BOOK REVIEWS


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),¹ Ullmann, *Wörterbuch der klassischen arabischen Sprache* (from Kāf on) (WKAS),² idem, *Wörterbuch zu den griesich-arabischen Übersetzungen des 9. Jahrhunderts* (2002) (UW),³ 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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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)\(^4\) 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)\(^5\) and Bedevian, *Illustrated Polyglottic Dictionary of Plant Names*.\(^6\) Other useful general reference works would have been: Dalman, *Arbeit und Sitte in Palästina*,\(^7\) Krauss, *Talmudische Archäologie*,\(^8\) and Löw, *Aramäische Pflanzennamen* (LA).\(^9\) For the study of minerals Goltz, *Studien zur Geschichte der Mineralnamen in Pharmazie, Chemie und Medizin* (GS)\(^10\) would have been especially useful, while for (precious) stones Schönfeld, *Über die Steine* (SU)\(^11\) 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*\(^12\) is a valuable tool, although it has to be used with care.\(^13\) For the terms of the foodstuffs in appendix four Rodinson-Arberry-Perry, *Medieval Arab Cookery*\(^14\) is indispensable, in addition to the recently published book by Nasrallah, *Annals of the Caliphs Kitchens*.\(^15\)

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\(^6\) 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).


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


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 (.Margin) 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). For the Mishnah the standard edition is that by Albeck. For Maimonides’ medical works there are recent critical editions of the Arabic text with English translation of his treatise On Asthma (2002) and of Medical Aphorisms, Treatises 1–5 (2004), and Treatises 6–9 (2007). Instead of these works, the authors used the medieval Hebrew translations edited by Munttner, 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.

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.\(^{21}\) 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.\(^{22}\) Instead of Muntner’s edition of Shabbetai Donnolo, *Sefer ha-Meqqahat*, also called “Sefer ha-Yaqar” they should have used the new edition prepared by Ferre,\(^{23}\) 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,\(^ {24}\) in addition to the Spanish translation entitled *El Libro de las Generalidades de la Medicina* by Vázquez de Benito and Álvarez Morales.\(^ {25}\) All the references to al-Kindī’s *K. kīmiya al-‘ītr* (*The

\(^{21}\) See as well the introduction to my forthcoming edition of Maimonides’ treatise, *On Coitus*.


Book of the Chemistry of Perfume’), derived from Isaacs and Bakers 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 pharmalogical 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).26 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 Physician27 is completely outdated. Recent scholarship (Lieber, Asaf’s Book of Medicines,28 and Ta-Shma, Ha-Qesharim ha-Tarbutiyim bein Yehudei Byzantion le-Ashkenaz, p. 183)29 suggests that

27 Süssman Muntner, Mavo le-Sefer Assaph ha-Rofe. Introduction to the Book of Assaph the Physician (Jerusalem: Geniza, 1957).
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)\textsuperscript{30} is still useful, especially the footnotes with references to Greek sources and the scholarly literature (Steinschneider, Löw). One also wonders why some of these medieval authors like Ibn al-Baytār, 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)\textsuperscript{31} 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: \textit{wa-yunaqqī ťabaqāt al-‘ayn}, instead of: ‘and cleanses (purifies) the tunics of the eye’, and ‘chancre’ for Arabic \textit{buthār}, 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, \textit{Sefer ha-Šimmuš}, bk. 29 (ShŠ).\textsuperscript{32}

P. 33: \textit{jawz mathal}; read \textit{jawz māthil}; cf. DT 4:74, n. 4.

P. 90: \textit{iţrāfī}: 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 enthalten-den Elektuariums;” Bar-Sela-Hoff-Faris (\textit{Moses Maimonides’ Two Treatises on the Regimen of Health}, 24, no. 89) derive the term from Latin \textit{trifera}, and Schmucker (SP 48) from Sanskrit \textit{triphalā}. The same term features as \textit{iţrāfī} on pp. 98, 209, and 410.

P. 91: ‘Almond’ \textit{lauw}: When discussing its occurrence in the Bible, the Hebrew equivalent \textit{shaged} (תבש) should be mentioned explicitly, with reference to, for instance, KB 1638f. The term \textit{samgh al-lūz} (p. 93) should be corrected as: \textit{samgh al-lauw}.

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


\textsuperscript{31} \textit{Le. Practical Materia Medica of the Medieval Eastern Mediterranean According to the Cairo Genizah}.


P. 114: and the i (sic); read: and the amirbārēs(?).

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 (= קַכּוֹל); cf. DT 3:125, n. 5.


P. 128: Maimonides (Regimen) reports that the carrot seed is called fīshṭānğa: This is not Maimonides’ version, but that of the Hebrew translation by Moses Ibn Tibbon which has מַסַּטנַא (Masṭāna) 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 מַלְלָה (= Arab. ملالة) in the translation by Nathan ha-Me’ati which, according to some is a synonym for Romance for ‘pastinaca’, i.e. Arab. زرزبة.

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

P. 132: samm [‘sour cream’]: samm 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. qaṣṭrān (i.e. ‘betony’), which features in some manuscripts of the original Arabic text, as Arab. qīṭrān (‘tar’); cf. p. 498 below.

P. 137: karpasa damia: i.e. Aramaic see Löw, Aramiische Pflanzennamen, 223.

P. 139: For the entry ‘cherry’ cf. ShŚ Dalet 8:

DBDBNVT, Arab. QªSª ’e.g. HB ‘L MLWK, o.l. STRRS

The Hebrew term DBDBNVT 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): מַנְשַׂא יְהוָא בִּ冊 מַ anyhow, הבבאלבל (see as well FE 265–267; LF 3:171). Arabic qarāsīyā, from Greek κεράσια (LS 941), designates the fruit cherry, ‘Prunus avium L.’ and ‘Var.’ or ‘Prunus mahaleb L.’ and ‘Var’. The name ְָבַּב אל-מעתיק (‘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 qarāsīyā features e.g. in Maimonides’ Medical Aphorisms (XX, 61; XXI, 74) and is translated by N as: קרמיס, and transcribed by Z as: קרבסיא, and transcribed by Z as: קרבסיא. 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 as: אלadero אלודי פי אלעסה, (‘honey-combs’).

P. 143: samakat ʿaydā (= ʿīdā, from ‘Sidon’; cf. p. 151 below).
The Gaonim and Rashi in their Talmudic commentaries identify ‘darzina’ with Chinese cinnamon; cf. ShŠ 1:144:

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

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

The Geonim identify the Aramaic term with Arabic *dār sīnī* (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. אַתְרוּגָא : etrog, citron (<MIr *ātrung [cf. MP wādvrang (ωiphone) citron.”

P. 149: *ḥajr*: read: *ḥajar*.

P. 150: ‘siggilate 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-ṭīn he-hatum features in the Hebrew translation by Moses Ibn Tibbon.

P. 151: *turāb ṣaydā*: read: *turāb ṣidār*, 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.”


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PP. 153–155: Coral: cf. ShŠ Aleph 14:
For the identification of 'LMWG as marğān, 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: 'LMWG is not marğān [in Arabic marğān, o.l. kaeryl]. For the identification of marğān as bussad, cf. Ibn Janāb’s K. al-Talkhiṣ as quoted by al-Iḏrāst (IJS 2:81; cf. AS 281).


P. 162: the dodder-khāshā as a component of a medication for heart disease derived from Maimonides, Answers (= Maqāla fi bayān bā‘di l-ārād 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: afithimūn, 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’ (taʿārak), but about ‘vision’ (taʿārakArab.; 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 fi al-mudawwād wa-al-tadbīr (ed. Michel al-Khouri [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.”


Ibid.: “The origin of the scientific name Foenum is the Latin word for fodder”: read: “The origin of the scientific name Foenicum is Foenum, i.e. the Latin word for ‘hay’” (cf. Lewis and Short, A Latin Dictionary, 720, s.v. faenum).

Ibid.: ‘kalīb-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 راشفانج (‘fennel’) for راشفلنج (‘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 Mishnah, *Kil'ayim* 89b and Mishnah, *Shabbat* 82a: It is uncertain whether Hebrew כֶלֶך (kallakh), meaning ‘cissoros-blossoms, a woolly substance’ (JD 1:643) is related to Arabic كَلَخ (‘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* 82a (ed. Albeck).

P. 174: *zingbila*: for the term cf. SDA 417, s.v. זַנְגְּבִילָא (zangebila).

P. 175: Ginger as used in the ‘walnut theriac’: Maimonides, *On Poisons* 36 does not recommend the ‘walnut theriac’ but the ‘garlic theriac’ (ﺍﻟﺜﻮﻡ ﺗﺮﻳﺎﻕ) in the name of Ibn Zuhr.

P. 180: *qāqūyā*, *a-qāqūyā*: read: *qāqiyā*, *a-qāqiyā*; cf. DT 1:70; ShŠ *Alef* 22, and p. 326 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* [אָרַבִּיקא גומא]) does not hail from Maimonides, but from the translator Nathan ha-Me’atī.

P. 182: *kārat*, read qart (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[)] should be explained.


P. 186: The term *nashā* should be explained to the reader, while *maǰūn* 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 *kohl* or *pukh*: read: The Jewish sages refer to ‘kohl’ as *khol* (Hebrew; cf. JD 1:618), *kohila* (Aram.; cf. JD 1:618) or *pukh* (Hebrew, KB 918).


Ibid.: *lot*: read: *lot* (לוט); cf. KB 527–528.


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.: shoshî: read shushâh, Aramaic for ‘licorice wood’; cf. SDA 1125. See as well Shîṣ Śîn 51.

P. 209, n. 907: The references: Maimonides, Regimen, Aphorisms, Sexual, Poisons, to a prescription of long pepper as part of the great atrîfâl (= īpîfâl, 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 sanitate 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. nûfûr stands for nînûfîr (cf. D 2:738) and thus can indicate both Nûfar lutea and Nymphaea alba; cf. DT 3:124.

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


P. 215: ‘Mollusc’ (azîfû tîh); cf. Shîṣ Žâdeh 6:

זפורין בּאֶספָרָא אַלֶצְטְבּ בְּ', לַאֶספָרָא זבּ'אֵטבּ (Y BZ'N 'TPR 'LTB, o.l. 'BLQ'TY BZ'NTY)

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. Shîṣ Žîn 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 اسپفا راتي ب (asîfar at-tîh) 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: סֵפראַר רֶמוֹת סְיַפְּרָא יְבָשָׁה (Y BZ'N) and by Z as: עֵשֶׁר רָמוֹת עֵשֶׁר יָבָשָׁה. Sa’ada (S 126, n 9) and David b. Abraham al-Fâst (SF 2:661) translate ŠHLT in Ex 30:34 as אספרא אַלֶצְטְבּ, and Ibn Janâh (I 714) translates it as: אֶצְטָר עָפָב. Cf. AS 285, ASQ 131.

P. 216: fâr as a certain type of musk. The term should be explained referring to al-Kindî (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.

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* (מעור); cf. ShŠ *Men* 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-Raḍī against all cold poisons, in ibid. 38 part of an electuary good for any bite recommended by Ibn Ṣūnā, 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: *marsīm*: read: *marsīn*.


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. 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. 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 & emeros)”: read: “the cultivated poppy (Mekon emeros).”

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 מ大陸 instead of the correct reading מ大陸, 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 יש ככשכאש..." as: "such as papaver somniferum...". This is greatly beneficial.”

P. 234: For .lu see SU:BII; EF 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: *butmin*: read: *butmin* (בּוּטְמִין); cf. SDA 190; ShŠ Bet 2.

P. 240: “while the fruit was called ‘fistikín’ as it is today in Arabic and Greek” (cf. p. 468 for the same statement): read: “while the fruit was called ‘pisteqín’ (herited) (SDA 902), cf. modern Arabic ‘fustuq’ (פִּסְתְּקִין) (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*; *bizya qaṭṭānā*: read: *bīzy qaṭṭānā*.

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: *ahoni* ( אהוני), det. *ahonitah* (אהונית); cf. SD 46; *dormaskana*: read: *darmasqina* (דרמסקינת); 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: كُمْون, i.e. ‘cumin’.

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


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

Ibid.: farfaʿīna; read: parpeʿīna (פַּרְפְּחִינָא); 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 bizr al-rijla, 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’ati’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 (Kīlāyim, 1:4) is identified with this quince”: read: “The quince mentioned in the Mishnah (Kīlāyim, 1:4) and called: חבוש (cf. JD 417, FZ 118–20) is identified with this quince;” see as well ShŠ Adeh 11.

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 Mishnah” read: “Radish is mentioned in the Mishnah, where it is called צנון;” see as well ShŠ Zadeh 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 (רivarivar), and is the Romance term used by Moses Ibn Tibbon for Arabic rāwānād in his translation of Maimonides’ Regimen 3:2. Note that in 3.7 we find the same term as: riubarbari (רירבארבר). 

P. 262: “But the Hebrew name [of the rose, i.e. רוז] may also derive from the Persian ‘lawarda’”: For the etymology of Hebr. רוז, Aram. ראודא, 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 irīfīl; cf. Regimen 3:8.

Ibid.: jūllanjābin: read: jūlanjūbin; cf. EF XII 550b.


Ibid.: “The plant appears in the Mishna”: read: “The plant called פיגם in Hebrew (from Greek πήγανον) (KG 2:439; LS 1399) appears in the Mishnah,” see as well ShŚ 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-Rāżī 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. 273: jādī; read: jādī; cf. ID 60:6; M 135.


Pp. 275–276: For the Arabic terms of different types of salt: nafīṭ, hindī, Andarānī etc., cf. M 221; EF VIII 57b, 58a.


Pp. 282–283: For the identification of Hebrew gufnan (גופנן) with Arab. sabistān, going back to Sa’adya, see ShŚ 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’ (سار), which is translated by Nathan ha-Me‘ati as סיפרי, and wrongly interpreted by Muntner as “Cuperus, 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 לפשיוס (cf. Muntner 3:8: לפשיוס).


Pp. 294, 295: tahrazd ‘sugar’: read: taharzad. 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 (EI2 IX 804b–805a) remarks that sukkar tabarzad 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 المرآ (‘preserved roses’) as סוכר רושדו.

P. 298: Maimonides, Medical Aphorisms 15:33 does not recommend sulphur for “‘crushed’ bodily injuries,” but for “nerve injuries.”

P. 299: sigali: read: siggelei (סִגְּלֵי), Aram. Plur. of סִיגִּלְתָּא (siggilta), 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 Samakh 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. כתרה or כתרות: “a preparation made by soaking aromatic wood in oil.” The Ge’onim identify the ingredient as אמלפון, i.e. “perfume composed of musk and ambergris.” (SDA ibid.).

Ibid: Aramaic ankat ayla (אַנכָּתְאָלִי) and in Greek drakkanti (דְּרַקָּנְטִי): cf. LA 49–50.

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

P. 305: ‘Turmeric’, A: kurkam, kurkum”: kurkam is the term with the correct vocalisation; cf. WKAS 1:136.


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

P. 309: qalqatar: read: qalqatār; cf. GS 283f.

Ibid.: wardit: read: verde (וירדיט); i.e. the Romance term used by Moses Ibn Tibbon for Arabic زن지를 (‘verdigris’) in Maimonides, On Poisons 81.

P. 313: “It is mentioned in the Bible”: read: “Watermelon, called אֲבַטִּיחַ (KB 4) in Hebrew, is mentioned in the Bible.”


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. Bos-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-Tamīr 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: *wakhshīzak*: See as well DT 4:171, s.v. *wakhshirak*.

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


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-Tamīm of an eye powder containing *tütyā* and other ingredients for the white opacity of the eye (i.e. leucoma). See as well p. 122 above.

P. 322: “In the Bible wormwood is the symbol of evil”: “Wormwood, called לַﬠֲנָה in Hebrew (cf. KB 533), is the symbol of evil;” see as well ShŠ Lamed 14.


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

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

P. 334: Kalamita: cf. LA 200ff, s.v. שלמה; SDA 563 s.v. שלמה. Note that Maimonides on mMen 8.3 identifies tagā’iq al-nu’mān (‘king’s lily, white lily, Lilium candidum’) with cf. ShŠ ‘Ain 20.

Ibid.: “the ‘Shām’ apple”; i.e. the variety that grows in Syria-Palestine.


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.


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’, א: dārdār, lisān al-’aṣāfīr. Note that only in Syria, Egypt and North-Africa the term dārdār 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. lisān al-’aṣāfīr and the Hebrew loan-translation הלשון הרופה cf. ShŠ Lamed 3.


P. 343: Hebrew kafer; read: kafer (כפר); cf. KB 495.


P. 344: kofra: read: kofra (כופרה); Aram. cf. SDA 565.

Ibid.: zefēt in Maimonides, Medical Aphorisms 9:115: Maimonides recommends מזמנה which is translated by Nathan ha-Me’ati as: בשל רטף.

P. 345: barawq: read: binwaq or binwāq; cf. DT 2:152.


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 שושנת (‘spodium’) which Muntner a.l. explains as: ‘Asphodelus ramosus’. Fresh asphodel (īṣūs) flour features in Medical Aphorisms 9:123 in a prescription derived from al-Tamāmī 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.


Ibid.: The Hebrew term for ‘azerolier’ as mentioned in Rabbinic literature is עזררי. For its identification with Arabic zu’ār, going back to Sa‘adya, cf. ShŠ ‘Ain 13.

Ibid.: “Elsewhere he intimates that the fruit of the azorier, 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: bādharnabūyah: 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.”


P. 352: “The ripe fruit (of the banana) was used to treat liver and spleen diseases, according to 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. 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.


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: bādžahr: Cf. EI I 1155b–1156a s.v. bāghahr. 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 Aydhāb 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. 362: qizh: i.e. qazha? cf. ID 125:3.

P. 363: “Maimonides notes the use of black cumin 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 cumin 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 elixir hailing from Ibn Snā 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: אֶשְכְּרוֹע, cf. JD 128).”


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 פֶּרֶשׁ לָמָא in Aramaic and בֶּרַיְוָס in Greek served to treat pains in the womb.” For פֶּרֶשׁ לָמָא and בֶּרַיְוָס cf. VA 135.


P. 368: “Cabbage is mentioned in the Mishna”: read: “Cabbage, called בֵּרוֹא (kerew) 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.


Ibid., n. 379, Aphorisms 21:69: In this aphorism Maimonides states about the ﺖﺒﻂ ﻦﻮبается (‘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 ﻦﻮب ﻦﻮب < ﻦﻮب < ﻦﻮب < ﻦﻮب and translated it as ﻦﻮب ﻦﻮب, 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 2 I 481a.

P. 372: karāwyā, karawiyā; read: karāwiyā, karawiyā, karawiyā; cf. DT 3:55; WKAS 1:164a–b.

Ibid.: karbas: read: QYRBS (קרב) or QRBWS (קרב); for the identification with Arab. karawiyā, going back to Sa’adaya, 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 kerew (cabbage), but Muntner mistakenly transcribes the Arabic as ﺟﻮر ﻦﻮب, i.e. ‘caraway’.


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 (קמומילא) 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 hamis’”: Note that hamis features in Rabbinic literature as afun, Plur. afunim, which was identified with Arab. himmas by Maimonides; cf. ShŠ Aleph 50.

P. 383: zanjfr, zanחafar: read: zanjfr, zanjfr; 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 paqqu’ot (פקועות in Hebrew (cf. KB 960), feature in the Bible.” For the identification of paqqu’ot with Arab. hanzal, going back to the Ge’onim, cf. ShŠ Pe 12.

P. 387: ba¢¢ī kh: read: bi¢¢ī kh; cf. DT 2:118.

P. 388: “The Talmud considers it a strong and steady plant”: read: “The Talmud considers the caper, called QPRS (קפרס 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 metodo 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. 393: kabāba, qābība: read: kabāba, kabbāba, kubāba; cf. DT 3:45, n. 5.


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

P. 395 zhabd al-habr: With the exception of Levey (The Medical Formulary, 272), modern researchers interpret this term as referring to Dioscorides’ ἁλκυόνιον (DW 5:118) or ᾽αδάρκη (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 ḥalat ha-yam (הلاء ים), possibly coined by Shem Ḥov 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.


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. 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. 404: “a drink made of elecampane called the ‘royal beverage’ (Maimonides, Medical Aphorisms 21:96).” The original Arabic text reads شربة الملائكة i.e. ‘the potion of angels’. Interpreting شربة الملائكة as a plural of ملك (king) Nathan ha-Me’ati translated the term as الملك السلاطین; i.e. ‘potion of kings’.


P. 406: ḥabā: The synonymity of this term with ḥulba 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 ʾāṭṭifl’, 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 ʾāṭṭifl’, 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 Ḍo Coitus 8 galingale 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-Tamūṭi: “If rocket seed is pulverized and put into soft-boiled eggs with a little bit of salted skink 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. שום) 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 (Ap elaborations 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, pistachio nuts, hazelnuts, garlic, onion, and rue.

P. 422: “It (hyssop) was apparently well-known in ancient Mesopotamia, where it was used for remediary purposes, and was called ‘zu’fa’ 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 *zu’fa* in Chaldean(!). What he says is that hyssop is *zu’pu ŠAR* in Akkadian. Cf. Campbell-Thompson, p. 76: “biššu ŠAR (alongside zu’pu 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 ὑσσός, from “grease of wool”, Greek ὀίσυς, and Arab. zu’fā ṭath; 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. ἵρις, entered Hebrew as ṣīrīḵ as early as Mishnaic times”; cf. KG 2:42; LS 836; ShŠ Aleph 6.

P. 424-424: “Dioscorides describes the iris (Xuris)”: read: “Dioscorides describes the iris (Iris)”; i.e. Greek ἵρις.

P. 424: *tamruk*: read: *tamruq* (תמרוק); 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 ᵢᵼᵣᵽ, Levey has ᵢᵽᵽ 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. 428, n. 864: *dāḏi or dāḏiv*: read: *dāḏēi or dāḏhēn*; 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.


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 *irījūf* 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* it is part of an electuary that strengthens the libido.


P. 440: *martaka*: read: *martekha* (מַרְטְקָה); 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. 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: *barshīyānā*: read: *barsiyānā*; cf. ID 6:1; for *barshīyāwushān* (Persian), cf. DT 4:123.

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


P. 446: *havazelet*: read: *ḥavazelet* (חֲבַצֶּלֶת); 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, *Sammi ha-mawet*, 148, n. 425.


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


P. 451: “Mulberry is also mentioned in the Mishna”: read: “Mulberry, called *תות* (tut) in Hebrew, is also mentioned in the Mishnah;” cf. ShŠ Taw 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’āti correctly translated the Arabic as מורייס; however, Muntner wrongly interpreted it as hailing from *murier ‘Morus nigra* תות, and thus translated ‘mulberries’.


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’nim*, 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-Tamātī 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 موسك, but wrongly interpreted by Muntner as مسكل (‘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: Oriental plane tree; junnār: read: čanār = Persian چنار; cf. VL 1:591; cf. Arabic صنار (sinār) (ID 143:11). The common Arabic term for the Oriental plane tree is دلب (dulb); cf. ID ibid.; DT 1:47.

Ibid.: mīshā: i.e. the Persian equivalent to Arabic ہایی al-‘ālam, as stated by Levey (a.l.).


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: faranjmushk 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-rayhān al-qaranfulī (فرنجمشک و هو الريحان الفراغي). In his Glossary of Drug Names, no. 48 Maimonides states that the term rayhān is identical with bādhārīy (“Ocimum basilicum”), and that al-habāq al-qaranfulī is identical with baranjamushk (ibid. no. 47).

Ibid.: 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 Snā, and in ibid. 8 pine kernels as part of the electuary of carrots or secacul (cf. p. 462 above).
"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.”


Ibid.: qalufūniyā: read qulfūniyā (from Greek: κολοφωνία); 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.: sakbīnāj: read sakbīnāj; cf. DT 3:76.


P. 474, n. 1234: Aphorisms 15:38: read: Aphorisms 16:38. Ibid. 21:75: In this aphorism safower is counted among thirty-four commonly used drugs which are hot and dry in the second degree.


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: ורגנית; i.e. Greek ὀρίγανος (cf. DT 3:29); satureya; read: satureia (Latin).

P. 479: za’tar al-fārisī: read: sa’tar al-fārisī ((register).)

Ibid.: basal al-fā; basal al-far; ‘unsul, ashqīf: read: basal al-fār; ‘unsul; ishqīf; cf. DT 2:127.


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: fidda: Reference to secondary literature lacking; cf. GS 278f; EF 883a.


Ibid.: “The snail is mentioned in the Bible” read: The snail is mentioned in the Bible with the Hebrew term שבבל (shabbelul) (cf. KB 1394), and in Rabbinic
P. 484: ṣadaf al-ḥalazūn (‘burnt snail’): read: ṣadaf al-ḥalazūn (‘[burnt] shell’)

P. 485: “Maimonides states that the shell of the ‘ḥalazūn’ is a purgative, but that its body causes constipation” (Medical Aphorisms 21:29); Quoting from Galen, *De theriaca ad Psomem*, 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.”


P. 486: asfīnāj, iṣfānāj; read: iṣfānākh; cf. DT 3:13, n. 5.


Ibid.: ‘According to Levey, struthium is not mentioned by Dioscorides or Galen”: For the question of the identity of Greek στρούθιον and Arab. ʿundūs 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.


Ibid. melilūṭus: read: mālīlūṭus (مالیلوطس); cf. DT 3:40.

P. 493: kīla de-malka: Aram. cf. SDA 583; ShŚ 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.: “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’ (ازوب) mentioned in the Bible, cf. p. 317 above.” Note that already in Rabbinic literature (cf. bShab 109b) we find the identification of Aramaic ʾSIMŠWQ or SIMSQ, i.e. ‘marjoram’ (cf. SDA 1120f), with Biblical ezov; cf. ShŚ Sin 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. ḣaḍ), and not ‘marjoram’. Nathan ha-Me’ati wrongly translates ḥaf as ezov.


Ibid.: “The physician Assaf mentions tamarisk”: read: “The physician Asaph mentions the tree called ʾeshel (אשל) in Hebrew, ʿetla (אטל) in Aramaic and ʾPRQWS (l. ṣoḥʾaḥ; cf. LA 65) in Greek.”

P. 497: qiṭrān: Reference to secondary literature missing; cf. DT 1:36, s.v. qiṭrān; EI2 IV 772b; UM 217: qaṭrān.


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. 502: “In the Bible it is the first among the seven species”: “In the Bible it is called ḥīṭṭah (חיתות), 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.


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-ʿatā: read: S. Babylonica-ḥarab, ʿatā’a (= Gr. ἢτα); cf. DT 1:73.

Ibid.: “The Bible refers to the tree”: “The Bible refers to the tree with the Hebrew term ʿaravah (אראבה), cf. KB 879. For the identification of Arab. ḡarab with Hebrew ʿaravah, going back to Saʿadya, cf. ShŠ Ayin 16.

Appendix 2

Examples of typos and spelling mistakes

P. 142, 186–7: a. lexicon; 149: ūtnim; 164: hindabāḥ; 201: Regiment; 216: Berakhat; 224: ts uses; stonesin; 225: Many evidence; 231: Papavaceae; 258, n. 1298: Introduction 8; 293,334: Pessahim; 302: Egyptian; 310: being smearing; 313: beeswax; 326: Tāhertan; 339: at the Ferula assa-foetida 386; 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


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


NZ: Nathan Ben Jo’el Falaquera, Sefer Ḥa’er ha-Guf, Ms Oxford, Bodleian, Neubauer 2130.


Editions consulted for the medical works by Moses Maimonides in addition to the ones mentioned by Lev-Amar:


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