickness of the blood he should scarify twice; the first time to make a way out for the thinner blood and serum; and the second time to complete the extraction of the thick blood. The earliest attestation of Hebrew מימיות in the sense of 'serum' is from Nathan ha-Me'ati’s Hebrew translation of Ibn Sīnā’s K. al-Qānūn (cf. BM 2971).

Cauterization with it [i.e. gold] is indeed better and more successful than with iron, as they have stated; except that when you are heating the gold cautery in the fire you are uncertain when it reaches the desired temperature). The Hebrew term is not attested in the current dictionaries.

This rupture may also be treated by cautery instead of surgery. This will mean taking a knife-edged cautery and cutting with it the skin of the testicles). The Hebrew term is not attested in the current dictionaries.

The cautery may be of three prongs and then the form of the cauterization will be six burns. The prongs should be of the fineness of a probe). Hebrew מַכְחָל features in rabbinic literature in the sense of 'staff used for painting the eye' (JD 782). N uses Hebrew מַכְחָל to render Arab. ماكل: مکاک.)

A large cut is made in the abdomen (and apply to the incisions wool that has been soaked in olive-oil or oil of roses and on that again more wool that has been soaked in wine and oil, and spread that over the testicles and over the hypogastrum). Hebrew מכסה is not attested in the current dictionaries. In Rabbinic literature we find מַכָּסִים which is translated as 'the lower part of the abdomen' (JD 1566), ‘groin, lower intestines, sexual organs’ (Low LXXXIV) or 'hypogastric' (MD 370). MD (ibid.) also refers to חותם as a synonym (see above).


65 ‘metacarpus or metatarsus’: ‘carpus or tarsus’ SL.
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

66 'metacarpus': SL have 'palm of the hand' (كفّ).
scalpels with which you incise and dissect away casts and tumours. They are of three kinds: large, medium, and small). For the Hebrew term which is not attested in the current dictionaries, cf. MD 643, s.v. מַשְרֵט: ‘scarificator’.

**נחרת הגרון = Arab. בְּבוֹחֵה הַשׁוֹרֶשֶׁת:** ‘hoarseness’; cf. I:23 (SP 202a; SL 73,1); cf. II:6 (SP 213b; SL 31, 1): נחרת הגרון = Arab. בְּבוֹחֵה הַשׁוֹרֶשֶׁת. On cauterization for hoarseness and for constriction of the breath). Instead of the non-attested Hebrew term we find נַחֶרֶת הַקִּלּוֹ (MA 22:45) for Moshe Narboni’s Orah Hayyim (cf. BM 3602)67, while Arabic ﺑﺤﻮة ﺔﺖ ﻋﻮم: ﺔﺋٌرٍ (SP fol. 222b; SL 503, 10).

**גַּלְּגָל הַעַיִן = Arab. ﺔکِلْـ* : ‘corona’; cf. II:23 (SP fol. 212a; SL 253, 7–8): גַּלְּגָל הַעַיִן = Arab. ﺔکِلْـ* (Then put the tip of the needle near the corona, about the thickness of a probe away, onto the white of the eye itself, on the side of the lesser canthus); see as well previous entry. Hebrew גַּלְּגָל הַעַיִן is not attested in the current dictionaries.**

**גַּלְּגָל הַעַיִן = Arab. ﺔکِلْـ* : ‘corona’; cf. II:23 (SP fol. 212a; SL 253, 7–8): גַּלְּגָל הַעַיִן = Arab. ﺔکِلْـ* (Then put the tip of the needle near the corona, about the thickness of a probe away, onto the white of the eye itself, on the side of the lesser canthus); see as well previous entry. Hebrew גַּלְּגָל הַעַיִן is not attested in the current dictionaries.**

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coccyx is effective for haemorrhoids of the anus and ulcers of the lower abdomen. Hebrew עִצּוּם is mentioned as featuring in the Bible in the sense of 'coccyx of the sheep' (KB 866), and in Rabbinic literature and medieval medical literature (a.o. Sefer Asaph) in the sense of 'backbone, spine' (JD 1102, BM 4636). However, Bar-Sela and Hoff pointed out that in Sefer Asaph the term apparently means 'sacrum'\(^{68}\), while Singer-Rabin (SR 41–2, 320) translate the term as it features in Vesalius, *Tabulae Anatomicae Sex*, as 'coccyx'. In addition to עִצּוּם, Shem Tov uses the term לעיצום for 'coccyx' (see above).

עִצּוּם: עִצּוּם = Arab. تَرْحُرَة: ‘bearing down’, i.e. contracting the abdominal muscles; cf. II:75 (SP fol. 221b; SL 473, 45–8): ואם לא יצאה תוררה להילדה יתבוחו לוחת כאשר התאומים פסקו מתוספת เมื่וStateChanged ועד השם העבר בחלקו פעמיים השתייך העבר במרחץ (and if the foetus does not come out then, take both her feet and shake them violently; then press upon her costal margin until the foetus ascends; then let the midwife insert her hand and put the foetus in the right position, very gently, and bid the woman bear down, until the infant is born). Hebrew עִצּוּם is only attested in Rabbinic literature in the sense of 1. strength, and 2. surety (cf. JD 1073–4). See as well entry לעיצום above.

העיצום: עִצּוּם = Arab. تَرْحُرَة: ‘to bear down’, i.e. to push, to contract the abdominal muscles and diaphragm during childbirth; cf. II:75 (SP fol. 221b; SL 473, 59): ואחר כך תצוה שתתעצמ ותעטישה בחנינא כי העובר יצא (then bid her bear down, and with ptarmica make her sneeze; then the foetus will come forth). Hebrew העיצום is only attested in Rabbinic literature in the sense of 1. to be closed; 2. to be headstrong towards one another; 3. to fortify each other.

גֶּזֶרֶם הספוגיים: גֶּזֶרֶם = Arab. العظام المتخلخلة ‘ethmoid bone’; cf. II:24 גֶּזֶרֶם הספוגיים: גֶּזֶרֶם = Arab. العظام المتخلخلة (SP fol. 212b; SL 259,14–15): ואם לא יעבור הלחות על מה שראוי בידוע בעליון הגזיר הספוגי לא השיגו הכלל לחתכו (But if fluid does not pass through it as it should, you may know that there is a [polyp] within in the upper part of the ethmoid bone where the instrument could not reach to make an incision). Hebrew גֶּזֶרֶם הספוגיים is not attested in the current dictionaries. For "porous" cf. BM 4150.

עֵקר = Arab. אָרִיבָה: ‘groin’; cf II:65 (SP fol. 220a; SL 449, 2–3): ואתculos גזיר הספוגי עקר כי השאירו בו רמות מחוך (Sometimes there occurs a rupture in the groin as we have said, and the part protrudes). The Hebrew term is not mentioned in the current dictionaries, but it features in BIR, a.o. in attestation from Sefer Orhot Hayyim (הלכות) (Sefer Orhot Hayyim) the same Arabic term is translated by N as אֵרָבָב (Sing. אֵרָב) and by Z as אנגוליא (MA 15:48). See as well גזיר הספוגי.

70 Cf. SL: ‘A clyster may be made of silver or Chinese alloy or of cast or hammered bronze’.
Chapter eighteen. On cauterization of hare lip. There often occur fissures in the lip which are given the name ‘hairs’; they are particularly common in the lips of boys. When you ineffectually treated these clefts with those things that we have mentioned in their section, then heat a small edged cautery of this shape. The hollow should be as sharp as a knife. Then quickly place it, hot, right on the fissure till the burning has reached the depth of the lip. Then treat with wax plaster till healed). The plural פלחים features in Arabic.شقاق in the sense of ‘incisions’ in, for instance, II:62 (SP fol. 219b; SL 429, 41). Hebrew פלות features in Rabbinic literature in the sense of ‘segment, slice, millstone’ (JD 1178), while the plural פלאים is attested in Maimonides, Mishneh Torah, Ma'akhalot Asurot 9:19 for ‘tears’ in unclean birds (cf. BM 4944).

N translates Arabic.شقاق as שקיע and Z as שק. quotid. פלך הארכובה: פלך = Arab.פרקה הרבעה ' : the patella of the knee'; cf. III:15 (SP fol. 235b; SL 761, 2): פלך הארכובה לא יקרה בו שבר אלא על המעט (You should know that the patella is rarely fractured). This term פלך הארכובה is not attested in secondary literature; we do find, however פיקה (Tosefta Ohalot 1:6; cf. Low LXXI, s.v. פיקא) and עין הארכوبة; cf. MD 551; RS 26.

פרונקות: פרונקה (Aram.: פרונקא = Arab.خرقه ' : a piece torn off, a rag, a ragged, patched, garment'); cf. II:10 (SP fol. 210b; SL 209, 17; 211, 1): ואם לא יראה השרנאק בתחלת הביקוע入り להוסיף בביקוע מ´כישת עד שיבלוט ואחר למשכו כמו שאמרתי ולטבול אחרי כן פרונקות בחומץ ואומים ולתתם על המקום ולהדקו בכלונסה (If you do not see the hydatid at the first incision, you must gently cut a little deeper, till it comes forth, then draw it out as described. Then dip some cloth in vinegar and water, apply it to the place and bind it up with pads). The Aramaic term פרונקה means ‘rag’ (SDA 929) and features in Rabbinic literature. cf. SG Pe 37.

N translates the Arabicخرقه as חרצ and Z as שפק. פרק היד: פרק = Arab.פרק קנה הזרוע הסמוך ליד.:- פרק המרפק = Arab.عضד ' : (Aram.: פוןקה = Arab.המרפק ' : humerus'); cf. III:11 (SP 235a; SL 741, 1–2): שעון א ב,coloration par merkez, זcsrf הוא ב מ con merkez לארץ הברה (Chapter eleven. On setting a fracture of the humerus. The humerus is what lies between the elbow and the head of the scapula). The Hebrew term, literally meaning ‘the joint of the elbow’, does not feature in the sense of ‘humerus’ in the current dictionaries. Both N and Z translate the Arabic.עדון as עדון (MA 15:62).
medical terminology in the hebrew tradition

פרק קנה הזרוע הסמוך ליד = Arab. 'wrist'; cf. III:28 (SP fol. 237b; SL 809, 1): שער כ"ח ברפואת שמיטת פרק קנה הזרוע הסמוך ליד (On the treatment of a dislocation of the wrist). Another translation for the same Arab. term is הפרק = Arab. 'carpus'; cf. III:28 (SP fol. 237b; SL 809, 2): הפרק לא ושת使え אל תכלף הפרק והפרק (The carpus of the hand is often dislocated. Unlike other joints the reduction is easy). Both Hebrew terms do not feature in the current dictionaries. Masie (MD 781) mentions הפרק or הפרק כ"ח and featuring in Nathan ha-Me'ati's Hebrew translation of Ibn Sin'a's K. al-Qānūn fi al-tibb; for רכש see as well SR 25, 27.

הענתה: צבות חמה = Arab. 'effusion, lit. hot swelling'; cf. II:4 (SP 209b; SL 187, 25–6): Over all put a pad soaked in wine and oil, or vinegar and oil, lest an effusion occur). The Arabic term is also translated as 'abscess' (II:6; SP fol. 209b; SL 193, 19). The Hebrew term צבות חמה is attested in medieval literature, cf. BM 5357. In addition to צבות חמה, Shem Tov translates the Arabic as מורסא חמה and Z has מורה חמה (MA passim); M has the same reading as N: מורה חמה (MZ fol. 139a). See as well entry צבות חמה below.

צלעות = Arab. 'to be lame'; cf. IV:14 (SP fol. 235bb; SL 759, 34–5): ואם יחובש אחד מהם מבלי התחבר אליו השוק האחר על כל פנים יקרה לבעליו צלעות מתמיד (whereas if the [femur] is set alone without binding the leg to it the patient will inevitably be lame for always). Hebrew צלות, derived from צלע 'to limp' (cf. BM 5501–2), is not attested in the current dictionaries.

צמח = Arab. 'to grow'; cf. IV:45 (SP 216a; SL 3–5): ואומר כי הצמח יהיה עמו חמימות וקדחת ומכאובים מעפים מפה ומפה עת ישקוט רתיחת המותר ויגמר העפוש ואז תשקוט הקדחת והחמימות (The abscess will be accompanied by heat and fever and fearsome pain, until the boiling-up of the superfluous matter settles down and the suppurating process is completed: then the fever and intensity will subside). Hebrew צמח means 1. 'growth, sprout, plant', and 2. 'morbid growth, swelling, ulcer, eruption' (ID 1287; Low LXXIV s.v. צמחים). In the latter sense the term features in medieval medical literature (cf. BM 5522); cf. SG Zade 1. The Arabic term צמח is translated by N as מורה, מורה, מורה and by Z as מורה חמה or מורה חמה (MA passim), and by M as מורה חמה (BIZ 23:2).

צמח חזירי = Arab. 'scrofulous tumor'; cf. Introduction SP fol. 201b; (SL 5, 19–21): I saw an ignorant doctor incise a scrofulous tumour in a woman's neck; and he cut certain arteries in the neck so that the woman bled until she fell dead before him). For צמח see previous entry; חזירי 'scrofulous' is a non-attested adjective derived from צמח 'scrofula', cf. BM 1485.

צלחתא = Arab. 'migraine'; cf. I:3 (SP fol. 203b; SL 23,1): Chapter three: On the cauterization of
non-chronic migraine). Aramaic צילחתא means ‘hemicrania, migraine’ (SDA 960). N translates the Arab. as פלוח הראש, Z as מグראניאה (MA 6:35); cf. SG Zade 15.

ציפורן = Ar. ציפורן (Mss ABM) ‘someone suffering from indigestion’; cf. II:95 (SP fol. 230a; SL 641, 157–8): אין לפני תקופת ציפורן עד רות (No one suffering from indigestion should be venesected until the indigestion is over [trans. Bos]). Hebrew ציפורן, i.e. Part. Nif'al from the root קבס (cf. BM 5707) is not attested in the current dictionaries. The term ציפורן, from הקבסה, is also not attested. N translates Arab. as בעל הקבסא and Z as בעל הקבסטו.

킬ורים = Ar. קילורים (SH 3:10) ‘eye-lotions’; cf. II:15 (SP 211a; SL 229, 9–12): ואת הפריד בין העפעף והעין בפתילה של פשתן ולשית ממעלה על העין ספוג טבול בחלבוני צים ואחר שלשה ימים רצוי להרגיל הקילורים המגלידים עד שיבריא (Then separate between the eye and the lid with a linen pad and put over the eye a piece of wool moistened with white of egg; and after the third day employ healing eye-lotions till it is better). Hebrew קילור means ‘eye-salve, collyrium’ and is attested in Rabbinic literature (jD 1360; Low LXXVII). See SG Qof 22.

קרני הראש = Ar. קרני הראש (SH 3:10) ‘the frontal prominences’ (see DKT 825, s.v. צ'ין: ‘Corne de la tête. Bosse frontale’); cf. I:2 (fol. 208a; SL 155, 6–7): מטרון קרני הראש מטרון כשרה (Then let be for three days, applying to the cauterized site sulphur beaten up with oil, until the whole eschar comes away). The Hebrew term is not attested in this sense in the current dictionaries. N transcribes the Arabic as קילפים; Z describes it as המקום עצמה, which is also not attested. N translates it as בידוד כרצורות (BIZ 22:1).
I shall describe this cauterization in its own place. The cautery for the frontal prominences and occiput must be more slender than that for the middle part). The Hebrew term does not feature in the current dictionaries.

- קֵרֶנִי הָרַחֲמָה: Arab. ‘clitoris’ (see DKT 815); cf. II:71 (SP fol. 220b; SL 457, 1–2): שֶׁמֶר תֵּיָּחִים קֵרֶנִי הָרַחֲמָה בלְקֵשׁוֹת: אָלָּא בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּי...
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

as: ריבדא דכוסילתא as ‘incision of a scalpel’. As a plural to ריבדא Shem Tov uses the Hebrew term ריבדיות; cf. II:96 (SP fol. 230b; SL 657, 2–3): הריבדיות נעוות מḩת קרנות ומן העצים ומן הגשות ומן הסקיות (Cupping-vessels are made of horn, wood, bronze, or glass). N translates the Arab. הריבديثות as ‘and the patient has cleared his head’ SL. one should clear the head of the patient: ‘and the patient has cleared his head’ SL. הריבדא as מותה (MA 3:85, 106; 12:37, 46; 16:11, 12), and M as כל המצות (MZ fol. 90a). Cf. SG Resh 20. הריבד: ריבד = Arab. ‘having skill’, i.e. skilled; cf. II:86 (SP fol. 225b; SL 561, 81–2): ורשואותין רבוים ממן הרופאים קורים מתים שענים לא היה ה_background שלה: ‘(A whole host of doctors had been treating it for a matter of two years, not one of whom had any skill in the medical art). Hebrew הריבד is only attested in the current dictionaries in the sense of ‘accustomed to, common, regular’; cf. BM 6409–11.

הרגיל: ר gid = Arab. ‘to apply’; cf. I:3 (SP fol. 203b; SL 23, 2–4): מפרעהות משיב החטים שבא הרוח kaps נעל ו黼ינאי הינון התחלת בשם תפוקות (When there occurs strong72 pain in one side of the head and the pain extends to the eye; one73 should clear the head of the patient with purging drugs and74 to apply the other treatment that I have mentioned in the section on diseases). The Hebrew term does not feature in this sense in the current dictionaries. M translates the Arabic אמשי asעשה or לקח (BMR 3:5, 7, 8), while N translates the Arabic אמשיה asעשה, and Z asעשה orעשיה (MA 16:18, 30: 17:8).

ריסוק: ריסוק = I. Arab. ‘contusion’; cf. I:46 (SP fol. 207b; SL 141, 1): שער מו’ בכוית הריסוק (Chapter forty-six. On cauteryization for contusion); II. Arab. ריסוק: ‘bruising’; cf. II:89 (SP fol. 227a; SL 591, 19–593, 20): ואם תקרה אל הצפורן מכה או ריסוק ונתחדש בה כאב חזקуниיי (If a laceration or bruising happen to the nail, with violent pain, you should first bleed the patient). Hebrew ריסוק is attested in Rabbinic literature in the sense of ‘crushing, lesion’ and asريسוק איברים in the sense of ‘lesion of vital organs, internal injury’ (JD 1475; BM 6626).

ריקות = Arab. ‘perineum’ (see DKT 824); cf. II:70 (SP fol. 220b; SL 455, 1–4): שער על ברכאת האנדרוגירוס. האנדרוגינוס יהיה בזכרים על שני מינים האחד מהם שיראה במה שימשך אל הריקות או בעור הבצים במה שיש בין הבצים תבנית דומה לקיבת אשה יש בו שער (Chapter seventy. On the treatment of the hermaphrodite. There are two kinds of male hermaphrodite: one has the appearance as of female pudenda with hair in the region of the perineum; the other has the same in the skin of the scrotum between the testes). Hebrew הריקות is only attested in medieval literature in the sense of ‘vacuum’; cf. BM 6581. הריקות as ‘perineum’ is a semantic borrowing from Arab. פשמה. In addition to הריקות Shem Tov uses בית הפרשות to render the Arabic פשמה; see above.

72 ‘strong pain’: ‘pain with headache’ SL.
73 ‘one should clear the head of the patient’: ‘and the patient has cleared his head’ SL.
74 ‘and to apply’: ‘and there has been applied’ SL.
Arabic is translated by N as סימן while Z transcribes it as בָּשַׁם (MA 6:24). M translates it as הבור (BIZ 8:4) and as הבור (BIZ 22:1).


cשָׁמַּת = Arab. 'wasting'; cf. I:24 (SP fol. 205b; SL 75, 2–3): When the cough and pulmonary disease arise from cold humidities and the patient suffers from no fever or wasting but the disease is chronic. The Hebrew term is attested in the sense of 'consumption' in the Bible (KB 1463) and medieval medical literature (Shabbetai Donnolo); cf. BM 7028. N translates the Arabic סלם as שחין or בצמח and z transcribes it as בתר (MA 6:24). M translates it as אבעבעות (BIz 8:4) and as הש Önce (BIz 22:1).

שָׁחַף = Arab. סלָם 'wasting'; cf. I:24 (SP fol. 205b; SL 75, 2–3): When the cough and pulmonary disease arise from cold humidities and the patient suffers from no fever or wasting but the disease is chronic. The Hebrew term is attested in the sense of 'consumption' in the Bible (KB 1463) and medieval medical literature (Shabbetai Donnolo); cf. BM 7028. N translates the Arabic סלָם as שחין or בצמח while z transcribes it as בתר (MA 6:24). M translates it as אבעבעות (BIz 8:4) and as אבעבעות (BIz 22:1).

שֹׁטֶה = Arab. מַלְנַחְוָיָה 'melancholy'; cf. I:11 (SP fol. 204a; SL 41, 1–3): When the cause of the melancholy be corrupt humours and a thick phlegm, burn him with those cauterizations mentioned in the case of the paralytic). Hebrew שלחת is attested in the sense of 'madness; folly' in Rabbinic literature (JD 1553), and in medieval medical literature it is used for the Arabic גַּנְוָה 'madness; insanity' by both N and Z (MA 6:3, 32; 16:38). See SG Shin 31.

הֶשְׁתִּיח = Arab. טְלָה 'to spread'; cf. I:49 (SP fol. 208a; SL 149, 4–6): Then treat [i.e. the leprosy] with lentil flour, oil of roses, arnoglossa leaves, and pigeons’ or swallows’ blood, of each equal parts mixed all together and spread on lint; let this stick to the place till healed). The same Hebrew term is used for Arabic שלחת and in secondary literature; cf. BM 7053 and Ma'agarim, s.v. שמח. Arabic שלחת is translated by N as רָטָה or שם and by Z as משח (cf. MA 8:12; 9:20; 22:21, 24, 26, 70), and by M as וחש (BIZ 7:1), or וחש (BIZ 13:1), or וחש (BIZ 13.8).

שִׁבְּבָּא = Arab. שֵׁבֶבֶת 'splinter'; cf. III:6 (SP fol. 234b; SL 727, 15–16): If a splinter of bone protrudes and starts to prick under the skin, cut down upon it and remove it). Aramaic שיבא is attested in Rabbinic literature in the sense of 'chip' (cf. SDA 1131). For plural Arabic שֶׁבֶבֶים uses שלבב; see above.

כשֶׁת = I. Arab. קַלֶּחָה 'dislocation'; cf. I:40 (SP fol. 206b; SL 113, 1–4): The sign of an anterior dislocation [of the hip] is that the patient can stretch his leg fully but cannot flex it without feeling pain in the knee). Hebrew כשֶׁת is not attested in a medical context in secondary literature; cf. BM 7053 and Ma'agarim, s.v. כשֶׁת. Arabic כשֶׁת is translated by N as סִימַן or as סִימַן and by Z as שֶׁמֶת (cf. MA 8:12; 9:20; 22:21, 24, 26, 70), and by M as שֶׁמֶת (BIZ 7:1), or שֶׁמֶת (BIZ 13:1), or שֶׁמֶת (BIZ 13.8).

לֶאָבָא = Arab. 'sign'; lit. 'signs'; cf. Arab. "علامة."
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

(Chapter forty. On cauterization of a dislocated hip. Sometimes harmful humidities reach the hip joint and result in its coming out of place. The symptom of this is that one leg is longer than the other when one is measured against the other); II. להזין (SL 787,1; 789,1; 793,1; 795,1, etc.): 'dislocation'; cf. III:23 (SP fol. 237a; SL 787, 2): (A dislocation is a displacement of any of the joints from its place). The Hebrew term features a.o. in Moses ibn Tibbon's הריהן של אבו סמאן (BM 7238), i.e. the Hebrew translation of Ibn Sinā's 'Urğüzə fi al-tibb. N translates the Arabic بيانك as مشهد, Z as 앞, and M as חתך (MA 15:46), and M as הקעה (BIz 15:1). Arabic بيانك is translated by M as רסוק (BIz 25:11).

77 Translation based on the Arabic بيانك = I. Arab. Indian iron'; cf. II:19 (SP fol. 211b; SL 243, 7): ה'}}>77; כשחטיאל סעיף בם המח (`illustration] (When bone is reached and you see necrosis or blackness, scrape it with an instrument like this [illustration]. It is called 'rough-head'nn and is made of Indian iron). The biblical Hebrew שכטיר is traditionally interpreted as a diamond, cf. KB 1562–3. However, there may have been an ancient tradition related to the Latin translation of the term as 'adamas', which can mean both diamond and steel, according to which this term does not refer to a mineral but to a metal, possibly steel; cf. Löw, Fauna und Mineralien der Juden, 254–6.79

78스크 = I. Arab. 'squeezing'; cf II:59 (SP fol. 218b; SL 409, 27–8): הדשה המ כוס שעשוע מק בזה החמש ממ מאוד עד שנעי הלחה אל הכיס (Then tie it to the instrument and do with it as with the [camel's] bladder, squeezing until the fluid reaches the bladder of the patient); II. Arab. כָּקִיס 'pressing'; cf. II:63 (SP fol. 219b; SL 435, 11–12): אמָנָא כָּקִיס אַעֲרָי מָעִיד מָעִיד מָעִיד כָּקִיס בַּעֲשָׁר (The sort arising from a swelling of the vein will not disperse when you press upon it with your fingers); III. Arab. 'to apply pressure'; cf. II:59 (SP fol. 218b; SL 409, 22–3: הלפשת פרס די על הלשה שקיעת בעל (Then apply strong pressure to the bladder containing the fluid until the patient can feel the fluid has entered his own bladder); IV. Arab. כָּקִיס 'pressing'; cf. II:95

77וס = I. Arab. 'ascites'; cf I:32 (SP fol. 206a; SL 95, 2): (The cautery is particularly effective in ascites). N translates the Arabic بيانكوز as מַעְתָּזוֹ הָעֹדֶה (MA 4:41; 15:36). Ben Yehuda (BM 7422) mentionsبيانכוז as featuring in the Perush Ibn Rushd' al Haruzei Ibn Sina (Ibn Rushd’s commentary on Ibn Sinā’s 'Urğuzə in the Hebrew translation prepared by Solomon Ibn Ayyub in the year 1261). See as well SG Shin 32, s.v. بيانכוז.

79אף = I. Arab. 'pressing'; cf. II:63 (SP fol. 219b; SL 435, 11–12): אמיָנָא כָּקִיס אַעְרָי מָעִיד מָעִיד כָּקִיס בַּעֲשָׁר (The sort arising from a swelling of the vein will not disperse when you press upon it with your fingers); III. Arab. 'to apply pressure'; cf. II:59 (SP fol. 218b; SL 409, 22–3: הלפשת פרס די על הלשה שקיעת בעל (Then apply strong pressure to the bladder containing the fluid until the patient can feel the fluid has entered his own bladder); IV. Arab. כָּקִיס 'pressing'; cf. II:95

77 Translation based on the Arabic بيانكوز = the Hebrew has 'wood-head'.

that is the lack of feeling in a part of the body': addition Shem Tov.

"ויתחדש הרבה צבות ובליטה בעת הקזת הבאסליק וראוי אז לתת עליו היד ואם ימצא מתפשט בעת שקיעת היד עליו בידוע שהבליטה ההיא רעה"

(Often in section of the basilic vein there occurs tumour and swelling. Put your hand upon it, and if you find that it sinks when pressed then it is a harmful swelling). IV. Hebrew "שקיעה does not feature in these meanings in the current dictionaries See as well entry שקיע.

שקיע = I. Arab. לאמע 'to press'; cf II:45 (SP fol. 216a; SL 343, 14–15): ואותו הלשון כיعط לו העמדה כי זלה (then press it in proportionately to the size of the tumour); II. Arab. קיס 'to exert pressure'; cf. II:52 (SP fol. 217a; SL 377, 8): ומשישותעליל באבנטה יתתאל (And it will disappear on digital pressure); III. Arab. מ' 'to apply pressure'; cf. II:59 (SP fol. 218b; SL 409, 22–3): והלשיחות הכבד על הלוחות שקיעות בצלם (Then apply strong pressure to the bladder containing the fluid until the patient can feel the fluid has entered his own bladder); IV. Arab. "שקיע 'to press'; II:95 (SP fol. 230b; SL 649, 235–7): ואין ראוי כשיש רצון להתיר הקזת הזרוע להוציא מן הדם פעם שנית וכבר נסתם פי הגיד ותקשה יציאת הדם להصحاب עליו בחזקה ביד ולפתול אותו (If you wish to loosen the arm and let blood a second time and you find that the opening of the vein is now closed up and the outflow of blood is difficult, you should not press hard upon it nor twist the arm violently). Hebrew שקיע does not feature in these meanings in the current dictionaries. See as well entry שקיע.

שתונבא = Arab. חדר 'numbness'; cf. I:48 (SP fol. 208a; SL 147, 1): "שרפ מ"ח בכוית התונבא היא סור חוש אבר או איברין מnde (Chapter forty-eight. On the cauterization of numbness, that is the lack of feeling in a part of the body).80 Aramaic התונבא means 'stupor, type of spirit; loss of sensation; numbness' and features in Rabbinic literature (JD 1654; SDA 1198). N translates the Arab. as "רהמת ההולות מזר덩ף" Z as "רדה$class\1\text{מת והולות}" ו"רהמת האפרים והדהמה" (MA 7:66; 22:38, 43; 23:22, 23), and M as "רהמת והולות והדהמה" (BIZ 9:2; 17:2). Cf. SG Tav 15.

שתלוליות של בשר: תילוליט = Arab. סלע 'cysts'; cf. II:42 (SP fol. 215b; SL 333, 4–6): "ויהיה אשר יקרה מהם בצואר אחד או רבים ויתילדו קצתם מקצתם וכל חזיר בתלוליות של בשר וצמחי הראש פי הגיד של Inherits (Those i.e. tumours) occurring in the neck are sometimes single and sometimes multiple, one arising from another; and each scrofula is contained in a capsule of its own, like the cysts and tumours of the head that we have described). Hebrew תילולית is not attested in this sense in secondary literature, cf. BM 7771, and above s.v. אגודות הבשר.

שתער הגלבים: תער = Arab. מוסי 'razor'; cf. I:1 (fol. 203b; SL 6–8): "ומosis התער הגלול התער בתער מספר שלשה מנקה וזוהים ברוים (The manner of performing this operation [i.e. the single cauterization of the head] is first to bid the patient open the bowels with an evacuant which will also clear

80 'that is the lack of feeling in a part of the body': addition Shem Tov.
his head, for three or four nights, according to the strength, age, and habits of the patient. Then tell him to have his head shaved...). The Hebrew term features in Ezek. 5:1 (KB 1771). For further attestations cf. Ma’agarim (a.o.: Sefer ha-Mitswot le-Levi, Leket Dinim 6:2: "חיה בטח: נושה ההגה בפניהם של אossilap שומן מוסמך תער הגלבים..."

אוסף בדית מות נשלוט לזלט ותנעו ברקע על אוזן הפרח (But if the humidity is beneath the bone — and the sign of that is that you will see three sutures of the skull gaping on all sides, the water manifestly yielding when you press in with your fingers — you should make three incisions in the middle of the head). The Hebrew term "תפירה" is only attested in this sense as modern in AD 158. Vesalius’ Tabulae calls the sutures מחוברים, the Fabrica שלבים, while the Hebrew translations of Ibn Sīnā’s K. al-Qānūn have חוליות or שלבים; cf. SR 38.

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ABBREVIATIONS


BIR Bar Ilan Responsa Project


BLS Brockelmann, C., Lexicon Syriacum, Editio secunda aucta et emendata. (Halle 1928)


BMH Bos, G., Maimonides, On Hemorrhoids, Critical edition of the Arabic text and Hebrew translations (forthcoming)


DKT De Koning, Pieter, Trois traités d’anatomie arabes. Nachdruck der Ausgabe Leiden 1903, hrsg. von Fuat Sezgin, Frankfurt am Main, Institut
MEDICAL TERMINOLOGY IN THE HEBREW TRADITION

für Geschichte der Arabisch-Islamischen Wissenschaften an der Johann Wolfgang Goethe-Universität, 1986


FAL Fonahn, A., *Arabic and Latin Anatomical Terminology*. Chiefly from the Middle Ages. (Kristiania 1922)

FEW Wartburg, W. von, *Französisches Etymologisches Wörterbuch*. (Bonn, Leipzig, Tübingen, Basilea, 1922 seqq.)


KS David Kaufmann, *Die Sinne: Beiträge zur Geschichte der Physiologie und Psychologie im Mittelalter aus hebräischen und arabischen Quellen*. (Budapest 1884)


M Moses Ibn Tibbon.

Ma’agaram Mif’al ha-Millon ha-Histori la-Lashon ha-Ivrit: http://hebrew-treasures.huji.ac.il/

MA Maimonides. Medical Aphorisms, see N and Z.


MZ Moses Ibn Tibbon, *Zedat ha-Derakhim* (translation of Ibn al-Jazzār, *Zād al-muṣāfīr*), bk. 6, MS Berlin, Staatsbibliothek Preussischer Kulturbesitz, Qu 835

N Nathan ha-Me’ati, Hebrew translation of Maimonides’ *Medical Aphorisms*; edition of the medical terminology as part of a glossary of the...
Arabic terminology and the Hebrew translations by Gerrit Bos (forthcoming)


SG Gerrit Bos-Guido Mensching and Martina Hussein-Frank Savelsberg (eds), *Shem Tov Ben Isaac, Sefer ha-Shimmush*. Bk. 29, Glossary one (forthcoming)

SIN Mensching, Guido, *La Sinonima delos nombres delas medéciñas griegos e latynos e arauigos*. (Madrid 1994)


Z Zerahyah ben Isaac ben She’altiel Ḥen, Hebrew translation of Maimonides’ *Medical Aphorisms* (see N).