

## BOOK REVIEWS

Efraim Lev and Zohar Amar, *Practical Materia Medica of the Medieval Eastern Mediterranean according to the Cairo Genizah*. Sir Henry Wellcome Asian Series 7 (Leiden, Boston: Brill, 2008), x + 664 pp., ISBN-13: 9789004161207; ISBN-10: 9004161201

Research into the Cairo Genizah and the Mastery of Ancient and Medieval Hebrew and Arabic Medical Literature

This book could have been an important contribution to our knowledge of medieval medicine in a Jewish-Islamic context, as it fits well in with a recent trend to focus on its practical aspect which has been sorely neglected in the past.

Unfortunately, though, I must give a highly critical review of its organization, approach and specific entries.

The work does not refer to the general classical dictionaries for the technical terminology involved (Greek, Latin, Hebrew), and for Arabic terminology the authors should have consulted Dozy, *Supplément aux dictionnaires arabes* (hereafter D),<sup>1</sup> Ullmann, *Wörterbuch der klassischen arabischen Sprache* (from *Kāf* on) (WKAS),<sup>2</sup> idem, *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts* (2002) (UW),<sup>3</sup> and the two supplement volumes (2006–2007). As to the Hebrew-Aramaic medical terms, they could have used various standard dictionaries. Explicit references to the concrete use of these dictionaries are missing. In the rare case that the reader is given information about the origin of the name of a plant or drug, as on p. 147 for *etrog*, such information should consist of a proper etymology and reference to the dictionary consulted.

In addition to secondary material in the form of dictionaries, one should consult and mention specific studies devoted to the different

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<sup>1</sup> Reinhart Pieter Anne Dozy, *Supplément aux Dictionnaires arabes*. 2 vols., 2nd. ed. (Leiden: Brill & Paris: Maisonneuve, 1927).

<sup>2</sup> Jörg Krämer, Helmut Gätje, Anton Spitaler, and Manfred Ullmann, *Wörterbuch der klassischen arabischen Sprache* (Wiesbaden: Harrassowitz, 1957–).

<sup>3</sup> Manfred Ullmann, *Wörterbuch zu den griechisch-arabischen Übersetzungen des neunten Jahrhunderts* (Wiesbaden: Harrassowitz, 2002).

fields of Arabic medicine covered in this volume. For the Arabic terminology of simple medicines the authors should have consulted the fundamental monograph by Dietrich, *Dioscurides Triumphans* (DT)<sup>4</sup> which is listed in their bibliography, but was apparently not used and does not feature in the footnotes, in addition to Issa, *Dictionnaire des Noms des Plantes* (ID)<sup>5</sup> and Bedevian, *Illustrated Polyglottic Dictionary of Plant Names*.<sup>6</sup> Other useful general reference works would have been: Dalman, *Arbeit und Sitte in Palästina*,<sup>7</sup> Krauss, *Talmudische Archäologie*,<sup>8</sup> and Löw, *Aramäische Pflanzennamen* (LA).<sup>9</sup> For the study of minerals Goltz, *Studien zur Geschichte der Mineralnamen in Pharmazie, Chemie und Medizin* (GS)<sup>10</sup> would have been especially useful, while for (precious) stones Schönfeld, *Über die Steine* (SU)<sup>11</sup> is a rich source of information. For the terminology of the compounds as they feature in appendix three the work by Fellmann, *Das Aqrābādīn al-Qalānīsī*<sup>12</sup> is a valuable tool, although it has to be used with care.<sup>13</sup> For the terms of the foodstuffs in appendix four Rodinson-Arberry-Perry, *Medieval Arab Cookery*<sup>14</sup> is indispensable, in addition to the recently published book by Nasrallah, *Annals of the Caliphs Kitchens*.<sup>15</sup>

<sup>4</sup> *Dioscurides Triumphans. Ein anonymer arabischer Kommentar (Ende 12. Jahrh. n. Chr.) zur Materia medica*, ed. and trans. Albert Dietrich. 2 vols. (Göttingen: Vandenhoeck & Ruprecht, 1988).

<sup>5</sup> Ahmed Issa, *Dictionnaire des noms des plantes en Latin, français, anglais et arabe* (Cairo: Imprimerie Nationale, 1930).

<sup>6</sup> Armenag K. Bedevian, *Illustrated polyglottic dictionary of plant names: in Latin, Arabic, Armenian, English, French, German, Italian and Turkish languages; including economic, medicinal, poisonous and ornamental plants and common weeds* (Cairo: Argus & Papazian Presses, 1936).

<sup>7</sup> Gustaf Dalman, *Arbeit und Sitte in Palästina*. 8 vols. (repr., Hildesheim: Olms, 1964–87 and Berlin: de Gruyter, 2001).

<sup>8</sup> Samuel Krauss, *Talmudische Archäologie*. 3 vols. (Leipzig: Fock, 1910–1912).

<sup>9</sup> Immanuel Löw, *Aramäische Pflanzennamen* (Leipzig: W. Engelmann, 1881).

<sup>10</sup> Dietlinde Goltz, *Studien zur Geschichte der Mineralnamen in Pharmazie, Chemie und Medizin von den Anfängen bis Paracelsus* (Wiesbaden: Steiner, 1972).

<sup>11</sup> Jutta Schönfeld, *Über die Steine. Das 14. Kapitel aus dem "Kitāb al-Muršid" des Muḥammad ibn Aḥmad at-Tamīmī, nach dem Pariser Manuskript herausgegeben, übersetzt und kommentiert*. Islamkundliche Untersuchungen 38 (Freiburg i. Br.: Schwarz, 1976).

<sup>12</sup> Irene Fellmann, *Das Aqrābādīn al-Qalānīsī. Quellenkritische und begriffsanalytische Untersuchungen zur Arabisch-Pharmazeutischen Literatur* (Beirut: Orient Institut der Deutschen Morgenländischen Gesellschaft, 1986).

<sup>13</sup> Cf. the critique by Manfred Ullmann in *Die Welt des Orients* XIX (1988): 204–205.

<sup>14</sup> Maxime Rodinson, Arthur J. Arberry, and Charles Perry, *Medieval Arab Cookery. Essays and Translations*. With a foreword by Claudia Roden (Blackawton, Totnes: Prospect Books, 2001).

<sup>15</sup> Nawal Nasrallah, *Annals of the Caliphs Kitchens. Ibn Sayyār al-Warrāq's Tenth-Century Baghdadī Cookbook*. Islamic History and Civilisation 70 (Leiden, Boston: Brill, 2007).

As to the pharmacological terminology in general discussed by Lev-Amar, it is unfortunate that the Greek, Arabic, and occasional Hebrew-Aramaic pharmacological terms adduced by them only figure in a transcription into Latin characters and not in the original ones, especially so because the authors did not use a uniform transcription system. Thus Arabic *qāf* (قاف) and Hebrew *qof* (קוף) figure both as [k] and [q]. Moreover, the transcription of the terms adduced is often mistaken in terms of vocalisation. Regarding the Hebrew-Aramaic terminology, it is regrettable that in most cases the authors do not employ the original Hebrew-Aramaic terminology, not even in transcription, but only the English translation.

Another flaw is that in many cases Lev-Amar do not use the standard editions of the sources quoted by them. For instance, for Dioscorides' *Materia Medica* the standard edition of the Greek text is that by Wellmann (DW).<sup>16</sup> For the Mishnah the standard edition is that by Albeck.<sup>17</sup> For Maimonides' medical works there are recent critical editions of the Arabic text with English translation of his treatise *On Asthma* (2002)<sup>18</sup> and of *Medical Aphorisms*, *Treatises 1–5* (2004),<sup>19</sup> and *Treatises 6–9* (2007).<sup>20</sup> Instead of these works, the authors used the medieval Hebrew translations edited by Muntner, next to his English translations. However, these editions are unsatisfactory according to our modern standards of editorship, demanding a critical edition of the text, based on an evaluation of all the available MSS and a critical apparatus referring to deviant readings. These editions suffer from many editorial mistakes, omissions, and additions. The modern English translations are flawed not only because they are based on the corrupt Hebrew editions, but also because of the many mistakes and misunderstandings of the Hebrew text.

<sup>16</sup> Max Wellmann, ed.: *Pedaniū Dioscuridīs Anazarbei De Materia Medica Libri Quinque*, 5 books in 3 vols., repr. in 1 vol. (Berlin: Weidmann, 1958).

<sup>17</sup> Henoah Albeck, *Shishshah Sidrei Mishnah* (The Six Orders of the Mishnah). Explained by H. Albeck. Vowelised by H. Yalon. 6 vols. (repr., Jerusalem: Dvir, 1958–59).

<sup>18</sup> Maimonides: *On Asthma*. A parallel Arabic-English edition edited, translated and annotated by Gerrit Bos, vol. 1 (Provo UT: Brigham Young University Press, 2002 and *idem*: *On Asthma*. Critical editions of Medieval Hebrew and Latin Translations by Gerrit Bos & Michael McVaugh, vol. 2 (Provo UT: Brigham Young University Press, 2008).

<sup>19</sup> Maimonides, *Medical Aphorisms, Treatises 1–5*. A parallel Arabic-English edition edited, translated and annotated by Gerrit Bos (Provo UT: Brigham Young University Press, 2004).

<sup>20</sup> Maimonides, *Medical Aphorisms, Treatises 6–9*. A parallel Arabic-English edition edited, translated and annotated by Gerrit Bos (Provo UT: Brigham University Press, 2007).

Thus, they are unreliable and cannot be considered to represent the true words of the author. This means that all the quotations from Maimonides' works cannot be trusted at face value but have to be checked against the original texts. Moreover, several references to Maimonides' medical compositions mentioned in the footnotes are not discussed by Lev-Amar in the text itself. And when they quote certain plant names from the Hebrew translations they do so in the name of Maimonides, although the terms in question hail from the translator. For instance, in the case of the *Regimen* (ed. Muntner) they come from Moses Ibn Tibbon, and in that of the *Medical Aphorisms* (ed. Muntner) from Nathan ha-Me'ati.

As to the quotations from Maimonides, *Sexual Life (On the Increase of Vigour)*, ed. Muntner (Jerusalem 1965), this text is, as already indicated by the title: "Pseudo-Maimonides. On Sexual Life," not from the hand of Maimonides.<sup>21</sup> Instead of this inauthentic treatise, Lev-Amar should have consulted the edition of the authentic treatise on coitus composed by Maimonides, which was edited and translated by Kroner.<sup>22</sup> Instead of Muntner's edition of Shabbetai Donnolo, *Sefer ha-Merqahat*, also called "Sefer ha-Yaqar" they should have used the new edition prepared by Ferre,<sup>23</sup> and instead of the edition Larache 1939 of Ibn Rushd's *K. al-kulliyāt*, they should have consulted the new critical edition by Fórneas Besteiro and Álvarez de Morales,<sup>24</sup> in addition to the Spanish translation entitled *El Libro de las Generalidades de la Medicina* by Vazquez de Benito and Álvarez Morales.<sup>25</sup> All the references to al-Kindī's *K. kīmiya al-'iṭr* ("The

<sup>21</sup> See as well the introduction to my forthcoming edition of Maimonides' treatise, *On Coitus*.

<sup>22</sup> Hermann Kroner, *Shenei Ma'amarei ha-Mishgal. Eḥad 'al 'inyanei ha-Mishgal we-ḥad 'al Ribbuy ha-Mishgal. Ein Beitrag zur Geschichte der Medizin des XII. Jahrhunderts an der Hand zweier medizinischer Abhandlungen des Maimonides auf Grund von 6 unedirten Handschriften dargestellt und kritisch beleuchtet* (Berlin: T. H. Ittskovski, 1906); idem, "Eine medizinische Maimonides-Handschrift aus Granada," *Janus* 21 (1916): 203–247, repr. in: *Beiträge zur Geschichte der arabisch-islamischen Medizin*. Vol. 4: 1921–1928, eds. Fuat Sezgin et al. (Frankfurt am Main: Institut für Geschichte der arabisch-islamischen Wissenschaften, 1987), 312–356.

<sup>23</sup> Lola Ferre, "Donnolo's Sefer ha-yaqar: New Edition with English Translation," in *Šabbetai Donnolo. Scienza e cultura ebraica nell'Italia del secolo X*, ed. Giancarlo Lacerenza (Napoli: Università degli Studi di Napoli 'L'Orientale', 2004), 1–20.

<sup>24</sup> Ibn Rušd, *K. al-kulliyāt fī l-ṭibb*, eds. José M. Fórneas Besteiro and Álvarez de Morales. 2 vols. (Madrid: Consejo Superior de Investigaciones Científicas, 1987).

<sup>25</sup> Spanish translation entitled *El Libro de las Generalidades de la Medicina*, trans. María de la Concepción, Vázquez de Benito, and Álvarez Morales (Madrid: Trotta, 2003).

Book of the Chemistry of Perfume'), derived from Isaacs and Bakera's personal observations and from Isaacs' unpublished notes, should have been checked against the edition and translation prepared by Garbers.

Equally problematic is the choice of the literature used (pp. 36–40). First of all, the authors do not give any justification of their choice. When checking the list of ancient sources (pp. 36–37) the impression one gets is that it is a random selection. How else can one account for the fact that Theophrastus' *History of Plants* and Plinius' *Historia Naturalis* are referred to—although they are not relevant for the development and creation of the medieval Arabic pharmacological literature—while the compositions by Galen on simples and compounds (*De simplicium medicamentorum temperamentis ac facultatibus* and *De compositione medicamentorum secundum locos*) which were, next to Dioscorides, *Materia medica*, fundamental for the medieval pharmacological discussion, are omitted altogether. And regarding the medieval sources, one wonders why Lev-Amar chose an author like Benevenutus Grassus, who was not fundamental for medieval Arabic-Hebrew pharmacological literature. And in the case of Maimonides, most of the quotations from his *Medical Aphorisms* are taken from the works of Galen. Why did they not take as their guide Ullmann's fundamental discussion of the primary authors in *Die Medizin im Islam* (UM)?<sup>26</sup> Moreover, the information provided about these authors is sometimes faulty. In the case of Assaph Ha-Rofe (read: Asaph ha-Rofe) the information gleaned from Muntner, *Introduction to the Book of Assaph the Physician*<sup>27</sup> is completely outdated. Recent scholarship (Lieber, *Asaf's Book of Medicines*,<sup>28</sup> and Ta-Shma, *Ha-Qesharim ha-Tarbutiyim bein Yehudei Byzantion le-Ashkenaz*, p. 183)<sup>29</sup> suggests that

<sup>26</sup> Manfred Ullmann, *Die Medizin im Islam*. Handbuch der Orientalistik I, Ergänzungsband VI, 1 (Leiden, Cologne: Brill, 1970). This book is only quoted twice (on pp. 472 and 497), but with the wrong title, namely, Ullman (sic), *Medicine* (cf. Bibliography, p. 597).

<sup>27</sup> Süßman Muntner, *Mavo le-Sefer Assaph ha-Rofe. Introduction to the Book of Assaph the Physician* (Jerusalem: Geniza, 1957).

<sup>28</sup> Elinor Lieber, "Asaf's Book of Medicines: A Hebrew Encyclopaedia of Greek and Jewish medicine, Possibly Compiled in Byzantium on an Indian Model," in *Symposium on Byzantine Medicine. Papers From a Symposium Held in 1983 at Dumbarton Oaks*, ed. J. Scarborough. Dumbarton Oaks Papers 38 (Washington: Dumbarton Oaks Research Library and Collection 1985), 233–249.

<sup>29</sup> Yisrael Ta-Shma, "Ha-Qesharim ha-Tarbutiyim bein Yehudei Byzantion le-Ashkenaz," in idem, *Keneset Mehkarim. Iyyunim ba-Sifrut ha-Rabbanit bi-Yemei ha-Benayyim*. Vol 3: *Italia u-Bhizantion* (Jerusalem: Mosad Byalik, 2005), 177–187.

the work was composed in Byzantine southern Italy, with Greek and Latin terms transcribed into Hebrew in an Italianized form. For the consultation of the remedies featuring in this work Venetianer, *Asaf Judaeus* (VA)<sup>30</sup> is still useful, especially the foot notes with references to Greek sources and the scholarly literature (Steinschneider, Löw). One also wonders why some of these medieval authors like Ibn al-Bayṭār, Asaf, and Donnolo (consulted later on in the book) have been included at all, as they do not hail from the Eastern Mediterranean (cf. title of the book)<sup>31</sup> but from the Western.

Finally, the only prescription in Arabic and its partial translation into English, quoted in the text (p. 49), gives the impression that the authors are not familiar with the specific technical language of these texts, e.g. ‘and to refine the disk of the eye’ for Arabic: *wa-yunaqqī tabaqāt al-‘ayn*, instead of: ‘and cleanses (purifies) the tunics of the eye’, and ‘chancre’ for Arabic *buthūr*, instead of: ‘pustules’.

In addition to these general fundamental issues, the work is marred by numerous mistakes, omissions and inconsistencies, some of which are discussed in the following selective list. In some cases, the information provided in this list is more of an explanatory, supplementary character. This holds good especially for the quotations from Bos-Mensching, *Sefer ha-Šimmuš*, bk. 29 (ShŠ).<sup>32</sup>

P. 33: *jawz mathal*; read *jawz māthil*; cf. DT 4:74, n. 4.

P. 90: *‘itriḥful*: For its explanation the reader should be referred to p. 559, where the term is explained as: “Compound laxative medicine.” For a more detailed and proper explanation cf. D 1:28: “Médicament composé ou électuaire, dans lequel entrent les myrobalans;” UM 295: “(aus griech. τρυφερόν?) Bez. eines Myrobalanen enthaltenden Elektuariums;” Bar-Sela-Hoff-Faris (*Moses Maimonides’ Two Treatises on the Regimen of Health*, 24, no. 89) derive the term from Latin *trifera*, and Schmucker (SP 48) from Sanskrit *triphala*. The same term features as *‘atriḥful* on pp. 98, 209, and 410.

P. 91: ‘Almond’ *lawz*: When discussing its occurrence in the Bible, the Hebrew equivalent *shaqed* (דקש) should be mentioned explicitly, with reference to, for instance, KB 1638f. The term *šangh al-lūz* (p. 93) should be corrected as: *šangh al-lawz*.

P. 97: ‘Aloe wood’ *‘ūd* etc.: Biblical *aholim* and *aholot* should be read as: *ahalim* and *ahalot*; cf. KB 1:19.

P. 108: Basil: *bādarīj*: read: *bādarīj*; cf. DT 2:124.

<sup>30</sup> Ludwig Venetianer, *Asaf Judaeus. Der aelteste medizinische Schriftsteller in hebraeischer Sprache*. 3 vols. Jahresberichte der Landes-Rabbinerschule in Budapest 38–40 (Budapest: Alkalay, 1915–1917).

<sup>31</sup> I.e. *Practical Materia Medica of the Medieval Eastern Mediterranean According to the Cairo Genizah*.

<sup>32</sup> *Sefer ha-Šimmuš. Shem Tov Ben Isaac medical synonyms* (list 1), ed. by G. Bos and G. Mensching in collaboration with F. Savelsberg and M. Schader (in preparation).

P. 113: The identification of Hebrew *tered* with Arab. *silq* ('beet') goes back to the Ge'onim, cf. Sa'adya Gaon, *Alfāz al-Mishnah*, ed. Nehemya Allony in: *Mehkarei Lashon we-Sifrut*. Vol. 1: *Pirquei Rav Sa'adya Ga'on* (Jerusalem: Makhon Ben-Tsvi le-Hecker Kehillot Yisrael ba-Mizrah, 1986), 137-198; 190, no. 110, and was then adopted in subsequent literature; cf. ShŠ, *Tav* 4.

P. 114: and the *ī* (sic); read: *and the amīrbārīs(?)*.

P. 122: "The main medical use of cadmium is treating eye diseases, mainly inflammation" (= Maimonides, *Aphorisms* 9:30); Maimonides actually remarks that cadmium is beneficial for the white opacity of the eye, i.e. leucoma.

P. 125: 'cardamom', A: *kākalī*; read: *qāqullā* (= قاقلا); cf. DT 3:125, n. 5.

P. 127: *astafnini*: read: *istafnini* (אסטפניני), from Greek σταφυλῖνος (cf. Yehuda Feliks, *Hilkhot Zera'im*, in: Mordecai Margalio, *Hilkhot Erets Yisra'el min ha-Genizah* [Jerusalem: Mosad haRav Kook, 1973], 166).

P. 128: Maimonides (*Regimen*) reports that the carrot seed is called *fishtanga*: This is not Maimonides' version, but that of the Hebrew translation by Moses Ibn Tibbon which has פשטנגא which is not 'carrot seed' but Romance for 'pastinaca', 'parsnip'. Nor does carrot seed feature in *Aphorisms* 21:80 (n. 304): Muntner's *phlanga* is Hebrew פלנגה (= Arab. فليحة) in the translation by Nathan ha-Me'ati which, according to some is a synonym for זרבב, i.e. Arab. زربب.

P. 129: *sini* as featuring in Maimonides, *Regimen* (n. 313): i.e. Hebrew transcription (סיני) of Arabic سنا by Moses Ibn Tibbon; and in *Medical Aphorisms*: i.e. Hebrew transcription by Nathan ha-Me'ati.

P. 132: *samn* ['sour cream']: *samn* is 'clarified butter'; cf. L 1432.

P. 135: "Cedar tar for opening obstructions in the urinary tract as mentioned by Maimonides, *Medical Aphorisms* 21:65." The prescription of cedar tar is the result of a faulty reading by Nathan ha-Me'ati of Arab. *gastrun* (i.e. 'betony'), which features in some manuscripts of the original Arabic text, as Arab. *qitān* ('tar'); cf. p. 498 below.

P. 137: *karpaša damia*: i.e. Aramaic see Löw, *Aramäische Pflanzennamen*, 223.

P. 139: For the entry 'cherry' cf. ShŠ *Dalet* 8:

בדבניות ב"ה קראסיא והם חב אל מלוך וב"ל סיררש

*DBDBNYWT*, Arab. *QR'SY* e.g. *HB 'L MLWK*, o.l. *SYRRŠ*

The Hebrew term *DBDBNYWT* features in Rabbinic literature, for instance in mAZ 2.7 or bAZ 39b, and means 'lumps of dripping grapes' (JD I: 276 cf. LF 1:81: "überreife Traubenbeeren, die vom eigenen Saft feucht sind;"; cf. as well FE 265). In the Middle Ages the term is also used to designate the fruit cherry, 'Prunus cerasus'; cf. *Arukh* (KA 3:5): פ' ציראס"י והוא חב אלמלוך (see as well FE 265-267; LF 3:171). Arabic *qarāsiyā*, from Greek κεράσινα (LS 941), designates the fruit cherry, 'Prunus avium L.' and 'Var.' or 'Prunus mahaleb L.' and 'Var.'. The name *habb al-mulūk* ('berries of kings') was used in Spain and the Maghrib for both the 'cherry' and the 'sebesten-tree' ('Cordia myxa L.') (DT 1:84; M 330, 371; DAS 2:376). Arabic *qarāsiyā* features e.g. in Maimonides' *Medical Aphorisms* (XX, 61; XXI, 74) and is translated by N as: גרגניות, and transcribed by Z as: קראסיא. This term was used in Spain and the Maghrib for both the cherry and the sebesten-tree (Cordia myxa L.).

Maimonides on mAZ 2.7 (MK4:348) explains בדבניות as: אלשהד אלתי פיה אלעסל ('honey-combs').

P. 143: *samakāt šaydā* (= *šiddā*, from 'Sidon?'; cf. p. 151 below).

P. 144: “The Gaonim and Rashi in their Talmudic commentaries identify ‘darzina’ with Chinese cinnamon;” cf. ShŠ *Dalet* 1:

דרצין ב"ה דארציני וב"ל סנמומו

*DRŠYN*; Arab. *D'R ŠYNY*; o.l. *SNMWMW*

Aramaic *DRŠYN* is ‘cinnamon’ (JD 325; SDA 353) and features in Rabbinic literature, e.g. in bShab 65a.

Arabic *dār šinī* is ‘Chinese cinnamon’, ‘Cinnamomum ceylanicum Nees’. (DT 1:11; M 95). The Arabic term is derived from Middle Iranian \**dār-cen*, \**dār i cenī(k)* (SDA 353).

The Geonim identify the Aramaic term with Arabic *dārsinī* (cf. LO Teshuvot on Shab 65a, p.63; LF 2:112; FEB 111–112; KA 3:161; BT 601:6).

Ibid.: *kilofa*: read: *qilufah* (= Hebrew קילופה; cf. KA 7:110).

P. 147: “The source of the Hebrew name ‘etrog’ is Persian:” i.e. Middle Iranian: cf. SDA 179, s.v. אַתְרוֹגָא: “etrog, citron (<MIr \**ātrung* [cf. MP *wādrang* (*w’lmg*) citron.”

P. 149: *hajr*: read: *hajar*.

P. 150: ‘sigillate earth’: The quotation from Maimonides, *On Poisons*, actually hails from Ibn Zuhr: “The venerable Abū Marwān b. Zuhr has said that this [remedy] has proven itself beyond any doubt. It is good against all [kinds of] poison and eliminates them through emesis just as terra sigillata does. It is a substitute for terra sigillata in theriac since the time that [terra sigillata] is not available [any more].” The term *ha-ūn he-ḥatum* features in the Hebrew translation by Moses Ibn Tibbon.

P. 151: *turāb saydā* (= *turāb šūdā*; i.e. from ‘Sidon’).

P. 152: The quotation from Maimonides, *Medical Aphorisms* 21:96, in the name of al-Tamīmī that clove is very useful for hysteria, epilepsy, and heart palpitations is incorrect. The text states:

“He (i.e. al-Tamīmī) further remarks there that cinnamon neutralizes the poison of the scorpion and of snakes and clearly helps against these, and that it strengthens the uterus of women if they apply it as a suppository or if they take a sitz-bath with it. He also states there that *ungues odorati* (opercula of snail-shells) are beneficial for hysterical suffocation and epilepsy both as a fumigation and as a drink in a dose of a *mithqāl* <mixed> with apple juice. Similarly, storax to which musk has been added is extremely beneficial for hysterical suffocation and for palpitation of the heart.”

Pp. 153–155: Coral: cf. ShŠ *Aleph* 14:

אלמוג ב"ה מרגאן או בסד וב"ל קוריל

’*LMWG*, Arab. *MRĠ’N* or *BSD*, o.l. *QWRYL*

Hebrew ’*LMWG*, Plur. ’*LMGYM*, indicates ‘a precious wood of uncertain identification...trad. sandal-wood’ and features in the Bible (in the Plur. only), e.g. in Song 3:10, and in Rabbinic literature, e.g. bShabb 59b (KB 57f; JD 71; LW 1:88; KA 1:98, 9:26; CD 1:294; BM 248; FEB 131–3; LF 3:342–4; FO 124). In Rabbinic literature it is identified, amongst others, with ‘coral’. For instance, in bRH 23a it is stated: *כסיתא אלמוגין* (’*LMWGEN* is *KSYT*, i.e., ‘coral’; cf. LW 2:365: “eig. was vom Meere bedeckt ist: 1) Koralle;” see as well LF 3:344; SB 1:140; FZ 234).

*Marḡān* is the Arabic equivalent for ’*LMWG* as ‘coral’ (EI<sup>2</sup> 6:556a–b, s.v. *marḡān* (A. Dietrich). *Bussad* is the Persian term and is often used as a synonym though, strictly speaking, it is the root of the coral as well as the subsoil to which it is stuck; see Dietrich, *ibid.*; VL 1:241, s.v. *bussad/busad, bissad/bisad*; SP 125, LF 3:344.

For the identification of *LMWG* as *marḡān*, cf. the Geonic commentary on *Tohorot* (EG 33), and Maimonides on mKel 13.6 (MK 6:131) (cf. LF 3:343). NZ fol. 235a reads: *אלמוגים בערבי מרגאן בלעז קוראללי* (*LMWGYM*, in Arabic *marḡān*, o.l. *kwryl*). For the identification of *marḡān* as *bussad*, cf. Ibn Janāh's *K. al-Talkhīs* as quoted by al-Idrīsī (IJS 2:81; cf. AS 281).

P. 161: *al-za'ātira*: read: *al-ṣa'tira* (الصعيرة).

P. 162: the *dodder-khāshā* as a component of a medication for heart disease derived from Maimonides, *Answers* (= *Maqāla fī bayān ba'di l-a'rād wa-l-jawāb 'anhā* (*On the Elucidation of Some Symptoms and the Response to them*): Muntner's text has: 'clove-dodder', while the original Arabic has: *afīthimūn*, i.e. 'epithyme'.

P. 163: "Maimonides relates, from his own experience, that the meat of the wild ass strengthens the lungs:" Maimonides does not say so about the 'lungs' (רֵאזוֹת), but about 'vision' (רְאוּת, Arab. *ḥṣr*); cf. *Regimen* 4:28:

"The wild ass has a great specific property in strengthening vision; this has been verified by experience. The consumption of its flesh and holding one's eyes over the vapor of its cooking meat strengthens vision and opens obstructions of the hollow nerves, and if one looks into the eyes of the wild ass for a long time, it strengthens vision and removes its defects. This has been verified by experience."

Its alleged healing power is not based on his own experience but on that of Abū Marwān 'Abd al-Malik Ibn Zuhr; cf. Maimonides, *Medical Aphorisms* 22:37: "Looking in the eyes of a wild ass gives a lasting healthy vision, and is beneficial for the formation of a cataract [in the eyes]. He (i.e. Ibn Zuhr) says: This is true without any doubt," and Ibn Zuhr, *K. al-taysīr fī al-mudawāt wa-al-tadbīr* (ed. Michel al-Khourī [Damascus: Dar al-fikr, 1983]), 12: "to look into the eyes of wild asses perpetuates the health of one's eyesight, and prevents the formation of a cataract; it is a wonderful property given by God for the perpetuation of the health of the eyes; this is undoubtedly true;" *ibid.*, pp. 64–65: "One should often look into the eyes of wild asses that are alive, for it has a specific wonderful property which I have tested myself."

P. 164: *olashin*: read: *ulshin* (עולשין); cf. LF 1:417.

P. 166: *rāzayānaḡ*: read: *rāzīyānaḡ*; cf. DT 3:66.

*Ibid.*: "The origin of the scientific name *Foenum* is the Latin word for fodder": read: "The origin of the scientific name *Foeniculum* is *Foenum*, i.e. the Latin word for 'hay'" (cf. Lewis and Short, *A Latin Dictionary*, 720, s.v. *faenum*).

*Ibid.*: '[*kulūb*-Maimonides] seeds': This term should be explained to the reader.

P. 167: 'fennel wine': Maimonides does not speak about fennel wine, but about a compound that contains a.o. fresh fennel boiled in water.

*Ibid.*: "Fennel seeds were a component in a medication against scorpion stings" (= Maimonides, *On Poisons*): This reading is based on a faulty variant of the Arabic text reading *رازناج* ('fennel') for *راتنج* ('resin' of *Pinus* sp. and var.).

*Ibid.*: Fennel as an aphrodisiac: In *On Coitus* 4 Maimonides remarks that fennel is one of the plants that is good for strengthening the libido.

P. 169: Frankincense in a compound recommended by Maimonides for melancholy: Maimonides (*On the Elucidation of Some Symptoms and the Response to them*), actually recommends thickened juice of the *Olibanum*-tree as part of a compound for "those who have a hot temperament and are attacked by palpitation and weakness of the heart."

- P. 171: *kelech* as occurring in Mishna, *Kil'ayim*, 89b and Mishna, *Shabbat* 82a: It is uncertain whether Hebrew כִּלְכֵל (*kallakh*), meaning 'cissoros-blossoms, a woolly substance' (JD 1:643) is related to Arabic کلخ ('*Ferula communis* L.'; WKAS 1:318). Secondly, the references to the Mishnah are incorrect. Instead it should have said: Mishnah *Kil'ayim* 9:2 and Mishnah *Shabbat* 2:1 (ed. Albeck).
- P. 174: *zingbila*: for the term cf. SDA 417, s.v. זִינגְבִילָא (*zangevila*).
- P. 175: Ginger as used in the 'walnut theriac': Maimonides, *On Poisons* 36 does not recommend the 'walnut theriac' but the 'garlic theriac' (ترياق الثوم) in the name of Ibn Zuhr.
- P. 180: *qāqyā*, 'aqāqyā: read: *qāqiyā*, 'aqāqiyā; cf. DT 1:70; ShŠ *Alef* 22, and p. 326 below.
- P. 181: Acacia as a component for a fracture: The remedy featuring in *Medical Aphorisms* 9:123 is for a hernia before it becomes chronic. Cf. p. 346 below.
- Ibid.: "Elsewhere he (Maimonides) describes the use of 'gumi arabica' to cleanse the body and head of liquids and mucus": The Romance term 'gumi Arabica' (read: *goma Arabica* [גומא ארביקא]) does not hail from Maimonides, but from the translator Nathan ha-Me'ati.
- P. 182: *karat*, read *qarṭ* (قرط).
- Ibid.: 'Haematite': for this stone cf. SU:B11.
- Ibid.: *maghra*: read: *mughra*; i.e. 'red earth'. The alleged synonymity of this term with *shādana*[j] should be explained.
- P. 183: 'Henna': *qaṭāb*: read: *QTB* (vocalisation unclear).
- P. 186: The term *nashā* should be explained to the reader, while *maḡjūn* should have a reference to pp. 563–564.
- P. 189: The quotation from Maimonides, *Medical Aphorisms* 21:72 and 22:51 regarding the jujube is not correct. In 21:72 Maimonides merely states that jujube is hot and moist, while in 22:51 he remarks in the name of Ibn Zuhr that jujube "has the special property of being beneficial for diseases of the lung, esophagus, chest and urinary bladder; it is moist and tends slightly towards heat."
- P. 190: The Jewish sages refer to 'kohl' as *kahla* or *pukh*: read: The Jewish sages refer to 'kohl' as *koḥal* (Hebrew; cf. JD 1:618), *koḥala* (Aram.; cf. JD 1:618) or *pukh* (Hebrew, KB 918).
- P. 194: 'Ladanum': cf. ShŠ *Šin* 6 for the identification of Arab. *lāḏhan* with Hebrew *ŠHLT* (שחלת) ('onycha, unguis odorati'), going back to Sa'adya on Ex 30:34. See as well p. 215 below.
- Ibid.: *lot*: read: *loṭ* (לוט); cf. KB 527–528.
- P. 195: *lazward*: read: *lazu/award*; cf. WKAS 2:35–36.
- P. 196: *ištūkhūdūs*; read: *uštūkhūdūs*; cf. DT 3:28.
- P. 198: 'asbidāj, asfidāj: read: 'isbidāj, isfidāj; cf. M 29; GS 246f.
- P. 201: The reference to Maimonides, *Medical Aphorisms* 3:2 and 4:14 with regard to the lemon is incorrect. The lemon does not feature in these aphorisms. In aphorism 22:45 Maimonides remarks in the name of Ibn Zuhr that "the consumption of lemon peel strengthens the heart and its pits are beneficial against poisons," and that "lemon peel is [also] beneficial against poisons, as do the leaves of its tree."

P. 205: For liquorice as used in Babylonian medicine one should consult and refer to one of the standard works devoted to this field, such as Campbell Thompson, *A Dictionary of Assyrian Botany*, 133f.

Ibid.: *shoshi*: read *shushā*; Aramaic for ‘licorice wood’; cf. SDA 1125. See as well ShŠ *Šin* 51.

P. 209, n. 907: The references: Maimonides, *Regimen, Aphorisms, Sexual, Poisons*, to a prescription of long pepper as part of the great *atrīfal* (= *ihīful*, cf. p. 90 above) are not correct, as this prescription only features in the *Regimen*. In *On Poisons* 36 long pepper is part of the garlic theriac (cf. p. 175 above) recommended in the name of Ibn Zuhr for bites of poisonous animals, and in *Medical Aphorisms* 21:38 Maimonides remarks in the name of Galen, *De sanitāte tuenda*, that it “has the property to dissolve flatulent thick winds and to expel that which has coagulated in the region of the stomach towards the lower abdomen and helps in the digestion of that which remains therein.”

For long pepper as part of an aphrodisiac, namely the ‘kernel-electuary’, cf. *On Coitus* 8.

P. 210: ‘Lotus’: Arab. *nūfar* stands for *nīmūfar* (cf. D 2:738) and thus can indicate both *Nuphar lutea* and *Nymphaea alba*; cf. DT 3:124.

P. 212: *lu‘āb* as a synonym for *luffāh* or *yabrūh* (‘mandrake’): Read: *la‘ba* (WKAS 2:806) which is a synonym of the mentioned terms, and has nothing to do with *lu‘āb* ‘saliva’.

P. 214: *khatmī*: read: *khītmī*; cf. DT 3:138.

P. 215 ‘Mollusc’ (*azfār tīb*); cf. cf. ShŠ *Zadeh* 6:

צפורן ב"ה אטפאר אלטב וב"ל אבלאקטי בזאנטי  
*SPWRN*, Arab. *ʿTPR ʿLTB*, o.l. *ʿBLʿQTY BZʿNTY*

Hebrew *SPWRN* means besides other things ‘onycha’, ‘unguis odorati’ (JD 1296; LW 4:215; BM 5609; KA 7:38, 9:354; LF 4:99) and features in Rabbinic literature, e.g. in bKer 6ab, and in medieval medical literature (cf. ShŠ *Šin* 6 and references in BM 5609). Instead of *SPWRN* the biblical term *ŠHLT* which features in Ex 30:34 indicates the same ingredient according to medieval commentators (see below, and KB 1462).

Arabic *אטפאר אלטב* (read *אטפאר אלטיב*) (*azfār at-tīb*) designates ‘fragrant nail’, unguis odorati, a drug constituted by the opercula of gastropods, such as *Murex inflatus*, *Strombus lentiginosus* etc. (DT 2:6, 8; M 15; D 2:83). The term features, for instance, in Maimonides’ *Medical Aphorisms* (XXI, 96) and is translated by N as: צפורן הבושם and by Z as: צפורני הרפואות. Sa’adya (S 126, n 9) and David b. Abraham al-Fāsi (SF 2:661) translate *ŠHLT* in Ex 30:34 as *אטפאר*, and Ibn Janāh (IJ 714) translates it as: اظفار الطيب. Cf. AS 285, ASQ 131.

P. 216; *fār* as a certain type of musk. The term should be explained referring to al-Kindī (Levey, *The Medical Formulary*, 310, no. 217).

P. 217 and n. 969: *misk* does not figure in Maimonides, *Medical Aphorisms* 3:11 and 4:11. In 9:69 it is part of a compound for the white opacity of the eye, i.e. leucoma (cf. p. 122 above). In *Regimen* 3:6 it is part of a syrup to “clarify the blood, remove its turbidity and cleanse it of its melancholic vapors, so that the soul is dilated and gladdened, the chest widened, and the sadness and anxieties referred to disappear.” In *On the Elucidation of Some Symptoms* 20 it is part of a compound called “the cool musk remedy” which is one of the two electuaries which should always be in the royal treasury.

For musk as an aphrodisiac, cf. Maimonides, *On Coitus* 9.

P. 220: *myrobalanash* as figuring in Maimonides, *Regimen*: This is not the term used by Maimonides, but by Moses Ibn Tibbon in his Hebrew translation; cf. p. 128 above.

P. 221: ‘Myrrh’ in the Bible and Rabbinic literature; i.e. Hebrew *mor* (מור); cf. ShŠ *Mem* 7–8.

P. 222: “According to Maimonides, myrrh was the main component in the ‘great theriac’ and in a medication against snakebite, as described by Galen”: In *On Poisons* 32 Maimonides mentions myrrh as part of the theriac of four [ingredients] beneficial against [bites and stings]. In *ibid.* 33 it is part of a theriac recommended by al-Rāzī against all cold poisons, in *ibid.* 38 part of an electuary good for any bite recommended by Ibn Sīnā, in *ibid.* 39 part of a compound recommended by Galen as beneficial against all fatal animal bites, extremely severe pains and hysterical suffocation, and in *ibid.* 56 part of a compound beneficial against the bite of a mad dog.

P. 223: *maršim*: read: *maršīn*.

*Ibid.*: “Dinsmore & Dalman, no. 694”: read: “Dinsmore & Dalman, no. 693.”

*Ibid.*: “The source of the name is Greek mythology”: read: “The source of the name ‘myrtle’ is Greek mythology.”

P. 224: Maimonides does not recommend myrtle for ‘general strengthening’ but for strengthening the psychical faculties (*On Poisons* 11).

P. 225: For the use of the ‘gall nut’ (Hebrew *afāš*; Aram. *afša*; SDA 158) as a component in ink, cf. Gerrit Bos, “Hayyim Vital’s Kabbalah Ma’asit we-Alkhiyiyah (Practical Kabbalah and Alchemy), a seventeenth century ‘Book of Secrets,’” *Journal of Jewish Thought and Philosophy* 4 (1994): 55–112: 100.

P. 226: The reference to Maimonides, *Medical Aphorisms* 16:56 and 22:63 for a medication with oak gall to coagulate wounds is wrong, as it does not feature in those places.

P. 227: *zayt tīb*: read: *zayt tayyib*; i.e. ‘fine-tasting, enhanced and sweetened olive oil’; cf. Nasrallah, *Annals of the Caliphs Kitchens*, 624.

P. 228: “various types of olive oil mentioned by Maimonides as components in a medication for leprosy” (*Medical Aphorisms* 9:108): the remedy in question hails from Galen, *Ad Glauconem de methodo medendi* 2 and consists of viper flesh boiled in some olive oil.

P. 230: “Citing the Jerusalemite al-Tamīmī, Maimonides reports that the onion prevents vomiting” (*Medical Aphorisms* 13:54): In fact Maimonides states in the name of al-Tamīmī, that it prevents a purgative that one has taken from being vomited.

*Ibid.*: The statement that “the onion is a bad food, and that it is better to limit its eating to the winter” does not hail from Maimonides, *Regimen*, but from his *Sefer ha-Madda*, *Hilkhot De’ot* 4:9.

P. 232: “the cultivated poppy (Mekon agrios & emerros)”: read: “the cultivated poppy (Mekon emerros).”

P. 233: “A dressing of opium for a spider sting derived from Maimonides, *On Poisons*”: Maimonides does not recommend ‘opium’ but ‘garden lettuce’. The reading ‘opium’ is based on Moses Ibn Tibbon’s version **בשדש**, which in turn is based on a faulty Arabic variant **خشخاش**, instead of the correct reading **خس**, i.e. garden lettuce.

*Ibid.*: Opium as a soporific as featuring in *Medical Aphorisms* 9:38: Opium does not feature in the original Arabic text, nor in the Hebrew translation by Nathan ha-

Me'ati, MS Paris 1173. The mistake goes back to Muntner's misinterpretation of the Hebrew *גדולה תועלת בזה כאשר יש בזה תועלת גדולה* as: *בכשכאש בזה תועלת גדולה*, which he then translates as: "such as *papaver somniferum* . . . This is greatly beneficial."

P. 234: For *lu'lu* see SU:II; EI<sup>2</sup> V 819a–820a.

Ibid.: Pearl used "in classical times" for heart palpitation etc.: The source of this statement is Aristotle's lapidary (cf. Levey, *The Medical Formulary*, 331). However, this is not a genuine work by Aristotle, but a pseudo-aristotelean medieval work; cf. Manfred Ullmann, *Die Natur- und Geheimwissenschaften im Islam* (Leiden: Brill, 1972), 105–110.

P. 236: "Maimonides identifies the Biblical 'tavlin' with black pepper and white pepper": Reference to where Maimonides says so is missing.

P. 238: The references to Maimonides, *Regimen* 3:11 and *Aphorisms* 21:38 for pepper are incorrect, as the ingredient is not pepper but long pepper.

Ibid.: Pepper as an aphrodisiac (pseudo-Maimonides, *Sexual*): Note that in *On Coitus* 5 Maimonides remarks: "Know that hot and dry seeds dry the sperm and weaken sexual intercourse, especially those [seeds] which have the [property] of expelling flatulence (necessary for an erection), such as rue, cumin, nigella, caraway, pepper, mustard and the like."

P. 240: *botmin*: read: *buṭmin* (בוטמין); cf. SDA 190; ShŠ *Bet* 2.

P. 240: "while the fruit was called 'fistikin' as it is today in Arabic and Greek" (cf. p. 468 for the same statement): read: "while the fruit was called 'pisteqin' (פִּסְתֵּקִין) (SDA 902), cf. modern Arabic 'fustuq' (فستق) (Wehr, *A Dictionary of Modern Written Arabic*, p. 833) and modern Greek 'fustiki' (φυστίκι)."

P. 242 (n. 1156): The reference to the occurrence of pistachio in Maimonides, *Regimen* 2:9, 11 is incorrect.

Ibid.: For pistachio as an aphrodisiac: cf. Maimonides, *On Coitus* 8, where it is part of the so-called kernel-electuary; cf. p. 209 above.

Ibid.: *dūfus*: According to the vocalisation in ID 143:4 read *dūfas*; *bizra qaṭūnā*: read: *bizr qaṭūnā*.

Ibid.: The statement that Maimonides does not recommend adding clammy plantain to the drink called "heart-gladdening" because it also served as a component in a medication to "eliminate desire for coitus" is not exact: In *On the Elucidation of Some Symptoms and the Response to them* 8, Maimonides remarks:

"Whoever advised drinking the exhilarating drink of Ibn al-Tilmīdh or someone else, and similarly he who advised syrup of sorrel, apples, oxtongue juice, myrtle seed, and melissa seed, all this is correct. However, the addition of seed of fleawort (plantain) is not regarded by this Servant [as correct], because I do not think that extreme cooling is a good thing in the case of this disease and temperament."

Earlier on in the treatise (section 3) Maimonides remarks that since phlegm is dominant in the basic temperament of his client, absolute cooling [ingredients] are not at all appropriate since they weaken the stomach and cause it severe harm and shorten the digestions, and that when the stomach is moistened and weakened, the three digestions are corrupted.

P. 244: *ahonia*: read: *aḥomi* (אחוני), det. *aḥonitah* (אחוניתה); cf. SD 46; *dormaskana*: read: *darmasqina* (דַּרְמַסְקִינָא); cf. JD 324.

P. 249: The quotation from Maimonides, *Aphorisms* 20:76 that pomegranates both stop diarrhoea as well cause it is not exact. Maimonides remarks: "Sweet pomegranates

have a wonderful and special property when eaten with bread, for it prevents the bread from getting spoiled in the stomach. Similarly, if sour pomegranates are cooked with the food, that food does not get spoiled in the stomach.” In both cases it means that they prevent diarrhoea.

Ibid.: The quotation from Maimonides, *Aphorisms* 21:80 that pomegranates are hot and dry is wrong, as the Arabic text has: **كُنُون**, i.e. ‘cumin’.

P. 251: Hebrew *borit* was identified with Arabic *ghāsūl* by Maimonides in his commentaries on mNidd 9.6 and mShab 9.5; while Ibn Janāḥ identifies *borit* with *uṣnān* in his commentary to Jer 2:22; cf. ShŠ *Bet* 5.

P. 253: *rjil*: read: *rjla*; cf. DT 2:106.

P. 254: “The source for the Hebrew name is the Mishna”: read: “The source for the Hebrew name **רגילה** is the Mishnah” (cf. LF 3:71).

Ibid.: *farfaḥina*; read: *parpeḥina* (**פּרְפְּחִינָא**); Aram., cf. SDA 937.

Ibid.: “According to Maimonides the ‘laglogot’ are a mild and safe medication” (*Regimen*): Read: “According to Maimonides purslane seed is a mild and safe medication” (*Regimen*). Maimonides does not use Hebrew *laglogot* but Arabic *bizṛ al-rjla*, which is translated by Moses Ibn Tibbon as Romance: **בורטולייגה** (i.e. ‘portulaca’).

P. 255: “He cites al-Tamīmī that the ‘laglogot’ stop the emission of blood from the intestines” (*Aphorisms* 20:84): This is the version as it features in Nathan ha-Me’atī’s Hebrew translation. However the Arabic text reads: “Purslane has the special property of eliminating the lust for clay and cures teeth that are set on edge.”

Ibid.: *baqala*: read: *baqla*.

Ibid.: “The quince mentioned in the Mishna (*Kūl’ayim*, 1:4) is identified with this quince”: read: “The quince mentioned in the Mishnah (*Kūl’ayim*, 1:4) and called: **חבוש** (cf. JD 417, FZ 118–20) is identified with this quince;” see as well ShŠ *Het* 13.

P. 256: “Maimonides notes that eating the fruits helps to treat headaches” (*Aphorisms* 9:21): Maimonides says that when one’s stomach becomes lax (upset) because of the water drunk for a headache, one should take pomegranate or quince and the like.

Ibid., n. 1281: “Aphorisms 10:126”: read: “Aphorisms 9:126.” In addition to a fomentation with quince oil for a liver tumor Maimonides recommends a poultice of quinces cooked in wine.

P. 258: “Radish is mentioned in the Mishna”: read: “Radish is mentioned in the Mishnah, where it is called **צנון**,” see as well ShŠ *ẓadeh* 11.

Ibid.: For radish as part of an aphrodisiac recommended by Maimonides see *On Coitus* 8.

P. 260: “Maimonides notes that varieties of the ‘rabiobrabari’ are used as a cathartic”: The term *rabiobrabari* should be read as *ribarbaro* (**ריברברו**), and is the Romance term used by Moses Ibn Tibbon for Arabic *rāwānd* in his translation of Maimonides’ *Regimen* 3:2. Note that in 3.7 we find the same term as: **ריוברברי** (*riubarbari*).

P. 262: “But the Hebrew name [of the rose, i.e. **ורד**] may also derive from the Persian ‘lawarda’”: For the etymology of Hebr. **ורד**, Aram. **ורדא**, cf. SDA 395: “. . . <MIr \*ward [perh. < OP verēda-. . .

P. 265, n. 1335: Roses do not feature in *Aphorisms* 21:67, while in 21:69 Maimonides merely states that they belong to the drugs that are hot and dry in the first degree.

Ibid.: ‘Rose oil and rose honey’: read: ‘Rose oil and bees’ honey’ (= Maimonides, *On Poisons* 30).

Ibid.: For roses as part of the great *itrīful*; cf. *Regimen* 3:8.

Ibid.: *jullanjabīn*: read: *julanjubīn*; cf. EI<sup>2</sup> XII 550b.

P. 268: *fayjān*: read: *fjān*; cf. DT 3:45.

Ibid.: “The plant appears in the Mishna”: read: “The plant called פִּיגִם in Hebrew (from Greek πηγανον) (KG 2:439; LS 1399) appears in the Mishnah,” see as well ShŠ *Pe* 2.

P. 269: Maimonides does not recommend the leaves of rue as a component in a *theriac*, a food for those who were bitten. In *On Poisons* 64 he recommends for those who are bitten rue as part of a *tharīda*; cf. Perry, *The Description of Familiar Foods*, 368, s.v. *thurda*: “crumbled bread often mixed with meat.” And in *On Poisons* 33 he recommends in the name of al-Rāzī dried leaves of rue as part of the *asafetida theriac*.

Ibid.: “The resin of the plant (rue) was a component in a medication that caused ‘sexual excitation . . .’”: Note that in *On Coitus* 5 Maimonides counts rue among the hot and dry seeds that dry the sperm and weaken sexual intercourse; cf. p. 238 above.

P. 270: Saffron in the Bible and Talmud: For saffron, Hebr. *karkom* and its identification with Arab. *zaʿfarān*, cf. ShŠ *Kaf* 10.

P. 273: *jadī*; read: *jādī*; cf. ID 60:6; M 135.

Pp. 273–274: *nushādūr*: read: *nushādīr*; cf. EI<sup>2</sup> VIII 148a.

Pp. 275–276: For the Arabic terms of different types of salt: *naḥlī*, *hindī*, *Andarānī* etc., cf. M 221; EI<sup>2</sup> VIII 57b, 58a.

P. 281: *saqamūnyā*; *saqamūniyā*: read: *saqmūniyā*; cf. DT 4:160.

Pp. 281–282: Moshe Bassola’s *skalmonia* does not feature in Ya’ari, *Travels*, 138, but 139.

Pp. 282–283: For the identification of Hebrew *gufnan* (גופנן) with Arab. *sabistān*, going back to Sa’adya, see ShŠ *Gimel* 3.

P. 283: Sebesten as part of a compound recommended by Maimonides in *On Asthma* 12:1 is not for malaria, as Lev-Amar remark, but for the treatment of asthma.

P. 285: In *Aphorisms* 21:69 Maimonides does not refer to ‘sedge’ (*Cyperus longus*) as a hot and dry drug, but to ‘cypress’ (سرو), which is translated by Nathan ha-Me’ati as סיפרי, and wrongly interpreted by Muntner as “Cyperus, i.e. *Cyperus esculentus rotundus*.”

P. 289, n. 1529: The texts from *Regimen* 2:7, 3:12 (ed. Muntner) are missing. Actually, sorrel only features once in *Regimen* 3:12 as part of a syrup which “clarifies the blood, removes its turbidity and cleanses it of its melancholic vapors, so that the soul is dilated and gladdened, the chest widened, and the sadness and anxieties referred to disappear.” Moses Ibn Tibbon translates the Arabic as לפסיום (cf. Muntner 3:8: לפסיום).

Ibid.: *Nardīn*: read: *Nārdīn*; cf. DT 1:6.

P. 293: *rabb*: read: *rubb*; cf. p. 566.

Pp. 294, 295: *ṭabrṣad* ‘sugar’: read: *ṭabarṣad*. Both this term and that of *nabāt* ‘sugar’ should be explained. According to Maimonides (M 289), it is solid hard sugar which

is the same as that which is called by the Egyptians *sukkar al-nabāt* ('sugar candy'). Waines (EI<sup>2</sup> IX 804b–805a) remarks that *sukkar ṭabarzad* is probably that which is set hard in moulds, while *nabāt* is set on palm sticks placed in the recipient where it was being prepared.

P. 295: "roasted sugar called 'sukkar roshdo' (= rosado)": This is not Maimonides' version in the *Regimen* 2:6 but that of Moses Ibn Tibbon who translates *الورد المربا* ('preserved roses') as סוכר רושאדו.

P. 298: Maimonides, *Medical Aphorisms* 15:33 does not recommend sulphur for "crushed' bodily injuries," but for "nerve injuries."

P. 299: *sigali*: read: *siggelei* (סיגלי), Aram. Plur. of סיגלתא (*siggilita*), cf. SDA 799. The term features in Rabbinic literature in the sense of 1. 'violet', and 2. 'cyperus' (root of the *Cyperus rotundus*); cf. ShŠ *Samekh* 44.

P. 301: *tamar*: read: *tamr*.

P. 303: "'kashrita' which probably means 'kathira' (i.e. gum tragacanth)": for the meaning of this term cf. SDA 607, s.v. קשרתא or קשרתא: "a preparation made by soaking aromatic wood in oil." The Ge'onim identify the ingredient as *غالية*, i.e. "perfume composed of musk and ambergris." (SDA *ibid.*).

*Ibid.*: Aramaic *ankat ayla* ('אנקת איילא) and in Greek *drakkanti* (דרקקנתי): cf. LA 49–50.

P. 304: *dragaman*: read: *DRGG'N* (דרגגאן): This is the term with which Nathan ha-Me'ati translates Arabic *كبرياء* in *Medical Aphorisms* 3:112 and 21:78.

P. 305: 'Turmeric', A: *kurkam*, *kurkum*": *kurkum* is the term with the correct vocalisation; cf. WKAS 1:136.

P. 307 'Turpeth', A: *turbad*, *turbad'*: The correct version is *turbid*; cf. DT 4:121.

*Ibid.*, n. 1675: In *Regimen* 2:7 Maimonides discusses *turbith* as a purgative.

P. 309: *qalqatar*: read: *qalqaṭār*; cf. GS 283f.

*Ibid.*: *wardit*: read: *verdeṭ* (וורדיט); i.e. the Romance term used by Moses Ibn Tibbon for Arabic *zanjār* ('verdigris') in Maimonides, *On Poisons* 81.

P. 313: "It is mentioned in the Bible": read: "Watermelon, called *אבטיח* (KB 4) in Hebrew, is mentioned in the Bible."

Pp. 313–314: *battikh*: read: *biṭṭikh*; cf. DT 2:118.

P. 316: The statement that "Maimonides reports the widespread use of wax, which was a component in medications for external putrid wounds and bruises," does not conform to the references in n. 1739. In *Aphorisms* 8:35 Maimonides recommends a remedy with a little melted wax to alleviate the severe pain of inflamed tumors, and in *ibid.* 21:93 he remarks that "if a wax salve that has been prepared with three parts of [rose] oil and one part of wax is softened with cold water and a little bit of vinegar and is actually made cold, it cools and moistens the bodily part one wants to cool."

P. 317: "It seems that the name 'ezov' was a common term for certain plants which shared similar qualities": For the traditional and scholarly interpretation of *ezov*, cf. Boş-Mensching, Shem Tov Ben Isaac, *Glossary of Botanical Terms*, no. 2 (pp. 27–28); ShŠ *Alef* 2. See as well pp. 494, 495 below.

P. 318: In *Aphorisms* 20:84 Maimonides does not state in the name of al-Tamīmī that marjoram was used to treat anaemia, but that "orache (Arab. *قطف*) has a special property of being good for jaundice due to obstruction of the liver."

P. 319: *wakhshūzak*: See as well DT 4:171, s.v. *wakhshūrak*.

P. 320: “In the Bible wormwood is the symbol of evil”: “Wormwood, called לְעֵנָב in Hebrew (cf. KB 533), is the symbol of evil;” see as well ShŠ *Lamed* 14.

Ibid.: For ‘wormwood’ in ancient Babylonian medicine see Campbell Thompson, *A Dictionary of Assyrian Botany*, 359ff.

Pp. 322–324: *tūtyā*: read: *tūtiyā*; cf. EI<sup>2</sup> V 965a.

P. 322: The term *rummān* (‘pomegranate’?) in the context of a zinc prescription by Maimonides should be explained.

Ibid.: Maimonides’ recommendation of zinc as a remedy for cankerous sores (*Medical Aphorisms* 9:30): In this aphorism Maimonides quotes a prescription hailing from al-Tamīmī of an eye powder containing *tūtiyā* and other ingredients for the white opacity of the eye (i.e. leucoma). See as well p. 122 above. *Aphorism* 16:55 as mentioned in footnote 1803 does not exist.

P. 326: *akakia* as featuring in the Talmud: read: *aqayya* (Aram.); cf. SDA 161, and p. 180 above.

Ibid.: *ʿaqāqiyā*: read: *ʿaqāqiyā*; cf. p. 180 above. The prescription featuring in *Medical Aphorisms* 9:123 is for a hernia (Arab. فَقَق (*fatqun*); cf. UW 245, s.v. ἐντεροκήλη: “Hernie der Eingeweide, Eingeweidebruch.” Cf. p. 346 below.

Ibid.: *gumi Arabica*: read: *goma Arabica* (גומא ארביקא): This is the Romance term with which Nathan ha-Me’atī translates Arabic صمغ عربي (‘Arabic gum’) as it features in *Medical Aphorisms* 21:78.

P. 327: “The skin of the adder with honey was a highly valued medication of alopecia” (= Maimonides, *Medical Aphorisms* 22:2): Quoting from Galen’s *De theriaca ad Pisonem* Maimonides merely says that it is good for alopecia.

Ibid., n. 11: *El*, entry *ʿAfaʿa*: read: EI<sup>2</sup> I 214b, entry *ʿAfā*.

P. 328: ‘Agate’, A: *aqīq*: Arab. *ʿaqīq* does not refer to the agate but to the stone called ‘cornelean’; cf. EI<sup>2</sup> I 336, s.v. *ʿakīk*; SU:BV (p. 151f).

P. 329: ‘Agrimony’, A: *ghāfit*; cf. DT 4:36.

P. 330: ‘Ajava’, A: *nakhuwah* (= *nānakhwāh*): Arabic *nānakhwāh* is not *aajawa* (‘*Carum copticum*’), but *ammi* (‘*Ammi visnaga* L.’), Greek: *ammi* (ἄμμι); cf. DT 3:59. Therefore, Lev-Amar should not discuss the ingredient called *karos*, that is cumin (*Carum carvi* L.) as it features in Dioscorides (DW 3:57), but that called *ammi* (DW 3:62). The Hebrew term for *ammi*, featuring in Rabbinic literature, is *amitah* (אמיתא); cf. ShŠ *Aleph* 4.

P. 331, n. 49: “EI, entry ‘Ambergris’”: read: “EI<sup>2</sup>, entry *ʿanbar* VIII 1022b”; see as well Bos-Mensching, Shem Ṭov Ben Isaac, *Glossary of Botanical Terms*, no. 1 (pp. 26–27); ShŠ *Aleph* 1.

P. 332: *nadd*: I.e. “a certain kind of perfume, with which one fumigates; a certain wood with which one fumigates; a compound of aloes-wood aromatized with musk and ambergris” (L 2778; M 296); cf. ShŠ *Nun* 6.

P. 332: “Maimonides reports that it was a substance that strengthened body and spirit (*Regimen*)”: “Maimonides (*Regimen* 2:11) recommends ambergris only for strengthening the soul, not the body.”

P. 333: “According to Maimonides ‘armoniac’ is a strong purgative” (*Medical Aphorisms* 13:3). In fact Maimonides says the opposite, namely that gum-ammoniacum is a slow-working purgative, as it is one of the purgative resins which only become

effective after a prolonged period. The term *armoniac* (ארמוניאק) is Nathan ha-Me'ati's Romance translation for Arab. *wuṣṣaq*.

P. 334: *Kalanita*: cf. LA 200ff, s.v. כלניתא; SDA 563 s.v. כולתא. Note that Maimonides on mMen 8.3 identifies *ṣaqā'iq al-nu'mān* with שושנת המלך ('king's lily, white lily, *Lilium candidum*?); cf. ShŠ *Šin* 20.

Ibid.: "the 'Shāmī' apple"; i.e. the variety that grows in Syria-Palestine.

Ibid., n. 87: "Maimonides, Poisons, p. 132": read: "Maimonides, Poisons, p. 134".

P. 338, OMU: In *Medical Aphorisms* 21:69 Maimonides remarks that *sandarūs* (resin from the sandarach tree) is one of twenty-seven remedies that are hot and dry in the first degree and commonly used.

P. 339, n. 117: Asafetida does not feature in Maimonides, *Medical Aphorisms* 9:88 nor in 15:33.

Ibid.: For asafetida as part of an aphrodisiac: In *On Coitus* 8 Maimonides mentions in the name of Ibn Zuhr an electuary with a.o. asafetida that is beneficial for lack of erection and lack of sperm and lust.

P. 340: 'Ash tree', A: *dardār, līsān al-'aṣāfir*: Note that only in Syria, Egypt and North-Africa the term *dardār* was used to indicate the 'ash tree'. In Iraq and Iran it was used to refer to the 'elm tree'; cf. DT 1:51; M 91. For Arab. *līsān al-'aṣāfir* and the Hebrew loan-translation לשון הצפור cf. ShŠ *Lamed* 3.

P. 341: *ḥirḥifūl*: read: *ḥirḥifūl* (cf. p. 90 above).

P. 342: Asparagus as an aphrodisiac: Cf. Maimonides, *On Coitus* 4.

Pp. 343, 345: *qafr al-yahūd*: read: *qufr al-yahūd, kafr al-yahūd, or kufr al-yahūd*; cf. DT 1:38.

P. 343: Hebrew *kufēr*; read: *kofer* (כופר); cf. KB 495.

Ibid.: *himar* and *hemar* (p. 345): read: *ḥemar* (חמר); cf. KB 331.

P. 344: *kofra*: read: *kufra* (כופרא); Aram. cf. SDA 565.

Ibid.: *ḥefet* in Maimonides, *Medical Aphorisms* 9:115: Maimonides recommends زفت رطب ('liquid pitch') which is translated by Nathan ha-Me'ati as: זפת רטוב.

P. 345: *barawq*: read: *birwaq* or *birwāq*; cf. DT 2:152.

Ibid.: *irit*: read: *irit* (עירית); cf. *Tosefta, Zera'im*, ed. Saul Lieberman (New York: Jewish Theological Seminary, 1955), 189: עירית, *ibid.*, n.37: "read: עירית, i.e. *Asphodelus*."

P. 346: 'Asphodel' as featuring in Maimonides, *Medical Aphorisms* 21:83. The ingredient does not feature in the original Arabic text, but in Muntner's interpretation of Nathan ha-Me'ati's Hebrew term אשפודי ('spodium') which Muntner a.l. explains as: 'Asphodelus ramosus'. Fresh asphodel (*iṣrās*) flour features in *Medical Aphorisms* 9:123 in a prescription derived from al-Tamīmī for a hernia before it becomes chronic; cf. p. 181 above. 'Asphodel' (*khunṭā*) also features in *ibid.* 9:88 as a medication that is hot and dry in the second degree.

P. 347: *zā'rūr*: read: *zu'rūr*; cf. DT 1: 92.

Ibid.: The Hebrew term for 'azerolier' as mentioned in Rabbinic literature is עוזרדין. For its identification with Arabic *zu'rūr*, going back to Sa'adya, cf. ShŠ 'Ayin 13.

Ibid.: "Elsewhere he intimates that the fruit of the azerolier, like other fruits, is not good for the health": Reference to the work in question missing. In *Regimen* 1:21 Maimonides remarks that it is amongst the fruits that are "bad nourishment."

P. 348: *bādharanbūyah*: read: *bādharanbūya*; cf. DT 3:44.

Ibid., n. 201: The reference to *Aphorisms* 21:69 should be omitted, as Maimonides does not discuss ‘balm’ in that aphorism.

P. 351: Maimonides (*Medical Aphorisms* 9:46) does not recommend ‘balsam’ as part of a medication for “evil vapors of the stomach,” but for “bad humors that have entered the substance of the coats of the stomach.”

Ibid.: “Ibn Rushd reports that the ‘balasān’ is ‘afarsemon’, referring to the *K-al-kulliyāt*”: Ibn Rushd does not refer to Hebrew *afarsemon*. Note, however, that Asaf 4:398 remarks: בלשמו הוא אפרסמון. For the identification of Hebrew *afarsemon* with Arab. *balasān* cf. ShŠ Šin 8.

P. 352: “The ripe fruit (of the banana) was used to treat liver and spleen diseases, according to Maimonides”: Maimonides, *Medical Aphorisms* 20:88, does not remark that it is beneficial for the liver and spleen, but harmful: “The special property of bananas is to obstruct the passages of the liver and vessels of the spleen through their viscosity and sweetness.”

P. 353: ‘Barley’, A: *sha‘ūr, se‘urim* (Judaeo-Arabic): read: ‘Barley’, A: *sha‘ūr, se‘orim* (Hebrew). For Arab. *sha‘ūr* see DT 2:72. For the identification of Hebrew *se‘orim* with Arab. *sha‘ūr* cf. ShŠ Šin 29.

P. 354: ‘Beaver’, A: *qasṭūrīyūn, jundbādastār*: Arabic *jundbādastār* actually means ‘beaver testicles’, while *qasṭūrīyūn* means ‘castoreum’; cf. DT 2:22; M 79.

P. 355: “According to Maimonides’ description (of the beaver) given in the first person, it appears that he was acquainted with the animal . . .”: The only description in his *Glossary of Drug Names* (M 79) is not in the first person, and is probably derived from a literary source.

P. 357: ‘Areca nut’, A: *fawfal, ‘aṭmāt*: Cf. ID 20:4; DT 4:129, n. 8.

Ibid.: *tānbūl*: read: *tanbūl*; cf. DT 1:9, n. 5.

Ibid. OMU: ‘Areca nut’ is listed in Maimonides, *Medical Aphorisms* 21: 83, as one of nine drugs which are cold and dry in the third degree.

P. 358: *bādzahr*: Cf. EI<sup>2</sup> I 1155b–1156a s.v. *bāzahr*. Maimonides, *On Poisons* 21 remarks that he has tried all kinds of “the mineral bezoar” that can be found in the land of Egypt, [namely] in Ayydhāb for scorpion bites and that none was beneficial. However, about the ‘animal bezoar’ he states that it is beneficial for someone who has been bitten by a poisonous animal or who has ingested a poison.

P. 361: ‘Bitter vetch’: “According to the Mishna this is a minor agricultural crop”: add: “called *כרשינין* (*karshinin*)”; cf. ShŠ *Kaf* 6.

P. 362: *qizḥ*: i.e. *qazḥa*? cf. ID 125:3.

P. 363: “Maimonides notes the use of black cummin to prepare a sneezing powder, to reduce facial swellings, to prepare a medication against bites, and to treat the bite of a poisonous spider” (*Aphorisms* 9:88, 21:80). The description of the medications does not fit the references: In *Aphorisms* 9:88 Maimonides mentions black cummin as one of twenty medications that are hot and dry in the third degree; in *Aphorisms* 21:80 he notes that it is one of sixty-two commonly used drugs which are hot and dry in the third degree. In *Aphorisms* 22:19 he remarks that “roasted nigella if it is tied with a finely woven cloth and then [its hot vapor] is inhaled, [it dries up] the catarrh of someone suffering from it.” In *On Poisons* 38 it is part of an electuary hailing from Ibn Sīnā that is good for any bite. In *ibid.* 49 Maimonides specifies a compound with nigella good for spider bites.

P. 364: “vessels made of boxwood” read: “vessels made of boxwood (Hebrew: אֲשָׁפְרוּעַ, cf. JD 128).”

P. 366: *hazārjishān*: read: *hazār jashān*; cf. DT 2:96.

Ibid.: n. 343: “Maimonides, Glossaire, nos. 311, 312”: read: “Maimonides, Glossaire, no. 312.”

Ibid.: “The physician Assaf states that the plant served to treat pains in the womb”: read: The physician Asaph states that the plant which is called פֶּשֶׁר אֶלְפָּא in Aramaic and בְּרִיּוֹן in Greek served to treat pains in the womb.” For פֶּשֶׁר לְפָא and בְּרִיּוֹן cf. VA 135.

Pp. 367–368. *kurnub*: read: *kurunb*; cf. DT 2:103.

P. 368: “Cabbage is mentioned in the Mishna”: read: “Cabbage, called כְּרוּב (*keruw*) in Hebrew, is mentioned in the Mishnah;” cf. ShŠ *Kaf* 7.

Ibid.: “In an article, Maimonides states that it is a strong purgative” (n. 362: *Regimen* IV,7): Maimonides does not make such a comment in his *Regimen*. The only thing he says about it in *Regimen* 20 is that it belongs to those vegetables which are bad for all people.

P. 369: ‘Calamus’, A: *wajj*, *qaṣab al-dharīra*: For the alleged synonymity of the Arabic terms cf. the pertinent discussion in DT 1:15.

P. 370: *qumab*: read: *qimab*; cf. DT 3:140–141.

Ibid., n. 379, *Aphorisms* 21:69: In this aphorism Maimonides states about the قَنْبِط (‘cauliflower’) that it is one of twenty-seven drugs which are hot in the first degree and dry <in the first degree> and which are commonly used. Nathan ha-Me’ati probably read قَنْبِط as قَنْب and translated it as קַנְבֵּץ, which is the basis for Muntner’s mistaken translation ‘hemp’. The reference to *Aphorisms* 22:58 is wrong since ‘hemp’ does not feature overthere.

P. 371: *Caracal*: The reference to Ma’luf (read: Malouf), p. 157 in n. 386 is wrong, as the entree features on pp. 49, 106; for this animal see as well EI<sup>2</sup> I 481a.

P. 372: *karāwya*, *karawyā*: read: *karāwiyā*, *karāwīya*, *karawyā*; cf. DT 3:55; WKAS 1:164a–b.

Ibid.: *karbas*: read: *QYRBS* (קִירְבַס) or *QRBWS* (קִרְבוּס); for the identification with Arab. *karawyā*, going back to Sa’adya, cf. ShŠ *Qof* 18.

Ibid.: “According to Maimonides, the plant is a hot and dry drug, used to treat headaches” (*Aphorisms* 9:21 and 21:80). In 9:21 Maimonides does not recommend ‘caraway’ for headaches, but ‘cabbage’ (*kurunb*). Nathan ha-Me’ati correctly translates the Arabic *kurunb* as Hebrew *keruw* (cabbage), but Muntner mistakenly transcribes the Arabic as הכְּרִוּיָה, i.e. ‘caraway’.

P. 375: “The Mishna mentions the term ‘shemen kik’”: read: “The Mishna mentions the term ‘shemen qiq’” (שֶׁמֶן קִיק). For the identification of *qiq* as Arabic *khirwa*, cf. ShŠ *Qof* 21.

P. 376: “Maimonides reports the use of the seed in preparing a medication against poisoning” (*Poisons*, p. 147): This statement is incorrect as Maimonides does not mention the castor oil plant in this treatise.

P. 379: “According to Maimonides, ‘kamomil’ is an example of a medicine that heats and dries, widens orifices, permeates the skin, and cures the limbs:” The term ‘kamomil’ features as *qamomila* (קַמּוּמִילָא) in Nathan ha-Me’ati’s Hebrew translation.

Maimonides does not say that it permeates the skin and loosens the limbs, but that it loosens the skin.

P. 380: “Some scholars identify the chickpeas with the biblical *hamiṣ*”: Note that *hamiṣ* features in Rabbinic literature as *afun*, Plur. *afunim*, which was identified with Arab. *ḥimmaṣ* by Maimonides; cf. ShŠ *Aleph* 50.

P. 383: *zanjafur*, *zanḥafar*: read: *zunjufr*, *zanjafūr*; cf. GS 286f; D 1:606; Renaud-Colin 147.

P. 384: “The kernel of the Indian nut or coconut as an aphodisiac”: In *On Coitus* 4, Maimonides remarks that coconuts help erection and increase the sperm.

P. 385: “The special characteristics of the colocynth feature in the Bible”: read: “The special characteristics of the colocynth, called *paqu’ot* (פְּקוּעוֹת) in Hebrew (cf. KB 960), feature in the Bible.” For the identification of *paqu’ot* with Arab. *ḥanzal*, going back to the Ge’onim, cf. ShŠ *Pe* 12.

P. 387: *baṭṭikh*: read: *biṭṭikh*; cf. DT 2:118.

P. 388: “The Talmud considers it a strong and steady plant”: read: “The Talmud considers the caper, called QPRS (קִפְרֵס) in Hebrew (cf. JD 1403), a strong and steady plant”. For the identification of Hebrew QPRS with Arab. *kabar*, cf. ShŠ *Qof* 10.

Ibid.: “Maimonides notes the use of caper roots to remove kidney stones” (*Aphorisms* 21:37): Maimonides does not recommend capers for kidney stones in 21:37. In *Aphorisms* 19:13 he remarks, quoting from Galen, *De methodo medendi*, that if someone who suffers from kidney stones has a sensation of heaviness in his right side and in his loins he should immediately eat capers with vinegar and honey at the beginning of his meal and continue to do so until the feeling of heaviness disappears.

P. 390: *qaraniyya*: read: *qarāniyā*; cf. DT 1:95. For the alleged synonymity with *mū*, cf. DT *ibid.*, and 1:48.

P. 393: *kabāba*, *qūbāba*: read: *kabāba*, *kabbāba*, *kubāba*; cf. DT 3:45, n. 5.

P. 394: *rāsakht*, *rāsukht*: For this Persian term cf. VL 2:8: ‘aes ustum’ (‘burnt copper’; ‘antimonium’, ‘stibium.’ For the identification as ‘burnt copper’, cf. GS 262–263. For the meaning ‘antimony’ see D1:496.

Ibid.: “According to Maimonides it is burnt copper”: add: “See entry “Copper, nuḥās muḥarraq (p. 389) above.”

P. 395 *zabad al-baḥr*: With the exception of Levey (*The Medical Formulary*, 272), modern researchers interpret this term as referring to Dioscorides’ ἀλκυόδιον (DW 5:118) or ὀδώρακη (DW 5:119), i.e. rest products thrown out by the sea consisting of fungi, algae and other substances; cf. DT 1:9, n. 3; M 141; IBF 1086; Renaud-Colin no. 153. Why Lev-Amar adopt the opinion of Levey and reject the second opinion is unclear. See as well ShŠ *Het* 33 for the unattested Hebrew equivalent *ḥel’at ha-yam* (חֶלְאֵת הַיָּם), possibly coined by Shem Ṭov Ben Isaac.

P. 397: “Date, A: tamr, balḥ (= balah), nakhl, busr (unripe)”: Actually *nakhl* refers to the date palm, *balah* to the fresh fruit, and *tamr* to the dried fruit; cf. ID 138:16.

Ibid: *al-tamarī*: read: *al-tamrī*.

P. 398, n. 606: “Maimonides, Aphorisms, p. 240”: Reference is wrong. In *Medical Aphorisms* 21:69 Maimonides remarks that it is amongst the twenty-seven drugs which are hot and dry in the first degree.

P. 400: *shīyyān*: read: *shayyān*; cf. DT 4:79: For the synonymity of *shayyān* and *dam al-'akhawayn* cf. Maimonides, *Medical Aphorisms* 21:83: دم الأخوين ويسمى القاطر *ويسمى الشيان* (*dam al-'akhawayn* which is called *al-qāṭir* and also called *al-shayyān*); cf. M 96).

P. 401: For 'earthworms' recommended by Maimonides, cf. *Medical Aphorisms* 22:10, 11, 32. Quoting from Galen, *De theriaca ad Pisonem*, Maimonides remarks in 22:10 that they are good for bladder stones, in 22:11 for jaundice, and in 22:32, quoting from *De simplicium medicamentorum temperamentis ac facultatibus* he says that they are beneficial to nerves that have been cut off, and that they stimulate micturition, if one drinks them together with concentrated grape juice.

P. 402: *qurt*: read: *qurt*; cf. M 347.

P. 403: *marṣāhūr*: read: *marmākhūr*; cf. DT 3:42, M 235.

P. 404: "a drink made of elecampane called the 'royal beverage' (Maimonides, *Medical Aphorisms* 21:96)." The original Arabic text reads شراب الملائكة; i.e. 'the potion of angels'. Interpreting الملائكة as a plural of ملك (king) Nathan ha-Me'ati translated the term as משקה המלכים; i.e. 'potion of kings'.

P. 405: *qirṣa'na*: cf. DT 3:22.

P. 406: *habā*: The synonymity of this term with *hulba* is not explained; it does not feature in the secondary literature mentioned.

P. 410: "According to Maimonides, it was one of the components in a medication to improve virility, and in another medication called 'the great aṭṭifal', and it also served to cure haemorrhoids, to strengthen the bodily organs, mainly the heart and senses, and to delay aging": read:

"According to Maimonides, it was one of the components in a medication to improve virility, and in another medication, called 'the great iṭṭifal', to strengthen the bodily organs, mainly the heart and senses, and to delay aging (= *Regimen* 3:8), and it also served to cure haemorrhoids (= *Medical Aphorisms* 22:66). In *Aphorisms* 21:80 it is listed among sixty-two commonly used drugs which are hot and dry in the third degree. In *On Coitus* 8 galingle features as part of a compound which strengthens the libido."

P. 411: "Maimonides claimed that 'jirjir' (rocket) was a food easy to digest, containing a fine substance, and was a wet and hot drug that encouraged the secretion of saliva (*Aphorisms* 20:49; 21:77)": The text quoted does not feature in any of these aphorisms. In 20:49 Maimonides says that rocket is a thinning vegetable, while in 21:77 it is mentioned as one of six drugs that are cold and dry in the second degree.

Pp. 411–412: "Rocket seeds to improve the sexual performance": In *Medical Aphorisms* 22:61 Maimonides remarks in the name of al-Tamīmī: "If rocket seed is pulverized and put into soft-boiled eggs with a little bit of salted sink and then sipped, it increases the sperm and greatly strengthens the erection."

P. 412: The quotation from the Talmud regarding 'garlic' should have a concrete reference to where it features, and the Hebrew term שום (Aram. תומא) should be mentioned explicitly.

P. 413, n. 744: Since these are references to Maimonides' medical works only, al-Biruni should be omitted.

P. 414: 'Goat's milk', OMU: cf. Maimonides (*Regimen* 1:15): "The best milk is the thinnest, such as goat's milk, the milk of a she-camel is also good."

P. 416: *bunduq*, *lawz bunduq* for ‘hazelnut’: As *lawz* generally means ‘almond’; the combination *lawz bunduq* calls for an explanation; cf. WKAS 2:1753: “(met.) of the fruit of other species.” Thus *lawz bunduq* would mean: ‘fruit of the hazelnut tree’.

P. 417: “Maimonides reports that hazelnut was especially good for strengthening the intestines (Aphorisms 20:89; Poisons, pp. 117, 132)”: Hazelnuts only feature in *On Poisons* 64 (ed. Muntner, p. 133) where Maimonides remarks that all persons who have been bitten and all those who have imbibed whatever poison, should be nourished with a.o. large quantities of figs, walnuts, pistacho nuts, hazelnuts, garlic, onion, and rue.

P. 422: “It (hyssop) was apparently well-known in ancient Mesopotamia, where it was used for remedial purposes, and was called ‘zufa’ in Chaldean” (Levey, *The Medical Formulary*, 277, no. 131). As noted before, for ancient Babylonian medicine one should not use the work by Levey on al-Kindī, but Campbell Thompson, *A Dictionary of Assyrian Botany*. Moreover, Levey does not say that it was well-known, nor that it was called *zufa* in Chaldean(!). What he says is that hyssop is *zūpu ŠAR* in Akkadian. Cf. Campbell-Thompson, p. 76: “biššu ŠAR (alongside zūpu ŠAR) ‘hyssop’.”

Ibid., n. 817: “Tuhfat, p. 16, no. 141”: read: “Tuhfat, p. 64, no. 141.” The quotation from Ibn Rushd, *K. al-kulliyāt*, Larache 1939, could not be checked. In the standard edition by Fórneas Besteiro and Álvarez de Morales (fol. 152, p. 363) it is stated that hyssop heats and dries in the second degree, that it is one of the most beneficial drugs to open obstructions and to thin the humors.

Ibid.: *al-yābis*: This qualification was generally used by the Arabs to distinguish the real hyssop, Greek ὕσσωπον, from “grease of wool”, Greek ὄιστος, and Arab. *zūfā raḥ*; cf. DT 2:60, 3:27; ShŠ *Dalet* 10.

P. 423: “The word (iris) entered Hebrew as early as Mishnaic times”: read: “The Greek term for iris, i.e. ἴρις, entered Hebrew as אִירוֹס as early as Mishnaic times”; cf. KG 2:42; LS 836; ShŠ *Aleph* 6.

P. 423–424: “Dioscorides describes the iris (*Xuris*)”: read: “Dioscorides describes the iris (*Iris*)”; i.e. Greek ἴρις.

P. 424: *tamruk*: read: *tamruq* (תַּמְרוּק); i.e. ‘ointment’.

Ibid. n. 831: Assaph, IV, 402: The iris is not discussed over there.

Ibid. n. 832: “The researcher Levey identified ‘Sussan’ with a species of iris”: Instead of *Sussan*; Levey has *sūsan* which he identifies with the ‘blue lily’ (p. 289).

P. 426: “Jasmine oil as an aphrodisiac”: In *On Coitus* 9 it is one of the ingredients of an aphrodisiac that should be smeared every day on the pubes, anus, penis, and testicles.

P. 427: *malūkhiya*: read: *mulūkhīya*; cf. DT 2:101.

P. 428, n. 864: *dāḏī* or *dāḏīn*: read: *dādḥī* or *dādḥīn*; cf. DT 3:7, n. 6; M 86.

P. 429: “juniper ‘nuts’ to treat fractures”: This prescription from Maimonides, *Medical Aphorisms* 9:123 is actually for a hernia before it becomes chronic; cf. p. 346 above.

P. 436: *darwanj*: read *darūnaj* from Persian *darūnak*; cf. DT 4:68, n. 14.

Ibid., n. 928: The text referring to *Regimen*, p. 98 is missing. It is a prescription of leopard’s bane as part of the great *īḏīful* mentioned above (cf. p. 90). Note that while in the pseudo-Maimonidean prescription it is part of a compound to

eliminate the desire for coitus, in Maimonides' *On Coitus* 8 it is part of an electuary that strengthens the libido.

P. 438: 'Lichen', OMU: According to Maimonides, *Medical Aphorisms* 22:63 it is beneficial for "palpitation of the heart caused by black bile."

P. 440: *martaka*: read: *martekha* (מֵרְתֶּכָּה); cf. SDA 711.

Ibid.: 'litharge', OMU: According to Maimonides, *Medical Aphorisms* 21:87, litharge is one of four drugs that are not taken internally, but are commonly used externally and are intermediate between heat and cold.

Ibid.: *kāshim barrī*: For this particular term cf. DT 3:49.

P. 441: *fūwa*: read: *fūwva*; cf. DT 3:135.

P. 442: 'madder', OMU: "Maimonides, *On Asthma* 12:1 recommends madder as part of a decoction to ease expectoration and to clean the lungs; in *ibid*, 12:3 madder is part of a very strong linctus to clean the lungs, coct the superfluous humors, and ease expectoration; and in *ibid*. 12: 5 it is part of a compound devised by Maimonides himself and successfully applied to him to a woman who suffered from frequent asthma attacks."

P. 443: *barshiyānā*: read: *barsiyān*; cf. ID 6:1; for *barshiyāwushān* (Persian), cf. DT 4:123.

P. 445: *taranjubīn*: In addition to this term Arabic *mann* (cf. D 2:616) is used to refer to *mana*. Both terms can be found in Maimonides, *Medical Aphorisms*; the first in 21:68 and the second in 21:71.

Ibid.: "Rabbinical literature sometimes refers to the plant as a thorn": cf. SDA 360: s.v. "הגתא", pl. היגי, האגי, ה(א)גי: 'thistle' ('Alhagi camelorum').

P. 446: *havazelet*: read: *havazzelet* (חֲבַצְלֵת); cf. KB 287.

P. 447: "'Meadow saffron': Maimonides warns of its being lethal poison": Maimonides (*On Poisons* 67) does not warn of the fatal effect of the meadow saffron, but of the metel nut (*Datura metel*); Cf. the relevant information provided by Muntner, *Sammei ha-mawet*, 148, n. 425.

Ibid.: "Melon, Cucumis melo, A: shammām": There is no reference to secondary literature. Cf. ID 61:16 and IBF 1343: 'Cucumis dudaim'.

P. 448: Maimonides' recommendation of the melon is not the one called *shammām*, but the one called *al-biṭṭākh al-aṣfar* ('yellow melon') (*Regimen* 19).

Pp. 449–450: *na'nā*: read: *na'na*; cf. DT 3:34.

P. 451: "Mulberry is also mentioned in the Mishna": read: "Mulberry, called תות (*tut*) in Hebrew, is also mentioned in the Mishnah;" cf. ShS *Tav* 3.

P. 452: In *Medical Aphorisms* 22:46 Maimonides does not recommend mulberry for treating intestinal worms but *al-murrī al-naqī* (a kind of fermented infusion of cereal grains). Nathan ha-Me'ati correctly translated the Arabic as מורייס; however, Muntner wrongly interpreted it as hailing from *murier* 'Morus nigra' תות, and thus translated 'mulberries'.

P. 454: "In Babylonia the mustard plant was used for strangury . . ." (following Levey, *The Medical Formulary*, 264); For its use in ancient Babylonian medicine cf. Campbell Thompson, *A Dictionary of Assyrian Botany*, 60f.

P. 456: "In the Mishna the expression 'rashei besamim' (chief of spices) appears, and scholars interpret it to mean 'jawz buwwā' (Epstein, *Perush ha-Ge'onim*, 145)": The

Mishnah in question is Uqzin 3:5; instead of ‘chief of spices’ ‘principal spices’ would be a better translation (cf. Danby, *The Mishnah*, p. 788). The scholarly interpretation is one that can be found in the Responsa of the Ge’onim (see Epstein, *ibid.*).

P. 457: “Maimonides quotes the Jerusalem physician al-Tamīmī describing the ‘royal beverage’ containing nutmeg”: This beverage called ‘the potion of angels’ (cf. p. 404 above) does not contain ‘nutmeg’ but ‘musk’, Arab. *مسك* (*misk*). The term is correctly translated by Nathan ha-Me’ati as מוסק, but wrongly interpreted by Muntner as גאלליאה מוסקטה (‘nutmeg’).

*Ibid.*: “It was also prescribed to strengthen the stomach, improve the appetite, and enhance sexual desire (Muntner, ed., *Regimen*, 109)”: Thus quotation could not be retrieved. Nutmeg only features in *Regimen* 23 as an ingredient to be sprinkled on the head in times of intense heat as a prevention against catarrhs.

P. 458: *jāwashūr*: read: *jāwashūr*; cf. DT 3:47.

*Ibid.*: For the use of opopanax in ancient Babylonia (Levey, *The Medical Formulary*, no. 67), cf. Campbell Thompson, *A Dictionary of Assyrian Botany*, 337, 339.

P. 458: Oriental plane tree; *junnār*: read: *ġanār* = Persian چنار; cf. VL 1:591; cf. Arabic صنار (*ṣinār*) (ID 143:11). The common Arabic term for the Oriental plane tree is دلب (*dalb*); cf. ID *ibid.*; DT 1:47.

P. 459: *mīshā*: i.e. the Persian equivalent to Arabic *ḥayy al-‘ālam*, as stated by Levey (a.l.).

P. 461: *qirṭās*: cf. EF<sup>2</sup> V 173b–174a.

P. 462: *shaqāqīl*: read: *shaqāqul*; cf. Renaud-Colin, no. 445.

*Ibid.*: *jamjam*: read: *jimjim*; cf. ID 135:17.

*Ibid.*: For secacul as an aphrodisiac cf. Maimonides, *On Coitus* 8: “Amongst the compounded medicines [which strengthen the sexual lust] there is also an electuary of carrots and an electuary of secacul which are both of them prepared in the same way because secacul is the same as ‘wild carrot’ (*al-jazar al-barrī*).” For the synonymity of *shaqāqul* and *al-jazar al-barrī* cf. M 361.

P. 464: “Pyrethra recommended as part of the theriac mentioned by al-Rāzī”: The theriac in question is called ‘the asafetida theriac’ featuring in *On Poisons* 39; cf. p. 269 above. In addition to this theriac Maimonides mentions pyrethra as part of a theriac recommended by Galen as especially effective against scorpion bites and spider stings (*ibid.* 43).

P. 465: ‘Sweet basil’ (*Ocimum basilicum var. pilosum*), A: *faranjmushk*: read: *faranjamushk* or *baranjamushk* (Persian); cf. DT 3:43. Note that according to Dietrich (*ibid.*) it is impossible to identify this plant. In *Medical Aphorisms* 21:75 Maimonides remarks that it is the same as *al-rayḥān al-qaranfulī* (فريجمشك وهو الريحان القرنفلي). In his *Glossary of Drug Names*, no. 48 Maimonides states that the term *rayḥān* is identical with *bādharij* (‘*Ocimum basilicum*’), and that *al-ḥabaq al-qaranfulī* is identical with *baranjamushk* (*ibid.* no. 47).

P. 466: For the use of pine resin in Assyrian-Babylonian medicine (Levey, *The Medical Formulary*, 299) see Campbell Thompson, *A Dictionary of Assyrian Botany*, 258f.

P. 467: “Pine as an aphrodisiac”: In *On Coitus* 4 Maimonides recommends large pine nuts; in *ibid.* 7, a confection with pine kernels in the name of Ibn Sīnā, and in *ibid.* 8 pine kernels as part of the electuary of carrots or secacul (cf. p. 462 above).

P. 468: “It may be that the ‘nuts’ mentioned as part of the ‘choice fruits of the land’ (Genesis 43:11) were the fruit of the *Pistacia vera* or of the *Pistacia atlantica*”: Thus it is generally identified in the scholarly literature, cf. ShŠ *Bet* 2.

Ibid.: “while the fruit was called ‘fistiqin’ as it is today in Arabic and Greek”: cf. p. 240 above.

P. 469, n. 1202: Maimonides, *Regimen* 1:13: This quotation is missing. Maimonides remarks that it is good to take dried fruits after the meal, especially raisins and pistachio, because they are very beneficial for the liver.

Ibid.: “Maimonides states that ‘fustaq’ is a component in a medication to strengthen sexual desire”: cf. Maimonides, *On Coitus* 4,7,8.

P. 470: ‘Marcasite’: OMU: cf. Maimonides’ quotation in *Medical Aphorisms* from Galen’s *Ad Glauconem de Medendi Methodo*: “If one heats the marcasite stone and sprinkles vinegar on it and then places the limb that has a hard tumor above the vapor that arises from it, you will see it dissolve in an amazing way, as if it is an act of magic.”

P. 471: *bāhmān*: read: *bahman*; cf. DT 4:91, n. 9. Regarding its identification cf. Dietrich (ibid.).

Ibid.: *qahfūniyā*: read: *qulfūniyā* (from Greek: κολοφονία); cf. DT 1:33, n. 3.

P. 472: ‘Resin’: OMU: Maimonides counts resin among six drugs that are not taken internally and that are hot and dry in the third degree (*Medical Aphorisms* 21:88).

Ibid.: *sakabīnāj*: read: *sakbīnāj*; cf. DT 3:76.

P. 473: ‘Sagapenum’ does not feature in *Medical Aphorisms* 9:88 (n. 1234).

P. 474, n. 1243: *Aphorisms* 15:38: read: *Aphorisms* 16:38. Ibid. 21:75: In this aphorism safflower is counted among thirty-four commonly used drugs which are hot and dry in the second degree.

Pp. 475, 476: *būzaydān*: read: *būzīdān*; cf. DT 4:8, n. 5.

P. 476: For orchis as an aphrodisiac cf. Maimonides, *On Coitus* 8 for an electuary with a.o. orchis that is beneficial for lack of erection and lack of sperm and lust.

P. 478: *oregani*: The Hebrew term featuring in Asaf is: אורגנוס; read: אורגנוס; i.e. Greek ὀρίγανος (cf. DT 3:29); *saturaya*; read: *satureia* (Latin).

P. 479: *za‘tar al-fārisī*: read: *ša‘tar al-fārisī* (صعتر الفارسي).

Ibid.: *basal al-fār*; *basal al-far*; *‘unṣul*, *ashqīl*: read: *basal al-fā’r*; *‘unṣul*; *ishqīl*; cf. DT 2:127.

P. 481: *ghabūra*: read: *ghubayrā*?; cf. DT 1:96.

Ibid.: OMU: In *Medical Aphorisms* 22:54 Maimonides remarks in the name of Abū Marwān Ibn Zuhr that sorb (*Sorbus domestica*) has the special property of being beneficial for weakness of the liver.

P. 483: *fiḍḍa*: Reference to secondary literature lacking; cf. GS 278f; EI<sup>2</sup> 883a.

Ibid.: *ḥalažūn*: Cf. EI<sup>2</sup> VIII 707a, s.v. *ṣadaf*. For zoological terminology in general cf. as well Atmaram S. G. Jayakar, *Ad-Damīrī’s Ḥayāt al-Ḥayawān (A Zoological Lexicon)*, translated from the Arabic, 2 vols. (London: Luzac, 1906–1908).

Ibid.: “The snail is mentioned in the Bible”: read: The snail is mentioned in the Bible with the Hebrew term שְׁבִלִיל (*shabbelul*) (cf. KB 1394), and in Rabbinic

literature with the Hebrew parallel to Arab. *ḥalaẓūn*: *ḥillazon* (חִלְצוֹן) (cf. JD 466; see as well ShŠ *Het* 32.

P. 484: *ṣadaf al-ḥalaẓūn* ('burnt snail'): read: *ṣadaf al-ḥalaẓūn* ('[burnt] shell')

P. 485: "Maimonides states that the shell of the 'ḥalaẓūn' is a purgative, but that its body causes constipation" (*Medical Aphorisms* 21:29): Quoting from Galen, *De theriaca ad Pisonem*, about single medications with opposite effects Maimonides actually states: "We find a single medication having opposite effects, such as sorrel whose leaves relieve the bowels but whose seeds constipate. Similarly, broth of cocks and snails and cabbage juice relieve the bowels, but the meat [of cocks and snails] and the leaves [of the cabbage] constipate."

Ibid.; *ṣābūn*: Reference to secondary literature lacking. Cf. EI<sup>2</sup> VIII 693a.

P. 486: *asfīnāj*, *isfānāj*; read: *isfānākh*; cf. DT 3:13, n. 5.

P. 489: *ḥabb al-rās*: read: *ḥabb al-ra's*; cf. DT 4:141.

Ibid.: *mayūbazaj* read: *maywīzaj* (cf. Maimonides, *Glossaire* 155: میوزج), from Persian *maywīzaj*, *mawīzaj* (cf. DT 4:141, n. 4).

Ibid.: "According to Levey, struthium is not mentioned by Dioscorides or Galen": For the question of the identity of Greek στρούθιον and Arab. *kundus* cf. DT 2:147.

P. 491: "Elsewhere he (i.e. Maimonides) includes sumach among fatal drugs that one should guard against" (*Poisons*; ed. Muntner, p. 186 (= p. 138). Maimonides does not say that it is a fatal drug but that one who is afraid of being poisoned should be careful when consuming a dish prepared with sumac because poison can be easily put into it without while one does not notice it.

P. 492: *iktīl al-malik*: cf. EI<sup>2</sup> Suppl. 410.

Ibid.: *raṣyan*: read: *raymān* (= ID 116:14); or *rīmān*; cf. Moshe Pianta, *Dictionary of post-classical Yemeni Arabic*. 2 vols. (Leiden: Brill, 1990–1991), 195: 'lavender (plant)'.

Ibid. *melilutus*: read: *mālilūtus* (ماليلوتس) (i.e. Greek μελίλωτος); cf. DT 3:40.

P. 493: *klila de-malka*: Aram. cf. SDA 583; ShŠ *Kaf* 34.

Ibid.: "A sponge soaked in water in which clover plants were cooked as a remedy for painful eyes" (Maimonides, (*Medical Aphorisms* 21:69): read: "A sponge soaked in water in which clover and fenugreek were cooked as a remedy for painful eyes."

Ibid.: *iktīl al-malik al-mu'aqrab*; cf. DT 3:40, n. 9.

Ibid.: *'irq al-ḥiyya*: read: *'irq al-ḥayya*; cf. M 7.

P. 494: 'makrona rial' (Maimonides, *Poisons*, ed. Muntner, 107): read: 'qorona real' (קרונה רייל), i.e. Romance for *melilot* (*iktīl al-malik*) in the Hebrew translation by Moses Ibn Tibbon (*On Poisons* 23); cf. DT 3:40, n. 10.

Ibid.: *mardakūsh*: read: *mardaqušh*; cf. DT 3:39: "entstellte Form" (corrupt form).

Ibid.: "This plant (i.e. marjoram) is identified by few scholars as mentioned in the Bible": "This plant is identified by few scholars with the plant called 'ezov' (עֶזוֹב) mentioned in the Bible, cf. p. 317 above." Note that already in Rabbinic literature (cf. bShab 109b) we find the identification of Aramaic *šWMšWQ* or *šYMšQ*, i.e. 'marjoram' (cf. SDA 1120f), with Biblical *ezov*; cf. ShŠ *Šim* 2.

P. 495: "Maimonides states that marjoram is an easily digested food" (*Aphorisms* 20:49): Reference is wrong. Marjoram only features in *Medical Aphorisms* 9:88, where Maimonides states that is dry and hot in the third degree.

Ibid.: “he (Maimonides) cites al-Tamīmī that it (marjoram) was used to treat anaemia” (*Aphorisms* 20:84): The ingredient in question is ‘orache’ (Arab. *qaṭaf*) and not ‘marjoram’. Nathan ha-Me’atī wrongly translates *qaṭaf* as *ezov*.

P. 496: *karmāzaj*: read: *kazmāzak/kazmāzaj*; cf. DT 1:58.

Ibid.: “The physician Assaf mentions tamarisk”: read: “The physician Asaph mentions the tree called *eshel* (שלש) in Hebrew, *atla* (אתלא) in Aramaic and *PROQS* (I. μρρίκης; cf. LA 65) in Greek.”

P. 497: *qitrān*: Reference to secondary literature missing; cf. DT 1:36, s.v. *qaṭrān*; EF IV 772b; UM 217: *qaṭirān*.

Ibid.: “Ullman, *Medicine*, p. 217”: read: “Ullmann, *Medizin*, p. 217”; see above.

P. 498: “the cedar tar was the main component in an enema”: read: “the cedar tar was the main component in an enema to treat a colic” (Maimonides, *Medical Aphorisms* 13:35).

Ibid. “Cedar as a diuretic” (*Medical Aphorisms* 21:89): Cedar tar is missing in the Arabic text; cf. p. 135 above.

P. 500: *khayrī*: read: *khūrī*; cf. DT 3:116.

P. 502: “In the Bible it is the first among the seven species”: “In the Bible it is called *hiṭṭah* (חִטָּה), cf. KB 307, and is the first among the seven species.”

P. 502: “According to Maimonides the wheat grains are a hot drug and equally dry and moist (Maimonides, *Aphorisms*, 21)”: In *Medical Aphorisms* 21:58 Maimonides remarks, quoting from Galen’s *De <simplicium> medicamentorum <temperamentis ac facultatibus>*, that the most beneficial poultice for pus and purulent matter is that consisting of meal of wheat with water and oil. In *ibid.* 21:71 he states that wheat is hot in the first degree and intermediate between dryness and moisture.

P. 503: *bahamān*: read: *bahman*; cf. p. 471 above.

Ibid., OMU: “White behen as an aphrodisiac”: Maimonides, *On Coitus* 8 recommends both the white and red behen as part of a compound to strengthen the libido.

Pp. 504–505: ‘Wild nard’, OMU: Maimonides, *Medical Aphorisms* 9:46 recommends ‘wild nard’ as part of a compound to evacuate bad humors that have entered the coats of the stomach. In *ibid.* 21:65 it is qualified as a strong diuretic with a strong heating effect; and in 21:80 it is mentioned among the sixty-two commonly used drugs which are hot and dry in the third degree.

P. 505: ‘Wild rue’, OMU: According to Maimonides, *Medical Aphorisms* 21:80 it is mentioned among the sixty-two commonly used drugs which are hot and dry in the third degree.

P. 506: *S. Babylonia-ʿaṭā*: read: *S. Babylonica-gharab*, ʿaṭāʿa (= Gr. ἰτέα); cf. DT 1:73.

Ibid.: “The Bible refers to the tree”: “The Bible refers to the tree with the Hebrew term *ʿarawah* (עֲרָוָה), cf. KB 879. For the identification of Arab. *gharab* with Hebrew *ʿarawah*, going back to Saʿadya, cf. ShŠ *ʿayin* 16.

#### Appendix 2

P. 551, 2: *khunfasāʿ*: read: *khunfusāʿ*; 18: *shḥam*: read: *shahm*; 26: *qabaj*: read: *qabj*; 552, 28: *karkaddān*: read: *karkaddan*; 553, 3: *ballūr*: read: *billaur*; 554, 11: *jashamarnaj*: read: *jashmāzaj*; 555, 29: *yakhmadh*: read: *yakhmadh(?)*; 556, 48: *dahḥn*: read: *duḥn*; 54: *faṭṭāsalyūn*/

*baṭrāsalyūn*: read: *faṭrāsalyūn/baṭrāsalyūn*; 558, 80: *nānkhuwāh*: read: *nānakhwāh*; 84: *zurunbād*: read: *zurumbād*; 85: *sandarītas*; read: *sidirītis*.

### Appendix 3

P. 559: *ʿInfīḥa*: read: *ʿInfāḥa*.

### Appendix 4

P. 571: *ḥawwīr*: read: *ḥuwwārā*; 572; *muḏīra*: read: *maḏīra*.

### Examples of typos and spelling mistakes

P. 142, 186–7: a. lexicon; 149: *ḥnḥn*; 164: *hindabāʿh*; 201: Regiment; 216: Berakhah; 224: ts uses; stonesin; 225: Many evidence; 231: Papavraceae; 258, n. 1298: Introduction 8; 293,334: Pessahim; 302: Egyptain; 310: being smearing; 315: beeswax; 326: Tahertsant; 339: at the Ferula assa-foetida 388: okidney; 398: its use of dates; 417: Ranunculaceae; 468: a various kinds of; 469: that was a hot drug; bed breath; 493: Hunian; 496: Mainmonides; 500: Cheiranthus chiri; 554: officinle; 558: Nasturium; 572: desert.

### Abbreviations Featuring in the Review

AS: Zohar Amar and Yaron Serri, “Liqqūṭim mi-millon shemot ha-refu’ot shel R. Jonah ibn Janaḥ,” *Leshonenu* 63 (2000–01): 279–291.

ASQ: Zohar Amar, “Sammemanei ha-qeṭoret ‘al-pi R. Sa’adya Gaon,” *Sinai* 118 (1995–96): 129–139.

BM: Eliezer Ben Yehuda, *Millon ha-Lashon ha-Ivrit. Thesaurus Totius Hebraicitatis et Veteris et Recentioris*. 17 vols. (Berlin: Langenscheidt, 1908ff; repr., Tel Aviv 1948–1959).

Bos-Mensing: Gerrit Bos & Guido Mensching, “Shem Ṭov Ben Isaac, *Glossary of Botanical Terms*, nrs 1–18,” *Jewish Quarterly Review* 92, no. 1–2 (2001): 1–20.

BT: Robert Brody, ed., *Teshuvot Rav Natronai bar Hilai Gaon*, 2 vols. (Jerusalem, Cleveland: Mekhon Ovek, 1994).

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