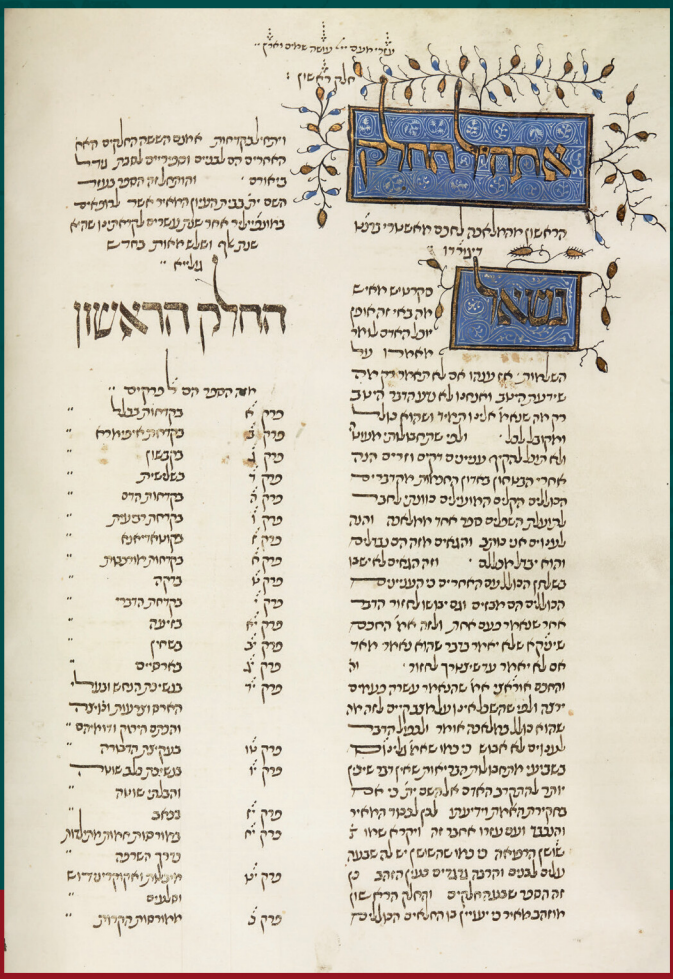
Novel Medical and General Hebrew Terminology from the Middle Ages

VOLUME 8



By **Gerrit Bos**

BRILL

Novel Medical and General Hebrew Terminology from the Middle Ages

Novel Medical and General Hebrew Terminology from the Middle Ages

VOLUME 8

By

Gerrit Bos

BRILL

LEIDEN | BOSTON

Cover illustration: Bernard de Gordon, *Lilium Medicinae*; Hebrew translation, entitled שושן הרפואה (*Shoshan ha-Refu'ah*), by Yekutiel ben Solomon of Narbonne (1387) (Ms Paris, BnF, héb. 1185, fol. 2^{b}). © BnF

The Library of Congress Cataloging-in-Publication Data is available online at https://catalog.loc.gov
LC record available at https://lccn.loc.gov/2025035973

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: brill.com/brill-typeface.

ISBN 978-90-04-74334-2 (hardback)
ISBN 978-90-04-74335-9 (e-book)
DOI 10.1163/9789004743359

Copyright 2025 by Koninklijke Brill BV, Plantijnstraat 2, 2321 JC Leiden, The Netherlands.
Koninklijke Brill BV incorporates the imprints Brill, Brill Nijhoff, Brill Schöningh, Brill Fink, Brill mentis, Brill Wageningen Academic, Vandenhoeck & Ruprecht, Böhlau and V&R unipress.
All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher. Requests for re-use and/or translations must be addressed to Koninklijke Brill BV via brill.com or copyright.com.
For more information: info@brill.com.

This book is printed on acid-free paper and produced in a sustainable manner.

Contents

Sigla, Sources, Abbreviations, and Symbols VII

Introduction 1

List of Terms 9

Bibliography 239
Corrections to BCD and NM 7 241
Index of Latin/Romance Terms 242
Index of Arabic Terms 250

Sigla, Sources, Abbreviations, and Symbols

Sigla

a	Arabic text
ALGloss	*Arabic and Latin Glossary*, ed. by D.N. Hasse, K. Fischer, St. Gsell, S. Hvezda, B. Jockers, R. Kiesler†, E. Sahr, J.O. Schmitt, and P. Tarras (https://algloss.de.dariah.eu/).
BCD	G. Bos, *A Concise Dictionary of Novel Medical and General Hebrew Terminology from the Middle Ages* (Leiden 2019).
BDAG	F. Montanari, *The Brill Dictionary of Ancient Greek*, ed. by M. Goh and Ch. Schroeder (Leiden-Boston 2018).
BDB	F. Brown, S.R. Driver, and C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament*: *With an Appendix containing the Biblical Aramaic*, based on the Lexicon of William Gesenius as translated by E. Robinson (Repr., Oxford 1978).
BM	E. Ben Yehuda, *Millon ha-Lashon ha-Ivrit: Thesaurus Totius Hebraitatis et Veteris et Recentioris*, 17 vols. (Repr., Tel Aviv 1948–1959).
BMC	Maimonides, *On Coitus: A New Parallel Arabic-English Edition and Translation*, ed. and trans. by G. Bos, with editions of Medieval Hebrew translations by G. Bos, Medieval Latin translations by Ch. Burnett, and a Slavonic translation by W.F. Ryan and M. Taube (Leiden 2018).
BMMG	Maimonides, *Medical Aphorisms*: *Glossary & Indexes*, ed. by G. Bos (Leiden 2021).
BMMN	Maimonides, *Medical Aphorisms: Hebrew Translation by Nathan ha-Me'ati*, ed. by G. Bos (Leiden 2020).
BMMZ	Maimonides, *Medical Aphorisms: Hebrew Translation by Zeraḥyah ben Isaac ben She'altiel Ḥen*, ed. by G. Bos (Leiden 2020).
BnF	Bibliothèque nationale de France
D	R.P.A. Dozy, *Supplément aux Dictionnaires arabes*, 2nd ed., 2 vols. (Leiden 1927).
DMLBS	R.E. Latham, D.R. Howlett, and R.K. Ashdowne (eds.), *Dictionary of Medieval Latin from British Sources*, 3 vols. (London 1975–2013).
DOM	W.-D. Stempel, *Dictionnaire de l'Occitan médieval* (Tübingen 1996).
EM	Abraham Even-Shoshan, *Ha-Millon he-Ḥadash* (Repr., 7 vols., Jerusalem 1983).
EP	I. Efros, *Philosophical Terms in the Moreh Nevukhim* (New York 1966).
FAB	J. Feliks, *The Animal World of the Bible* (Tel Aviv 1962).
FAL	A. Fonahn, *Arabic and Latin Anatomical Terminology Chiefly from the Middle Ages* (Kristiana 1922).

FEW W. von Wartburg, *Französisches Etymologisches Wörterbuch* (Bonn 1922–).

FL G.W. Freytag, *Lexicon Arabico-Latinum*, 4 vols. (Halis Saxonum 1830–1837).

FWM F. Wallis, *Medieval Medicine: A Reader* (Toronto 2010).

GDLI G. Bàrberi Squarotti and S. Battaglia, *Grande dizionario della lingua italiana*, 21 vols. (Turin 1961–2002).

GIC 1 Guigonis de Caulhiaco (Guy de Chauliac), *Inventarium sive Chirurgia Magna*, vol. 1: *Text*, ed. by M.R. McVaugh (Leiden 1997).

GIC 2 Guigonis de Caulhiaco (Guy de Chauliac), *Inventarium sive Chirurgia Magna*, vol. 2: *Commentary*, ed. by M.R. McVaugh (Leiden 1997).

HGA J. Hirschberg, *Geschichte der Augenheilkunde*, vol. 2: *Geschichte der Augenheilkunde im Mittelalter*—1: *Geschichte der Augenheilkunde bei den Arabern* (Leipzig 1908); repr. in: *Augenheilkunde im Islam: Texte, Studien und Übersetzungen*, vol. 3, = Veröffentlichungen des Institutes für Geschichte der Arabisch-Islamischen Wissenschaften, Reihe B, Nachdrucke, Abt. Medizin III, 3, ed. by F. Sezgin (Frankfurt am Main 1986).

IJZ 7 Ibn al-Jazzār, *Zād al-musāfir wa-qūt al-ḥāḍir* (*Provisions for the Traveller and Nourishment for the Sedentary*): *Book 7* (*7–30*): *Critical Edition of the Arabic Text with English Translation and Critical Edition of Moses ibn Tibbon's Hebrew Translation* (*Ṣedat ha-Derakhim*), ed. and trans. by G. Bos (Leiden 2015).

JD M. Jastrow, *A Dictionary of the Targumim, the Talmud Bavli and Yerushalmi, and the Midrashic Literature* (Repr., 2 vols., New York 1950).

JTS Jewish Theological Seminary

KB L. Koehler and W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, rev. by W. Baumgartner and J.J. Stamm, with assistance from B. Hartmann, Z. Ben-Hayyim, E.Y. Kutscher, and Ph. Reymond, ed. and trans. under the supervision of M.E.J. Richardson, 5 vols. (Leiden 1994–2000).

KDS D. Kaufmann, *Die Sinne: Beiträge zur Geschichte der Physiologie und Psychologie im Mittelalter aus hebräischen und arabischen Quellen*, repr. in: idem, *Die Spuren al-Baṭaljûsi's* (*Budapest 1880*), *Studien über Salomon ibn Gabirol* (*Budapest 1899*), and *Die Sinne* (*Budapest 1884*), with an introduction by L. Jacobs (Farnborough 1972).

KTA S. Krauss, *Talmudische Archäologie*, 3 vols. (Leipzig 1910–1912).

KTP J. Klatzkin, *Thesaurus Philosophicus linguae hebraicae et veteris et recentioris* (Repr., 4 pts. in 2 vols., New York 1968).

L Latin text

LDM L. Demaitre, *Medieval Medicine: The Art of Healing, from Head to Toe* (Santa Barbara 2013).

LF	I. Löw, *Die Flora der Juden*, 4 vols. (Repr., Hildesheim 1967).
Low	A. Lowinger, 'Register of Hebrew and Aramaic Terms,' ed. and trans. by S. Paley, in: J. Preuss, *Biblisch-talmudische Medizin: Beiträge zur Geschichte der Heilkunde und der Kultur überhaupt* (Repr., New York 1971).
LS	*A Latin Dictionary founded on Andrews' Edition of Freund's Latin Dictionary*, rev., enl., and in great part rewr. by Ch.T. Lewis and Ch. Short (Oxford 1966).
LW	J. Levy, *Wörterbuch über die Talmudim und Midraschim*, nebst Beiträgen von H. Leberecht Fleischer, 2nd ed., mit Nachträgen und Berichtigungen von L. Goldschmidt, 4 vols. (Berlin 1924).
MD	A.M. Masie, *Dictionary of Medicine and Allied Sciences: Latin-English-Hebrew*, ed. by S. Tchernichowsky (Jerusalem 1934).
MIG	Marwān ibn Janāḥ, *On the Nomenclature of Medicinal Drugs* (*Kitāb al-Talkhīṣ*)*: Edition, Translation, and Commentary with Special Reference to the Ibero-Romance Terminology*, by G. Bos, F. Käs, M. Lübke, and G. Mensching, 2 vols. (Leiden 2020).
ND	J. Norri, *Dictionary of Medical Vocabulary in English: 1375–1550*, 2 vols. (Abingdon-New York 2016).
NM 1	G. Bos, *Novel Medical and General Hebrew Terminology from the 13th Century*: *Translations by Hillel ben Samuel of Verona, Moses ben Samuel ibn Tibbon, Shem Ṭov ben Isaac of Tortosa, and Zeraḥyah ben Isaac ben She'altiel Ḥen*, = *Journal of Semitic Studies*, suppl. 27 (Oxford 2011).
NM 2	G. Bos, *Novel Medical and General Hebrew Terminology from the 13th Century*, vol. 2 = *Journal of Semitic Studies*, suppl. 30 (Oxford 2013).
NM 3	G. Bos, *Novel Medical and General Hebrew Terminology: Hippocrates'* Aphorisms *in the Hebrew Tradition*, = *Journal of Semitic Studies*, suppl. 37 (Oxford 2016).
NM 4	G. Bos, *Novel Medical and General Hebrew Terminology from the 13th Century*, vol. 4 (Leiden 2019).
NM 5	G. Bos, *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 5 (Leiden 2022).
NM 6	G. Bos, *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 6 (Leiden 2023).
NM 7	G. Bos, *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 7 (Leiden 2024).
PESHAT	*Premodern Philosophic and Scientific Hebrew Terminology in Context: An Online Thesaurus*, ed. by R. Leicht and G. Veltri (https://peshat.org).
RAC	R. Alcalay, *The Complete Hebrew-English Dictionary* (Ramat Gan-Jerusalem 1965).
RL	Fr. Raynouard, *Lexique roman: Ou dictionnaire de la langue des trouba-*

	dours comparée avec les autres langues de l'Europe latine, 5 vols. (Heidelberg 1970).
RSL	Russian State Library
SDA	M. Sokoloff, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Period*, 2nd ed. (Ramat Gan 2020).
SRP	C. Singer and C. Rabin, *Prelude to Modern Science: Being a Discussion of the History, Sources and Circumstances of the 'Tabulae anatomicae sex' of Vesalius* (Cambridge 1946).
UW	M. Ullmann, *Wörterbuch zu den griechisch-arabischen Übersetzungen des neunten Jahrhunderts* (Wiesbaden 2002).
WKAS	*Wörterbuch der klassischen arabischen Sprache*, ed. by Deutsche Morgenländische Gesellschaft (Wiesbaden 1957–).

Biblical Sources

Ecc	Ecclesiastes
Is	Isaiah
Lev	Leviticus
Prov	Proverbs
Ps	Psalms

Abbreviations

Ablat.	ablativus
Abs.	absolutus
a.o.	among others
add.	added
Acc.	accusative
acc. to	according to
Adj.	adjective
approx.	approximately
Arab.	Arabic
Aram.	Aramaic
Bibl. Hebr.	Biblical Hebrew
c.	*circa*
conj.	conjugation
corr.	correction
ed.	edition

e.g.	*exempli gratia*
emend. ed.	emendation by the editor
esp.	especially
et al.	*et alli*
f.	feminine
fol./fols.	folio(s)
Ger.	Gerundium
Gr.	Greek
g	gram(s)
h.l.	*hoc loco*
ibid.	*ibidem*
i.e.	*id est*
Inf.	infinitive
Ital.	Italian
Jud.-Arab.	Judeo-Arabic
l./ll.	line(s)
Lat.	Latin
lit.	literally
M. Engl.	Middle English
M. Fr.	Middle French
M. Lat.	Middle Latin
Ms/Mss	manuscript(s)
Ms^1	marginal note in Ms
Ms^2	supralinear note in Ms
O. Cat.	Old Catalan
O. Fr.	Old French
O. Ital.	Old Italian
o.l.	other language
om.	omitted
O. Occ.	Old Occitan
Part.	participle
Pass.	passive
Perf.	perfect
perh.	perhaps
Pers.	Persian
Plur.	plural
poss.	possibly
Rabb.	Rabbinic
re:	as related to
Rom.	Romance

sim.	similar
Sing.	Singular
s.v.	*sub voce*
trans.	translation
var./vars.	variant(s)
vers.	version
vol./vols.	volume(s)

Symbols/Special Characters:

℈	the twenty-fourth part of an ounce
þ	Middle English for Modern English *th*

Introduction

The current volume[1] is part of a wider project aiming at mapping the novel[2] Hebrew[3] technical medical and general terminology as it features in medieval Hebrew medical works translated both from Arabic and Latin.[4] It is my hope that this volume, just like the earlier ones, will facilitate the consultation, edition, and translation of Hebrew medical works, and the identification of translators whose identity is unknown or uncertain. The main texts consulted in this volume are the following:

1. Guy de Chauliac,[5] *Inventarium sive Chirurgia Magna*; anonymous Hebrew translation of the first book on anatomy of this basic work on anatomy

1 I thank Felix Hedderich for proofreading the manuscript.

2 By 'novel,' I mean those terms that do not feature in the current dictionaries of the Hebrew language at all or that feature in these dictionaries either without proper explanation or in a later period only. Occasionally, I include terms that have already been mentioned in the first seven volumes (NM 1–7) dealing with novel Hebrew medical terminology in order to show the wider distribution of a certain term; this is especially the case with terms that appear in earlier sources than those mentioned in previous volumes. The same holds good for terms that already feature in NM 1–7, but with a different original language from which they were translated.

3 In addition to the Hebrew terms, the list below also includes (common) loan words from Arabic, Latin, Romance.

4 Earlier volumes published are: NM 1 = *Novel Medical and General Hebrew Terminology from the 13th Century: Translations by Hillel ben Samuel of Verona, Moses ben Samuel ibn Tibbon, Shem Tov ben Isaac of Tortosa, and Zeraḥyah ben Isaac ben She'altiel Ḥen*, = *Journal of Semitic Studies*, suppl. 27 (Oxford 2011); NM 2 = *Novel Medical and General Hebrew Terminology from the 13th Century*, vol. 2, = *Journal of Semitic Studies*, suppl. 30 (Oxford 2013); NM 3 = *Novel Medical and General Hebrew Terminology: Hippocrates'* Aphorisms *in the Hebrew Tradition*, = *Journal of Semitic Studies*, suppl. 37 (Oxford 2016); NM 4 = *Novel Medical and General Hebrew Terminology from the 13th Century*, vol. 4 (Leiden 2019); NM 5 = *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 5 (Leiden 2022); NM 6 = *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 6 (Leiden 2023); NM 7 = *Novel Medical and General Hebrew Terminology from the Middle Ages*, vol. 7 (Leiden 2024). The terms listed in NM 1–4 feature also in an alphabetical arrangement in: BCD = *A Concise Dictionary of Novel Medical and General Hebrew Terminology from the Middle Ages* (Leiden 2020).

5 Guy de Chauliac (c. 1300–1368) was a French physician and surgeon, who studied medicine in Bologna and especially in Montpellier in the years around 1340 and completed the *Inventarium* in 1363. It was a very influential work in the fields of surgery and anatomy, as it was translated into English, French, Dutch, Italian, Provençal, and Hebrew, and was widely read by physicians in late medieval Europe (cf. M.R. McVaugh (ed.): *Guigonis de Caulhiaco* (*Guy de Chauliac*)*, Inventarium sive Chirurgia Magna*, 2 vols. (Leiden 1997), 1:IX–XV; idem, *The Rational Surgery of the Middle Ages* (Florence 2006), 234–235). For a first analysis of a few terms, see NM 7. The Latin text consulted is based on ed. McVaugh, vol. 1: *Text* and

© KONINKLIJKE BRILL BV, LEIDEN, 2025 | DOI:10.1163/9789004743359_002

and surgery. For the analysis of its terminology, I consulted Ms Paris, BnF, héb., BnF, hébr. 1189.[6] The Ms was copied in the fifteenth century in a Sephardic script. The beginning and end are missing. For corruptions and missing terms, I used Ms St. Petersburg, Institute of Oriental Manuscripts of the Russian Academy of Sciences, B 411. The Ms was also copied in the fifteenth century in a Sephardic script.[7] Major dictionaries I consulted for the Latin terminology of the *Inventarium* are *The Dictionary of Medieval Latin from British Sources*[8] and especially the *Dictionary of Medical Vocabulary in English: 1375–1550*, composed by J. Norri.[9] The latter dictionary contains extensive quotations from the Middle English translation of Guys's surgical work under the rubric Chauliac (1) and Chauliac (2), based on two manuscripts. In case the quotations help us to better understand the anonymous Hebrew translation, I have quoted them verbally from Norri's dictionary.

2. Bernard de Gordon,[10] *Lilium Medicinae*; Hebrew translation, entitled פרח הרפואות (*Peraḥ ha-Refu'ot*),[11] by John (Jean) of Avignon.[12] For the Hebrew

---

vol. 2: *Commentary*, quoted as GIC. I thank Michael for his help in translating Latin terminology.

6 Cf. M. Steinschneider, *Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* (Berlin 1893), 802–803 (§ 499); H. Zotenberg (ed.), *Catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Paris 1866), 218.

7 The Ms is online at https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?vid=MANUSCRIPTS&docId=PNX_MANUSCRIPTS990000848250205171&scope=PNX_MANUSCRIPTS&SearchTxt=%D7%92%D7%99%20%D7%93%D7%94%20%D7%A9%D7%95%D7%9C%D7%99%D7%90%D7%A7.

8 *The Dictionary of Medieval Latin from British Sources*, eds. R.E. Latham, D.R. Howlett, and R.K. Ashdowne, 3 vols. (London 1975–2013), quoted as DMLBS.

9 J. Norri, *Dictionary of Medical Vocabulary in English: 1375–1550*, 2 vols. (Abingdon-New York 2016), quoted as ND.

10 Bernard de Gordon, a French doctor and professor of medicine at the University of Montpellier from 1285. His most important work was the *Lilium medicinae* written in 1303; it was printed in Naples in 1480, in Lyon in 1491, and in Venice in 1494. It describes, a.o., plague, tuberculosis, scabies, epilepsy, anthrax, and leprosy. For his biography, see L. Demaitre, *Doctor Bernard de Gordon: Professor and practitioner* (Toronto 1980).

11 The Online Catalogue at the National Library of Israel (NLI); N. Cohen-Hanegbi, 'Transmitting Medicine across Religions: Jean of Avignon's Hebrew Translation of the *Lilium Medicinae*,' in: *Latin-into-Hebrew: Texts and Studies*, vol. 1, eds. R. Fontaine and G. Freudenthal, 121–145 (Leiden 2013); in addition to idem and U. Melammed, 'Appendix: Jean of Avignon's Introduction to his Translation of *Lilium Medicinae*, an Annotated Critical Edition and Translation,' ibid., 146–159, read: פרח הרפואה.

12 John (Jean) of Avignon, whose original name was Moses ben Samuel of Roquemaure, converted to Christianity and moved to Seville, where he translated the *Lilium Medicinae* into Hebrew in 1360; cf. L. Ferre, 'Hebrew Translations from Medical Treatises of Montpellier,'

translation, I consulted Ms. Oxford, Bodleian Library, Mich. 552 (cat. Neubauer 2127[13]), fols. 27–133 (of 144), which covers bks. 1–4 (partly).[14] The Ms was copied in the fourteenth/fifteenth century in an Italian script. The section discussing the illnesses of the nose and the chapter treating the illnesses of the lips and mouth are missing. The text of the Ms has many corrections and annotations from a different hand. The translation by John of Avignon is characterised by Hebrew technical terms that are uncommon, non-standard, and showing a lack of familiarity with the medical vocabulary current in his time.[15] Several of these technical terms are followed (explained) by means of their Romance (Old Occitan) equivalent (*la'az*).[16] In other cases these technical terms are mere transliterations from the original Latin. Many passages cannot be understood without having recourse to the original Latin text. A partial explanation is that the Latin copy John had at hand was deficient, as he remarks explicitly in the epigraph.[17] In some cases, these passages have been corrected with standard terminology in supralineal and marginal notes and annotations in a different hand.[18] For the Latin text of the *Lilium Medicinae*, I consulted the edition Leiden 1574, which is accessible online.

Koroth 13 (1998/1999): 27; see also the extensive discussion by N. Cohen-Hanegbi, 'Jean of Avignon: Conversing in Two Worlds,' *Medieval Encounters* 22 (2016): 165–192.

13 Cf. A. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library* (Oxford 1886, repr. 1994), no. 2127, and *Supplement of Addenda and Corrigenda*, compiled under the direction of Malachi Beit-Arié and edited by R.A. May (Oxford 1994); Steinschneider, *Hebräische Übersetzungen des Mittelalters*, 785–786 (§ 489).

14 For the current volume, I consulted fols. 27–133, covering bks. 1–4 (first part). Novel terminology featuring in bks. 4 (second part) until 7 will be discussed in the next volume of the series *Novel Hebrew Medical and General Terminology from the Middle Ages*, vol. 9 (= NM 9).

15 Some examples are: גב ערות האשה 'pudenda' (Lat. *pudibunda*); מִשְׁפָּט 'prognosis' (Lat. *prognostica*); עֻצַּם 'to be mixed' (Lat. *misceor*): שָׁפַט 'to prognosticate' (Lat. *prognostico*); נִבְצַר 'to be wanting, to be lacking' (Lat. *deficio*); רָשַׁם 'to understand' (Lat. *intellego*); חָטָא 'to suffer' (Lat. *pati*); עַצְמוּתִי 'specific' (Lat. *proprius*); פְּרָטִיּוּת 'body part' (Lat. *particula*); נָטוּל (1) 'paralyzed' (Lat. *paraliticus*); (2) 'contracted' (Lat. *contractus*); קְשׁוּרִי 'wavelike, undulatory' (Lat. *undosus*); טִיטִיּוּת 'watery or rheumy condition of eyes' (Lat. *lippa*).

16 For a discussion of these *le'azim*, cf. Cohen-Hanegbi, 'Transmitting Medicine across Religions,' 131–134.

17 Cf. Steinschneider, *Hebräische Übersetzungen des Mittelalters*, 785.

18 Cf. also singular terms as התהפכות העינים featuring in both translations (for Lat. *eductio oculorum*), which has been corrected in the translation by John of Avignon as פליטת העינים.

3. Bernard de Gordon, *Lilium Medicinae*; Hebrew translation, entitled שושן הרפואה (*Shoshan ha-Refu'ah*), by Yekutiel ben Solomon of Narbonne.[19] For the Hebrew translation, which survives in 27 manuscripts, as listed by Ferre,[20] I consulted Ms Paris, BnF, héb. 1185, fols. 1–113 (of 191), which covers bks. 1–4 (partly).[21] The Ms was copied by Isaac ben Abraham Ḥen for the physician Elijah ben Shabbetai in Bologna in the fifteenth century in a Sephardic script.[22] Although some of his technical terms are also uncommon and non-standard,[23] his translation compares favorably with that of John of Avignon.[24] It seems that certain sections (e.g., ch. 10 dealing with headache (*De dolore capitis*)) of both Hebrew translations have been harmonized, as both translations share the same characteristic readings.
4. Ibn Sīnā, *K. al-Qānūn*; Hebrew translation, entitled ספר הקנון (*Sefer ha-Qanun*), by Anonymous 1, Ms Paris, BnF, héb. 1142. The Ms was copied in the fifteenth century in a Sephardic script. The technical terminology used by the translator and/or adapter partly agrees with that of Nathan ha-Me'ati and partly with that of Zeraḥyah Ḥen, but is also partly differ-

19 Yekutiel ben Solomon studied at the university of Montpellier which closed its doors for Jewish students in the year 1390. His translation of the *Lilium Medicinae* was completed in the year 1387; cf. Steinschneider, *Hebräische Übersetzungen des Mittelalters*, 785; Ferre, 'Hebrew Translations from Medical Treatises,' 24; Cohen-Hanegbi, 'Jean of Avignon,' 165–192.

20 L. Ferre, 'Las Traducciones Hebreas de la Obra Médica de Bernard de Gordon,' *Miscelánea de estudios árabes y hebraicos* 49 (2000): 202.

21 Novel terminology featuring in bks. 4 (second half) until 7 will be discussed in the next volume of the series *Novel Hebrew Medical and General Terminology from the Middle Ages* (= NM 9).

22 Cf. colophon on fol. 231v. For a detailed description of the Ms, see https://gallica.bnf.fr/ark:/12148/btv1b10539515m/f1.item

23 Cf. התעופף 'to evaporate' (Lat. *exhalo*); הֶשְׁקֵט, *Plur.* השקטים 'remedies' (Lat. *remedia*); המקומות המטונפים 'pudenda' (Lat. *pudibunda*); תַּבְלִיתִיּוּת 'curliness' (Lat. *crispitudo*); מתארך 'removed from' (Lat. *elongatus ab*); חֵטְא 'bodily defect, blemish' (Lat. *vitium*); התנועות באזנים 'tinnitus' (Lat. *tinnitus in auribus*); שְׁטוּחַ 'suffering from spasms' (Lat. *spasmatus*); מלוי האם 'afterbirth' (Lat. *secundina*).

24 For instance, while John of Avignon uses the undifferentiated Hebr. הֶפְסֵד for both Lat. *corrosio* (wasting (of bodily tissue)) and Lat. *consumptio* (wasting (consumption)), Yekutiel renders Lat. *corrosio* as מאכל and *consumptio* as המוס; and while John uses *Plur.* הפסדים (torsions: 'intense spasmodic pains in bowels, gripes') for Lat. *torsiones*, Yekutiel translates the Latin term as משברים. In other cases, Yekutiel provides a proper Hebrew translation for a Latin technical term, while John merely provides a transliteration; cf. for instance Lat. *alienatio mentis* (loss of mind) which is rendered by Yekutiel as אבדת המחשבה and by John as אוליאנציו; Lat. *caverna* (opening in animal or human body), rendered by Yekutiel as Hebr. חלון, while John has קוורקא (read קוורנא); or Lat. Acc. *ampullas* (swellings), rendered by Yekutiel as בועות and by John as אנפולש.

ent from the one used by both translators. For this reason, I have omitted the name of the translator.[25]

5. Ibn Sīnā, *K. al-Qānūn*; Hebrew translation, entitled ספר הקנון (*Sefer ha-Qanun*), by Anonymous II, Ms Parma, Biblioteca Palatina, Cod. Parm. 3045 (cat. Richler 1505, pp. 442–443).[26] The Ms was copied in the mid-fourteenth century in an Italian semi-cursive script. The translation is unique: The list of drugs (simplicia) is arranged according to the Arabic alphabet and not the Hebrew one as in the other translations.[27] The main entries with the names of plants and minerals are in many cases not the Arabic terms in Hebrew characters, but the parallel terms in Latin and or Romance (Italian?). The subentries, introducing the usefulness of the different plants and minerals for illnesses affecting different parts of the body,[28] such as 'wounds and ulcers' or 'organs of the head,' are generally preceded by the term: תועלתו (its usefulness). Many of the technical terms employed by the translator are uncommon, non-standard,[29] and not to be found in any other medieval medical work or other translation as far as our current knowledge goes. Unlike the translations by Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I, this translation is not one that sticks close to the original Arabic text, but deviates on many occasions. The translator has rearranged the subject matter and added or omitted material. Thus, it is an adaptation using other sources as well. An example is the entry on absinth wormwood:

Ibn Sīnā, *K. al-Qānūn*, ed. Būlāq 1877, 2:244	**English translation**	**Hebrew translation, Anonymous II, Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]**	**English translation**
ومن خواصه انه يمنع الثياب عن التسوس	One of the properties [of absinth worm-	וסגולתו יהיה למנוע מלגדל הקשקשים על	[Absinth wormwood] has the property to prevent

25 See also NM 6:6–9; 7:4.

26 For a first inventory of terms and discussion of the Ms, see NM 7.

27 Cf. B. Richler, *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue*, with palaeographical and codicological descriptions by M. Beit-Arié (Jerusalem 2001); idem, 'Manuscripts of Avicenna's *Kanon* in Hebrew Translation: A Revised and Up-to-Date List' *Korot* 8, nos. 3–4 (1982): 149, 165 (no. 89).

28 Cf. the extensive discussion of the sub-entries featuring in other Mss in NM 6:8–9.

29 Cf. מגרה היצר לשמש (stimulating sexual intercourse); הקדחות שהן מזמן ארוך (chronic fevers); חֲרִפָּה (pungency); עת הנשים (menstruation); הִשְׁתַּתֵּף (to be mixed); השתלהבות האש (burn); שֶׁפַע הרחם (leukorrhea). See also the terms listed in NM 7.

(*cont.*)

Ibn Sīnā, *K. al-Qānūn*, ed. Būlāq 1877, 2:244	**English translation**	**Hebrew translation, Anonymous II, Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]**	**English translation**
وفساد الهوام ويمنع المداد عن التغير، والكاغد عن القرض. الزينة يحسن اللون وينفع من داء الثعلب وداء الحية ويزيل الآثار البنفسجية تحت العين وغيره	wood] is that it prevents clothes from being damaged by moths and other insects, and prevents the ink from fading and the paper from deterioration. Cosmetics: It improves the complexion, is useful for alopecia, ophiasis, removes the violet colored spots, which may appear beneath the eyes, etc.	הראש הנק׳ טינייא ומבלתי להוליד בהם תולעת ואם יושם בדיו ויכתב ממנו לא ישלוט בו עש ואם יושם בתוך הקלפים או אם יושם בתוך הארגז עם הבגדים שומר אותן שלא ישלוט בהם עש תועלתו מזהיר את הצבע ומועיל לחולי השועל ולחולי הנק׳ טיניאה[30] ומסיר נקודות וצפורן מן העינים	the growth of scabs, called ṬYNYY׳ [i.e., Lat. *tinea*[31]] on the head, and the appearance of ringworm; if it is put in ink that is used for writing, moths will not have power [to cause damage]. If it is put between leaves [of a book] or in a chest with clothes, it will protect them so that moths cannot [cause damage]. Its use: It makes the complexion radiant and is good for alopecia and the affection called ṬYNY׳H [i.e., Lat. *tinea*]; it removes spots and pterigium from the eyes.

The Ms features several terms in Romance (Italian). Some examples are: בירטייני (fol. 11[b]); i.e., Ital. *vertigine* 'giddiness in head, vertigo' (cf. GDLI 21: 806); ראגדיאי (fol. 12[a]); i.e., Ital. *ràgadie* 'fissures in skin or mucous membrane, esp. round anus or in genitals' (cf. GDLI 15:309); פנאריצו (fol. 12[b]); i.e., Ital. *panaricio* 'whitlow' (cf. GDLI 12:176).

6. Ibn Sīnā, *K. al-Qānūn*; Hebrew translation, entitled ספר הקנון (*Sefer ha-Qanun*), by Nathan ha-Me'ati; Ms Moscow, RSL, Guenzburg 573, fols. 132[a]–257[b]. The text is incomplete, ends in the middle of the letter *tsade*. According to a possible joint found in the Genizah, it would have been completed in Lecce in 1441. In most cases, the plant names only consist of the Arabic term (in Hebrew letters) and a Hebrew explanation. It does not have explanations in Latin or Romance. The Ms has a separate alphabetical list

30 טיניאה: Emend. ed. טיריאה Ms.

31 '*tinea*': Cf. ND 1102: 'Itchy and crusty scalp infection.'

of plant names featuring on fols. 148ª–160ª; in the margins we find many parallel terms in Greek (sometimes added in a different hand). The list is not mentioned in the online catalogue of Ktiv.[32]

32 International Collection of Digitized Hebrew Manuscripts, accessible at: https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts. For an extensive discussion of this Ms and its alphabetical list of plants, cf. G. Bos, G. Mensching, and Fr. Savelsberg: 'Il multilinguismo degli ebrei nell'Italia meridionale del XV secolo: Due testimonianze leccesi della tradizione ebraica del secondo libro del Canone della medicina di Avicenna,' *Congresso Internazionale di Linguistica e Filologia Romanza*, Lecce, June 30–July 5, 2025 (publication in preparation).

List of Terms

א

אַבְדָה • אבדת המחשבה · **loss of (the) mind**: Lat. *alienatio mentis* (cf. NM 39) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 60ᵇ): כן עניינן לפי זה בשמות מתחלפים כמו אבידת המחשבה הפסד העדר הידיעה גסות המוח (The same is the case with the different names [of illnesses], such as loss of mind, corruption, desipience (folly), stolidity (dullness, stupidity)). Hebr. אבדת המחשבה is not attested in the current dictionaries. John of Avignon renders Lat. *alienatio mentis* as אוליאנציו.

אבלוס • *Plur*. **אבלוסין** · ***oboloi***: Arab. أبولوس, *Plur*. أبولوسات (from Gr. ὀβολός, as a weight, the sixth part of a *drachme*, i.e., 0.75 g) · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fols. 23ᵃ–24ᵃ): אפסנתין[1] ... מחזיר התאוה והיא רפואה נפלאת אם ישתה בשולו וסחיטתו עשרה ימים כל יום שלשה אבלוסין ([Arab.] *afsantīn*: Absinth wormwood [*Artemisia absinthium* L.]: ... If one takes during ten days a decoction or extract [of absinth wormwood], [a quantity of] three *oboloi* (2.25 g) every day, it brings back the appetite). Hebr. אבלוס, *Plur*. אבלוסין, is a non-attested Hebraization of Arab. أبولوسات. Zeraḥyah Ḥen renders Arab. أبولوسات (corrupted as: أنولوسات) as אנולוסאת (cf. NM 7:19); Nathan ha-Me'ati translates the Arab. term as שלש אוקיאות and Anonymous II has אנולוסיט.

אַבְנַט · **truss**: Lat. *bracal* (cf. ND 139, s.v. *braccal*: 'Broad bandage or belt used as support in hernia and hydrocele') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:248, ll. 21–23) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 136ᵇ): וקשירות אלו המקומות הם על הרוב להחזיק התרופות והם נעשות בחולי פי הטבעת וארבות הרגלים עם האבנט (In most cases, bandages should be applied to these places [affected by fissures] in order to keep the medicines in their place; when the anus or groins are affected by an illness, they should be bandaged with a truss). Hebr. אַבְנַט is not attested in this sense in the current dictionaries. The term features in BM 32–33 in the sense of 'girdle' and is not attested in medical literature.

אַבְנִי • *Plur*. **עצמות אבניים • אבניים** → **עֶצֶם**.

אֲבַעְבֻּעָה • *Plur*. **אבעבועות** · **abscesses, ulcers**: Lat. *vesica* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 82ᵇ): העלה השנית מהקרנית היא אבועבועות והתחלף בגודל[2] ובריח ובקלות וברוע ענין (The second illness affecting the cornea are abscesses; they differ in size, color,[3] lightness, and severity). Hebr. אֲבַעְבֻּעָה features in BM 34 in the sense of 'pustule, blister, small-pox.' It features in the *Plur*. אבעבועות in BCD 15 (NM 3:21) for Arab.

1 אפסנתין: אבשנסי Ms[1].

2 בגודל ובריח: *in colore et dolore* L.

3 'color': Trans. acc. to L.

نفاخات in the sense of ‘watery vesicles’ and in NM 7:14 in the sense of ‘blisters’ for Arab. تنفّط. Yekutiel ben Solomon translates Lat. *vesica* as בועות (see entry בּוּעָה).

אֵבֶר • *Plur*. **אברים • האברים הנושאים** · **the underlying organs**: Lat. *membra subiecta* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57^{b}): ולזה יקרו הענינים האלה למי שיאכל הפירות המקוררים בשלג או ישתו המים המקוררים ודומיהם מהדברים הקרים מאשר יתילד מהם סתום ועובי הרוחות ולא יוכל〈ו〉 לעבור אל האברים הנושאים (For this reason, these [illnesses; i.e., catalepsy and the like] occur to those who eat fruits cooled in the snow or drink cold water and the like, as it causes obstruction and thickening of the pneumata, so that they cannot pass and penetrate the underlying organs). Hebr. האבר הנושא, *Plur*. האברים הנושאים, is not attested in the current dictionaries. John of Avignon translates Lat. *membra subiecta* as האברים המשועבדים (see next entry).

• **האברים המשועבדים** · **the underlying organs**: Lat. *membra subiecta* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 50^{b}): מפני זה אלו העלות יקרו לאשר יאכלו פירות מקוררים בשלג או השותים מים קרים וכיוצא בהם מהמתחלפים הקרירות שיחדשו סתום או עבוי ברוחות אשר הרוחות לא יוכלו לנקוב ולעבור אל האברים המשועבדים (For this reason, these illnesses [i.e., catalepsy and the like] occur to those who eat fruits cooled in the snow or drink cold water and similar things varying in coldness. These things cause obstruction or thickening of the pneumata, so that they cannot pass and penetrate the underlying organs). Hebr. האבר המשועבד, *Plur*. האברים המשועבדים, is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *membra subiecta* as האברים הנושאים (see previous entry).

• **האברים הרוחניים** · **the spiritual members**:[4] a) Lat. *membra spiritualia* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:43, ll. 11–12) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 9^{b}): הפרק החמישי מנתוח החזה וחלקיו: החזה הוא תיבת האברים הרוחניים ומפני זה יהיה בו באמת חלקים מקיפים וחלקים מוקפים (Ch. 5: On the anatomy of the chest and its parts. The chest is the box of the spiritual members and for this reason it indeed has parts (organs) that contain [others] and parts that are contained [in others]). In the sense of ‘the spiritual members,’ Hebr. האברים הרוחניים is attested for Lat. *membra spiritualia* in BCD 16 (NM 4:13). Synonyms featuring in medieval Hebr. medical literature are: האיברים הרוחיים (cf. BCD 16 (NM 4:12–13)), and איברי הרוח (cf. BCD 16 (NM 4:13)).

4 ‘the spiritual members’: I.e., the bodily members (organs) involved in breathing (and therefore in taking in air and spirit), namely the lungs, the trachea, and the epiglottis (cf. NM 4:13). According to F. Wallis (FWM 550, s.v. ‘spirit(s)’), these are the heart and lungs; see also ND 673, s.v. ‘spiritual members’: ‘1. Heart and lungs; 2. Body parts participating in production of bodily spirits; 3. Respiratory organs, comprising lungs, diaphragm, windpipe, epiglottis’.

· b) Lat. *spiritualia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111[b]): ואם יתחדש מחום האיברים הרוחניים יוכר כי הנשום גדול תמידי עם צמא רב וחום וינגדו לו דברים חמים ויועילו לו הקרים (If [asthma] is caused by heat of the spiritual members (respiratory organs), it can be recognized from heavy, frequent breathing, severe thirst and heat. [The patient] will be harmed by hot things, but benefit from cold things). John of Avignon translates Lat. *spiritualia* as רוחניים (see entry רוּחָנִי).

• **תיבת האברים הרוחניים** → תֵּבָה.

• **האברים השרשיים** · **the vital organs**: Lat. *membra radicalia* (cf. DMLBS 3000) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[a]): ראוי להבין שהאיברים השרשיים הם לבנים אמנם כל מה שיהיה לבן איננו שרשי ובעבור זה אם השינים לבנים לא יחויב שיהיו האברים שרשיים (Know that the vital organs are white, but that not every [part of the body] that is white is vital; consequently, although teeth are white they are not, by necessity, vital organs). In the sense of 'the vital organs,' Hebr. האברים השרשיים is a non-attested calque from Lat. *membra radicalia*. For the term שֹׁרְשִׁי in the sense of 'original; real' (Arab. أَصْلِي), cf. NM 7:231. John of Avignon translates Lat. *membra radicalia* as האברים השרשיים as well.

• **מן עזרת האברים** → עֶזְרָה.

אֲגַדָּה • *Plur.* **אגודות** · **I. handfuls**: Lat. *manipulus*, Plur. *manipuli* · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, ll. 20–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[a]): והתרופות הנכנסות בבשול המים הם עלי לינגא קאניש או ביש[5] מלויש אלוי ב׳ אגודות ויאוליש אגודה (The remedies that should be boiled in water are two handfuls of dog's tongue, marshmallow, and aloe, and one handful of violets). Hebr. אֲגַדָּה, *Plur.* אגודות, does not feature in this sense in the current dictionaries. For its different meanings in medieval medical literature, see BCD 17.

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 86[b]): רציפי מגוראנא ג׳ אגודות (Recipe: three handfuls of marjoram). Yekutiel ben Solomon translates Lat. *manipulus* as אגודות as well.

· **II. bunches (bundles)**: Lat. *fasciculus*, Plur. *fasciculi* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[a]): רציפי: שני מיני שלויאש ושני מיני קלמינט ושני המינטא ושני מיני הרוטא מ״א ב׳ אגודות (Recipe: [Take] two bunches each from two types of salvia, of calamint, of mint, and of rue). In the sense of 'bunch (bundle) (of plants, herbs),' Hebr. *Sing.* אֲגַדָּה features in the current dictionaries in attestations from the Bible and Rabb. literature only (cf. KB 10; JD 11; BM 41). For other meanings of the term

5 ביש מלויש: Emend. ed. מלויש ביש Ms.

in medieval medical literature, cf. BCD 17 (NM 1:76–77). Yekutiel ben Solomon translates Lat. *fasciculi* as חבילות (see entry חֲבִילָה).

אֵד • *Plur.* **עליית אידים • אידים** → עֲלִיָּה.

אדום → אָדֹם.

אדומי → אֲדַמִּי.

אֵדִי · **vaporous**: Lat. *vaporosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 62[a]): ומפני זאת הסבה החמריית[6] היו האידים או הליחות אידיות (And therefore the vapors or vaporous humors are the material[7] cause [of sneezing]). Hebr. אֵדִי features only as a modern term in EM 17. Yekutiel ben Solomon translates Lat. *vaporosus* as אֲדִי as well.

אֵדִיוּת · **I. vapor**: Lat. *vapor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 28[a]): וגם כן כאשר היה החמימות גובר מאד יעשה נפילת השערות מאשר היה החום החזק מתיך האידיות ויפתח וירחיב הנקבים עד שהאידיות ההוא אי אפשר לו להתקרש (Moreover, when the heat becomes very strong, it makes the hair fall out, because the strong heat dissolves the vapor and opens and widens the pores so that it [i.e., the vapor] cannot become solid any more). Hebr. אֵדִיוּת is not attested in the sense of 'vapor' in the current dictionaries. Yekutiel ben Solomon translates Lat. *vapour* as אד.

· **II. evaporation**: Lat. *evaporatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30[b]): והסבה החמרית[8] בלי אמצעי תצא מהעכול השלישי שבו תעשה האידיות ודחות העשנים (The immediate material cause [of hair growth] comes from the third digestion from which evaporation and expulsion of vapors originate). In the sense of 'evaporation,' Hebr. אֵדִיוּת features in BM 59, a.o., in an attestation from *Sefer ha-Qanun*. In the sense of 'transudation' (Arab. رشح), it features in BCD 17 (NM 3:24). Yekutiel ben Solomon translates Lat. *evaporatio* as נְשׁוּב (see entry) and Lat. *evaporandum* as הַאָדָה (see entry).

אָדֹם • **בשר אדום שיחיה בין חשיניים** → בָּשָׂר.

• **הכתם האדום** → כֶּתֶם.

• **מום אדום** → מוּם.

אֲדַמִּי • *Plur.* **אדומיים** · **cholerics [i.e., persons with a surplus of choler (yellow bile)]**: Lat. *cholericus*, Plur. *cholerici* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 55[b]): וזאת העלה[9] תבוא פעמים רבות לאדומיים[10] ולדקים ולאשר לבם חם והכבד אשר הליחות החרורות

---

6 החמריית: *innaturalis* L.

7 'material': 'unnatural' L.

8 החמרית בלי אמצעי: Ms[2] החמרית החמרית Ms.

9 העלה: פעמים add. Ms.

10 לאדומיים ולדקים: *cholericis extenuatis* L.

מתהוות בהם (This illness often affects cholerics[11] who are thin, whose heart and liver are so hot that burned (adust) humors develop in them). Hebr. אֲדֻמִּי features in BM 70 in the sense of 'sanguine' only. Yekutiel ben Solomon translates Lat. *cholerici* as סרטנים.

[אוה] • *Pi'el* אִוָּה · **to move towards, to go for, to attack**: Lat. *peto* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 69[b]): ומאשר כיוצא באלו העניינים יאוו האברים הראשיים לכן אם ילך אל הלב יסבב עלוף ואל המוח כפייה ובייחוד להתעוות[12] האידים במוח (Similarly, they [i.e., putrid humors] move towards (attack) the major organs. Therefore, when they go to the heart they cause syncope, and when they go to the brain they cause epilepsy, especially because the vapors are condensed in the brain). In the sense of 'to move towards, to go for, to attack,' Hebr. אִוָּה is a non-attested semantic borrowing from Lat. *peto*. The latter term is not translated by John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 67[b]).

• *Part. Pi'el* **מְאַוֶּה • הכח המאוה** → כֹּחַ.

• *Part. Nitpa'el* **מִתְאַוֶּה • הכח המתאוה** → כֹּחַ.

אָוִיר • הפסד האויר → חֶפְסֵד.

אוכל → אֹכֶל.

אוּלַי • באולי · **by chance, by accident**: Lat. *forte* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 100[b]): ואם באולי תהיה העלה משאר הליחות אינם עדשים במוחלט כי עדשים לעולם ינטו לכהות (If, by chance, the illness comes from the other humors [i.e., other than black bile], then [the illness] is not freckles, strictly speaking, because freckles always tend to be dark). Hebr. באולי is not attested in medieval medical literature, nor does it have a proper definition; cf. BM 100. Yekutiel ben Solomon translates Lat. *forte* as באולי as well.

אוּמָן • אומן מלאכת היד · **surgeon**: Lat. *cyrurgicus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:239, ll. 14–16) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[a]): אמנם אותם שמתחדשים באברים המקיפים אינם מעיון אומן מלאכת היד ([Ulcers] occurring in the containing organs do not have to be observed (examined) by a surgeon). Hebr. אומן מלאכת היד is not attested in the current dictionaries.

אוּנָה • *Plur.* **אונות** · **lobes [of the lung]**: Lat. *lobus*, Plur. *lobi* (cf. ND 608) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, ll. 36–37) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[b]): אמנם הריאה יש לה ה׳ אונות ב׳ בצד השמאלי וג׳ בצד הימני (The lung has five lobes, two at the left side and three at the right side). Hebr. אוּנָה features in NM 5:16 in a variant reading אוּמָה in the sense of 'main lobe of the lung' and as האונה הדקה in the sense of 'minor lobe of the lung.'

---

11 'cholerics who are thin': Trans. acc. to L.

12 להתעוות: (= להתעבות?) *quia condensantur* L.

[אות] • *Polel* **אוֹתֵת** · **to indicate**: Lat. *signo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 69ᵇ): רביעית ראוי שיובן שעונת הכפייה המתמיד בזה ותתמעט עמידתה תאותת בקבול[13] הרפואה (In the fourth place: Note that an epileptic paroxysm that happens frequently but only lasts for a short time indicates that healing is easy). In the sense of 'to indicate,' Hebr. אוֹתֵת features in EM 37, 129 (s.v. אות and אתת) as a modern term only. John of Avignon translates Lat. *signo* as הורה.

אוֹת • *Plur.* **אותות** · **symptoms**: Lat. *signum*, Plur. *signa* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43ᵃ): האותות: כאשר נראה נפילת השערות מבלתי סבה נגלית אז נעיין אם יהיה שם קשקשים או התכות סובניות (The symptoms: When we notice that the hair loss occurs for no obvious reason, we should look whether there are scales or dissolved scurf). Hebr. אוֹת does not feature in a medical context in the current dictionaries. It features in BM 119–120 in the sense of 'sign, presage, miracle, phenomenon;' see also PESHAT, entry אוֹת.[14] John of Avignon translates Lat. *signa* as מוֹפֵת (see entry).

אֹזֶן • *Dual* **אזנים** · **the auricles [of the heart]**: Lat. *auricula*, Plur. *auriculae* (cf. ND 79) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, ll. 21–22) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10ᵇ): ואצלו יש שתי האזנים (Next to it [i.e, the cardiac valves] are the two auricles). In the sense of 'auricle,' Hebr. אֹזֶן features in BM 130–131 in an attestation from Rabb. literature only. See also MD 80, s.v. 'auricle': אזן הלב.

• **אזני העכבר** · **[lit. 'mouse ears']; a plant of uncertain identity, poss. madwort [*Asperugo procumbens* L.], or a species of forget-me-not (perhaps field forget-me-not [*Myosotis arvensis* (L.) Hill]) or lichwort [*Parietaria officinalis* L. or *Parietaria lusitanica* L.]**: Lat. *auriculae muris* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75ᵃ): והנה זה עזר מיוחד: קח אזני העכבר ... (The following is a special remedy: ... Take 'mouse ears' (a plant of uncertain identity) ...). In the sense of '"mouse ears" (a plant of uncertain identity),' Hebr. אזני העכבר features for Arab. أذن الفأر as אזן העכבר in NM 5:17. John of Avignon renders Lat. *auriculae muris* as מוריש (*אוריקולא) אדריקולא הוא מגוראנא והוא שמשושי.

• **תְּנוּעָה** → **התנועות באזנים**.

אַטְמָא (*Aram.*) • **בוקא דאטמא** → **בוֹקָא**.

[איד] • *Hof'al* **הֵאַד** · **1. to be treated by means of a steam bath**: Lat. *stuphor* · Bernard de Gordon, *Lilium Medicinae*, · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29ᵇ): ויואד ויושם בכלי האד עשב פומושטירא לרוב (He

13 בקבול הרפואה: *de facili curandum* L.

14 https://peshat.org/display/peshat_lemmas_00000119 (accessed October 15, 2023).

[i.e., the patient suffering from hair loss] should be treated by means of a steam bath in which should be put a large quantity of fumitory). Hebr. [איד], *Hof'al* הֻאַד, is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *stuphor* as זוע. Ben Yehuda mentions the term in the *Qal* conj. in the sense of 'to exhale' in an attestation from *Sefer ha-Qanun* (BM 174).

• **כְּלִי** → **כלי האד**.

· **II. to be emitted [of vapors]**: Lat. *exspiro* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 24–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): והם מדובקים בשלבים עשויים כמגרה כדי שהאידים מהמוח יואדו דרך שם (They [i.e., the cranial bones] are joined by serrated sutures so that vapors of the brain can be emitted through them).

· **III. to evaporate**: Lat. *evaporo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[a]): אחרונה יוזכר ששעול כשנדבר בכלל היא גדולה בלילה מביום כי החומר יואד ביום כמו בתנועה ובתעורה (Finally, it should be noted that—generally spoken—cough during the night is more frequent than cough in the daytime because [then] the [superfluous] matter (mucus) evaporates through movement and wakefulness).

· **IV. to be treated with warm and moist medicinal preparations that are applied externally; to be fomented**: Lat. *fomentatio fio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): החמישי שבשום צד לא יכנס במרחץ ויואד (The fifth [rule] is that [the asthma patient] should under no circumstances enter the bathhouse nor be treated with warm and moist medicinal preparations that are applied externally). A translation of the Lat. term is missing in John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]).

אִיסְטְנִיסוּת → **אִסְטְנִיסוּת**.

אִיסְטְנִיסִי → **אִסְטְנִיסִי**.

אִכּוּל · **tooth decay (dental caries)**: Lat. *corrosio* (cf. ND 252, s.v. 'corrosion') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 101[a]): יסבלו אכול נקיבה תולעים קומוסיאנש רבות ודומה (They [i.e. the teeth] are affected by decay (caries), holes, worms, many movements [Lat. *commotiones*], and the like). Hebr. אִכּוּל features in BCD 21 (NM 4:15–16) as אכול השנים in the sense of 'corrosion of the teeth (caries)' for Arab. تأكّل الأسنان.

אָכַל • אכלם עש · **to be eaten by moths**: Arab. تسوس · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 23[ab]): אפסנתין[15] ומסגולותיו שמונע הבגדים בל יאכלם עש ומהפסד הרמשים ... ([Arab.] *afsantīn*: Absinth wormwood [*Artemisia absinthium* L.]: ... One of its properties is that it prevents

15 אפסנתין: אבשנסי Ms[1].

clothes from being eaten by moths, and from being damaged by vermin). Hebr. עָשׁ features in the current dictionaries in attestations from the Bible (cf. KB 895) and Rabb. literature (cf. JD 1124). Nathan ha-Me'ati translates Arab. تسوس as אכילת עש and Zeraḥyah Ḥen has תסס.

אֹכֶל • חפץ האוכל → חֵפֶץ.

אֵם • מלוי האם → מִלּוּי.

• עלת האם → עֵלָּה.

אַמָּה · penis: Lat. *virga* (cf. ND 79) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 8–10) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[a]): ויש בה צואר בשריי עם עצלים סוגרים ופותחים ויצא ממנה בהגרה חזקה בעברו בפריטוניאון עד האמה בזכר[16] (It [i.e., the urinary bladder] has a fleshy neck with muscles that close and open; a forceful stream of urine flows from it to the penis in men, while it passes through the perineum). In the sense of 'penis,' Hebr. אַמָּה features in BM 271 in attestations from Rabb. literature only (cf. JD 75). It features as זקיפת האמה in NM 6:67–68. It is also attested in medieval medical literature in the sense of 'foreskin' (cf. BCD 32 (NM 3:25)), and 'urethra' (cf. ibid.). In addition to אַמָּה, Anonymous translates Lat. *virga* as אֲצֶבַע (see entry). For synonyms featuring in medieval Hebr. medical literature, see ibid.

• חלון האמה → חַלּוֹן.

• פי האמה → פֶּה.

אֲמִיצַע • הקרום העומד באמצע → קְרוּם.

אֲמִיצָעִי • הוריד האמצעי → וָרִיד.

אַמָּת • באמת · colon (:): Lat. *quidem* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 27–28) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): ובאמת החלק הגדול מהרגל הגדול או השוק יקר׳ ירך והאחר השוק הקטן והשלישי החלק הקטן (The large part of the large leg is called 'thigh;' the other [part] 'the small leg' [i.e, the lower leg extending from the knee to the ankle]; and the third [part of the leg] is called 'the small part' [i.e., the foot]). Hebr. באמת is consistently used by Anonymous to represent Lat. *quidem*, which is often best translated with a colon (:) or semi-colon (;).[17]

אנגינט · ointment: Lat. *unguentum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodlean Library, Mich. 552, fol. 132[a]): או שיבושלו בשמן ומחובר הכל יעשה אנגינט אשר ממנו ימשח כל החזה והגוף מנוקה (Or mix [the

16 בזכר: Emend. ed. באבר Ms *in viris* L.

17 Latin *quidem* is used in order to signal to the reader that what is coming is connected to what was said before—it's a kind of insistence on continuity of thought—like 'indeed,' but not so emphatically. In English, this is usually accomplished by not connecting two statements with a period, but with a semicolon or a colon, depending on the context (private communication from Michael McVaugh).

mentioned ingredients] and boil them in oil, make an ointment, and rub this on the whole chest, once the body has been purged). Hebr. אנגינט is a calque from O. Occ. *eng*(*u*)*en*(*t*) for 'onguent, emplâtre, pommade' (cf. SHS 1:483 (*Resh* 6): רטיה ב״ה מרהם וב״ל אינגנט); see also Nathan ha-Me'ati's glossary to *Sefer ha-Qanun* (NM 2:109 (*Aleph* 2): אפלנית הוא אנגנט הנקרא מרהם). In addition to אנגינט, John of Avignon translates Lat. *unguentum* as מרהם (see entry) and Yekutiel ben Solomon has קירוטי (see entry).

אִסְטָנִיסוּת • איסטניסות למאכל · **want of appetite**: Lat. *ablatio appetitus cibi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90^{b}): האותות: אם הליחות חמות יהיה הראש חם ופניו אדומים או מכורכמים מעט עקיצה ונשיכה איסטניסות למאכל צמא ודברים אחרים דומים (The symptoms [of rheum]: When the humors are hot, the head will be hot, the face will be slightly red or lemon-colored, there will be a pricking or stinging pain, want of appetite, thirst, and other similar [symptoms]). Hebr. איסטניסות למאכל is not attested in the current dictionaries. The term אִסְטָנִיסוּת alone features with the same meaning 'want of appetite' also for the Lat. parallel term *fastidium* in BCD 24 (NM 3:26) and NM 5:21. The chapter on 'rheum' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

אִסְטָנִיסִי • איסטניסיי · **inducing nausea**: Lat. *nauseativus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 46^{b}): סבת זאת העלה היא כל הענינים המוסיפים הכילוס הלבניי הממלא הראש מעשנים ואידים כמו השומים ... והבטלה והמילוי האיסטניסיי (This illness [i.e., lethargy] is caused by all those things that increase the phlegmatic chyme that fills the head with fumes and vapors, such as garlic ... idleness, and overfilling that induces nausea). Hebr. אִסְטָנִיסִי, coined from the noun אִסְטָנִיסוּת (cf. BCD 24 (NM 4:19) and entry אִצְטָנִיסוּת below), is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *nauseativus* as אסטניסי.

אסכרא (*Aram.*) · **inflammation or swelling of the throat or parts of the throat (e.g., pharyngitis, tonsillitis, laryngitis, quinsy)**: Lat. *squinantia* (cf. ND 1025, s.v. 'squinacy') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99^{a}): החלק הרביעי בחליי כלי הנשימה והם י״ג פרקים: פרק א׳ באסכרא (Part IV: On illnesses of the respiratory organs, consisting of thirteen chapters: Ch. 1: On an inflammation or swelling of throat or parts of throat). Aram. אסכרא features in SDA 83 as 'perh. diphtheria;' in Low XXXVII as '(diphtheric) croup;' and in JD 94 as 'choking croup.' John of Avignon translates Lat. *squinantia* as אסכרא as well.

אִסְפִּלָנִית · **salve**, **ointment**: Lat. *unguentum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43^{b}): וכל אלו ראוי שיוקלו ויאובקו ועם חומץ ודבש יעורבו מעט בתכונת אספלנית (All these [ingredients] should be roasted, pulverized, and mixed a little bit with vinegar and honey in

the manner of a salve). Hebr. אִסְפְּלָנִית features for Arab. مرهم in the sense of 'plaster, salve' in BCD 25 (NM 4:19). John of Avignon translates Lat. *unguentum* as משיחה.

אַף • **בְּאִישׁוּת** → **באישות האף**.

• **הַגָּרָה** → **הגרת דם האף**.

• **רְעִיפָה** → **רעיפת דם האף**.

אֲפִיסָה · **depletion, emptiness [of the body]**: Lat. *inanitio* (cf. ND 540: 'state of being void of humors, fluids, or nourishment') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[b]): האותות: מקרי הנפש ושלשול וכאב והארה ורוב המלוי ורוב האפיסה יוכרו מצד להכרת סבותיהם (The symptoms [of sleeplessness]: Accidents of the soul, diarrhea, pain, light [sensitivity], overfilling, severe depletion [of the body]; [these symptoms] can be recognized from their causes). Hebr. אֲפִיסָה does not feature in this sense in the current dictionaries. It features in the sense of 'weakness' (for Lat. *defectio*) in NM 5:21–22. In addition to אֲפִיסָה, Yekutiel ben Solomon translates Lat. *inanitio* as כְּלָיוֹן and as הֲרָקָה (see entries). John of Avignon translates Lat. *inanitio* both as הֲרָקָה and as הַרְחָקָה (see entries).

• **אפיסת הלב** · **syncope, fainting**: Lat. *syncopis cordis* · Bernard de Gordon, *Lilium Medicinae* ·trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 50[a]): וגם כן יתחלפו מאפיסת הלב הוא שינקופוש מאשר בשינקופיש ידמה בפניו כפני המת (But it [i.e., false lethargy] is also different from syncope because in syncope the face [of the patient] is like the face of a dead person). Hebr. אפיסת הלב is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *syncopis cordis* as עלוף הלב. Other synonyms featuring in medical literature are התכת נפש (cf. BCD 75 (NM 3:72–73)); מגנה (cf. NM 6:113); and מגנת לב (cf. ibid.).

[אפר] • *Part. Pu'al* **מְאֻפָּר** · **reduced to ashes, dust**: Lat. *incineratus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 61[b]): ואם רעים 〈תורה〉 על מות עם היות שלפעמים יקרה שינצל מהקדחת ולא ימות והחומר ישאר מאופר בראש וככה ישאר מאניקוש (If they [i.e., the symptoms] are bad, they indicate death, although it sometimes happens that [the patient] is saved from fever and does not die and the matter [that causes the illness] remains in the head, while it is reduced to ashes (dust); thus he will continue [to suffer from] mania). John of Avignon translates Lat. *incineratus* as נעצר.

אֹפֶר • **אפר גפנים** · **lye-ashes**: Lat. *lixivium* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 124[a]): אם כן יבושלו במים מתוקים עד שיתנקו ויושלכו הקצוות והדברים החיצונים וירוחצו בחזקה במים ואפר הגפנים ואחר יבושלו היטב במי שעורים יאכל העצמיות וישתה המים (Therefore, they [i.e, the river crabs] should be boiled in sweet water until they are clean; the protrusions and [other] external parts (scales) should be thrown away; they [i.e., the other parts] should be washed thoroughly in water and lye-ashes, and well boiled in barley water; [then the patient suffering from phthisis] should eat the substance and drink

the [boiled barley] water). Hebr. אפר גפנים is not attested in the current dictionaries. Synonymous terms featuring in medieval Hebr. medical literature (for Arabic ماء الرماد) are מי האפר (cf. BCD 147 (NM 2:59)) and מי הדשן (cf. SHS 1:309–310 (*Mem* 12)). Yekutiel ben Solomon translates Lat. *lixivium* as אפר זמורות הכרם (see next entry).

• **אפר זמורות הכרם** · **lye-ashes**: Lat. *lixivium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 107[a]): ירוחצו היטב במים[18] ואפר זמורות הכרם (They [i.e., the river crabs] should be washed thoroughly [in water and] lye-ashes). Hebr. אפר זמורות הכרם is not attested in the current dictionaries. John of Avignon translates Lat. *lixivium* as אפר גפנים (see previous entry).

• **מי אפר** → מַיִם.

אֶצְבַּע · **I. fingerbreadth (inch)**: Lat. *digitus* (cf. DMLBS 861) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 8–9) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[a]): וכמות האצבע בכלל הוא ח׳ אצבעות או ט׳ (In general, the size of the penis is eight or nine inches). In the sense of 'fingerbreadth,' Hebr. אֶצְבַּע features in the current dictionaries in attestations from Bibl. and Rabb. literature only (cf. KB 80; JD 110; BM 365). In the sense of 'inch,' it features as a modern term in EM 106.

· **II. penis**: Lat. *virga* (cf. ND 1195, s.v. *virga virilis*) · (see previous entry). In the sense of 'penis,' Hebr. אֶצְבַּע is attested in Rabb. literature and in Maimonides, *Mishneh Torah* (cf. BM 363–364). In addition to אֶצְבַּע, Anonymous translates Lat. *virga* as אַמָּה (see entry). Synonyms featuring in medieval Hebr. medical literature are גִּיד (cf. BCD 44 (NM 1:181, 133)); גיד הערוה (cf. NM 5:38); and זִכְרוּת (cf. NM 6:66).

• **האצבע הגדול** · **the knee pit (popliteal fossa)**: Lat. *poples* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:55, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): והעורק הנק׳ פופוליטיקא תחת האצבע הגדול (And the vein called PWPWLYṬYQ' [i.e., Lat. *poplitica* 'popliteal vein'] [that is beneath] the knee pit (popliteal fossa)). In the sense of 'the knee pit (popliteal fossa),' Hebr. האצבע הגדול (lit. meaning 'the large finger, i.e, middle finger'), is not attested in the current dictionaries. Anonymous uses this term throughout his translation, e.g., on fol. 17[a]: והחלק היותר גדול עובר בנקב עצם הירך ומתפשטים לעצלים מן האצבע הגדול (A larger part [of the nerves reaching the feet] passes through the[19] lesser sciatic foramen and spreads to the muscles of the knee pit).

• *Plur*. **בעל י״ב אצבעות** • **אצבעות** → בַּעַל.

אִצְטְנִיסוּת · **nausea**: Lat. *nausea* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 52[a]): ואם מהאצטומ׳ יקדם לו איצטניסות הוא ניבשיאה (If [the unnatural sleep] hails from the stom-

18 במים ואפר: Emend. ed. כמו אפר Ms.

19 'the lesser sciatic foramen' (Lat. *foramen ossis femoris*): Cf. GIC 2:52; 'Guy's foramen ossis femoris is perhaps the lesser sciatic foramen.'

ach, it will be preceded by nausea, i.e., [Lat.] NYBŠY'H)). In the sense of 'nausea,' Hebr. אִצְטְנִיסוּת (variant reading: אִסְטְנִיסוּת), is attested for Arab. غثيان in BCD 24 (NM 2:30). Hebr. אִצְטְנִיסוּת also features for the synonymous Arab. قيء in BCD 24 (NM 2:10). Yekutiel ben Solomon translates Lat. *nausea* as קיא.

אָרְבָּה • *Plur.* **ארבות הידים • ארבות** · **armpits**: Lat. *axilla*, Plur. *axillae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 100ᵇ): וגם האיברים האלו אינם זויות מיוחדות[20] לשפיכה כמו ארבות הידים והרגלים (But also these organs [i.e., those mentioned before] are not emunctories in[21] a specific sense, [contrary to] the armpits and groins). Hebr. ארבות הידים features as אָרְבוֹת יָדָיו in Is 25:11; it is explained in Bibl. dictionaries as 'the nimble movements of his hands' (KB 83) or 'artifice' (lit. 'tricks of his hands') (BDB 70). Even Shoshan (EM 111) explains the Bibl. term as אצילי ידים (armpits), with references to the Bible and to Aḥad ha-Am. John of Avignon translates Lat. *axillae* as אצילים.

• **ארבות הרגלים** · **groins**: Lat. *inguina* · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:240, l. 42–241, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132ᵃ): ויקוררו המקומות ההם עד ארבות הרגלים עם אוקשי קארטו ומיצים קרים (Up to the groins those spots should be cooled with oxicratum and cold juices). Hebr. ארבות הרגלים features as ארבות רגליו in BM 377 in an attestation from *Sefer ha-Qanun*; Ben Yehuda explains the term as synonymous with אֹרֶב in the sense of 'groin.' For the synonymous ראשי הירכים (for Arab. أَرْبِيَة), see NM 7:196.

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 100ᵇ): וגם האיברים האלו אינם זויות מיוחדות[22] לשפיכה כמו ארבות הידים והרגלים (But also these organs [i.e, those mentioned before] are not emunctories in[23] a specific sense, [contrary to] the armpits and groins). In addition to ארבות הרגלים, Yekutiel translates the Lat. term as שרשי הירכים (see entry שֹׁרֶשׁ). John of Avignon renders Lat. *inguina* as אנגונלנש [i.e., *inguines*].

ארוך → אָרֹךְ.

אֲרִיגָה · **membrane-like growth (cataract); corneal opacity compared to a spider's web**: Lat. *tela* (cf. DMLBS 3732 (5); ND 1081) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81ᵃ): ראוי שיובן סביבות זה שהמום קרום אריגה אינם חליים מפסידים כי לא הותך מהם כי לא יותך מהם כלל או יותך מהם אך הלפלוף הוא מפסיד כי יותך דבר מה (One should understand in this connection, that a spot, an opaque place on the eye [Lat. *macula*], white opaque blemish upon the cornea [Lat. *pannus*], [or] membrane-like growth [Lat. *tela*] are

20 מיוחדות: Om. L.
21 'in a specific sense': Om. L.
22 מיוחדות: Om. L.
23 'in a specific sense': Om. L.

not infectious (contageous) illnesses, because nothing at all is dissolved from them (they[24] shed nothing at all). However, a watery or rheumy condition of the eyes [Lat. *lippa*] is infectious because something is dissolved (shed)). Hebr. אֲרִיגָה is not attested in this sense in the current dictionaries. John of Avignon renders Lat. *tela* as תְּבַלֶּל (see entry).

[ארך] • *Part. Nitpa'el* **מִתְאָרֵך • מתארך מן** · **removed from**: Lat. *elongatus ab* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[b]): והסבה באשר יעשה הגבחות יותר בקדקד במוקדם הראש[25] היא מפני שאותו החלק הוא יותר חם מן האחר והעצמות המוחיי הוא יותר דק ומתארך מהקראניאו (The reason that baldness occurs more on the front part of the head is because that part is hotter than the other [parts] and because the substance of the brain is finer and farther removed from the craneum). In the sense of 'removed from,' Hebr. מתארך מן is a non-attested semantic borrowing from Lat. *elongatus ab*. John of Avignon translates Lat. *elongatus ab* as מתרחק מן.

אָרֹךְ • **מזמן ארוך** → זְמַן.

• **הקדחות האורכות** → קַדַּחַת.

• **הקדחות שהן מזמן ארוך** → קַדַּחַת.

אַרְסִי • *Plur*. **ארסיים** · **reptiles**: Lat. *reptile*, Plur. *reptilia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109[b]): כי הדברים המרים ימיתו כל הארסיים כמו אלואי אפסנתין (Because bitter ingredients, such as aloe [and] absinth wormwood, kill all reptiles). Hebr. אַרְסִי features as Adj. in the sense of 'poisonous' in BM 399. John of Avignon renders Lat. *reptilia* as ריפטליאוש.

אַרְסִיּוּת · **virulence [i.e., thin purulent discharge]**: Lat. *virulentia* · Bernard de Gordon, *Lilium Medicinae*, · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 47[b]): מהנתק ... והיא תהיה עם המוגלא ויערה וארסיות ולפעמים בלתם (Tinea (itchy and crusty scalp infection):[26] ... It comes with sanies, favus, and virulence, but sometimes not). Hebr. אַרְסִיּוּת features in BM 399 in the sense of 'poisonousness' only. In addition to אַרְסִיּוּת, Yekutiel translates Lat. *virulentia* as מים כרכומיים (see entry מַיִם). John of Avignon translates the Lat. term as שְׁחִינִיּוּת (see entry).

אָרֶץ • **תפוח הארץ** → תַּפּוּחַ.

אֵשׁ • **האש הקדוש** · **erysipelas**: Lat. *ignis sacer* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[a]): אמנם החליים המפסידים יוכללו במשלים אלה: קדחת חדה פרטידון[27] אשקביושא והאש הקד〈ו〉ש אנטרקש לפלוף אלה נותני ההפסד (Infectious (contagious) illnesses are in-

24 Cf. LDM 160.

25 הראש: Ms[2] המוח Ms.

26 Cf. ND 1102.

27 פרטידון: *phthisis* L.

cluded in the following verses: acute fever, phthisis, *scabiosa*,[28] erysipelas, anthrax, and a watery or rheumy condition of eyes. These are the contagious illnesses). Hebr. האש הקדוש is not attested in the current dictionaries. A synonymous term featuring in medieval medical literature for Lat. *ignis sacer* is האש הפרסי (cf. BCD 28 (NM 4:22)). John of Avignon translates the Lat. term as אירישיפילא [i.e., O. Fr. *erisipila*].

• **חשתלחבות האש** → **הַשְׁתַּלְחֲבוּת**.

אַשָּׁה • גב ערות האשה → **גַּב**.

• *Plur.* **נשים • עת הנשים** → **עֵת**.

אשטובא • אשטובא יבשה · **steam bath**: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[a]): אך לפני אלו המשיחות ואחר נקיון הגוף ייטב להרגיל אשטובש יבישות (But before [applying] these ointments and after purging the body, he will benefit from taking a steam bath). Hebr. אשטובא יבשה, *Plur.* אשטובש יבשות, is a combination of a non-attested calque from O. Fr. *estuve* (cf. FEW 13:457) and Hebr. יָבֵשׁ 'dry.' John of Avignon translates Lat. *stupha* as המרחץ היבש (see entry מֶרְחָץ).

• **מרחץ אשטובא** → **מֶרְחָץ**.

אֶשֶׁךְ • *Plur.* **אשכים • אשכים קטנים** · **[lit. 'small testicles']; ovaries**: Lat. *testiculus parvus* (cf. ND 1091) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 32–34) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ותמונתה היא עגולה עם שתי קרנות או זרועות עם חדרים ובראשיהם יהיו אשכים קטנים (It [i.e., the uterus] has a round shape with two horns or arms [i.e., the fallopian tubes] that have cells. They end in small testicles [i.e., the ovaries]). In the sense of 'ovaries,' Hebr. אשכים קטנים is a non-attested semantic borrowing from Lat. *testiculus parvus*, Plur. *testiculi parvi*.

אשקרי · **scrupel**: Lat. ℈ (cf. DMLBS 3336) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): וירגיל זה הקוליר קח אירישי[29] אושטי ב׳ אשקרי (One should apply the following collyrium: Take two scrupels of calcined copper …). In the sense of 'scrupel,' Hebr. אשקרי features as אשק׳ for Lat. (*e*)*scrupulus* in NM 6:22. John of Avignon translates Lat. *scrupulus* as אשקרי as well.

אָתְרוֹגִי · **yellow**: Lat. *citrinus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): אותות הליחה החוטאת הם אלו אם החומר אדומי השתן יהיה אתרוגי נלהב[30] ודק והדפק קשה וקל ומהירי וכאב חד עוקץ מאד חזק והרקיקה ירוקה[31] (The symptoms of *materia peccans* [i.e., disease-causing matter] are the following when the matter is yellow: the urine will be yellow

28 '*scabiosa*': Cf. ND 955, s.v. 'scabiosity': 'Sickness of eyelids involving redness, pimples, swelling, itching, burning, tear-shedding.'

29 אירישי אושטי: *aeris usti* L.

30 נלהב: *intensa* L.

31 ירוקה: *citrina* L.

and thin with a strong smell; the pulse will be hard, fast, and frequent; the pain will be sharp, biting, and severe; the sputum will be yellow). In the sense of 'yellow,' Hebr. אֶתְרוֹגִי features in BM 448 in an attestation from Isaac Israeli's *Sefer ha-Qaddaḥot*. John of Avignon translates Lat. *citrinus* as כרכומי.

אֶתְרוֹגִיּוּת · **yellow color**: Lat. *citrinitas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[a]): המורים על האיפימציאה תבא לעתיד הם אתרוגיות הלשון הנוטה אל הלובן[32] מצורף בירוקות העורקים שתחת הלשון ([Symptoms] indicating future epilepsy are a yellow-whitish tongue combined with green veins under the tongue). In the sense of 'yellow color,' Hebr. אֶתְרוֹגִיּוּת features for Arab. صفرة in NM 7:23. Yekutiel ben Solomon translates Lat. *citrinitas* as כַּרְכֻּמוּת (cf. NM 5:103).

32 אל הלובן: Emend. ed. אל הלשון Ms *ad albedinem* L.

ב

בְּאוֹשׁ • ביאוש הנשום · **bad breath (halitosis)**: Lat. *foetor anhelitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[a]): שנית יובן שבין כל הליחות היותר רב ומאד להביא לביאוש הנשום והיא הלבנית (In the second place, one should understand that among all the humors, phlegm mostly causes bad breath (halitosis)). Hebr. ביאוש הנשום is not attested in the current dictionaries. The term באוש on its own features for Arab. نَتْن in the sense of 'stench, evil smell' in BM 7:24. John of Avignon also translates Lat. *foetor anhelitus* as ביאוש הפה (see next entry), while Yekutiel ben Solomon has ביאוש הריח (see entry below).

• ב(י)אוש הפה · **bad breath (halitosis)**: a) Lat. *foetor oris* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 94[b]): פרק כ״ב בבאוש הפה (Ch. 22: On bad breath (halitosis)). Hebr. באוש הפה is not attested in the current dictionaries. In addition to באוש הפה, Yekutiel ben Solomon translates Lat. *foetor oris* as סרחון הפה (see entry סִרְחוֹן). John of Avignon translates the Lat. *term* as באשת הפה (see entry בְּאֶשָׁה). The synonymous Lat. *foetor anhelitus* (lit. 'bad smell') is translated by Yekutiel ben Solomon as ביאוש הריח (see next entry).

· b) Lat. *foetor anhelitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[a]): יובן שבביאוש הפה לא יאותו דגים ובייחוד בבאה׳ מהאצטומ׳ (One should understand that in the case of bad breath, one should not [eat] fish, especially not if [the affliction] comes from the stomach). A synonymous term used by John of Avignon for Lat. *foetor anhelitus* is ביאוש הנשום (see previous entry). Yekutiel ben Solomon translates the Lat. term as ביאוש הריח (see next entry).

• ביאוש הריח · **bad breath (halitosis)**: Lat. *foetor anhelitus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 94[b]): ראוי שיובן שבביאוש הריח לא ירגיל הדגים ובפרט כשתתחדש מהאיסטו׳ ודגים מלוחים ג״כ לא יאותו לפי[33] שגרמם במהרה יתעפשו (One should understand that in the case of bad breath, one should not eat fish, especially not when it comes from the stomach; salty fish are also not good; they quickly putrefy because they are so thick). John of Avignon translates Lat. *foetor anhelitus* as ביאוש הפה (see previous entry).

בְּאִישׁוּת • באישות האף · **nasal stench**: Lat. *foetor narium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[a]): פרק ט״ו בחליי האף ראשונה מבאישות האף והוא הפסד הריח (Ch. 15: On ill-

33 לפי שגרמם: *propter grossitiem* L.

nesses of the nose: First on nasal stench, i.e., corruption of the [faculty] of smell). Hebr. באישות האף features in Nathan ben Jo'el Falaquera's *Sefer Ṣori ha-Guf* (cf. NM 7:24). The term features in *Sefer ha-Qanun* as the synonymous באשת הנחירים and באישות הנחירים for Arab. نتن الأنف (cf. ibid.). The chapter on 'nasal stench' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

[באש] • *Part. Nif'al* נִבְאָשׁ • ריח נבאש → רֵיחַ.

בְּאָשָׁה • באשת הפה · **bad breath (halitosis)**: Lat. *foetor oris* · Bernard de Gordon, *Lilium Medicinae* ·trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[a]): פרק כ״ב בבאשת הפה (Ch. 22: On bad breath (halitosis)). In the sense of 'bad breath,' Hebr. באשת הפה features for Arab. بَخَر in NM 5:25. The synonymous Lat. *foetor anhelitus* is translated by John of Avignon as ביאוש הפה, while Yekutiel ben Solomon translates Lat. *foetor oris* as באוש הפה (see entry בְּאוּשׁ).

בֶּגֶד · **piece of cloth**: Lat. *pannus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): ויונח שם מלח וכמון לעוס וחלמון ביצה עם שמן יונח על הבגד ואחר יונחו על העין (One should put salt, chewed cumin, and egg yolk with [olive] oil on a piece of cloth and then put it on the eye). Hebr. בֶּגֶד features in the current dictionaries in the sense of 'garment, covering, web' (cf. KB 108; JD 137; BM 458). In medieval Hebr. medical texts it is also attested in the sense of 'white opaque blemish upon the cornea,' 'papyrus,' and in the *Plur.* בגדים in the sense of 'membranes' (cf. BCD 30 (NM 1:17–18, 4:24)). John of Avignon, interpreting Lat. *pannus* in the sense of 'white opaque blemish upon the cornea,' translates the term as דַּק (see entry).

• *Plur.* **בגדים** · **pieces of cloth**: Lat. *pannus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:240, ll. 3–4) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[b]): וינגב עם בגדים רכים ([The ulcers in the penis and cervix] should be dried with soft pieces of cloth).

[בדד] • *Part. Hitpolel* מִתְבּוֹדֵד · **transported in mind, ecstatic**: Lat. *raptus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[b]): ולזה ההמון כשיראו כמו זה יחשבו שהוא מתבודד ושיהיה מדבר עם המלאכים (For this reason, when the common people see someone like this (suffering from catalepsy), they will think that he is ecstatic and speaking to the angels). Hebr. מִתְבּוֹדֵד features in medieval philosophical-scientific literature in the sense of 'hermit' (cf. KTP 2:310–231; PESHAT, entry מִתְבּוֹדֵד[34]). John of Avignon translates Lat. *raptus* as טרנשידוש [i.e., Lat. *transitus*].

34 https://peshat.org/display/peshat_lemmas_00002946 (accessed November 28, 2023).

[בדל] • *Part. Hifʿil* **מַבְדִּיל** • **המכסה המבדיל** → [כסה].

בָּדַק עצמו • **בדק עצמו** · **to defecate (to relieve oneself)**: Lat. *assello* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): יבדוק עצמו קודם שיאכל ויאכל בבקר יותר מבערב (He [i.e., an asthma patient] should defecate before eating; in the morning he should eat more than in the evening). In the sense of 'to defecate,' Hebr. בדק עצמו features for Arab. تبرّز in BCD 30 (NM 1:79); for the synonymous בדק נקביו (for Arab. تغوّط), see NM 5:26. John of Avignon translates Lat. *assello* as *Piʿel* פינה (see entry [פנה]).

[בהל] • *Piʿel* **בִּהֵל** · **to benumb**: Lat. *stupefacio* · Bernard de Gordon, Lilium *Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 58[a]): כשיעלו חמרים רעים ונפסדים אל המוח ויבהלוהו (When bad corrupted matters rise to the brain and benumb it …). Hebr. *Piʿel* בִּהֵל features in BM 471 in the sense of 'to terrify, to hasten' only. Yekutiel ben Solomon translates Lat. *stupefacio* as הרדים.

בּוּעָה · **pustule**: Lat. *pustula* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): ואמר א״ס שאם תראה בועה על הכתפים ימות בתוך כ״ב[35] ימים (Avicenna said that if [in the case of a patient suffering from phthisis] a pustule appears on his shoulders, he will die within twenty-two[36] days). Hebr. בּוּעָה is attested in the *Plur.* בועות in NM 7:26 in the sense of 'pustules' (for Lat. *pustulae*); it features as 'hunchback' (for Lat. *gibbositas*) in NM 5:27 and as 'blisters' (for Arab. تنفّط) in NM 7:26. John of Avignon translates Lat. *pustula* as צָרֶבֶת (see entry).

• *Plur.* **בועות** · **1. abscesses, ulcers**: Lat. *vesica* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 79[b]): החולי השני אשר בקרניית הם בועות והתחלפות במראה וכאב וקלות ורוע (The second illness affecting the cornea are abscesses, which vary in color, pain, lightness, and severity). Hebr. *Sing.* בּוּעָה features in the sense of 'abscess' in BM 490 in an attestation from Jacob Zahalon's *Ozar ha-Ḥayyim*. John of Avignon translates Lat. *vesica* as אבעבועות (see entry אֲבַעְבֻּעָה).

· **11. blister-like hemorrhoids**: Lat. *vesicales* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 30–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[b]): והטחורים מיניהם רבים … התותים הם מתהווים מדם עבה והיבליים משחורה והבועות מלבנה והענביים מהממוצעים (There are many [different] kinds of hemorrhoids: … mulberry-shaped hemorrhoids that arise from thick blood, wart-like hemorrhoids from black bile, blister-like hemorrhoids from phlegm, and grape-like hemorrhoids from moderate [humors]).

· **111. swelllings**: Lat. *ampulla*, Plur. *ampullae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185,

35 כ״ב: *septem* L.

36 'twenty-two days': seven L.

fol. 110[a]): אותות זה הוא קדחת חלושה ובלילה יותר מביום אודם הרקה[37] חום בידים וברגלים בועות ברגלים שעול (Symptoms of this [affliction; i.e., empyema] are: slight fever in the daytime and higher at night; redness of the cheeks;[38] heat in feet and hands; swellings in the feet; cough …). Hebr. בּוּעָה, *Plur.* בועות, features for Arab. تَفَّط in the sense of 'blisters' in NM 7:26, and ibid. for Lat. *pustulae* in the sense of 'pustules.' In NM 6:24 it is attested in the sense of 'convex side of the liver' (Lat. *gibbus*). John of Avignon renders Lat. Acc. *ampullas* as אנפולש.

בּוֹקָא (*Aram.*) • **בוקא דאטמא · joint of the thigh bone (hip joint)**: Lat. *scia* (cf. ND 957–958) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 23–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): הרגל הגדול הוא השוק הגדול ימשך מפרק בוקא דאטמא עד סוף פרקי הרגל (The 'large leg,' i.e., [Hebr.] *ha-šoq ha-gadol*, extends from the joint of the thigh bone until the end of the joints of the foot). In the sense of 'hip joint,' Aram. בוקא דאטמא features for Lat. *vertebrum* in BCD 31 (NM 3:31).

בחר(א)ני · I. critical, associated with a crisis (of an illness): Lat. *criticus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 42[a]): ובזה יונח הכאב הבחראני (In this way, the pain associated with a crisis [of an illness] will be alleviated). Hebr. בחרני features in BM 509–510, a.o., in attestations from *Sefer ha-Qanun*. Yekutiel ben Solomon translates Lat. *criticus* as גְּבוּלי (cf. NM 6:33).

· **II. cyclical (happening at regular or stated intervals)**: Lat. *periodalis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[b]): וגם כן שינקופיש מהאם ומהאיצטו׳ הם בחרניים (Moreover, syncope originating from [corrupt matter] in the womb or stomach is cyclical). Yekutiel ben Solomon translates Lat. *periodalis* as בעל הקפים.

בְּטוּל · loss of feeling and mobility in part of the body or one side of the body [i.e., paralysis]: Lat. *paralisis* (cf. ND 789) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:42, ll. 39–40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 9[b]): וישאר לראות מהחליי׳ הרבים האפשריים שיקרו בה כמו המורסות והנגעים וההקעה והשבר והבטול (At the end, we have to look at the many illnesses that can occur to them [i.e., shoulders, arms, and hands] such as ulcers, wounds, dislocations, fractures, and paralysis). Hebr. בְּטוּל features in the sense of 'numbness' (for Arab. خدر) in BCD 32 (NM 4:25). For the synonymous רְפְיוֹן (for Arab. استرخاء) cf. NM 6:204. For other synonyms, see next entries בטול הגוף and בטול חצי הגוף, as well as entry פְּלֶג.

37 הרקה: *maxillae* L.

38 'cheeks': See entry רַקָּה.

• **בטול הגוף** · **loss of feeling and mobility in part of the body or one side of the body [i.e., paralysis]**: Lat. *paralysis* (cf. ND 789) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66[a]): לכל שיקרה חולי הזה תמיד אם לא יתרפא יפול בהכרח באחד מאלו או בשתוק או בחולי הכפייה או בכויצה או בבטול הגוף או מיתה פתאומית (If someone is often affected by this illness [i.e., nightmares] and it does not go away, he will necessarily suffer from one of the following [afflictions]: apoplexy, epilepsy, spasms, paralysis; he may also die suddenly). Hebr. בטול הגוף is not attested in the current dictionaries. In addition to בטול הגוף, Yekutiel ben Solomon translates Lat. *paralysis* as בטול חצי הגוף (see next entry). John of Avignon translates the Lat. term as פַּלֶג (see entry).

• **בטול חצי הגוף** · **loss of feeling and mobility in part of the body or one side of the body [i.e., paralysis]**: Lat. *paralysis* (ND 789) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[a]): פרק כ״ז: בבטול חצי הגוף (Ch. 27: On paralysis). Hebr. בטול חצי הגוף is not attested in the current dictionaries. John of Avignon translates Lat. *paralysis* as פַּלֶג (see entry).

[בטל] • *Part. Pu'al* **מְבֻטָּל** · **paralyzed**: Lat. *paralyticus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[b]): חמישית ראוי שנחקור מפועל התרופה החמה על האבר המבוטל כי לפעמים רבוי החום ימחץ (In the fifth place we should look into the effect of the hot medicine on the paralyzed limb, because sometimes extreme heat causes[39] ulceration). Hebr. *Part. Pu'al* מְבֻטָּל is not attested as a medical term in the current dictionaries. John of Avignon translates Lat. *paralyticus* as עלול.

בֶּטֶן • **עוצר הבטן** → עֹצֶר.

• **קושי הבטן** → קְשִׁי.

• **רפיון בטן** → רִפְיוֹן.

ביאוש → בֵּאוּשׁ.

בַּיִת • **בית יד** · **1. handle**: Lat. *manubrium* (cf. ND 48) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:40, ll. 22–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): והעצם הכתפיי הוא דומה במעט לכלי הנק׳ פאלא כי הוא רחב ודק לצד הגב ועם בליטה ודקות בחציו ולצד הפרק הוא ארוך ועגול כתבנית בית יד מסכין עם ג׳ תוספות בסופו (The shoulder blade resembles somewhat the instrument called P'L' [i.e., Lat. *pala* 'a baker's shovel'] because it is wide and thin on its back side; it has a thin protuberance (spine) in the middle, it is long and round like the handle of a knife towards the [shoulder] joint, and has three appendages at the end). In the sense of 'handle,' Hebr. בית יד features in the current dictionaries in attestations from Rabb. literature only; cf. BM 535; EM 162.

39 'causes ulceration': See entry מָחַץ.

· **II. handle; loop [i.e., zygomatic arch]**: Lat. *ansa* (cf. ND 48) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, ll. 30–31) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): הרקות[40] היורדים מלמעלה ועוברים תחת הבית יד מהעצמות ויקראו טמפורלש (… which [i.e., temporal muscles] descend from above and pass under the handle [i.e., zygomatic arch] of the temporal bones and are called ṬMP-WRLŠ [i.e., Lat. *temporales* 'temporal']). In the sense of 'zygomatic arch,' Hebr. בית יד is a non-attested semantic borrowing from Lat. *ansa*.

• *Plur*. **בתי התועבות • בתים** · **churches**: Lat. *templum*, Plur. *templa* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[a]): ובכניסה בבתי[41] התועבות וכיוצא בהם מהבתים הקרים מאבני שיש וראשם יחפה ([Another example of extreme cold causing apoplexy] is when one enters bareheaded a church and other similar cold buildings, built with marble). Hebr. בית התועבה, *Plur*. בתי התועבות, is not attested in the current dictionaries. It features on the Bar-Ilan Responsa CD-Rom (vers. 28) in two attestations, namely, from R. Eliyahu ben Hayyim (1530–1610), chief rabbi of Constantinople from c. 1575, and from R. Hayyim Benveniste (1603–1673), also of Constantinople. Evidently, it was a term used in their milieu, i.e., the Spanish exile community in Turkey.

בִּלְבּוּל **בלבול הראש** · **perturbation of the head**: Lat. *perturbatio capitis* (cf. ND 812, B3) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[a]): לפעמים לא יצטרך החולה אל השען אבל יקרה לו בלבול הראש וערפיליות העינים (Sometimes someone [suffering from epilepsy] does not need to lean [against a wall], but he will suffer from perturbation of the head and dimness of sight). Hebr. בלבול הראש is attested as בלבול בראש in BCD 34 (NM 2:31) for Arab. دوار in the sense of 'dizziness,' and in BCD 35 (NM 3:33–34) as בלבול הראש השחור for Arab. الوسواس السوداوي in the sense of 'melancholic delusion.' John of Avignon translates Lat. *perturbatio capitis* as ערבוב בראש.

בָּלְוִי • **צמר בלוי** → עֲמֶר.

• **שן בלוי** → שֵׁן.

בְּלִיטָה **בליטת העין** · **protrusion of the eye**: Lat. *eminentia oculi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84[a]): בבליטת העין: החולי השני הראוי[42] לכל העין הוא הבליטה והעין יבלוט חוץ מסבות רבות (On protrusion of the eye: The second illness that by[43] necessity affects the whole eye is its protrusion. There are many causes of protrusion of the eye).

---

40 מהעצמות הרקות: *ossium tymporis* L.

41 בבתי התועבות: Ms[2] בטימפליש Ms *templa* L.

42 הראוי: *quae debetur* L.

43 'by necessity': Trans. acc. to L.

Hebr. בליטת העין is not attested in the current dictionaries. In the sense of 'protuberance [of flesh in the angle of the eye],' Hebr. בְּלִיטָה on its own features for Arab. ثؤلول in BCD 36 (NM 1:80). John of Avignon translates Lat. *eminentia oculi* as הוספת (העין) (see entry הוֹסָפָה).

בלנקיט · **ceruse**: Lat. *cerusa* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 80^{b}): ואם היתה הסבה חמה יעשה קולירי מן בלנקיט ולובן ביצה (If [a swelling in the conjunctiva] is caused by a hot [humor], one should apply a collyrium [prepared] from ceruse and egg white). Hebr. בלנקיט is a non-attested calque from O. Occ. *blan*(*c*)*quet* (cf. SHS 1:98–99 (Alef 10)). Besides Shem Tov ben Isaac's *Sefer ha-Shimmush*, the term features in a variety of other medieval medical texts; e.g., in Moses ibn Tibbon's *Sefer Ṣedat ha-Derakhim* (cf. IJZ 7:139, l. 23; 162, l. 21), and in anonymous synonym lists, cf. Ms Munich, Bayerische Staatsbibliothek, Cod. heb. 87, fol. 128^{a}; Ms Leiden, Universiteitsbibliotheek, Cod. Or. 4719, fol. 31^{a}. Yekutiel ben Solomon renders Lat. *cerusa* as שירוסא.

בִּלְתִּי · **בלתי מוסכם** · **irregular**: Lat. *inordinatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113^{b}): הלבנה תוכר כשהשתן יהיה לבן ועב והדפק בלתי מוסכם ורבוי הרוק והרקיקה לבניית והשינה עמוקה ([That pleuresy is caused by] phlegm can be recognized when the urine is white and thick, the pulse irregular, much phlegm is spitted out, and sleep is deep). Hebr. בלתי מוסכם is not attested in a medical sense in the current dictionaries. John of Avignon translates Lat. *inordinatus* as בלתי מסודר.

בִּעְבַּע · *Nitpa'el* **נתבעבע** · **to be applied as a vesicant (a medicine raising blisters, used to extract morbid humors from the body)**: Lat. *vesicor* (cf. ND 1189, s.v. 'vesicatory') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 52^{b}): ואם נצטרך אל דברים יותר חזקים יחובר אבפורבי פריטרי ויתבעבע המקום עם קנטרידאש ושרף רודא מדברית (In case one needs a stronger [treatment for migraine], one should mix spurge [with] pellitory and apply [this] to the spot [with] blister beetles (Spanish flies) and extract of wild rue). Hebr. *Nitpa'el* נתבעבע features in BM 569 in the sense of 'to form blisters,' a.o., in an attestation from *Sefer ha-Qanun*. For the term מבעבעים in the sense of 'vesicant medicines' (for Lat. *vesicancia*), cf. NM 7:30. John of Avignon translates Lat. *vesicor* as נעשו אבעבועות.

בַּעַל · **בעל טפה** · **suffering from gout**: Lat. *guttosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60^{a}): אין ספק שכל המתמיד השכרות אי אפשר שלא ימות או שלא יתחדש בו איפילימציאה או שלא יעשה איפיפלקשיאה או פרליטיק או רתתיי או בעל[44] טפה היא[45] גוטה (There is no doubt that every one who is constantly drunk will unavoidably die [as

44 בעל טפה היא גוטה: *guttosus* L.

45 היא: Emend. ed. ני Ms.

a result] or will suffer from epilepsy, a stroke, paralysis, trembling, or gout, i.e., [Lat.] *gutta*). Hebr. בעל טפה is not attested in the current dictionaries. For the term טִפָּה in the sense of 'gout' (for Lat. *gutta*), cf. NM 5:90. Yekutiel ben Solomon translates Lat. *guttosus* as חליי הפרקים.

• **בעל י״ב אצבעות** · **duodenum [i.e., first section of the small intestine, between stomach and jejunum]**: Lat. *duodenum* (cf. ND 320, s.v. *duodene*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 39) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fols. 11ᵇ–12ᵃ): הראשון באמת אחרי הבטן הוא[46] השוער או בעל י״ב אצבעות (The first [intestine] that indeed comes after the stomach is [called] either 'gatekeeper,'[47] or 'intestine of twelve finger-widths' [i.e., Lat. *duodenum*[48]]). Hebr. בעל י״ב אצבעות is not attested in the current dictionaries. Synonymous terms featuring in medieval Hebr. medical literature are המעי הנקרא י״ב אצבעות and המעי הנקרא שנים עשר (cf. BCD 154 (NM 4:102)), as well as קרב בעל השתים עשרה אצבעות (BCD 249 (NM 4:188–189)).

• **בעל צד** · **pleuritis**: Lat. *pleuresis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 127ᵇ): ואם רפיון הרוק הוא מפני מה שנתך מהחזה כמו בעל צד ופרימלמוניאה אז בשום צד לא יונחו דברים קובצים אמנם יעשה כמו שיאמר מתחלה[49] (But if the flux of sputum results from what exudes from the chest, as in the case of pleuritis and pneumonia, one should in no way apply astringent ingredients but proceed as instructed below[50]). Hebr. בעל צד is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *pleuresis* as בעלת הצד (see entry בַּעֲלָה).

• *Plur.* **בעלי חדקה** • **בעלים** · **people suffering from hectic fever**: Lat. *hecticus*, Plur. *hectici* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106ᵇ): וכן מהעזים מכל זה החומר דבר גלינו׳ בשביעי מתחבולה לבעלי השדפון ובשמיני לכחושים ובעשירי[51] לבעלי הדקה (Likewise, [the milk of] goats; Galen discussed this whole subject in [bk.] VII of *De Methodo Medendi* regarding phthisis patients, in [bk.] VIII regarding people suffering from consumption, and in [bk.] X regarding people suffering from hectic fever). Hebr. *Sing.* בעל הדקה is not attested in the current dictionaries. For דַּקָּה in the sense of 'hectic fever,' see entry.

---

46 הוא: Emend. ed. או Ms.

47 'gatekeeper': Hebr. שוער stands for Lat. *portanarius*, which has the double meaning of (1) 'pylorus, lower opening of stomach,' and (2) 'duodenum' (first section of small intestine, between stomach and ieiunum); cf. ND 865, s.v. *portanarius*. In our text, it is used in the second sense; cf. entry שָׁעַר. For its use in the sense of 'pylorus,' see BCD 281 (NM 4:200).

48 Cf. ND 320, s.v. *duodene* (Chauliac, M. Engl. trans.): 'The firste gutte forsoþe after þe wombe is þe portonarye or þee duodene.'

49 מתחלה: *inferius* L.

50 'below': Trans. acc. to L.

51 ובעשירי: Emend. ed. ונעשית Ms *et in 10* L.

• **בעלי כנף** · **fowl**: Lat. *volatilia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 70[b]): ומזונתיו יהיו בעלי כנף צלויים או באים במרחשת ומרוקחים בתבלין מבושמים ארומטיקוש (He [i.e., a paralysis patient] should feed himself with fowl that has been roasted or fried in a deep frying pan and seasoned with fragrant, aromatic spices). Hebr. *Sing*. בעל כנף features in KB 486 and BM 576 in the sense of 'winged creatures' in an attestation from Prov 1:17. Yekutiel ben Solomon translates Lat. *volatilia* as צפרים.

• **בעלי הריח** · **spices**: Lat. *aromaticus*, Plur. *aromatici* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[b]): ויהיו מזונותיו צפרים צלויים מעשה מרחשת ומחבת ומתובלין עם בעלי הריח וישמר מכל יין עד ירידת החולי (He [i.e., a paralysis patient] should feed himself with fowl that has been roasted or fried in a deep frying pan or [other] pan and seasoned with spices. He should refrain from [drinking] any kind of wine until the illness has abated). Hebr. *Sing*. בעל הריח is not attested in the current dictionaries. John of Avignon translates Lat. *aromatici* as תבלין.

בַּעֲלָה • **בעלת הצד** · **pleuritis**: Lat. *pleuresis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109[b]): ואם ההגרה היא ממורסא יוצאת חוץ מהחזה כמו בבעלת הצד ובעלת הריאה אז לא תשים דברים קובצים רק תעשה כאשר יאמר למטה (But if the flux exudes from an ulcer in the chest, as in the case of pleuritis and pneumonia, one should not apply astringent ingredients but proceed as instructed below). In the sense of 'pleuritis,' Hebr. בעלת הצד features for Arab. ذات الرئة in BCD 37 (NM 2:32) and NM 6:28. John of Avignon translates Lat. *pleuresis* as בעל צד (see entry בַּעַל).

• **בעלת הריאה** · **pneumonia**: Lat. *peripleumonia* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 108[b]): שביעית ראוי לזכור שאע״פ שבבעלת הריאה יתבקע המורסא[52] ושם מוגלא ונגע עם כל זה איננו שדפון בהכרח (In the seventh place, one should note that although in the case of pneumonia, the aposteme may burst and there is ulcerous pus; in spite of all this, phthisis does not necessarily occur). In the sense of 'pneumonia,' Hebr. בעלת הריאה features for Arab. ذات الرئة in BCD 37 (NM 2:32) and NM 6:28. John of Avignon translates Lat. *peripleumonia* as מורסות הריאה (see entry מֻרְסָה) and additionally as בעלת הריאה as well (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 128[a]): ופעמים אחר תתהוינה מוגלא וירוצו לחלל החזה כמו אסכרא ובעלת הצד ובעלת הריאה (At other times, pus develops and streams to the cavity of the chest, as [in the case of] inflammation or swelling of throat or parts of throat, pleuritis and pneumonia).

52 המורסא: *apostema* L.

[בער] • *Part. Hif'il* **מַבְעִיר** · **ardent**: Lat. *ardens* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[a]): והסבה ג׳ רבוי החום מתיך הרוח כמו הקדחות המבעירות (The third cause [preventing the passing of the pneuma to the nerves] is intense heat that dissolves the pneuma; as [in] ardent fevers). Hebr. *Hif'il* הִבְעִיר, *Part.* מַבְעִיר, does not feature in a medical context in the current dictionaries. John of Avignon translates Lat. *ardens* as חד.

בָּצָל • **עגול הבצל** → **עִגּוּל**.

[בצר] • *Nif'al* **נִבְצַר** · **to be wanting, to be lacking**: Lat. *deficio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 44[b]): ומאשר היה החום יבצר יותר בקצוות ממה שיבצר באמצע מפני זה יפקדו שמה השערות יותר מהרה מצד הפקד החום הטבעי והכח המנהיג (And since heat is more wanting in the parts situated at the extremity of the body than in those in the middle, hair is quicker missing in those parts when the natural heat and ruling faculty are lacking [in power]). Hebr. *Nif'al* נִבְצַר is not attested in this sense in the current dictionaries. The verb features in the Qal conj. בָּצַר in the sense of 'to diminish, to enfeeble' in BM 589 in an attestation from Moses ibn Ezra's *Tarshish*. Yekutiel ben Solomon translates Lat. *deficio* as נעדר.

[בקע] • *Nif'al* **נִבְקַע** · **to drip out, to flow out, to exude**: Lat. *resudo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[a]): ולפעמים תבקע ותלך אל הריאה ותגורש בשעול (Sometimes the [pleural fluid] exudes and goes to the lung and is expelled through coughing). Hebr. *Nif'al* נִבְקַע does not feature in this sense in the current dictionaries. John of Avignon translatres Lat. *resudo* as נשאר.

בֵּרוּר · **clarification**: Lat. *clarificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[a]): הברור: יובן שבביאוש הפה לא יאותו דגים ובייחוד בבאה מהאצטומ׳ (Clarification: One should understand that in the case of bad breath, one should not [eat] fish, especially not if [the affliction] comes from the stomach). Hebr. בֵּרוּר is attested in medieval philosophical-scientific literature in the sense of 'verification, the process of establishing the truth, accuracy, or validity of something, the establishment by empirical means of the validity of a proposition; clarification;' cf. PESHAT.[53] A synonym used by John of Avignon is הִזְדַּכְּכוּת (see entry). Yekutiel ben Solomon translates Lat. *clarificatio* as זִכּוּךְ (see entry).

בַּרְזֶל • **גרידת הברזל** → **גְּרִידָה**.

• **סנפיר הברזל** → **סְנַפִּיר**.

• **עפוי הברזל** → **עֲפוּי**.

53 https://peshat.org/display/peshat_lemmas_00046940 (accessed April 29, 2024).

• **קִלְפָּה → קלפות הדקות מברזל**.

• **שִׁפּוּי → שפוי הברזל**.

בְּרִיאוּת • דְּרַךְ → דורך אל הבריאות.

בְּשׁוּל · **coming to a crisis**: Lat. *termino* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[a]): ואמנם תתילד בעלת הצד בכל אחד מהצדדים ימני או שמאלי אבל השמאלי רבת הסכנה אלא שיהיה קרובת הבשול אבל הימנית פחות מסוכנת ויתאחר בשולה לפי ב״ס (Pleuritis originates in every side, right and left. That in the left side is very dangerous and comes to a crisis easily; however, [pleuritis] in the right side is less dangerous and takes a longer time to come to a crisis, according to Avicenna). Hebr. בְּשׁוּל features in BM 640 in the sense of 'crisis' (בשול המחלה) in another attestation from *Sefer ha-Qanun* (cf. BCD 39 (NM 3:40)) and in the sense of 'digestion' (פעולת הקבה על המזון) in an attestation from *Sefer ha-Qanun* (cf. BCD 39 (NM 3:29–40)). For בְּשׁוּל in the sense of 'stools, excrements' for Lar. *digestio*, cf. NM 6:30; in the sense of 'diarrhea' for Lat. *egestio*, cf. NM 6:30–31; and for *Plur.* בשולים, meaning 'decoctions' (for Lat. *apozemata*), see NM 6:31. Yekutiel ben Solomon translates Lat. *termino* as *Hof'al* הוּגְבַּל (see entry [גבל]).

בָּשָׂר • בשר אדום שיהיה בין השיניים · **gums (surrounding the teeth)**: Arab. عمر, *Plur.* عمور (cf. FAL 20:348: 'gingiva (around the teeth);' DKT 823) · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 13[a]): שקויננתי ... וכולו מאמצין בשר אדום שיהיה בין השיניים ומיבש את ליחותם ופרחו מטהר את הראש (šQWYNNTY [i.e., Ital.-Rom. (*i*)*squinanti*]: Schoenanthum [*Cymbopogon schoenanthus* L.]: ... All the varieties strengthen the gums and dry their moisture; their flowers cleanse the head). Hebr. בשר אדום שיהיה בין השיניים is not attested in the current dictionaries. Nathan ha-Me'ati translates Arab. عمور as גוף, Zeraḥyah Ḥen has ההקפאה;[54] and Anonymous I translates the Arab. term as חנכים.

בְּשָׂרִית* • *Plur.* **בשריות** · **little pieces of flesh**: Lat. *caruncula*, Plur. *carunculae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[b]): ואם הסתום מבשריות תפח באפיו אבק ניאילה (If the blockage [causing nasal stench] hails from little pieces of flesh, blow black cumin powder into the nose). Hebr. בְּשָׂרִית*, *Plur.* בשריות, is not attested in the current dictionaries. The chapter on 'nasal stench' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

בֹּשֶׁת • מָקוֹם → מקום הבשת.

בְּתוּלִי · **virgin (*Adj.*)**: Lat. *virgo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 96[a]): ואם היה

54 ההקפאה: הלסתות Ms[1].

המקום אינפישטולאט[55] יוטף מרת הפר באוזן עם שתן נערים בתוליים (If there is a fistula in the spot of the earache, one should drip into the ear bile of a bull with urine of a virgin boy). Hebr. בְּתוּלִי features in the sense of 'virgin' (*Adj.*) in EM 209 as a modern term only. Yekutiel ben Solomon translates Lat. *virgo* as נער קטן.

55 אינפישטולאט: *infistulatus* L.

ג

גַּב • גב ערות האשה · **pudenda**: Lat. *pudibundum, Plur. pudibunda* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fols. 28^{b}–29^{a}): ומפני זה אינני משבח לאשר יעשו תרופות ימנעו בהם הגדלת השערות בגב ערות האשה בענינים מרדימים או שורפים או באי זה דרך שיהיה מאשר היה אפשר המשך היזק מהעצר אותם האידים בפנים (Therefore, I do not approve of those who apply drugs that impede the growth of the hair on the pudenda by using narcotics, caustics, or in any other way, for retaining those vapors [from which the hair grows] inside may be harmful). Hebr. גב ערות האשה is not attested in the current dictionaries. For the term גב הערוה in the sense of 'pubes,' cf. BCD 42 (NM 2:33). Yekutiel ben Solomon translates Lat. *pudenda* as המקומות המטונפים (see entry מָקוֹם).

גָּבֹהַּ · **fast [re: pulse]**: Lat. *velox* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57^{a}): ואמנם הדפק יהיה יותר גבוה מליטרגיאה אמתית (But [in the case of false lethargy,] the pulse will be faster than in the case of real lethargy). Hebr. גָּבֹהַּ does not feature in this sense in the current dictionaries. John of Avignon translates Lat. *velox* as ממהר ותכוף.

גבוה → גָּבֹהַּ.

גְּבוּל · **crisis**: Lat. *crisis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 61^{b}): אם אחר הגבול בקדחות החדות תקרה[56] מאניא נלוו לזה אותות אחרים טובים תורה על הצלה (If during an acute fever the crisis is followed by mania accompanied by other good symptoms, it indicates recovery). In the sense of 'crisis,' Hebr. גְּבוּל features for Arab. بحران in BCD 42 (NM 2:33). John of Avignon translates Lat. *crisis* as יום קריטיק הוא נקיון (see entry נְקִיּוֹן).

[גבח] • *Nitpa'el* נִתְגַּבַּח · **to become bald**: Lat. *calvesco* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30^{a}): ולזאת הסבה יראה שהאנשים האדומיים[57] יתגבחו בקלות (For this reason, we see that choleric persons become bald easily). Hebr. *Nitpa'el* נִתְגַּבַּח is not attested in the current dictionaries. The root גבח only features in the *Pu'al* conj. in the sense of 'to become bald on the forehead' (cf. BM 677–678; EM 216). Yekutiel ben Solomon translates Lat. *calvesco* as קרח.

גִּבֵּחַ · **bald**: Lat. *calvesco* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30^{a}): אמנם הנערים והסריסים והזקנים והנשים לא יהיו גבחים לפי שהחמימות אינו מפליג כל כך (However, young people, eunuchs, women, and old people do not become bald because their heat is not so extreme). Hebr. גִּבֵּחַ features in the current dictionaries in the sense of 'bald

56 תקרה: Emend. ed. תקרא Ms.

57 האדומיים: Ms^{1}.

on the forehead' only; cf. BM 677. Yekutiel ben Solomon translates Lat. *calvesco* as היה קרח.

גַּבַּחוּת · **baldness**: Lat. *calvities* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30[a]): שניה נפרסם שהגבחות ממנה טבעית וממנה מקרית הטבעית תעשה מחמימות עודף מאד (In the second place, I [want to] remark that baldness can be either natural or accidental. Natural [baldness] arises from excessive heat). Hebr. גַּבַּחוּת is a non-attested variant of גַּבַּחַת, which features in the current dictionaries in the sense of 'baldness in front,' 'receding hairline' (cf. KB 173; BM 673) only. Yekutiel ben Solomon translates Lat. *calvities* as קרחת.

גְּבִינִי • **גבניי** · **cheese-like**: Lat. *caseatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[b]): ולזה יאות החלב בכל מיני שדפון כי בחלב נמצא עצם מימיות נקרא סירושאה אשר בה ינגב[58] ועצם גבניי נקרא קשקדה אשר בה ידבק ושם טבע חמאיי נקרא בוטירושאה אשר בה יגדל וימיר הצריך (Therefore, milk is appropriate for all kinds of phthisis because it has the essence of serum, called SYRWŠ'H [i.e., Lat. *serosa*], through which it has a purging[59] effect; it also has the essence of cheese, called QŠQDH [i.e., Lat. *caseata*], through which it closes a wound and/or promotes the formation of a scar, and the essence of butter, called BWṬYRWŠ'H [i.e., Lat. *butyrosa*], through which it grows and restores what is necessary). In the sense of 'cheese-like,' Hebr. גְּבִינִי features in BM 680 in an attestation from *Sefer ha-Qanun*. Yekutiel ben Solomon translates Lat. *caseatus* as גבינִי.

[גבל] • *Hof'al* **הֻגְבַּל** · **to come to a crisis**: *Lat. termino* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99[b]):[60] תוגבל בנטותה לעצבי הצואר והקשורים והאות כאב וכובד ועקמימות והדופק קשה (It [i.e., an inflammation or swelling of the throat or parts of the throat] may also come to a crisis in tending to the nerves of the throat and muscles; its symptoms are pain, heaviness, contraction (spasm), and a hard pulse). In the sense of 'to come to a crisis,' Hebr. *Hof'al* הֻגְבַּל features in BCD 42 (NM 3:43).

גַּד · **coriander** [***Coriandrum sativum* L.**]: Lat. *coriandrum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 127[a]): הסמים שתוכל עמם לעשות הדבקה הם אלו ... גד (These are the medicines with which one can close a wound: ... coriander). In the sense of 'coriander,' Hebr. גַּד features in the current dictionaries as a biblical term only (cf. KB 176; BM 690; EM 220). Yekutiel ben Solomon renders Lat. *coriandrum* as קוליאנדרי. Synonyms featuring in medieval medical literature are כזברה and כסברתא (= Arab. كزبرة) (cf. BMMG no. 4372).

---

58 ינגב: *abstergit* L.

59 'purging effect': Trans. acc. to L.

60 See also entry רַעַשׁ הלב.

אֶצְבַּע הגדול → **גָּדוֹל** •.

יָד הגדולה → • .

רֶגֶל הגדול→ • .

שׁוֹק הגדול → • .

[גדל] • *Part. Pi'el* **מְגַדֵּל** · **I. feeding**; **nutritive**: Arab. تغذية · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]): מורטא ... ומגדל את הגוף מעט (Myrtle [*Myrtus communis* L.]: ... It has little nutritive value for the body). Hebr. *Pi'el* גִּדֵּל features in the sense of 'to feed' (for Lat. *nutrio*) in NM 5:36. Nathan ha-Me'ati and Anonymous I translate Arab. تغذية as הזנה; Zeraḥyah Ḥen renders the Arab. term as פרנסה (cf. BCD 223 (NM 1:180) and NM 5:165).

· **II. increasing**: Arab. زاد · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 13[ab]): אאסרו ... תועלתו לאברים הדוחים מעורר אותן ומחזק ומאמץ הגב[61] ונבל מקות השתן ומתיר אותן כעין פעולת אליפוּרוּ לבן לנקיון המעים ומדת שתייתו ז' זהובים במים ודבש ומגדל את הזרע (''SRW [i.e., Rom. *as(s)aro*]: Asarabacca/hazelwort [*Asarum europaeum* L.]: ... Its usefulness for the excretory organs: It activates them, strengthens the kidneys[62] and urinary bladder,[63] it purges the intestines, just like white hellebore. The dose to be ingested is 7 *zehuvim* (approx. 7.77 g) with water and honey. It increases the sperm). Hebr. *Pi'el* גִּדֵּל is not attested in the sense of 'to increase' in the current dictionaries. Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I translate Arab. زاد as הוסיף.

גָּדֵר • *Plur.* **גְּדֵרִים** · **margins**: Lat. *margo* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 10–12) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135[a]): ואותם שאינם[64] נוקבים ונכנסים במעים רק מתפשטים בשאר המקומות מהם שיתפשטו בבשר העגבות ובגדרים החצוניים מהטבעת (Those [fistulas] that do not penetrate and enter the intestines but spread in other places, some of them spread in the flesh of the buttocks and in the outer anal margins). Hebr. *Sing.* גָּדֵר does not feature in the sense of 'margin' [of the anus] in the current dictionaries; cf. BM 705–707. In addition to גָּדֵר, Anonymous translates Lat. *margo* as צדדים (see entry צַד).

גדרי · **glandular**: Lat. *glandulosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:53, ll. 25–27) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[a]): המוקפים הם ג' הראשון הם האשכים והם כלים והתחלות ההויה מהאדם ובם ישלם הזרע אשר עצמיותם הוא בשרי וגדריי ולבן (There are three organs that are encompassed; the first is the testicles; they are the instruments and beginning of human coming-into-being; sperm comes to completion in them; their substance is fleshy, glandular, and white). In the sense of 'glandular,' Hebr. גדרי(י) should be read as גדדי(י)*, a non-attested calque from

61 הגב: الكلية a.

62 'kidneys': Trans. acc. to a.

63 'kidneys': Trans. acc. to a.

64 שאינם נוקבים: Emend. ed. שהם נוקבים Ms *non penetrant* L.

Arab. *Adj.* غددي, coined from the noun غدّة (cf. D 2:201; UW 73, s.v. ἀδήν). The noun features as גְּדָר in BM 708, allegedly as a calque from Arab. جَدَر in the sense of 'a tumor, either natural or hailing from a wound' (following FL 1:252, s.v. جَدَر, *Plur.* أجدار: *tumores in corpore vel natura vel vulneribus*).

גֵּהוּק • *Plur.* **גיהוקים** · **eructations**: Lat. *eructatio*, Plur. *eructationes* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): ויזהר הרופא שיתעכל היטב החלב באיסטו׳ באופן שכשיקחנו לא ירגיש משברים וכאבים וגיהוקים עשניים וחמוצים (The physician [treating a phthisis patient] should take care that the milk [he administers] is well digested in the stomach so that the patient, when he drinks it, does not suffer from gripes, pains, or vaporous, sour eructations). In the sense of 'eructation,' Hebr. *Sing.* גֵּהוּק features for Arab. جشاء in NM 6:34. For synonyms featuring in medieval medical literature, see ibid.

גּוּמָא (*Aram.*) · **concavity**: Lat. *concavitas* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:40, ll. 22–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): והעצם הכתפיי הוא דומה במעט לכלי הנק׳ פאלא כי הוא רחב ודק לצד הגב ועם בליטה ודקות בחציו ולצד הפרק הוא ארוך ועגול כתבנית בית יד מסכין עם ג׳ תוספות בסופו ובראשון יש בו גומא שהוא בתוכו מקבל ראש אמת הזרוע הנק׳ אלנא (The shoulder blade resembles somewhat the instrument called P'L' [i.e., Lat. *pala* 'a baker's shovel'], because it is wide and thin on its back side; it has a thin protuberance (spine) in the middle, it is long and round like the handle of a knife towards the [shoulder] joint, and has three appendages at the end; the first has a concavity for [lit. 'in which it receives'] the head of the ulna). Aram. גּוּמָא is attested in Rabb. literature in the sense of 'depression, cavity' (cf. SDA 212, s.v. 1 # גּוּמָא).

גּוּף • **בְּטוּל הגוף** → **בְּטוּל**.

• **בְּטוּל חצי הגוף** → **בְּטוּל**.

• **מֶרְחָב הגוף** → **מֶרְחָב**.

• **עוֹרֵק כל הגוף** → **עוֹרֵק**.

גּוּר • **גָּר** · **to fear, to be afraid**: Lat. *formido* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[a]): בתחלה אם ימשול דם בגוף המלא לא יגור מהקזה (In the beginning [of phthisis], when blood dominates the body and it is overfull, one should not be afraid to apply venesection). In the sense of 'to fear,' Hebr. גּוּר is a Bibl. term that is not attested in medieval literature; cf. BM 730. Yekutiel ben Solomon translates Lat. *formido* as חָשׁ (see entry חוּשׁ).

גֵּיהוּק → **גֵּהוּק**.

גָּלוּל · **round**: Arab. مستدير · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]): מורטא מהו הוא הדס המובחר שבהן מי שכוחו יותר חזק להועיל יהיה השחור ודוקא אל[65] כַּזְנִיאוּוִרוּ ועליו גלולים ...

65 אל כַּזְנִיאוּוִרוּ: Emend. ed. על כַּזְנִיאוּוִרוּ Ms الخزرواني a.

(MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]. What is it? It is [Hebr.] *hadas*: … The best variety which is more beneficial is the black one; particularly the *Khusrawānī* variety with round leaves). Hebr. גָּלוּל features in EM 244 in the sense of 'bound, rolled up' only.

גַּלִּי · **wavelike, undulatory**: Lat. *undosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 73[a]): ואמנם דפק המכווץ הנה הוא חלוש קשה גליי ובלתי מסודר (The pulse of a person suffering from spasms is weak, hard, wavelike (undulatory), and irregular). Hebr. גַּלִּי features in BM 779 in an attestation from *Sefer ha-Qanun*: ואחר ראוי שיעיין (הרופא) הדפק ואם יהיה גליי וגדול ויתחדש בו שעול (The physician should look at the pulse [of the patient]: If it is wavelike (undulatory) and great and he suffers from cough …). The term features as הדפק הגליי (the undulatory pulse) for Arab. النبض الموجي in NM 5:52–53. John of Avignon translates Lat. *undosus* as קשוריי (see entry קְשׁוּרִי).

גָּמוּעַ (*Part. Pass.*) → **גָּמַע**.

גָּמַע • *Part. Pass.* **גָּמוּעַ** · **supped (raw; re: egg)**: Lat. *sorbilis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 67[a]): וירגיל ביצים גמועים (He [i.e., someone suffering from epilepsy] should consume eggs that can be supped [i.e., raw eggs]). Hebr. גָּמַע is attested in Rabb. literature as a variant of גמא in the sense of 'to take a draught, to quaff, to sip, suck up' (cf. JD 251; see also KTA 1:125: 'Man ißt das Ei 1. roh, indem man es ausschlürft (גמא)'). Yekutiel ben Solomon translates Lat. *sorbilis* as מגולגל (cf. KTA ibid.: '2. geronnen (ביצה מגולגלת)').

גַּסּוּת · **thickness**: Lat. *grossities* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[a]): והסבה האחרונה היא קושי וגסות העצבים (The final cause [of an unnatural deep sleep] is hardness and thickness of the nerves). In the sense of 'thickness,' Hebr. גַּסּוּת features in BM 617 in an attestation from Abraham ibn Ezra's *Arugat ha-Bosem*. Yekutiel ben Solomon translates Lat. *grossities* as עובי.

גֻּפָּן • *Plur.* **אֵפֶר גפנים • גפנים** → **אֵפֶר**.

גַּרְגוּר • *Plur.* **גרגורים** · **gargles**: Lat. *gargarisma* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 75[a]): ומאלו השלשה יעשה גרגורים והרקת הראש עם פליטרי או בלעיסה (From these three [ingredients], one should prepare a gargle with pellitory or a medicament to clear the head or a masticatory). In the sense of 'gargles,' Hebr. גרגורים features for Arab. غراغر in BCD 48–49 (NM 4:34). Yekutiel ben Solomon translates Lat. *gargarisma* as עִרְעוּר (see entry). In addition to גרגורים, John translates Lat. *gargarisma* as ערעור as well.

גַּרְגַּר • *Plur.* **גרגרים** · **pills**: Lat. *pilula*, Plur. *pilulae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 100[a]): ואחר יעשה אלו הגרגרים תחת לשונו (Then he should put the following pills

under his tongue). In the sense of 'pills,' Hebr. גֶּרְגֵּר, *Plur*. גרגרים, features in BM 832 in an attestation from *Sefer ha-Qanun*. See also BCD 49 (NM 4:35) for הגרגרים המוסרחים (malodorous pills). John of Avignon renders Lat. *pilulae* as פילולש, i.e., Rom. *pilules*.

גַּרְגָּרִי · **granular**: Lat. *granulosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[b]): מהמורסות הנולדות במתחברת מורסות קטנות גרגריות כדמיון דוחן (On swellings arising in the conjunctiva. The conjunctiva [is sometimes affected by] small granular swellings resembling millet). Hebr. גַּרְגָּרִי is not attested in the current dictionaries. A variant reading גרגירי features in BM 831 in attestations from Joseph Schönhak's *Toledot ha-Areṣ*. A synonymous term used by Yekutiel ben Solomon is גַּרְעִינִי (see entry). The latter term also features in the translation by John of Avignon.

[גרה] • *Part. Pi'el* **מְגָרֶה • מגרה היצר לשמש** · **stimulating sexual intercourse, acting as an aphrodisiac**: Arab. محرك للباه · Ibn Sīnā, *K. al-Qānūn*, · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 11[b]): אניסו ... תועלתו לאברים הדוחים מעורר עת הנשים והשתן ומטהר שפע הרחם מליחה הלבנה ומגרה היצר לשמש (ʾNYSW [i.e., Ital.-Rom. *aniso*]: Anise [*Pimpinella anisum* L.]: ... Its usefulness for the excretory organs: It stimulates menstruation, micturition, cleanses white fluid from the uterus, and stimulates sexual intercourse). Hebr. מגרה היצר לשמש is not attested in the current dictionaries. Nathan ha-Meʾati, Zeraḥyah Ḥen, and Anonymous I translate Arab. محرك للباه as מעורר תאות המשגל.

גְּרִידָה • גרידת הברזל · **iron filings**: Lat. *limatura ferri* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 32[b]): ואלו הם הענינים הצובעים השערות לצבע שחור ... גרידת הברזל (These are the ingredients that paint the hair black: ... iron filings ...). Hebr. גרידת הברזל is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *limatura ferri* as צפוי הברזל (see entry צְפוּי).

גַּרְעִינִי · **granular, grainy (containing small particles)**: Lat. *granulosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 50[a]): השתן הגרעיני תורה על רבמאס חזק ועל כאב ראש מופלג (Grainy urine indicates copious defluctions and severe headache). Hebr. גַּרְעִינִי only features as a modern term in EM 269. John of Avignon translates Lat. *granulosus* as גַּרְעִינִי as well. A synonymous term used by Yekutiel ben Solomon is גַּרְגָּרִי (see entry).

[גשם] • *Part. Pu'al* **מְגֻשָּׁם** · **incarnate**: Lat. *incarnatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 59[b]): ואם בכל זה לא יוסר הנה איננו אדם רק הוא שד[66] מגושם (If in spite of all these means, [the lovesickness] does not pass, he is not a human being but a devil

66 שד: *diabolus* L.

incarnate). Hebr. גשם is not attested in the *Pu'al* conj. in the current dictionaries. Yekutiel ben Solomon does not translate Lat. *incarnatus*.

גֶּשֶׁם · **substance**: Lat. *corpus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[b]): חולשת הראות יהיה מסבות פנימיות או חיצוניות אם יהיה מסבות חיצוניות הנה זה יקרה כמו מאבק או מעשן או מרוח עכור או השקפה לשמש או בגשם זך מאיר כמו האש (Weakness of vision has different causes, both internal and external. External causes are dust, fumes, stormy winds, looking at the sun, or at a luminous substance such as fire). In the sense of 'substance,' Hebr. גֶּשֶׁם is attested in medieval philosophical-scientific literature; cf. PESHAT.[67] It is not attested in medieval medical literature. Yekutiel ben Solomon translates Lat. *corpus* as גשם as well.

67 https://peshat.org/display/peshat_lemmas_00000599 (accessed April 5, 2024).

דְּבוּק · **I. pressure**: Lat. *compressio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[a]): ו׳ רבוי הלחצות והדבוק וקשירת האבר (The sixth [cause preventing the passing of the pneuma to the nerves] is the extreme tightness, pressure [of] the ligature [on] an organ). Hebr. דְּבוּק features in NM 6:41 in the sense of 'stickiness; viscosity' (for Arab. لزوجة), 'firmness' (for Arab. تلزّز), and 'agglutination' (for Arab. تغرية). In the sense of 'compression,' Yekutiel ben Solomon translates Lat. *compressio* as עִשּׂוּי (see entry). John of Avignon translates Lat. *compressio* as עִסּוּי (see entry).

· **II. adhesion; sticking together**: Lat. *conglutinatio et inviscatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84[b]): בדבוק העפעפים (On adhesion, sticking together of the eyelids). John of Avignon renders Lat. *conglutinatio et inviscatio* as האיטישטימימטו והקונגילאמינטו.

[דבק] • *Nif'al* **נִדְבַּק** · **to get moldy**: Arab. تكَجّ · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 24[b]): אס ... וסחיטתו אם תתישן תחלש ותדבק[68] ולכן ראוי שתעשה עוגות ([Arab.] *ās*: Myrtle [*Myrtus communis* L.]: ... When the extract gets old it becomes weak and gets moldy. Therefore, one should make pastilles from it). Hebr. *Nif'al* נדבק or *Hitpa'el* התדבק (cf. Ms[1]) is not attested in the sense of 'to get moldy' in the current dictionaries. Nathan ha-Me'ati translates Arab. تكَجّ as שב נתק (see entry [שוב]) and Anonymous II has עשה קלפה (see entry קְלִפָּה).

• Inf. *Pi'el* **לְדַבֵּק** · **to close [a wound]**: Lat. *consolidatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109[r]): החמרים אשר יועילו לדבק הם ... עפר חתום (These are the ingredients that are good to close [a wound]: ... sealed earth (terra sigillata) ...). Hebr. *Pi'el* דִּבֵּק features for Arab. لحم in the sense of 'to seal [a wound]' in BCD 53 (NM 2:36). Yekutiel ben Solomon translates Lat. *consolidatio* as הדבקה.

• *Part. Pi'el* **מְדַבֵּק • עניינים מדבקים** → עָנְיָן.

• *Pu'al* **דֻּבַּק** · **to be closed [re: wound]**: Lat. *consolidor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126[b]): אחר ידובק העורק עם דברים קובצים (Then [i.e., after the bleeding], the [wound of] the vein should be closed with astringent ingredients). In the sense of 'to be closed [re: wound],' Hebr. דבק is attested for Lat. *consolido* in the *Hitpa'el* conj. in NM 7:43. Yekutiel ben Solomon translates Lat. *consolidor* as *Hof'al* הוקשר (see entry [קשר]).

68 ותדבק: ותתדבק: Ms[1].

• *Part. Nitpa'el* **מִתְדַּבֵּק** · **infectious, contageous [re: illnesses]**: Lat. *infectivus*, Plur. *infectivi* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 84[a]): ראוי לדעת שהכתם והדוק והתבלול אינם חלאים מתדבקים לפי שעל המעט או לא לעולם יותך מהם טיטיות (One should understand that a spot or opaque place on the eye [Lat. *macula*], white opaque blemish upon the cornea [Lat. *pannus*], or membrane-like growth [Lat. *tela*] are not infectious (contagious) illnesses, because hardly any watery or rheumy matter or nothing at all is dissolved from them (they[69] shed hardly any watery rheumy matter or nothing at all)). Ben Yehuda (BM 873) remarks about the *Part. Pi'el* מְדַבֵּק that it is used in the sense of an illness that is contageous, but does not give any attestation. Yekutiel ben Solomon translates Lat. *infectivi* as מפסידים (see entry [פסד]).

• *Part. Nitpa'el f.* **מִתְדַּבֶּקֶת** · **conjunctiva (membrane covering the inside of the eyelids and the front of the eye)**: Lat. *coniunctiva* (cf. ND 241) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר כן תבוא המתדבקת (Next comes the conjunctiva). In the sense of 'conjunctiva,' Hebr. מתדבקת features in KDS 93–94, s.v. החוברת. John of Avignon translates Lat. *coniunctiva* as היריעה הקונגונטיבא. See also entry חוֹלִי המתדבקת: חולי המתדבקת.

• **חוֹלִי המתדבקת** → **חוֹלִי המתדבקת**.

• *Part. Hif'il* **מַדְבִּיק** • **דברים מדביקים** → **דָּבָר**.

דְּבֵק • **קַדַּחַת הדבקה** → **קַדַּחַת הדבקה**.

דְּבֵקִי · **viscous**: Lat. *viscosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 45[b]): אמנם יתחלפו מאשר בוירטיגיני ידמה כאלו הענינים כלם מתנועעים בסבוב מאשר היה החומר יותר דק עם רוחניות ונסגר עם הלחות הדבקיי הוא וישקוש (However, they [i.e, vertigo and scotomia] differ insofar as in vertigo it seems that all things are rotating because the matter is finer, contains wind, enclosed within viscous moisture). Hebr. דְּבֵקִי features in the sense of 'glutinous' for Lat. *glutinosus* in NM 7:44. In BM 873 it is mentioned in the sense of 'infectious' only. Yekutiel ben Solomon translates Lat. *viscosus* as דְּבֵקִי, just like John of Avignon.

דָּבָר • *Plur.* **דברים מדביקים** • **דברים** · **ingredients closing a wound and/or promoting the formation of a scar**: Lat. *consolidativum*, Plur. *consolidativa* (cf. ND 243) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[b]): הנגעים ידרשו דברים מדביקים ר״ל קונשל〈ד〉טיבש (Ulcers need ingredients closing a wound and/or promoting formation of a scar; i.e., QWNŠL[D]ṬYBŠ [i.e., Lat. *consolidativas*]). Hebr. *Part. Hif'il* מדביק features as part of the term הרפואב המדביקה for Arab. الدواء الملحم in the sense of 'a remedy that closes a wound with flesh' in NM 5:189. The *Perf. Hif'il* הדביק features in the sense of 'to cause

69 Cf. LDM 160.

to heal up' for Arab. ألحم in BCD 53 (NM 2:36). Yekutiel ben Solomon translates Lat. *consolidativa* as עניינים מדבקים (see entry עִנְיָן).

• **דברים מחליפים** · **alterative medicines [i.e., medicines altering or reducing the effects of one of the four qualities (hot vs. cold, moist vs. dry)]**: Lat. *alterativum*, Plur. *alterativa* (cf. ND 41–42) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 120^{b}): יובן עוד שחולי שעול יבש מפני נחירות קלת ההרפא אך עם התכה כוללת יהיה אז היא יותר מאוחרת עם שלא יאותו בה כי אם דברים מחליפים לבד (One should also understand that the illness of a dry cough caused by roughness can be easily cured; but if it occurs with (from) general consumption, its cure takes more time; in that case only alterative medicines are appropriate). Hebr. דברים מחליפים is not attested in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *alterativa* as מחליפים (see entry [חלף]).

• **דברים עוצרים** · **constringent ingredients (medicines)**: Lat. *constrictivum, Plur. constrictiva* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131^{b}): השלישי שלא יונהג בדברים המרדימים ר״ל נרקוטיקש ולא בדברים עוצרים אלא אם יהיה החומר נזוליי והגוף מנוקה (The third rule is that [the asthma patient] should not be treated with narcotics, i.e., NRQWṬYQš [i.e., Lat. *narcoticos*], nor with constringent medicines unless the [purulent] matter is fluid and the body clean). Hebr. דברים עוצרים features for Lat. *res stiptica* in the sense of 'astringent remedies' in NM 5:154 (s.v. עָצַר, *Part.* עוֹצֵר). Yekutiel ben Solomon translates Lat. *constrictiva* as עוצרים.

דֶּבְרִי · **pestilential**: Lat. *pestilentialis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111^{b}): קוצר הנשימה יתחדש אם מסבות פנימיות ואם חיצוניות אם חצוניות כמו הכאה ופגיעת[70] חום רב קור גדול או אויר דברי (The causes of shortness of breath are external or internal; external [causes] are, e.g., a blow, an[71] attack of severe heat or intense cold, pestilential air ...). In the sense of 'pestilential,' Hebr. דֶּבְרִי features in BM 882–883, a.o., in attestations from *Sefer ha-Qanun*. John of Avignon translates Lat. *aer pestilentialis* as הפסד האויר (see entry הֶפְסֵד).

דּוֹמֵעַ (*Part.*) → **דָּמַע**.

דוק → **דֹּק**.

דּוֹרֵךְ (*Part.*) → **דָּרַךְ**.

[דות] • *Nitpa'el* **נִתְדַּיֵּית** · **to exude, to ooze**: Lat. *resudatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 79^{b}): ולפעמים יתדיית הדם מרוב תגבורת שפעתו ולפעמים יסדקו קצת מן

70 ופגיעת חום רב קור גדול: *obviatio nimia caliditas aut frigiditas* L.

71 'an attack of severe heat or intense cold': 'an attack (incident), excessive heat or cold' L.

העורקים (Sometimes blood exudes [into the conjunctiva] because of an excess of blood and sometimes [because] a blood vessel bursts). Hebr. דות features as *Part.* מדיית (for Arab. مرشح) in BCD 56 (NM 4:37–38). It also features as מתדיית (for Arab. رشح) in Nathan ha-Me'ati's *Sefer ha-Peraqim* (cf. BMMG no. 2082; BMMN 46, l. 24). Yekutiel ben Solomon translates Lat. *resudatio* as *Nitpa'el* נִתְדַּיִּית, just like John of Avignon. For the verbal noun הִתְדַּיְתוּת (transudation, exudation), see entry.

דְּחִיקָה · I. tightness, tightening: Lat. *strictura* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[a]): ו' היא דחיקה ועסוי מקשירה באבר (The sixth [cause preventing the passing of the pneuma to the nerves] is the tightness, pressure of the ligature of an organ). In the sense of 'tightness, tightening,' Hebr. דְּחִיקָה features for Lat. *strictura* in BCD 56 (NM 1:20). In the sense of 'abrasion' (for Arab. سحج), it features in NM 7:45. Yekutiel ben Solomon translates Lat. *strictura* as לַחֲצוּת (see entry).

· **II. compression**: Lat. *compressio* (cf. AD 235: 'abnormal pression to which an object is subject') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 51[b]): הסבה ד' איפשר שתהיה כובד המוח ושאר האברים המשל בזה הנפילה והדחיקה (The fourth cause [of an unnatural deep sleep] may be the heaviness of the brain and the other organs. [This happens, e.g., as a result of] a fall, or a compression [of the brain] …). Yekutiel ben Solomon translates Lat. *compressio* as הִתְלַחֲצוּת (see entry).

דִּין הפעולה • דִּין · modus operandi (method of operation, procedure): Lat. *modus operandi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): העקר השני שלא נתמיד תרופה אחת אבל נשנה[72] דין הפעולה (The second rule is that we do not stick to one and the same treatment, but vary our modus operandi). Hebr. דין הפעולה is not attested in the current dictionaries. John of Avignon translates Lat. *modus operandi* as אופן המלאכה.

דַּל · poor: Lat. *pauper* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 104[b]): ואם בעל השעול דל אם הסבה קרה יעצור הנשימה בחוזק ובזה ירפא (But if the person suffering from cough is poor and if [the cough] is caused by cold, he should hold his breath forcefully and thus he will be cured). Hebr. דַּל is not attested in medieval Hebr. medical literature (cf. BM 937–938). John of Avignon translates Lat. *pauper* as עני.

דִּלּוּג · quivering, pulsing, throbbing [re: body part]: Lat. *saltus* (cf. DMLBS 3268 (2)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[b]): והדלוג והרפרוף ירפאו כרפואת הרעש (Quivering and twitching are cured in the same way as tremor). In the sense of 'quivering,'

72 נשנה: Emend. ed. בשנה Ms *mutetur* L.

Hebr. דְּלוּג is a non-attested semantic borrowing from Lat. *saltus*. John of Avignon renders Lat. *saltus* as שלטו.

דלף] • *Puʿal* **דֻּלַּף** · **to be dripped**: Arab. قطر · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 13[a]): שקויננתי ... יצליח לכאב הרחם הנולד מן החום כשידולף בו או שיקבל העשן ממנו (šQWYNNTY [i.e., Ital.-Rom. (*i*)*squinanti*]: Schoenanthum [*Cymbopogon schoenanthus* L.]: ... It is beneficial for pain in the uterus originating from heat when it is dripped into it or when it is fumigated with it). Hebr. דלף is not attested in the *Puʿal* conj. in the current dictionaries. Nathan ha-Meʾati translates Arab. قطر as הטיף and Zeraḥyah Ḥen has הוטף.

דַּם • **הגרת דם האף** → חַגָּרָה.

רעיפת דם האף → רְעִיפָה.

דִּמּוּת • **כדמות** · **I. in the manner of**: Lat. *ad modum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[b]):[73] יקלו כלם ויאובקו ויעוצמו בדבש וחומץ כדמות משיחה (Roast all [these ingredients], pulverize and mix them with honey and vinegar in the manner of a salve). Hebr. כדמות is attested in the Bible in the sense of 'according to the likeness' (cf. KB 226); 'resembling' (cf. BM 957). Yekutiel ben Solomon translates Lat. *ad modum* as בתכונת (see entry תְּכוּנָה). Both John of Avignon and Yekutiel ben Solomon also translate Lat. *ad modum* in the sense of 'with the size of' as למדת (see entry מִדָּה).

· **II. in the same way as, just as**: Lat. *sicut* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 66[b]): ואם יבא מהטחול יתרפא כדמות הטחול (And if [the cause of epilepsy] comes from the spleen, it should be cured in the same way as the spleen [is cured]). Yekutiel ben Solomon does not translate Lat. *sicut*.

· **III. with (at) the size of**: Lat. *ad quantitatem* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 66[b]): וראשונה יעשה מהם גרגרים כדמות זרעונים ויבלע שלשה מהם בצום (The first [way of preparation]: Make pills from [these ingredients] with the size of chickpeas and swallow three of them on an empty stomach). Yekutiel ben Solomon translates Lat. *ad quantitatem* as למדת.

דִּמְיוֹנִיּוּת · **imagination**: Lat. *imaginatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 54[b]): ומצד החום יתחזק הדמיוניות (And from the side of the heat (because of the heat), the imagination will be stronger). Hebr. דִּמְיוֹנִיּוּת features in the sense of 'imaginative faculty' as a novel term in EM 314.

73 The same term for Lat. *ad modum* features on fol. 66[b], cf. entry מִשְׁמֶרֶת.

דְּמִיּוּת · production of blood: Lat. *sanguinacio*[74] · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:49, ll. 32–34) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): והנה יוכל הכבד לסבול חליים רבים ומהם יוזק הדמיות שהוא פעלו המיוחד (The liver can suffer from many illnesses that harm the production of blood, which is its special activity). Hebr. דְּמִיּוּת features in BM 960 in attestations from *Sefer ha-Qanun* and is explained by Ben Yehuda as 'the nature of something containing blood' (טבע דבר דמי).

דָּמַע • *Part.* דּוֹמֵעַ · lacrimal (the inner canthus (angle) of the eye): Lat. *lachrymalis* (cf. ND 580) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר החליים הקורים בדומע הוא קצה העין לצד האף (Then [I will discuss] the illnesses affecting the lacrimal, i.e., the angle of the eye at the side of the nose). Hebr. דּוֹמֵעַ features in the sense of 'the inner canthus (angle) of the eye' for Arab. مأق in NM 7:45–46. John of Avignon renders Lat. *lachrymalis* as לגרימל (O. Fr. *lacrimel*; M. Fr. *lacrimal* (cf. FEW 5:121a)).

דַּעַת • מי שדעתו יפה · someone who is not squeamish (fastidious): Lat. *vilis persona* (lit. 'a lowly person') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[a]): גוף מנוקה תמשוך המימיות בזאת האופן: קח קנה דק ויושם באוזן ומי שדעתו יפה ימצצהו בפיו (Once the body has been purged, one should attract the moisture [in the ear] as follows: Take a thin tube, put it in the ear and let someone who is not squeamish (fastidious) suck it out with his mouth). Hebr. מי שדעתו יפה features in the current dictionaries in attestations from Rabb. literature (cf. JD 316; EM 318; BM 973).

דַּפֵּק • כִּסּוּי → כסוי הדפק.

דַּק · ileum (section of the small intestine between jejunum and cecum): Lat. *subtile* (cf. ND 1050) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:45, l. 40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): השלישי הוא הדק (The third [intestine after the stomach] is the ileum).[75] Hebr. דַּק does not feature in this sense in the current dictionaries. The *Plur.* דקים features in Rabb. literature in the sense of 'the small bowels' (cf JD 317–318).

• קְלִפָּה → קלפות הדקות מברזל.

• קָנֶה → קנה דק.

דַּק · 1. white opaque blemish upon the cornea (pannus), resulting from ocular inflammation or ulceration: Lat. *pannus* (cf. ND 787) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 77[b]): האבלוטומיאה אין ראוי שיבזו אותה לפי שאם יתרשלו בעניה יניח שמה

74 Lat. *sanguinacio* is only attested as 'bleeding, loss of blood;' cf. LS 1626, s.v. *sanguinatio*.

75 Cf. ND 1050, s.v. *subtile* (Chauliac, M. Engl. trans.): 'þe 3 [gutte after þe wombe] is subtile (i. þe smalle gutte).'

תכונה רעה כמו כתם או דוק וכיוצא בהם מן התחלואים הרעים (One should not neglect [the treatment of] ophthalmia, because if it is not treated properly, it leaves behind bad traces, such as a spot or opaque place on the eye (leucoma), white opaque blemish upon the cornea (pannus), or similar bad affections). Hebr. דוק features in NM 5:55 in the sense of 'pannus'. Yekutiel ben Solomon translates Lat. *pannus* as מסך (see entry). For the synonymous term בגד featuring in medieval medical literature see ibid.

· **II. cataract**: Lat. *cataracta* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[b]): מהמים[76] או הדוק חולי הענביית השלישי הוא המים[77] (On a cataract: The third illness of the uvula is a cataract). In the sense of 'cataract,' Hebr. דַּק is attested in Rabb. literature; cf. JD 318; Low XLVI. Ben Yehuda (BM 982) mentions the term with the following meanings: 1) fine cloth; 2) fine membrane; 3) thinness. Possibly also in the sense of 'cataract,' the term דַּק features as דַּק in Lev 21:20 (cf. KB 229; NM 5:55). John of Avignon translates Lat. *cataracta* as מים (או קטרקטיש) (see entry מַיִם).

דַּקָּה · **hectic fever (wasting fever of long duration)**: Lat. *hectica* (cf. ND 497) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119[a]): אם כן שעול חזק ומתמיד זמן ארוך הוא רע כי יביא האדם לשדפון ודקה ובקיעת עורק בחזה (Thus, a violent and persistent cough is bad, because it causes phthisis, hectic fever, and rupture of a vein in the chest). In the sense of 'hectic fever,' Hebr. דַּקָּה features as קדחת דקה (for Arab. حمّى الدقّ) in BCD 237 (NM 2:79–80). Yekutiel ben Solomon translates Lat. *hectica* as דקה as well.

• **בעלי הדקה** → **בַּעַל**.

דְּרוּשׁ · **subject matter, subject, topic**: Lat. *materia* (cf. DMLBS 2070 (7)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[b]): ראוי להבין בזה הדרוש שהשדפון שני מינים האחד נאמר בעצם והוא מצד נגעי הריאה והאחרת נאמרת על צד השלוח והיא מצד נגעי הקנה וצנורות הריאה (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense which is due to an ulcer in the lung and the other is meant in a broad sense, which comes from an ulcer in the trachea or pulmonary canals). Hebr. דְּרוּשׁ features in BM 995, a.o., in the sense of 'theme' in attestations from medieval philosophical literature. It is attested in PESHAT as 'scientific inquiry.'[78] Yekutiel ben Solomon translates Lat. *materia* as חֹמֶר (see entry).

דָּרַךְ • *Part.* **דּוֹרֵךְ** • **דורך אל הבריאות** · **to be convalescent, to regain one's health**: Lat. *sum* (*esse*) *in convalescentia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71[b]): וכאשר

76 מהמים: Corr. acc. to Ms New York, JTS, 2681, fol. 25[b] מהמום Ms.

77 המים: Corr. acc. to Ms New York, JTS, 2681, fol. 25[b] המום Ms.

78 https://peshat.org/display/peshat_lemmas_00031442 (accessed November 22, 2024).

יהיה החולה מרגיש בהנחה וקלות מהחולי ודורך אל הבריאות ראוי שיגביהו לו האבר[79] באופן שיוכל לפעול במלכאתו (When the patient feels that the illness got less and that he is a convalescent (regaining his health), one should move[80] the limb [that was paralyzed] up and down so that he can use it again). Hebr. דורך אל הבריאות is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *sum* (*esse*) *in convalescentia* as קום מהחולי. For הקם מן החולי (convalescent) (for Arab. الناقه), cf. BCD 240–241 (NM 3:202–203).

• *Hif'il* הִדְרִיךְ · **to regulate [i.e., moderate]**: Lat. *regulo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): ואם האדומה הסבה ירגיל הנהגה הנזכרת ... ויורק עם מירבולנש סיטרינש ואינדיש ממוסכים בחלב והצמוקים וריגליציאה כי אלו העניינים ידריכו המירבולנש (If the [hair loss] is caused by yellow bile one should apply the regimen mentioned before ... and purge [the bile] with citric and emblic myrobalans that have been mixed in due proportion with milk and raisins and licorice because these ingredients moderate [the effect of] the myrobalans). Hebr. *Hif'il* הִדְרִיךְ is not attested in this sense in the current dictionaries. John of Avignon omits the translation of Lat. *regulo*.

דֶּרֶךְ · **I. teaching**: Lat. *doctrina* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 88[a]): וקרה אלי פעם אחת שחכם[81] אחד ישיש קרה לו כאב באוזן לא יוכל שאתו ותורק גופו בהרקות כוללות וחלקיות כפי דרך גלי' וא"ס ויתר החכמים[82] ולא תועיל (It happened to me once that an old restorer of health [i.e., healer] suffered an intolerable earache. General purges of his body and particular [procedures] had been performed in accordance with the teaching of Galen and Avicenna and all the other [medical] authors, but they were not beneficial). Hebr. דֶּרֶךְ is not attested in this sense in the current dictionaries. It features in the *Plur*. דרכים in the sense of 'rules, instructions' (for Arab. قاوانين) in BCD 60 (NM 3:55) and NM 6:48. John of Avignon translates Lat. *doctrina* as הנהגה.

· **II. emunctory**: Lat. *emunctorium* (cf. ND 352: 'purging place of waste matter from principal organ;' DMLBS 996: 'drainage channel') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 127[b]): רביעית יובן שבאנשים לא נהיה שום דרך נקרא אמיקטורי בטבע אשר בו יורק הדם כי אם מקרה הטחורים (In the fourth place, you should understand that in human beings no emunctory, called ʾMYQṬWRY [i.e., Rom. *emyctorie*], for the evacuation of blood has been arranged by nature, unless by coincidence, as in the case of hemorrhoids). A synonymous term featuring in John's translation is מַשְׁפֵּךְ (see entry). Yekutiel ben Solomon translates Lat. *emunctorium* as זוית השפיכה (see entry זָוִית).

---

79 האבר: *elevetur et deprimatur* L.

80 'move the limb [that was paralyzed] up and down': Trans. acc. to L.

81 שחכם אחד: *quod quidam restaurator* L.

82 החכמים: *autores* L.

ה

הַאָדָה · **I. evaporating (evaporation)**: Lat. *evaporandum* (Ger.) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 69[b]): ואומר כי בהאדה תעלה המרה עד האיסטו׳ וכן אומר הנה כי הליחות בהאדה תעלה עד המוח (He [i.e. Galen] says that through evaporating (evaporation), the [yellow] bile ascends to the stomach. Likewise, he says that through evaporating (evaporation), the humor ascends to the brain). Hebr. הַאָדָה is not attested in the current dictionaries. In addition to הַאָדָה, Yekutiel translates Lat. *evaporatio* as נְשׁוּב (see entry). John of Avignon translates Lat. *evaporandum* as אֲדִיוּת (see entry).

· **II. exudation**: Lat. *exudatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): הרוק האדום[83] ואם הוא טוב בהתחלה כי יעיד על רבוי[84] הדם שבנקלה יתבשל ויצא על דרך ההאדה מהקרום לא על דרך הבקיעה (Sputum that is somewhat[85] red is initially good, because it indicates a domination[86] of blood that is easily concocted and exits the membrane through exudation and not through a rupture). John of Avignon translates Lat. *exudatio* as הַתָּכָה (see entry).

הַבָּטָה המעוותת • **הַסָּטָה** · **strabismus (squinting)**: Lat. *strabositas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 88[r]): הפרק הששי בחליים הראויים אל כלל העין ותחלה בהבטה המעוותת ובלשונם אשטרובושיטאט הנקרא בלע׳ גירש ובערבי אחול (Ch. 6: On illnesses that by necessity affect the whole eye; first of all strabismus (squinting), called in Lat. ʾšṬRWBWŠYṬʾṬ [i.e., *estrabositat*[87]], in Rom. GYRŠ [i.e., O. Occ. *guers*[88]], and in Arab. *aḥwal*). Hebr. הבטה מעוותת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *strabositas* as עוות העין (see entry עִוּוּת). Arab. *aḥwal* (أحول), meaning 'squinting, squint-eyed,' features as מעוות הראות in Nathan ha-Me'ati's *Sefer ha-Qanun* (cf. BCD 199 (NM 4:143)). The Lat. synonym *obliquitas aspectus* is translated as עוות ההבטה in Bonfos' trans. of al-Rāzī (attr.), *De curis puerorum* (cf. BCD 198 (NM 2:179)).

הגרת דם האף • **הַגָּרָה** · **nosebleed**: Lat. *fluxus sanguinis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 91[b]): הגרת דם האף אם תעבור שעור ד׳ ליט׳ הוא רע בהפלגה (If [the amount of

---

83 האדום: *subrubeum* L.

84 רבוי: *dominium* L.

85 'somewhat red': Trans. acc. to L.

86 'domination': Trans. acc. to L.

87 '*estrabositat*': Not Lat., as alledged, but a non-documented O. Occ. *estrabositas*.

88 '*guers*': 'Somebody who squints' (cf. FEW 17:410a). I thank Guido Mensching for this reference.

blood one loses during] a nosebleed is more than four liters, it is very bad). Hebr. הגרת דם האף is not attested in the current dictionaries. A synonym used by Yekutiel is רעיפת דם האף (see entry רְעִיפָה). Other synonyms featuring in medieval Hebr. medical literature are הזלת דם הנחירים (cf. BCD 65 (NM 3:62)); הטפת דם מהנחירים (for Arab. رعاف) (cf. BCD 66 (NM 1:138–139)); זוב דם הנחירים (cf. BCD 82–83 (NM 3:75)); זלוף הדם מן החוטם (cf. BCD 84 (NM 4:57–58)); יציאת דם הנחירים (for Arab. رعاف) (cf. BCD 118–119 (NM 3:107)); נזלת דם הנחירים (for Lat. *fluxus sanguis* (**sanguinis*) *ex naribus*) (cf. NM 5:131); עריפת דם החוטם (for Arab. رعاف) (BCD 214; NM 4:160); עריפת דם הנחירים (for Arab. رعاف) (cf. BCD 214 (NM 4:160)); רעיפת דם (cf. NM 7:204); רעיפת דם מהאף (for Arab. رعاف) (cf. BCD 264 (NM 3:219)); רעיפת דם מן הנחירים (for Arab. رعاف) (cf. BCD 264 (NM 3:219)); and שפע הדם מן הנחירים (for Arab. النزف الرعافي) (cf. NM 7:229).

• **הגרת הרחם** · **leukorrhea [i.e., a thick, whitish, yellowish, or greenish vaginal discharge]**: Arab. سيالان الرحم · Ibn Sīnā, *K. al-Qānūn* · trans. Nathan ha-Me'ati, *Sefer ha-Qanun* (Ms Oxford, Bodleian Library, Can. Or. 88, fol. 62[a]): אקאקיאה ... וכשעושין ממנו קנקן הנקרא חקנה בערבי או תחבשת יועיל מנגעי המעיים הנקרא סחג בערבי ומשלשול הדמיי ויעצר הגרת הרחם ([Arab.] *aqāqiyā*: Acacia gum (Senegal gum) [derived from *Acacia nilotica* (L.) Delile]: ... If it is used as a clyster, called in Arab. *ḥuqnah*, or a poultice, it is beneficial for intestinal abrasion, called in Arab. *saḥaj*, and for bloody diarrhea and it stops leukorrhea). Hebr. הגרת הרחם is not attested in the current dictionaries. Zeraḥyah Ḥen translates Arab. سيالان الرحم as הגרת הרחם, just like Nathan, while Anonymous I has הזלת הרחם (see entry הַזָּלָה) and Anonymous II has שפע הרחם (see entry שֶׁפַע).

הַדְבָּקָה · **closure of a wound**: Lat. *consolidatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 127[a]): הסמים שתוכל עמם לעשות הדבקה הם אלו ... גד (These are the medicines with which one can close a wound ... coriander). Hebr. הַדְבָּקָה does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *consolidatio* as לדבק.

הֲדָמוּת · **accordance, conformity, agreement**: Lat. *convenientia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 129[a]): יובן ששלשה חליים בחזה שיש להם הדמות חזק בבחינת במי הרפואה (Understand that three illnesses of the chest strongly agree regarding their treatment). Hebr. הֲדָמוּת is attested in medieval philosophical literature in the sense of 'Ähnlichkeit, comparatio, assimilatio' (cf. KT 1:158) and 'resemblance, imitation;' cf. PESHAT.[89]

• **חכח המגיע ההדמות** → כַּחַ.

89 https://peshat.org/display/peshat_lemmas_00000787 (accessed October 31, 2024).

הוֹלֵךְ (*Part.*) → חָלַךְ.

הוֹסָפָה • **הוספת (העין)** · **protrusion [of the eye]**: Lat. *eminentia oculi* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 89[a]): השער כ״ח שהוא ז׳ מהעתקה אחרת באימינינציאה היא הוספתו (Ch. 28 which is [ch.] 7 in another translation, on ʾYMYNYNṢY'H [i.e., Lat. *eminentia* 'protrusion'] [of the eye], i.e., its protrusion). Hebr. הוֹסָפָה does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *eminentia oculi* as בליטת העין (see entry בְּלִיטָה).

הוֹרָאָה • *Plur*. **הוראות** · **indications**: Lat. *iudicium*, Plur. *iudicia* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, ll. 3–4) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[b]): האותות וההוראות (Symptoms and indications). In the sense of 'indication,' Hebr. *Sing*. הוֹרָאָה features for Lat. *significo* in BCD 63–64 (NM 4:42).

הִזְדַּכְּכוּת · **clarification**: Lat. *clarificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[b]): ההזדככות: אפשר שיסופק מאי זה מזג הם השערות (Clarification: One may be uncertain about the [specific] temperament of the hairs). Hebr. הִזְדַּכְּכוּת features in KTP 1:165 in the sense of 'Läuterung' (purification) and in BCD 64 (NM 4:43) in the sense of 'cleansing, purification.' Yekutiel ben Solomon translates Lat. *clarificatio* as זְכוּךְ (see entry).

הֶזָּיָה · **1. stupor**: Lat. *stupor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[b]):[90] והבן שעם שנזכר למעלה ויזכר למטה שיש הבדל בין השינה[91] הטבעית והזיה והקפיה וליטרגיאה (Understand that according to what was mentioned before and will be mentioned below there is a difference between an unnatural[92] sleep, stupor, catalepsy, and lethargy). Hebr. הֶזְיָה features in the sense of 'raving' for Arab. هَذَيَان in BCD 64 (NM 3:60); see also SHS1:190–191 (He 16). A synonym featuring in medieval medical literature is שְׁגָעוֹן (cf. BCD 269 (NM 4:199)). John of Avignon translates Lat. *stupor* as תרדמה (cf. NM 6:221–222).

· **11. delirium (loss or derangement of mental faculties)**: Lat. *alienatio* (cf. ND 39) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[a]):[93] אבוקרט למד להקדים הידיעה ברעש בקבשון יתירהו ההזייה (Hippocrates taught as a prognosis that a tremor in ardent fevers is relieved by delirium).[94] John of Avignon renders Lat. *alienatio* as אלינציון.

---

90 The same Hebr. term features for Lat. *stupor* on fol. 59[r]: בהזיה הנק׳ אשטופור.

91 השינה הטבעית: *somnum innaturalem* L.

92 'unnatural sleep': Trans. acc. to L.

93 בקבשון: *in causone* L.

94 Cf. Hippocrates, 'Coan Prenotions,' in: *Hippocrates*, vol. 9, ed. and trans. P. Potter, 133, no. 129 (*Loeb Classical Library*, Cambridge, MA 2010): 'Tremors in ardent fevers are relieved by delirium.'

הַזָּלָה • הזלת הרחם · leukorrhea [i.e., a thick, whitish, yellowish, or greenish vaginal discharge]: Arab. سيالان الرحم · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fols. 25^{b}–26^{a}): אקאקיא ... ובחוקן ובתחבשת ומועילה מהפשט המעים והשלשול הדמיי ומפסקת הזלת הרחם ([Arab.] *aqāqiyā*: Acacia gum (Senegal gum) [derived from *Acacia nilotica* (L.) Delile]: ... [If it is used] in a clyster or a poultice it is beneficial for intestinal abrasion and for bloody diarrhea and it stops leukorrhea). Hebr. הזלת הרחם is not attested in the current dictionaries. Nathan ha-Me'ati and Zeraḥyah Ḥen both translate Arab. سيالان الرحم as הגרת הרחם (see entry הַגָּרָה) and Anonymous II renders the Arab. term as שפע הרחם (see entry שֶׁפַע).

הֶזֵּנָה · diet: Lat. *diaeta* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131^{b}): השמיני שירחיקו לגמרי כל מזון מוליד רוח. אלה[95] הדברים נראים נראה מההזנה ר״ל דיאטא (The eighth [rule] is that [asthma patients] should totally avoid all flatulent foods. These are the things that in our opinion need to be observed regarding the diet, i.e., DY'Ṭ' [i.e., Lat. *dieta*]). Hebr. הֶזֵּנָה features in BM 1065–1066 in the sense of 'nutrition' only, in PESHAT it features as 'nutritive faculty; nutrition in general.'[96]

הַזָּעָה · steam bath: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 56^{b}): ואחר כן תעשה הזעה ובהזעה יושם כל הנאמ׳ במשקה[97] ובצאתו מן ההזעה בכל פעם ינתן לו אלשנדרינא[98] (Then [the patient] should take a steam bath in which one should put all [the ingredients] mentioned for the syrup; and every time he leaves the steam bath one should give him 'LŠNDRYN' [i.e., Lat. *aurea*[99] *Alexandrina*]). Hebr. הֶזֵּעָה features for Arab. تعريق in the sense of 'inducing perspiration' in BCD 65 (NM 3:63). John of Avignon translates Lat. *stupha* as מרחץ and המרחץ היבש (for both terms, see entry מֶרְחָץ).

הַחְזָרָה · setting or reduction [of bones]: Lat. *reduco* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, ll. 19–20) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 56^{b}): ויוכל לראות ג״כ בין אלו הפרקים הקל להקעה והחזרה (One can also note, which one of these joints is easy to be dislocated and reduced (set)). Hebr. הַחְזָרָה is not attested as a medical term in the current dictionaries.

הַטְבָּעָה · I. apprehension, understanding (ability to grasp something): Lat. *apprehensiva* [*virtus*] (cf. DMLBS 142) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 55^{b}): והנערים אמנם תיטב זכירתם לחוזק הדמיון וחוזק ההטבעה (Young people have a good memory because

95 אלה הדברים נראים נראה מההזנה ר״ל דיאטא: *his visis videamus de diaeta* L.

96 https://peshat.org/display/peshat_lemmas_00000842 (accessed November 6, 2024).

97 במשקה: *in syrupo* L.

98 אלשנדרינא: *aurea Alexandrina* L.

99 '*aurea Alexandrina*': Pill or bolus containing, e.g., refined gold or silver, attributed to Alexander (perh. Alexander of Tralles, Byzantine physician, c. 525–c. 605); cf. ND 78.

of the strength of their imagination and apprehension (understanding; ability to grasp something)). Hebr. הַטְבָּעָה features as a modern term in EM 360 (RAC 515) in the sense of 1. 'sinking, drowning' and 2. 'coining, minting.' John of Avignon translates Lat. *apprehensiva* [*virtus*] as זכירה.

· **II. impression**: Lat. *impressio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 56[a]): אם בחולי תהיה הסבה מרוע מזג יבש אז תהיה עם תעורה ולא[100] יזכור הדברים העומדים החיים באותו רגע כי ההטבעה תקשה ביבש (If the cause of the illness is a bad dry dyscrasy it comes with sleeplessness and [the patient] does not remember the current, present things because it is hard to make an impression in dry [matter]). John of Avignon translates Lat. *impressio* as פְּתוּחַ (see entry).

הַטְפָּחָה · **fomentation**: Lat. *fomentacio*/*fomentatio* · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:248, ll. 7–8) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 136[b]): יתחדש הבשר במקום בהטפחת היין ואינגינט אפישטובלרום ותחבשת השחור (Flesh should be grown on the spot [of the fistula] with a fomentation of wine, the Apostles' ointment (cf. ND 58), and the black plaster). In the sense of 'fomentation,' Hebr. הַטְפָּחָה features (for Arab. نطول) in BCD 66.

· ii. (*Plur*. **הטפחות**) Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[a]): ואחר תעשינה הטפחות מורכבות מורדים ויאולש ונינופאר וקממילא מלילוט אנטוש (Then one should apply fomentations containing roses, violets, nenuphar, chamomile, melilot, rosemary). In addition to Hebr. *Plur*. הטפחות, Yekutiel translates Lat. *fomentatio* as יְצִיקָה (see entry). John of Avignon translates Lat. *fomentatio* as הִתְחַמְּמוּת (see entry).

הַיְשָׁרָה · **I. raising, erectness**: Lat. *erectio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66[ab]): הכפייה היא חולי המוח כליי[101] מסיר ההרגש וההיישרה מכלל הגוף עם בלבול התנועה (Epilepsy is an illness of the[102] brain, which renders insensible and makes it impossible to raise the whole body and to move in a coordinated way). Hebr. הַיְשָׁרָה is attested in medieval philosophical-scientific literature in the sense of 'instruction; guidance; leading in the correct path; remark and indication' (cf. KTP 1:170–171; PESHAT[103]). John of Avignon translates Lat. *erectio* as כח.

· **II. rectification**: Lat. *rectificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[b]): רוב חלקי רפואת זה החולי הוא הישרת העכול ושלא יהיה המזון רוחיי (The major cure of this

100 ולא יזכור הדברים העומדים החיים באותו רגע: *et non memoratur de praesentibus momentaneis* L.

101 כליי: Om. L.

102 'the brain': Trans. acc. to L.

103 https://peshat.org/display/peshat_lemmas_00000865 (accessed January 11, 2024).

illness [i.e., twitching] consists of the rectification of the digestion and that the nourishment will not be flatulent). John of Avignon translates Lat. *rectificatio* as תקון.

הַכְבָּדָה · **heaviness**: Lat. *gravitas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119[a]): שעול ותשקוט בפתאום עם השארות הכבדה בחזה יורה בקדחת עפושית או נגע בריאה (If the cough stops all of a sudden but [the feeling of] heaviness in the chest remains, it indicates putrid fever or ulceration in the lungs). Hebr. הַכְבָּדָה features for Arab. تثقيل in the sense of 'causing heaviness' in NM 7:54. Yekutiel ben Solomon translates Lat. *gravitas* as כובד.

הָלַךְ • *Part.* **הוֹלֵךְ** • **ההולכים על ארבע** · **four-footed animals, quadrupeds**: Lat. *quadrupedale*, Plur. *quadrupedalia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 67[a]): ואם לא יוכל להמלט מאכילת בשרי ההולכים על ארבע ירגיל לאכול בשר כבש בן שנתו (If he [i.e., someone suffering from epilepsy] cannot avoid (give up) eating meat of four-footed animals, he should eat the meat of a one year old lamb). Hebr. *Sing.* ההולך על ארבע is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *quadrupedalia* as הולכים על ארבע.

הַמּוֹס · **wasting (consumption)**: Lat. *consumptio* (cf. ND 245) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 105[b]): השדפון הוא נגע בריאה עם המוס כל הגוף (Phthisis is an ulceration of the lung and a consumption of the entire body). Hebr. המוס is a not attested as a verbal noun coined from the root מסס. John of Avignon translates Lat. *consumptio* as הֶפְסֵד (see entry).

הֶמְיָה · **tinnitus**: Lat. *tinnitus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 87[a]): סבות ההמיה הם מחוץ ואם מבפנים (The causes of tinnitus are either external or internal). As a medical term, Hebr. הֶמְיָה features in BCD 67 (NM 3:64–65) in the sense of 'colic' (for Arab. مغص) and of '[intestinal] rumblings' (for Arab. قراقر). John of Avignon translates Lat. *tinnitus* as צלצול, a term already featuring in Do'eg ha-Edomi's *Sefer Ya'ir Netiv* (cf. NM 5:169).

הִסְתַּתְּרוּת · **[lit. 'concealment']; loss**: Lat. *privatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[b]): אמנם לפעמים יסופק אם הוא חי או מת מצד הסתתרות הנשום והדפק והעדר ההתנועעות (Sometimes it is doubtful whether he [i.e., the apoleptic patient] is alive or dead because of the loss of breathing and pulse and the lack of motion). Hebr. הִסְתַּתְּרוּת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *privatio* as העדר.

הַעֲבָרָה • **על צד ההעברה** · **in a broad sense**: Lat. *largo modo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb.

1185, fol. 106[a]): ויובן סביב זה החומר שיש שני מינים מהשדפון אחת אמתית ועצמיית והוא נגע בריאה ואחרת שעל צד ההעברה תקרא שדפון והיא שתבוא מנגע סלון הריאה או שתבוא מנגע בעורות החזה (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense, which is [due to] an ulcer in the lung, and the other is called phthisis in a broad sense, which comes from an ulcer in the pulmonary canals or from an ulcer in the linings of the chest). Hebr. על צד ההעברה is not attested in the current dictionaries. The term העברה features in the sense of 'metaphor' in BM 1142 in attestations from medieval philosophical literature; cf. PESHAT.[104] Ben Yehuda (BM 1143) also quotes the term as על דרך ההעברה and explains it as: מה שנאמר לא בדיוק במדה יותר מן האמת. John of Avignon translates Lat. *largo modo* as על צד השלוח (see entry שְׁלוּחַ).

הֶעְדֵּר • העדר הידיעה · desipience (madness, folly): Lat. *desipientia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 60[b]): כן עניינן לפי זה בשמות מתחלפים כמו אבידת המחשבה הפסד העדר הידיעה גסות המוח (The same is the case with the different names [of illnesses], such as loss of mind, wasting, desipience (madness, folly), stolidity (dullness, stupidity), …). Hebr. העדר הידיעה is not attested in the current dictionaries. John of Avignon translates Lat. *desipientia* as העדר הידיעה as well.

• העדר הנשום · holding one's breath: Lat. *retentio anhelitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119[b]): אך אם הסבה רוע מזג קר לבד יספיקו בו דברים מחלימים או העדר הנשום לבד (If [cough] is caused by a cold bad temperament (dyscrasy) only, it is sufficient to [administer the patient] ingredients that restore his health; or only [to let him] hold his breath). Hebr. העדר הנשום does not feature in the current dictionaries. Yekutiel ben Solomon translates Lat. *retentio anhelitus* as העצר הנשימה.

הַעֲמָדָה · stage when a disease has ceased to develop or is fully established: Lat. *status* (cf. DMLBS 3538 (2)) · Bernard de Gordon, *Lilium Medicinae*, · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[b]): ובהיות הלפלוף רב סותם העפעפים הנה אז ההעמדה (When [in case of ophthalmia] the eyes are very watery and rheumy so that the eyelids are closed, then [the illness] is fully established). Hebr. הַעֲמָדָה features in BCD 69 (NM 4:45) for Arab. وقوف in the sense of 'maturity' and in BCD 69 (NM 2:40) for Arab. منتهى in the sense of 'culmination;' in the latter sense it features also for Lat. *status* in NM 6:54. John of Avignon translates the Lat. term as תכלית.

הִפּוּךְ • הפוך השער [בעפעף] · eyelashes growing inwards (trichiasis): Lat. *pili inversi in palpebra* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon,

104 https://peshat.org/display/peshat_lemmas_00000974 (accessed July 16, 2024).

Shoshan ha-Refu'ah (Ms Paris, BnF, héb. 1185, fol. 85[a]): רבוי השער והפוכו ([On] superfluous hair [in eyelashes] growing inwards). Hebr. [בעפעף] הפוך השער is not attested in the current dictionaries. John of Avignon translates Lat. *pili inversi in palpebra* as הפכיות העפעף (see entry הַפְכִיוּת).

הַפְכִיוּת · **הפכיות העפעף** • **eyelashes growing inwards (trichiasis)**: Lat. *pili inversi in palpebra* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 90[b]): השער מ״ד: בשער הוסף בהפכיות העפעף (Ch. 44: On superfluous hair in eyelashes growing inwards). In a medical context, Hebr. הַפְכִיוּת features in the sense of 'alteration' for Lat. *diversitas* in BCD 70 (NM 2:166). Yekutiel ben Solomon translates Lat. *pili inversi in palpebra* as [בעפעף] הפוך השער (see entry הִפּוּךְ).

הֶפְסֵד · **I. wasting [of bodily tissue]**: Lat. *corrosio* (cf. DMLBS 665) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 83[a]): הסרטן יעשה לפעמים בקרנייה משחורה שרופה ותחדש נגע והפסד וכאב הראש ונפילת התאוה (Sometimes, cancer originates in the cornea from burned black bile and causes an ulcer, wasting, headache, and loss of appetite). Hebr. הֶפְסֵד features in medieval medical literature for Arab. فسخ in the sense of 'tear [of a muscle]' (cf. NM 7:70). For a wide variety of meanings in medieval philosophical-scientific literature; cf. PESHAT.[105]

· **II. wasting (consumption)**: Lat. *consumptio* (cf. ND 245) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[a]): שדפון הוא נגע בריאה עם הפסד כל הגוף (Phthisis is an ulceration of the lung and a wasting of the entire body). Yekutiel ben Solomon translates Lat. *consumptio* as המוס (see entry).

· **III.** (*Plur.* **הפסדים**) **griping pains; gripes**: Lat. *torsio*, Plur. *torsiones* (cf. ND 1110, s.v. 'torsion': 'intense spasmodic pain in bowels, 'gripes'') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[b]): וישער הרופא שתהיה מעוכלת היטב באצטומכא כדי שאחר הקבלה לא ירגיש הפסדים וכאבים ולא עליית אידים נקרא אדוטקטושיאו עשניות ולא חמוצות (The physician [treating a phthisis patient] should pay attention that [the milk he administers] is well digested in the stomach so that the patient, when he drinks it, does not suffer from gripes, pains, nor from eructations, called ʾDWṬQṬWŠYʾW (*ʾRWQṬWʾŠYʾW) that are vaporous, sour). Yekutiel ben Solomon translates Lat. *torsiones* as משברים (see entry מִשְׁבָּר).

• **הפסד האויר** · **pestilential air**: Lat. *aer pestilentialis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 130[b]): קוצר הנשימה יקרה אם מסבות חיצוניות או פנימיות אם חיצוניות כמו נפילה

105 https://peshat.org/display/peshat_lemmas_00001025 (accessed Sat March 30, 2024).

תנועה[106] חזקה ביותר יתרון חום או קור או הפסד האויר (The causes of shortness of breath external or internal; external [causes] are, for instance, a fall, a violent movement, extreme heat or cold, pestilential air …). Yekutiel ben Solomon translates Lat. *aer pestilentialis* as אויר דברי (cf. entry דֶּבֶרִי).

הֶפְסֵק · **breakage**: Lat. *truncatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 31[b]): ניחור השער הוא הפסק וסדיקה בשערות האנשים והנשים חמי המזג בהיותם בחורים (Coarseness of hair [occurs] when it breaks and splits. This happens to the hair of men and women who have a hot temperament and who are young). Hebr. הֶפְסֵק features in the sense of 'rupture, cut' for Arab. انقطاع in NM 6:55. Yekutiel ben Solomon translates Lat. *truncatio* as שבירה.

הִצְטַעֲרוּת · **affliction; distress**: Lat. *afflictio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[a]): ראוי לדעת שהאפולקשיאה שלשה מינין אשר הם חלוקים מצד החומר ומצד ההצטערות (One should know that apoplexy is divided into three different kinds according to matter and affliction (distress)). Hebr. הִצְטַעֲרוּת features in medieval medical literature for Arab. قلق and اضطراب in the sense of 'agitation; disturbance; unrest' (cf. BCD 71 (NM 3:68; 4:47)). Yekutiel ben Solomon translates Lat. *afflictio* as הצטער.

חֶקֶף · **cycle, period**: Lat. *periodus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66[v]): אך עונות השתוק הנה הם תמידיות עד המות אשר קורה בהקף ראשון (However the paroxysms (attacks) of apoplexy are continuous until death which occurs in the first cycle). In the sense of 'cycle,' Hebr. חֶקֶף features in the *Plur.* הקפים for Arab. أدوار in BCD 72 (NM 3:69). John of Avignon translates Lat. *periodus* as עונה (cf. BCD 198 (NM 1:175; 2:70; 3:173)).

• *Plur.* **בהקפים • חקפים** · **by (in) paroxysms**: Lat. *paroxysmaliter* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]): יש להבין כי אשמא[107] וחולי אשמא הם חליים קרוניקש ר״ל ארוכים ויתנועעו בהקפים ויזהר הרופא מנדרים כוזבים (One should understand that asthma[108] and difficulty of breathing are chronic illnesses, which occur by (in) paroxysms. The physician should be careful not to make false promises). Hebr. בהקפים does not feature in the current dictionaries. Yekutiel ben Solomon translates Lat. *paroxysmaliter* as העונות והקפים.

הַקְּפָאָה · **catalepsy**: Lat. *congelatio* (cf. ND 240: 'trance-like condition accompanied by rigidity of body, shock') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben

106 תנועה חזקה ביותר: *obviatio* L.

107 אשמא וחולי אשמא: *asthma et difficultas anhelitus* L.

108 'asthma and difficulty of breathing': Trans. acc. to L.

Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57^{ab}): פרק י״ד בהקפאה (Ch. 14: On catalepsy). Hebr. הַקְפָּאָה is attested in the sense of 'catalepsy' for Arab. جمود in BCD 72 (NM 1:140). In addition to הַקְפָּאָה, Yekutiel ben Solomon translates Lat. *congelatio* as קְפִיָּה (see entry). John of Avignon renders Lat. *congelatio* as קונגילאציאון and as קַפָּאוֹן (see entry).

הֶרָחָה • *Plur.* **הרחות** · **fragrant substances**: Lat. *odoramentum*, Plur. *odoramenta* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 62^{b}): אך ראוי לדעת שבכל רבמאס יותר טוב ההרחות יותר ממה שהם העשונים (But one should know that in all cases where there is a rheum[109] it is better to apply fragrant substances instead of fumigations). Hebr. הֶרָחָה features in the current dictionaries in the sense of 'smell[ing]' only (cf. BM 1189).

הַרְחָקָה · **depletion, emptiness [of the body]**: Lat. *inanitio* (cf. ND 540: 'state of being void of humors, fluids, or nourishment') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 67^{b}): והמלוי הרב מזיק מאד וכן ההרחקה המופלגת ובייחוד לאשר פי האיצטומ׳ שלהם חזקת ההרגש (Extreme repletion [of the body] is very harmful, likewise extreme depletion, especially for those whose orifice of the stomach is very sensitive). In the sense of 'depletion, emptiness [of the body],' Hebr. הַרְחָקָה is not attested in the current dictionaries.[110] In addition to הַרְחָקָה, John translates Lat. *inanitio* as הרקה (see next entry).

הֲרָקָה · **depletion, emptiness [of the body]**: Lat. *inanitio* (cf. ND 540: 'state of being void of humors, fluids, or nourishment') · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53^{b}): המופת: מקרה הנפש ושלשול אורה הרקה רבה יוכרו מצד הכרת סבותיהם (The symptoms [of sleeplessness]: Accidents of the soul, diarrhea, light [sensitivity], severe depletion [of the body]; [these symptoms] can be recognized from their causes). Hebr. הֲרָקָה is mentioned in NM 5:187 (entry רִיקָנוּת) in the sense of 'emptiness' for both Lat. *inanitio* and Arab. استفراغ. In addition to הֲרָקָה, John translates Lat. *inanitio* as הַרְחָקָה (see previous entry). Yekutiel ben Solomon translates Lat. *inanitio* as אֲפִיסָה and כְּלָיוֹן (see entries) and also as הֲרָקָה, just like John (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 60^{a}): ואם יהיה מרבוי ההרקה ינתן אליו מאכל לח טוב הזנה (If [sleeplessness] hails from severe depletion [of the body], one should give [the patient] fresh nutritious food). In addition to הֲרָקָה, Yekutiel translates

109 'rheum': Cf. FWM 550: 'a morbid discharge of phlegm in the head (e.g., a runny nose), eyes, joints, etc.'

110 One cannot exclude the possibility that הַרְחָקָה is erroneous for הֲרָקָה.

Lat. *inanitio* as אֲפִיסָה and כְּלָיוֹן (see entries). John of Avignon translates Lat. *inanitio* as הַרְחָקָה and also as הֲרָקָה (see previous entries).

• **הרקת הראש** · **medicaments to clear the head**: Lat. *caputpurgium*, Plur. *caputpurgia* (cf. ND 165) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 75[a]): ומאלו השלשה יעשה גרגורים והרקת הראש עם פליטרי או בלעיסה (From these three [ingredients], one should prepare a gargle and medicaments to clear the head with pellitory or a masticatory). Hebr. הרקת הראש is not attested in the current dictionaries. Synonymous terms used by John are נקיון הראש (see entry נְקָיוֹן) and כבוסי הראש (see entry כְּבוּס). Yekutiel ben Solomon translates Lat. *caputpurgia* as מנקי הראש (see entry [נקה]).

הֲרָרִי · **wild**: Lat. *agrestis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71[a]): רציפי גומא רוטא הררית אי׳בפורבי (Recipe: [Take] the gum (juice) of wild rue, euphorbium, …). Hebr. הֲרָרִי features in BM 1200 in the sense of 'mountain-' only. Yekutiel ben Solomon translates Lat. *agrestis* as מִדְבָּרִי (cf. NM 5:111).

השגחי • **המשפט החשגחי** → מִשְׁפָּט.

הַשְׁוָאָה · **moderation**: Lat. *temperamentum* (cf. DMLBS 3735–3736 (4): '(act of) restraining or moderating (excessiveness of state, action, effect, etc.); restraint, moderation') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60[b]): וגם כן ירפא השינקופיש לפי דעת גלינוס בשביעי מתחבולת הבריאות ותועלות רבות אחרות יעשה וזהו האמת כשיוקח לפי ההשוואה (It [i.e., wine] also heals syncope and has many other benefits, as Galen supposes in *De methodo medendi* VII; this is true when it is taken in moderation). In a medical context, Hebr. הַשְׁוָאָה features (for Arab. اعتدال) in NM 6:58 in the sense of 'equilibrium' and in NM 7:59 in the sense of 'regularity' (for Arab. استواء). Yekutiel ben Solomon translates Lat. *temperamentum* as שִׁוּוּי (see entry).

השוואה → הַשְׁוָאָה.

הַשְׁמָטָה · **dislocation**: Lat. *dislocatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 101[b]): ואם מהצואר יוכר מהשמטה וכאב (If [hoarseness hails from an affliction] of the neck, it is indicated by dislocation and pain). In the sense of 'dislocation,' Hebr. הַשְׁמָטָה features for Arab. خلع in BCD 73 (NM 1:141). In addition to הַשְׁמָטָה, Yekutiel translates Lat. *dislocatio* as הַקָּעָה (cf. BCD 71–72 (NM 1:55)). John of Avignon translates Lat. *dislocatio* as פרוק החבור (see entry פֵּרוּק).

הַשְׁמָנָה · **thickening (binding)**: Lat. *conglutino* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 124[b]): ילקחו אם כן דברים אלו ויבושלו לפי חלוף הפרטים לפי מה שנרצה מההשמנה נקרא קוגולוינאר וההזנה או נגוב או קנוח וכן שאר דברים (Thus, one should take these ingredients, cook them according to the difference between the specific cases, [whether it is necessary] to thicken, called QWGWLWYN'R (*QWNGLWṬYN'R), feed, dry, cleanse,

etc.). Hebr. הַשְׁמָנָה features in the sense of 'fattening' in BM 1209, a.o., in an attestation from *Sefer ha-Qanun*. See also NM 5:41 for the combined term גרגרי ההשמנה for Arab. حبّ الشمنة 'fattening seeds; hemp seeds.' Yekutiel ben Solomon translates Lat. *conglutino* as לדבק.

הַשְׁפָּעָה · abundance, fullness, large quantity: Lat. *abundantia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 82[a]): ומאשר חשכת הראות על הרוב תקרה להשפעת לבנה או שחורה או שתיהן (And since dimness of vision is mostly caused by an abundance (large quantity) of phlegm or black bile or both). As a medical term, Hebr. הַשְׁפָּעָה features in BCD 73 (NM 4:48) for Arab. نزف in the sense of 'flow of menstrual blood; menstrual bleeding.' John of Avignon translates Lat. *abundantia* as תִּגְבֹּרֶת (see entry), a synonymous term that is also used by Yekutiel (cf. ibid.).

הֶשְׁקֵט • *Plur*. השקטים · remedies: Lat. *remedium*, Plur. *remedia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[r]):[111] אמנם אחר נקוי הגוף אל ההשקטים המקומיים נבוא (But once the body has been cleansed, we proceed to [the application of] remedies that are applied locally). Hebr. הֶשְׁקֵט, *Plur*. השקטים, is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *remedia* as תרופות.

הַשְׁקָטָה · mitigation, relief: Lat. *sedo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 78[b]): וחלב אשה יוטף שמה בעינים לפי שימצא בו כח הבשול והמירוק והנקוי והשקטת הכאב (One should drip breastmilk in the eye [affected by ophthalmia] because it has the power (property) to ripen, cleanse, and clean [the affected eye] and to mitigate the pain). In the sense of 'mitigation,' Hebr. הַשְׁקָטָה features in BM 1210 in an attestation from *Sefer ha-Qanun*. Yekutiel ben Solomon translates Lat. *sedo* as השקיט.

הַשְׁקָפָה · looking at; observation: Lat. *inspectio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[b]): חולשת הראות יהיה מסבות פנימיות או חיצוניות אם יהיה מסבות חיצוניות הנה זה יקרה כמו מאבק או מעשן או מרוח עכור או השקפה לשמש או בגשם זך מאיר כמו האש (Weakness of vision has different causes, both internal and external. External causes are dust, fumes, stormy winds, looking at the sun, or at a luminous substance such as fire). In the sense of 'looking at; observation,' Hebr. הַשְׁקָפָה features in BM 1210 (cf. KT 1:221; PESHAT[112]) in an attestation from Moses Maimonides, *Moreh Nevukhim* 1:8: מדרגת עיון והשקפת שכל לא השקפת עין. Yekutiel ben Solomon translates Lat. *inspectio* as הבטה.

---

111 The same *Plur*. השקטים features for Lat. *remedia* on fol. 57[a]; the Sing. הֶשְׁקֵט features on fol. 75[a] for Lat. Sing. *remedium*.

112 'Attention; regarding or looking attentively at something; contemplation' (https://peshat.org/display/peshat_lemmas_00018937) (accessed April 5, 2024).

הִשְׁתַּלְהֲבוּת · **I. inflammation**: Lat. *inflatio* (cf. ND 545, s.v. 'inflation (3)': 'Error for *inflammation*') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 49[b]): ולזה ראוי שנשגיח אם מראה פניו נוטה לאדמימות או להשתלהבות או לברכמות או לכהות (For this reason we should pay attention if his face looks red, inflamed, yellow, or pale). Hebr. הִשְׁתַּלְהֲבוּת only features as a modern term in EM 418.

· **II. burning, burning heat**: Lat. *arsura* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 55[a]): ודע כי פתילות האופיאו הם שיפושיטוריש יביאו השינה וירגיע〈ו〉 שאון[113] הכאב וההשתלהבות (Know that opium suppositories, i.e., ŠYPWŠYṬWRYŠ [i.e., Rom. **suppositories*] induce sleep and alleviate pain[114] and mitigate burning heat). A synonymous Hebr. term for Lat. *arsura* featuring in medieval Hebr. medical literature is מוֹקֵד (cf. NM 6:115).

• **השתלהבות האש** · **burn**: Arab. حرق النار · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[ab]): ... מורטא ויצליח להשתלהבות האש (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: ... It is beneficial for burns). Hebr. השתלהבות האש is not attested in the current dictionaries. Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I translate Arab. حرق النار as שריפת האש.

הִתְאַבְּנוּת · **lithiasis [i.e., concretions in the eyelids]**: *Lat. petrificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 89[b]): השער ל״א: מהקשר ומהלגאנייה[115] ומהתאבנות העפעף (Ch. 31: On chalazion, LG'NYYH(?),[116] and lithiasis [i.e., concretions in the eyelids]). Hebr. הִתְאַבְּנוּת is not attested in this sense in the current dictionaries. The term features in NM 5:83 for Arab. تحجُّر in the sense of 'calcification.' Yekutiel ben Solomon translates Lat. *petrificatio* as קִשּׁוּי (see entry).

הִתְאָרְכוּת · **extension, elongation**: Lat. *prolongatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 73[b]): ראוי להבין שעם היות שהפרלישי[117] יקרה ימין ושמאל אך הכויצה לא כי הפרלישי הוא התארכות האבר ורכוך והעדר החוש ותנועה (You should understand that unlike spasm paralysis occurs at the right and left side because paralysis is an elongation (extension) of the limb, it becomes soft, and lacks sensation and movement). Hebr. הִתְאָרְכוּת features as a modern term in EM 422. John of Avignon translates Lat. *prolongatio* as הִתְאָרְכוּת, just like Yekutiel.

---

113 שאון הכאב: *dolorem* L.

114 'pain': Trans. acc. to L.

115 לגאנייה: *lupia* L.

116 'LG'NYYH(?)': The term is poss. a corruption of Lat. *lupia*, a synonym of *nodus* (cf. ND 614).

117 שהפרלישי: Emend. ed. שבפרלישי Ms *paralysis* L.

הִתְגַּעֲשׁוּת · agitation (state of being shaken or moving violently): Lat. *agitatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[a]): אם מהעונה בהיות הקצף רב דבק עם לבן והעונה ארוכה עם התגעשות רב אז יורה אם החולי הלבנה (As for the symptoms at the time of the paroxysm (epilepsy), if there is much viscous, whitish foam and the paroxysm takes a long time and comes with much agitation, it indicates that the illness originates from phlegm). Hebr. הִתְגַּעֲשׁוּת is attested for Arab. اضطراب in the sense of 'disturbance' in BCD 74–75 (NM 2:41) John of Avignon translates Lat. *agitatio* as צַעַר (see entry).

הִתְדַּיְתוּת · transudation, exudation: Lat. *desudatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 36[b]): כאשר[118] יהיו הליחות בגוף באופן שילאה הטבע בהנהגתם ושלא יוכל להתיכם בשלמות הנה אז ידחה אותם אל עור הגוף מדרך התדייתות היא רישולציאון (When the humors in the body are[119] so corrupt that nature is unable to regulate and to dissolve them completely, it expels them to the skin of the body through transudation (exudation) i.e., RYŠWLṢY'WN, [i.e. Lat./Rom. *resolution*/[*resolucion*]). Hebr. הִתְדַּיְתוּת is not attested in the current dictionaries. A synonymous אֲדִיוּת (for Arab. رشح) features in BCD 17 (NM 3:24). Yekutiel ben Solomon translates Lat. *desudatio* as זעה.

הִתְהַוּוּת · coming into being (arising from): Lat. *fio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[b]): ואם התהוותו מרוח יראה כי יקרה מהרה ויפרד מהרה או עם חפיפה מעטה (If it [i.e., twitching] arises from flatulence, it is [clearly] visible, because it comes and goes quickly when one lightly rubs [the affected spot]). Hebr. הִתְהַוּוּת features in BM 1222 in attestations from medieval philosophical-scientific literature; cf. PESHAT.[120] John of Avignon translates Lat. *fio* as נעשה.

הִתְהַפְּכוּת הנפש • התהפכות הנפש · nausea: Lat. *nausea* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[a]): ראוי לדעת שאם החומר מותמד באיצטו' והעונה תהיה עם קיא והתהפכות הנפש ואם יבא מהמעים הנה בעת העונה יצא הפרש מהם בלי הרגש (One should know that if the matter in the stomach is continuous, the paroxysm comes with vomiting and nausea. If [the paroxysm] comes from the intestines, [the patient suffering from epilepsy] will—during the time of the paroxysm—defecate without noticing it). In the sense of 'upset stomach (surfeit, nausea),' Hebr. התהפכות הנפש features in BM 1223 in an attestation from *Sefer ha-Qanun*. See also entry התהפך הנפש in NM 7:57 for Arab. تقلب النفس. Yekutiel ben Solomon renders Lat. *nausea* as נבשיאה.

• התהפכות העינים · protrusion of the eyes (bulging eyes): Lat. *eductio oculorum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot*

118 כאשר יהיו הליחות בגוף: *quando humores sunt corrupti in corpore* L.

119 'are so corrupt': Trans. acc. to L.

120 https://peshat.org/display/peshat_lemmas_00001306 (accessed March 7, 2024).

(Ms Oxford, Bodleian Library, Mich. 552, fol. 39[b]): כל כאב ראש המביא אשפשמו או התהפכות[121] העינים או[122] מצוק מופלג הוא רע מאד (Any headache that causes spasms or protrusion of the eyes or extremely[123] sunken eyes is very bad). Hebr. התהפכות העינים is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *eductio oculorum* as התהפכות העינים as well.

הִתְחַלְּקוּת העפעפים • הִתְחַלְּקוּת העפעפים · separation of the eyelids [i.e., eyelids that do not close (lagophthalmos)]: Lat. *separatio palpebrarum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 89[b]): השער שלשים ושלשה מהתחלקות העפעפים: לפעמים יתחלקו העפעפים מיום היצירה ולפעמים אחר כן (Ch. 33: On separation of the eyelids: Sometimes the eyelids are separated (do not close) from the day of birth and sometimes later on). Hebr. התחלקות העפעפים is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *separatio palpebrarum* as פרוד העפעפים (see entry פֵּרוּד).

הִתְחַמְּמוּת · fomentation: Lat. *fomentatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 50[a]): ואחר תעשה הפומינטיאון הוא התחממות מורכב מרושיש וויאולש נינופר קממילא מלילוט אנטוש (Then one should apply a PWMYNṬY'WN [i.e., Lat./Rom. *fomen*(*ta*)*tio*(*n*)], i.e., a fomentation, with roses, violets, nenuphar, chamomile, melilot, rosemary). In the sense of 'fomentation,' Hebr. הִתְחַמְּמוּת features in BCD 75 (NM 3:72). Yekutiel ben Solomon translates Lat. *Plur. fomentationes* as הטפחות (see entry הַטְפָּחָה).

הִתְיַפּוּת · embellishment: Lat. *decor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 83[b]): ויש מן החכמים שיאמרו שכתם הקרניית הוא סיקטריס בקורניאה וכלם מדומים כי אין ראוי לטרוח בם זולתי על דרך ההתיפות והמירוק לבד (Some scholars (physicians) say that a spot or opaque place on the cornea (leucoma) is [nothing else but] a scar on the cornea. All of them are mistaken; one should not trouble oneself with them, except for making them look more pretty and clean). Hebr. הִתְיַפּוּת is not attested in medical literature; cf. BM 1229 for two attestations from Abraham Bedershi and David Kimchi. Yekutiel ben Solomon translates Lat. *decor* as נוי.

הַתָּכָה · 1. consumption: Lat. *consumptio* (cf. ND 41–42) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 120[b]): יובן עוד שחולי יבש מפני נחירות קלת ההרפא אך עם התכה כוללת יהיה אז היא יותר מאוחרת עם שלא יאותו בה כי אם דברים מחליפים לבד (One should also understand that the illness of a dry cough caused by roughness can be easily cured;

121 התהפכות העינים: בליטת העינים Ms[2].

122 או מצוק מופלג: או הפלגת שקיעה Ms[2].

123 'extremely sunken eyes': Trans. acc. to Ms[2].

but if it occurs with (from) general consumption, its cure takes more time, but in that case only alterative medicines are appropriate). Hebr. הַתָּכָה features in the sense of 'marasmus' (for Arab. ذبول) in BCD 75 (NM 1:142–143). In addition to הַתָּכָה, John translates Lat. *consumptio* as הֶפְסֵד (see entry).

· **II. exudation**: Lat. *exudatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 134[a]): אמנם רקיקה שהיא תחת מדרגת הרקיקה האדומה הוא טוב בהתחלה כי יורה על תגבורת הדם שבנקלה יבושל ויקרה[124] בדרך התכת הפניקל לא בדרך בקיעה (However, sputum that is somewhat red is initially good, because it indicates a domination of blood that is easily concocted and comes from the membrane through exudation, and not through a rupture). Yekutiel ben Solomon translates Lat. *exudatio* as הַאָדָה (see entry).

הִתְלַהֲבוּת · **I. burning**: Lat. *arsura* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[b]): ואם מהראש ויהיה עם התלהבות אז הסבה חמה ואם יהיה עם קור בלי נשיכה הסבה קרה (If [nasal stench hails] from the head and comes with burning, it is caused by [hot matter], and if it comes with cold but does not bite it is caused by cold [matter]). Hebr. הִתְלַהֲבוּת features in the sense of 'burn' in BCD 76 (NM 3:73) and in the sense of 'inflammation' (for Arab. التهاب and تلهّب) in BCD 76 (NM 1:55; 2:42). The chapter on 'nasal stench' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

· **II. heat**: Lat. *ardor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 117[b]): ואם יהיה לרוע מזג חם פשוט בלי לחה ירגיל אלו הפילולישיעילו גם כן לצמא ולהתלהבות ויובש ודומה (If [the hoarseness] is caused by a simple bad temperament (dyscrasy) without moisture, one should apply the following pills, which are also beneficial for thirst, heat, dryness, and the like). Yekutiel ben Solomon translates Lat. *ardor* as הִתְלַהֲבוּת as well.

הִתְלַחֲצוּת · **compression**: Lat. *compressio* (cf. ND 235, s.v. 'compression': 'abnormal pression to which an object is subject') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 58[a]): והסבה הד׳ איפש׳ שתהיה מכובד[125] מותר המוח ויתר האיברים כמו אמרנו נפילה והתלחצות המוח (The fourth cause [of an unnatural deep sleep] may be heaviness[126] of the brain, and the other organs. [This happens, e.g., as a result of] a fall, or a compression of the brain …). Hebr. הִתְלַחֲצוּת is not attested in the current dictionaries. John of Avignon translates Lat. *compressio* as דְּחִיקָה (see entry).

124 ויקרה בדרך התכת הפניקל: *et venit per viam resudationis a panniculo* L.

125 מכובד מותר המוח: *aggravatio cerebri* L.

126 'heaviness of the brain': Trans. acc. to L.

הִתְנַשְּׁבוּת · ventilation (h.l., exhilation): Lat. *eventatio* (cf. DMLBS 1046. s.v. *eventatio*: 'ventilation, respiration') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): ואם בבריאים יעשה המשלשל תחלה למי שנירא מהפסד ליחה ואחר תמשך ההקזה וככה תעשה התנשבות מהעשנים הנעשים מהמשלשל (But in the case of a healthy person, one should first apply purgative medicines when we fear that he might be harmed by [corrupt] humors, and then he should be phlebotomized. Similarly, one should arrange that the vapors produced by the purgative are exhaled fom the body). Hebr. הִתְנַשְּׁבוּת features in BM 1238 in the sense of 'inhalation' in an attestation from Moses Cordovero. John of Avignon translates Lat. *eventatio* as קיא.

הִתְעַתְּדוּת · disposition: Lat. *preparatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[a]): מהאותות יש מהם מורים התעתדות והכנה ומהם מורים הענין נקרא אקטי מוחש בפועל (Some symptoms indicate disposition and susceptability (for phthisis), and others indicate the concrete actuality [of the illness]). Hebr. הִתְעַתְּדוּת features in the sense of 'disposition' for Arab. استعداد in BCD 76 (NM 4:50). Yekutiel ben Solomon translates Lat. *preparatio et dispositio* as הכנה.

הִתְפַּזְּרוּת · dispersal: Lat. *dispersio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 84[b]): ולפעמים לא יראה כלל או אם יראה יהיה בכמות מועט וזה יהיה התפזרות הרוחות (Sometimes, [the natural dilatation of the uvea) is not visible at all or only to a minor degree; [when this is the case, it is due to] the dispersal of the spirits). Hebr. הִתְפַּזְּרוּת features in BM 1243 in an attestation from Moses Cordovero's *Elimah* and in EM 438 as a modern term.

הִתְקַבְּצוּת · I. contraction: Lat. *contractio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[a]): ואמנם אותות הכויצה הוא קושי והתקבצות וכאב הצד ההוא וכאב הראש (The symptoms of a spasm are hardness, contraction, pain in the [affected] part, and headache). In the sense of 'contraction,' Hebr. הִתְקַבְּצוּת features (for Arab. انقباض) in BCD 77 (NM 4:50).

· **II. narrowing (contraction):** Lat. *constrictio* (cf. ND 244 (1)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 84[b]): השער עשרים וארבע הוא בהתקבצות הפופילא (Ch. 24 concerns the narrowing (contraction) of the pupil).

הִתְקַוְּצוּת · retraction: Lat. *retractio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 73[b]): אך האשפשמי הוא נטילה[127] והתקווצות העצבים (However, spasm is a bending[128] and

127 נטילה: *curvatio* L.

128 'bending': Trans. acc. to L.

retraction of the nerves). Hebr. הִתְקַוְּצוּת is not attested in the current dictionaries. It features for Arab. تقلّص in BMMZ 30, l. 6 (BMMG no. 4173). Yekutiel ben Solomon translates Lat. *retractio* as משיכה.

הִתְרַחֲבוּת · **dilatation**: Lat. *dilatatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[a]): החולי הראשון אשר בענבית הוא התרחבות הענבית ר״ל האישון ואמנם האישון הנה הוא נקב הענבית (The first illness occurring in the uvea is dilatation of the uvea, i.e., of the pupil, which is the hole of the uvea). Hebr. הִתְרַחֲבוּת features in BCD 78 (NM 2:43) and in NM 5:64 for Arab. انتشار in the sense of 'dilatation of the palpebral membrane.' John of Avignon translates Lat. *dilatatio* as הִתְרַחֲבוּת as well.

הִתְרַכְּכוּת · **relaxation, slackening**: Lat. *mollificatio* (cf. ND 689) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[b]): פרלישיש הוא התרככות העצבים עם העדר ההרגש והתנועה (PRLYŠYŠ [i.e., paralysis] is a relaxation (slackening) of the nerves in combination with loss of sensation and motion). Hebr. הִתְרַכְּכוּת features in BM 1249 in an attestation from Isaac Abarbanel only. Yekutiel ben Solomon translates Lat. *mollificatio* as רִכּוּךְ (see entry).

וורי֫ד → וָרִיד.

וָרִיד • הוריד האמצעי · **the median vein [i.e., the median cubital vein]**: Lat. *mediana* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:41, ll. 24–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[b]): ומאלו שני הורידים הנז׳ כשהם בכפיפת הזרוע יסתעף שריג אחד כולל ויראה באמצע אלו השנים הנז׳ ויקרא הוריד האמצעי או עורק[129] כל הגוף (When these two veins mentioned before [i.e., the cephalic and basilic vein] arrive at the bend of the arm, a common vein branches in the middle of the mentioned veins and is called 'the median vein' [i.e., the median cubital vein] or 'the[130] corporal vein of the whole body'.).[131] Hebr. הוריד האמצעי is not attested in the current dictionaries. A synonym featuring in medieval medical literature is הגיד האמצעי, featuring in Moses ibn Tibbon's *Sefer Ṣedat ha-Derakhim* (cf. BCD 44 (NM 1:54)). Cf. also the term עורק כל הגוף (see entry עוֹרֶק).

• ווריד חנק׳ העולה מן הלב · **the artery called 'ascending from the heart' [i.e., aorta]**: Lat. *materia aborthi ascendens a corde* (cf. ND 19, s.v. *aborchi*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, l. 40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[b]): ויעבור ג״כ ווריד הנק׳ העולה מן הלב (It [i.e., the esophagus] is also crossed by the artery called 'ascending from the heart' [i.e., aorta]). Hebr. ווריד הנק׳ העולה מן הלב is not attested in the current dictionaries.

• וריד הריאה · **windpipe, trachea**: Lat. *trachea arteria* (cf. ND 69 (B7)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111[b]): ויתחדשו אלו החליים מחליי האיברים הרוחניים כמו בעלת הצד והריאה ומוגלא או לחות נאסף בסמפונות הריאה או בספוגיתו[132] או בוריד הריאה או בראש הסלון (These afflictions [i.e., those mentioned before] may also happen because of an illness affecting the spiritual organs, such as pleuritis, pneumonia, pus or moisture accumulated in the bronchi, the[133] chest cavity, the windpipe, or epiglottis). Hebr. וריד הריאה is not attested in the current dictionaries. John of Avignon renders Lat. *trachea arteria* as קנה נקרא טראשיאה אנטיריאה.

• וריד הראש · **the cephalic vein**: Lat. *cephalica* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[a]): אם היתה הסבה מדם ראשונה תעשה ההקזה מהצד האחד מן הסלליקא הוא וריד הראש

---

129 עורק כל הגוף: *corporalis* L.

130 'the corporal vein of the whole body': *corporalis* L.

131 Cf. ND 639, s.v. *mediana* (Chauliac, M. Engl. trans.): 'Fro þise two forsaide veynes [cephalica, basilica] when þay beeþ in þe boghte of þe arme, a comune braunche is braunched þw whiche is cleped mediana.'

132 בספוגיתו: *concavitate pectoris* L.

133 'the chest cavity': Trans. acc. to L.

(If the cause [of apoplexy] is [corrupted] blood, one should first of all bleed the cephalic vein). Hebr. וריד הראש is not attested in the current dictionaries. Synonyms featuring in medieval Hebr. medical literature are גיד הראש (cf. BCD 45 (NM 1:82)) and עורק הראש (cf. NM 6:170). Yekutiel ben Solomon renders Lat. *cephalica* as ספליקאש.

ז

זְאֵב • הזאב הצבאי · **lynx**: Lat. *lynx* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 93[b]): והזאב הצבאי בראות (However, the lynx [is superior to human beings in the sense of] sight). Hebr. הזאב הצבאי is not attested in the current dictionaries.

זָהוּב · **medicinal weight of appr. 4.46 g**: Arab. مثقال · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 13[a]): שקיונתי ... תועלתו לפרקי העצמות יועיל[134] לרצוץ האברים ולבעלי צמחים ולחולי שפזמו למי שישתה ממנו משק׳ רביע זהוב עם פלפל ומסיר טורח החולי (Schoenanthum [*Cymbopogon schoenanthus* L.]: ... Its usefulness for the joints: It[135] is beneficial for a rupture in the organs, for those suffering from tumors or spasms, if one takes a quarter of a *zahuv* [i.e., appr. 1.115 g] with pepper; it also takes away the hardship of the illness [i.e., makes it easier to bear]). As a medicinal weight, Hebr. זָהוּב features in BCD 82 (NM 4:55–56) for both Lat. *aureus* and Arab. مثقال. Nathan ha-Me'ati translates Arab. مثقال as שקל, Zeraḥyah Ḥen has אורֵאה (i.e., Lat. *aurea*), and Anonymous I renders the Arab. term as משקל.

[זהם] • *Part. Pu'al* **צָמַר מזוהם** • **מְזֻהָם** → צָמַר.

זוֹב · **catarrh**: Lat. *catarrhus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 128[a]): סבות האמפימיאה הם בזוב או היורד לחלל החזה כאשר לא תושלך משם ולא תתנקה בשעול (Causes of an empyema. The cause of an empyema is a catarrh that streams to the cavity of the chest while it is neither expectorated nor evacuated by coughing). In the sense of 'fluid, liquid, moisture,' Hebr. זוֹב features for Lat. *humor* in BCD 82–83 (NM 2:178). Yekutiel ben Solomon translates Lat. *catarrhus* as נְזִילָה (see entry).

• *Plur*. **זובים** · **chymes**: Arab. كيموس, *Plur*. كيموسات · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[b]): שקוילא ... ומדקדק הרבה זובים עבים (šQWYL' [i.e., O. Occ. (*e*)*squil*(*l*)*a*]:[136] Sea squill [*Drimia maritima* (L.) Stearn]: ... It makes thick chymes very thin). Nathan ha-Me'ati translates Arab. كيموسات as ליחה and Zeraḥyah Ḥen and Anonymous I both render the Arab. term as כימוסים.

זְוִית • זוית השפיכה · **emunctory**: Lat. *emunctorium* (cf. ND 352, s.v. *emunctorium*: 'purging place of waste matter from principal organ;' DMLBS 996: 'drainage channel') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109[b]): רביעית תבין שבאנשים שום זוית השפיכה לא

---

134 a. ينفع العضل وينفع التشنج :יועיל לרצוץ האברים ולבעלי צמחים ולחולי שפזמו

135 'It is beneficial for a rupture in the organs, for those suffering from tumors or spasms': 'It is beneficial for the muscles and for spasms' a.

136 Cf. SHS 1:130–131 (Bet 3): אשקילה.

סודר מהטבע שיורק ממנו הדם אם לא במקרה כמו מהטחורים (In the fourth place you should know that in human beings no emunctory (drainage channel) for the evacuation of blood has been arranged by nature, unless by coincidence, as from hemorrhoids). Hebr. זוית השפיכה is not attested in the current dictionaries. A synonym featuring in Yekutiel's translation is זוית מיוחדת לשפיכה, *Plur*. זויות מיוחדות לשפיכה. John of Avignon translates Lat. *emunctorium* as דֶּרֶךְ (see entry).

• *Plur*. **זויות לשפיכה • זויות** · **emunctories**: Lat. *emunctorium*, Plur. *emunctoria* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 100[b]): וגם האיברים האלו אינם זויות מיוחדות[137] לשפיכה כמו ארבות הידים והרגלים (But also these organs [i.e., those mentioned before] are not emunctories in[138] a specific sense, [contrary to] the armpits and groins). Hebr. זויות לשפיכה is not attested in the current dictionaries. A synonymous term featuring in Yekutiel's translation is משפכים (see entry מַשְׁפֵּךְ). John of Avignon translates Lat. *emunctoria* as Hebr. *Sing*. מַשְׁפֵּךְ (see entry).

זְכוּךְ · **clarification**: Lat. *clarificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[b]): הזכוך: איפשר לאדם שיספק בשער מאי זה מזג הוא (Clarification: One may be doubtful about what temperament hair has). Hebr. זְכוּךְ features in KTP 1:259 in the sense of 'Läuterung' (purification) as synonymous with הזדככות (cf. BM 1332; PESHAT[139]). John of Avignon translates Lat. *clarificatio* as הִזְדַּכְּכוּת and additionally as בֵּרוּר (see entries).

זְכוּכִי • **חלחות הזכוכי** → לַחוּת.

זְמוֹרָה • *Plur*. **זמורות** • **זמורות הכרם** → אֵפֶר • **אפר זמורות הכרם**.

זְמַן • **מזמן ארוך** · **inveterate**: Lat. *antiquatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 95[b]): ואם היה הנגע מזמן ארוך יוקחו קונג׳אש[140] לבנות הם קליפות דגים מהים וישרפו ויעשו אבק ויעורב עם אוקשימיל ואחר כן יסונן היטב ויוטף באוזן (If the ulcer [in the ear] is inveterate, take the white shells of shellfish from the sea, burn and pulverize them, and mix this with oxymel; filter it thoroughly and drip it into the ear). Hebr. מזמן ארוך is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *antiquatus* as נושן.

• **חקדחות שהן מזמן ארוך** → קַדַּחַת.

זָנָב · **coccyx, tailbone**: Lat. *cauda* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 11–13) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135[a]): ומהם לצד עצמות מהעגבות והזנב ומהם לצד המקוה ושרש האמה (Some [fistulas penetrate] the hipbones and coccyx, and others the bladder and root of the penis). Hebr. זָנָב is

137 מיוחדות: Om. L.
138 'in a specific sense': Om. L.
139 https://peshat.org/display/peshat_lemmas_00096470 (accessed October 20, 2023).
140 קונג׳אש לבנות הם קליפות דגים: *conchilia marina* L.

not attested in the sense of 'coccyx' in the current dictionaries. Masie (cf. MD 169, s.v. 'coccyx') mentions the term in the combination עצם הזנב. See also SRP 43 (for Arab. أصل الذنب). Synonyms featuring in medieval Hebr. literature are אקלביסות (cf. SHS 1:123 (Alef 43)) and עָצֶה (cf. BCD 206).

זָקָן · **chin**: Lat. *mentum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[b]): ואחר תעשינה כויות ובראש תחת הזקן הנקר׳ מינטו (Then one should apply cautery on the head beneath the chin, called MYNṬW [i.e., O. Occ. *mento*; cf. RL 4:206a]). In the sense of 'chin,' Hebr. זָקָן features for Arab. ذقن in BCD 85 (NM 3:77) and NM 7:67.

זְרוֹעַ הקטן • הזרוע הקטן · **small arm [i.e., forearm]**: Lat. *parvum brachium* (cf. ND 67, s.v. 'less arm;' GIC 2:39) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:41, ll. 5–7) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[b]): ואחר ראוי שיאמר מהזרוע שהוא נקרא היד הגדולה והוא נחלק לג׳ חלקים כפי גלי׳ בשני מתועלות פ״ב והחלק האחד באמת הוא נקר׳ אלנא והשני[141] יקרא הזרוע הקטן והאחר יקרא היד הקטן (Now we should say, regarding the arm, which is called *ha-yad ha-gedolah* [lit. 'the large hand'], which, as Galen states in *De usu partium*, [bk.] II, ch. 2, consists of three parts: The first part is indeed called 'LN' [i.e., 'ulna,' i.e., the arm from shoulder to elbow], the second [part] is called *ha-zero'a ha-qaṭan* [lit. 'the small arm,' i.e., the forearm], and [the third part] is called *ha-yad ha-qaṭan* [lit. 'the small hand,' i.e., the hand]). Hebr. הזרוע הקטן is not attested in the current dictionaries.

• חבל הזרוע → חֶבֶל.

• *Plur.* זרועות · **arms [i.e., Fallopian tubes]**: Lat. *brachium*, Plur. *brachia* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 32–33) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ותמונתה היא עגולה עם שתי קרנות או זרועות עם חדרים ובראשיהם יהיו אשכים קטנים (It [i.e., the uterus] has a round shape with two horns or arms [i.e., Fallopian tubes] that have cells. They end in small testicles [i.e., the ovaries]). In the sense of 'Fallopian tubes,' Hebr. זרועות is a non-attested semantic borrowing from Lat. *brachia*.

זְרִיקָה · **injection**: Lat. *injectio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 92[a]): המשפט השמיני הוא שאם אפשר להתרפאות בעשונים ותחבושות שיעשו ונרחיק כיד האפשר הזריקה בפבים (The eighth rule [regarding the treatment of earache]: If you can treat it with fomentations or poultices, you should apply these [first of all] and postpone injection [in the ear] as far as possible). Hebr. זְרִיקָה is attested in the sense of 'injection' in MD 386, s.v. *injectio*. In Rabb. literature it features in the sense of 'sprinkling, thrusting' (cf. JD 414). Yekutiel ben Solomon translates Lat. *injectio* as לשים בתוך (האזן).

141 והשני יקרא הזרוע הקטן: Emend. ed. והשני יקרא זרועה הקטן Ms[1].

ח

חִבּוּר · **addition**: Lat. *additio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): ותוכל להרגיל מאלה בתכונת אבק או שיהיה נוזל או עב או עם חבור שומן חזיר (One can apply one of these [remedies] as a powder or a liquid or a thick [substance] or with additional pig's fat). Hebr. חִבּוּר is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *additio* as תוספת. For the verb חִבֵּר (*Pi'el*) in the sense of 'to add,' cf. NM 5:71; for the *Part. Pu'al* מְחֻבָּר in the sense of 'added,' see entry [חבר] below.

• פרוק החבור → פֵּרוּק.

חֲבוּרָה · **I. ulcer**: Lat. *ulcus* (cf. NA 113, s.v. *ulcus*: 'ulcer or festering wound') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 79[b]): ואמנם אם תסתם החבורה תפתח בסבת המוגלא עם מי בשול שומר ונזר המלך (If the ulcer [in the cornea] gets closed, it should—because of the sanies—be opened with a decoction of fennel and melilot). Hebr. חֲבוּרָה features in the current dictionaries in the basic sense of 'wound' (cf. BM 1417); according to Low 221, it also features in the sense of 'ulcer' in Rabb. literature. John of Avignon translates Lat. *ulcus* as נֶגַע (see entry). In addition to חֲבוּרָה, Yekutiel translates Lat. *ulcus* as נֶגַע as well.

· **II. abrasion**: Lat. *abrasio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[a]): והרביעי כאב בכתף השמאלי ובדד השמאלי ואיזה נגע אם על דרך החבורה ואז איפשר להרפא (The fourth [symptom of an ulceration in the lung]: pain in the left shoulder and left breast (nipple); any ulceration that is like an abrasion can be healed). John of Avignon translates Lat. *abrasio* as פְּתִיחָה (see entry).

חֲבִילָה • *Plur.* **חבילות** · **bunches (bundles)**: Lat. *fasciculus*, Plur. *fasciculi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70[b]): קח שני מיני שלויאה שני מיני קלמינט שני מיני מינטיש שני מיני ורדים מ״א שתי חבילות (Take two bunches each from two types of salvia, of calamint, of mint, and of roses). In the sense of 'bunch (bundle) [of plants, herbs],' Hebr. חֲבִילָה features in the current dictionaries in attestations from Rabb. literature only (cf. JD 419; BM 1421–1422). John of Avignon translates Lat. *fasciculi* as אגודות (see entry אֲגֻדָּה).

חֶבֶל הזרוע • **חבל** · **cord of the arm [i.e., funis brachii]**: Lat. *funis brachii* (ND 450) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:41, ll. 16–17) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[b]): שהאחד יחלק לזרוע החצוני בחלקים רבי׳ ויקבל[142] חבל הזרוע (One [of the arteries of the arm] divides into many parts

142 ויקבל: *et dicitur* L.

(branches) in the external side of the arm and[143] is called *ḥevel ha-zero'a* [lit. 'cord of the arm,' i.e., funis brachii]). In the sense of 'funis brachii,' Hebr. חבל הזרוע is attested (for Arab. حبل الذراع) in BCD 88 (NM 4:60).

[חבר] • *Part. Pi'el f.* **מְחַבֶּרֶת** · **conjunctiva**: Lat. *coniunctiva* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[b]): פרק ב׳ בחליי המתחברת (Ch. 2: On illnesses of the conjunctiva). In the sense of 'conjunctiva,' Hebr. מְחַבֶּרֶת features in NM 6:70. John of Avignon renders Lat. *coniunctiva* as קונגונטיוא. For the synonymous *Part. f.* חוֹבֶרֶת, see NM 5:70 (s.v. חָבַר).

• *Part. Pu'al* **מְחֻבָּר** · **added**: Lat. *adiunctus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 15–16) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[b]): אבק ... משרשי קנים שרופים מחובר עמהם סירושא וליטרגיר (A powder ... prepared from burnt reed root to which ceruse and litharge has been added). As a medical term, Hebr. *Part. Pu'al* מְחֻבָּר features in BCD 89 (for Arab. مألّف) in the sense of 'compounded.' For the verb חִבֵּר (*Pi'el*) in the sense of 'to add,' cf. NM 5:71; for the noun חִבּוּר in the sense of 'addition,' see entry above.

חֹבֶשׁ · **plaster; poultice**: Lat. *emplastrum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 72[b]): ואם יהיה מן התולעים הומתו בדברים מרים ... ואפשר שיעשה מהם חובש מחוץ (If [a spasm] originates from worms, they should be killed by bitter ingredients ... they may also be applied externally as a plaster (poultice)). In the sense of 'plaster; poultice,' Hebr. חֹבֶשׁ features for Arab. ضماد in NM 5:71–72 and 7:70. It also features in NM 7:70 in the sense of 'fomentation, hot compress' (for Arab. كاد). Yekutiel ben Solomon translates Lat. *emplastrum* as תחבושת.

[חדד] • *Part. Pu'al* **מְחֻדָּד** · **made pungent; seasoned**: Lat. *acuatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[a]): מחודדים עם בשר קולוקו׳ ועם ריר לילי[144] ([These ingredients should be] seasoned with colocynth pulp and bdellium).[145] Hebr. *Part. Pu'al* מְחֻדָּד does not feature in this sense in the current dictionaries. Ben Yehuda quotes the term as אם אין אצטומכתו מחודדת ההרגשה (in case his stomach is not oversensitive) in an attestation from Meir Aldabi's *Shevilei Emunah*. John of Avignon translates Lat. *acuatus* as מְחֻדָּד, just like Yekutiel.

חובש → **חֹבֶשׁ**.

חוֹטֵא (*Part.*) → **חָטָא**.

חוֹלִי · **sandy**: Lat. *arenosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 13–14) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[a]): ויראה ג״כ

143 'and is called': Trans. acc. to L.

144 ריר לילי: *bdellium* L.

145 'bdellium': Trans. acc. to L.

שהיא מוכנת לסתומים לסבת הצואר ולאבן לסבת השתן החוליי שתקבל (It is also clear that it [i.e., the urinary bladder] is predisposed (susceptible) to obstructions because of its neck, and to stones because of the sandy urine it receives). In the sense of 'sandy,' Hebr. חוֹלִי features (for Arab. رملي) in NM 7:72.

חוֹלֵק (*Part.*) → חָלַק.

חומר → חֹמֶר.

חורפה → חַרְפָּה.

חוֹשׁ • חָשׁ · **to fear, to be afraid**: Lat. *formido* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): בתחלה אם יגבר להם הדם והגוף מלא לא יחוש מעשות ההקזה (In the beginning [of phthisis], when blood dominates the body of the patient and it is overfull, one should not be afraid to apply venesection). Hebr. חוֹשׁ is not attested in medieval literature. It features in the Bible in the sense of 'to care, to take notice' (KB 300) and in Rabb. literature as 1. 'to feel, suffer, be troubled,' 2. 'to apprehend, care for,' and 3. 'to be anxious, hasten, to flee.' John of Avignon translates Lat. *formido* as גָּר (see entry גּוּר).

חָזֶה • כבשן החזה → כִּבְשָׁן.

• מורסת החזה → מֻרְסָה.

• עורות החזה → עוֹר.

• עשן החזה → עָשָׁן.

• צדדי החזה → צַד.

• קבוב החזה → קִבּוּב.

• תנור החזה → תַּנּוּר.

חֲזִיר • החזיר מיער · **wild swine**: Lat. *aper*, Plur. *apri* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[a]): שלישי ראוי להבין ולהפלא באיזה דרך הוא שהב״ח הלבניים כמו החזיר מיער יהיה להם שניים נראית חוץ חזקות וחדות והם לבניים (In the third place, one should note the amazing fact that in some way phlegmatic animals such as wild swines have protruding, hard and sharp teeth, although they have a moist complexion). Hebr. החזיר מיער is not attested in the current dictionaries. For the *Adj.* יַעֲרִי in the sense of 'wild' for Arab. بَرِّي, cf. NM 5:95. John of Avignon translates Lat. *apri* as חזירים מדבריים (see next entry).

• *Plur.* חזירים מדבריים · **wild swines**: Lat. *aper*, Plur. *apri* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 104[a]): שלישית יש לפרסם יפלא איך באיזה אופן הבהמות הלבניות כמו החזירים המדבריים יש להם שנים חדות וקשות וגדולות[146] אע״פ[147] שהם ממוגלא (In the

146 וגדולות: *et eminentes* L.

147 אע״פ שהם ממוגלא: *tamen sunt humida complexione* L.

third place, one should note the amazing fact that in some way phlegmatic animals such as wild swines have sharp, hard and large[148] teeth, although[149] they have a moist complexion). Hebr. חזיר מדברי, *Plur*. חזירים מדבריים, is not attested in the current dictionaries. A synonymous term featuring in Rabb. literature is חזיר הבר (cf. JD 443–444). For מִדְבָּרִי in the sense of 'wild' for Arab. بَرِّيّ, cf. NM 5:111. Yekutiel ben Solomon translates Lat. *apri* as החזיר מיער (see previous entry).

חָזָק · **rigid**: Lat. *rigidus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 72[a]): בראותך האבר נטול הוא קונטריית וחזק שאי אפשר לו לשוב לתכונתו הטבעית הנה אז אותו האבר הוא אשפשמאט (If you observe a limb that is [Rom.] QWNṬRYYT [i.e., contracted] and rigid and cannot resume its natural shape, then that limb suffers from spasms). Hebr. חָזָק does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *rigidus* as נקשה.

חָטָא · **to suffer**: Lat. *pati* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 51[a]):[150] אך השינה הטבעית[151] העמוקה תתחלף מהתרדמה לפי שבשינה יחטא יותר החוש המשותף לפי שהשינה היא חולי עצמותיי בחוש המשותף (But an unnatural,[152] deep sleep is different from a stupor, insofar as during sleep the common sense (*sensus communis*) suffers more, because [unnatural] sleep is an illness specific for the common sense). Hebr. חָטָא is not attested in the sense of 'to suffer' in the current dictionaries. Yekutiel ben Solomon translates *pati* as סבל.

• *Part*. **החומר החוטא** • **חוֹטֵא** → **חֹמֶר**.

• **חליחה החוטאת** → **לֵחָה**.

• *Part. Hif'il* **חליחה המחטיאה** • **מַחְטִיא** → **לֵחָה**.

חֵטְא · **[bodily] defect, blemish**: Lat. *vitium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): אחר אשר דובר בנשירה הרבה והפתאומית עם חטא הליחות פה נעיין בנשירה ההולכת לאט מבלי חטא ליחות (Having spoken about a sudden heavy loss of hair [occurring] with a humoral defect, I will now discuss a gradual hair loss [occurring] without a humoral defect). Hebr. חֵטְא is not attested in the sense of '[bodily] defect, blemish' in the current dictionaries. A synonym used by Yekutiel is שְׁגָגָה (see entry). John of Avignon does not translate Lat. *vitium* as it features in this passage.

חַי • **היין החי** → **יַיִן**.

148 'large': 'protruding' L.

149 'although they have a moist complexion': Trans. acc. to L.

150 The same Hebr. term features for Lat. *pati* on fol. 52[b]: ואם יחטא העצב המניע, while Yekutiel ben Solomon translates the Lat. term as הוזק.

151 הטבעית: *innaturalis* L.

152 'unnatural': Trans. acc. to L.

חִכּוּךְ · itching, pruritus: Lat. *pruritus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 80^{b}): השער התשיעי בחכוך העפעפים והקונגונטיבא: זאת העלה השמינית מן הקונגונט׳ מסובבת מליחות חדות מלוחות דבקות הם וישקושיש (Ch. 9: On itching (pruritus) of the eyelids and conjunctiva: This eighth illness of the conjunctiva is caused by sharp, salty, viscous humors). In the sense of 'affection of the eye,' Hebr. חִכּוּךְ features in BM 1542 in an attestation from Meir Aldabi's *Sefer Shevilei Emunah*. It also features in medieval medical literature for Arab. تَشَبُّك in the sense of 'twisting; cramp; spasm' (cf. NM 7:73). Yekutiel ben Solomon translates Lat. *pruritus* as חִכּוּךְ as well. For the synonymous דִּגְדּוּג (for Arab. دغدغة), cf. BCD 55 (NM 2:36).

• חכוך השניים · teeth grinding (bruxism): Lat. *stridor dentium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98^{a}): רפואת חכוך השניים בעת השינה (On the treatment of teeth grinding (bruxism) occurring during sleep). Hebr. חכוך השניים is not attested in the current dictionaries. John of Avignon translates Lat. *stridor dentium* as קשקוש השנים (see entry קִשְׁקוּשׁ).

חָכָם · restorer of health (healer): Lat. *restaurator* (cf. DMLBS 3158 (b)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 88^{a}): אחד ישיש קרה לו כאב באוזן לא[153] וקרה אלי פעם אחת שחכם יוכל שאתו ותורק גופו בהרקות כוללות וחלקיות כפי דרך גלי׳ וא״ס ויתר החכמים[154] ולא תועיל (It happened to me once that an old restorer of health (healer) suffered an intolerable earache. General purges of his body and particular [procedures] had been performed in accordance with the teaching of Galen and Avicenna and all the other [medical] authors, but they were not beneficial). Hebr. חָכָם does not feature in this sense in the current dictionaries. John of Avignon translates Lat. *restaurator* as רופא.

• *Plur.* חֲכָמִים · authors: Lat. *autores* · (see previous entry). Hebr. *Sing.* חָכָם does not feature in this sense in the current dictionaries. John of Avignon translates Lat. *autores* as חכמים as well.

חֶלְבּוֹנִי • החלבונית · the aqueous humor [i.e., clear, watery fluid filling the chamber of the eye immediately behind the cornea and in front of the lens]: Lat. *humor albugineus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:35, ll. 36–37) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5^{a}): ואחריה מהצד החיצוני יהיה שם החלבונית (After it [i.e., the vitreous humor], towards the outside, is the aqueous humor). In the sense of 'the aqueous humor,' Hebr. החלבונית features in KDS 99. For the synonymous הלחות החלבוני, featuring in Yekutiel ben Solomon's *Shoshan ha-Refu'ah*, see entry לַחוּת.

• הלחות החלבוני → לַחוּת.

153 שחכם אחד: *quod quidam restaurator* L.

154 החכמים: *autores* L.

חֶלְבִּי · **tallowy, greasy**: Lat. *ceposus* [read: *seposus* (*Adj.* of Lat. *sepum*)][155] · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:50, ll. 37–38) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14[a]): והכליות יש להם שומן חלבי סביבם (The kidneys are surrounded by tallowy (greasy) fat). Hebr. חֶלְבִּי features in BM 1554 in an attestation from *Sefer ha-Qanun*.

חַלָּה · **1. capsule [i.e., paste shaped around an aching tooth like a cap]**: Lat. *capsula* (cf. ND 164A) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[a]): שלישי ראוי להבין שאם חלב הטיטימאל יעורב עם קמח ויעשה ממנו חלה אחת על השן כמעט בלא כאב או עם כאב מועט תפיל השן (In the third place, note that if one takes the sap produced by latex plants, mixes it with flour, and prepares a paste from it and puts it on the tooth, it will make the tooth fall out with no pain or minor pain). As a medical term, Hebr. חַלָּה is not attested in this sense in the current dictionaries. In addition to חַלָּה, Yekutiel translates Lat. *capsula* as Aram. קוּפְסָא (see entry).

· **11.** (*Plur.* **חלות**) **pastilles**: Arab. قرص · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]): מורטא ... ומיצוי שלו יחלש בזמן שהוא ישן ועושה קלפה ועל כן 〈ראוי שתעשה〉 מהם החלות בזמן שהוא לח (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: ... The extract grows weak when it becomes old and gets moldy. Therefore, one [should make] pastilles from it, when it is fresh). As a medical term, Hebr. *Sing*. חַלָּה features in BM 1559 in an attestation from *Sefer Asaph ha-Rofe*. Ben Yehuda explains the term as כעין עגה קטנה עשויה מהרכבות סממנים נלושים יחד (a kind of small pastille composed from ingredients that are kneaded together). Nathan ha-Me'ati and Anonymous I translate Arab. قرص as עוגות (cf. BCD 197 (NM 1:63–64)) and Zeraḥyah Ḥen has טרוצישקי (i.e., Lat. *trocisci*; cf. NM 6:86).

חֲלוּדִי · **corrosive**: Lat. *corrosivus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[b]): ואם יהיה נגע חלודיי נקרא קורישיבא עמוק מוגליי אי אפשר שירפא (But if the ulceration [in the lung] is corrosive, called QWRYŠYB' [i.e., Lat. *corrosiva*], deep, and purulent, it cannot be cured). Hebr. חֲלוּדִי features in the sense of 'serous' for Arab. صديدي in BCD 95 (NM 2:46).

חָלוּל · **vena cava**: Lat. *vena concava* (cf. ND 1180) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:49, ll. 23–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 13[b]): ומגבנינות הכבד יצא עורק אחד נק' החלול או הקוליא[156] (A vein called [*vena*] *cava*

155 Ch. du Fresne du Cange, et al., *Glossarium mediae et infimae latinitatis* (Niort 1883–1887), vol. 7, col. 431b, s.v. *sepum*: 'ita dicitur vulgo quod olim Sebum, i. adeps, pinguedo, axungia. Joh. de Janua. Occurrit passim ...'

156 הקוליא: *kilis* L.

or QWLY' [i.e., Rom. *kilis* (*kyle*)][157] comes out from the convex part of the liver).[158] In the sense of 'vena cava,' Hebr. חָלוּל features (for Arab. الأجوف) in BCD 95 (NM 4:68). For the synonymous קוליא, see entry below.

• **העצב החלול** → עֶצֶב.

חַלּוֹן · **opening in an animal or a human body**: Lat. *caverna* (cf. DMLBS 403, col. 3 (e)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109^{b}): ובעבור זה הטבע החכם לבלתי תכלית סדר חלון אשר בו הדם בטבע יתנקה (For this reason, nature in its infinite wisdom arranged an opening through which blood can be evacuated). Hebr. חַלּוֹן does not feature in this sense in the current dictionaries. John of Avignon renders Lat. *caverna* as קוורקה (read: קוורנה).

• **חלון האמה** · **the channel (tube) of the penis**: Lat. *canalis virge* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:53, ll. 36–37) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14^{b}): ויש ד' אחר שבו[159] ירד הזרע בחלון האמה (There is a fourth [part] through which the sperm ascends[160] and is expelled through the channel (tube) of the penis). Hebr. חלון האמה is not attested in the current dictionaries.

• **חלון רחב** · **wide channel (h.l. cervix of the uterus)**: Lat. *canalis amplus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 34–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14^{b}): אמנם לפנים יהיה חלון רחב כי הוא לפבים כמו האמה הפוכה או מושמת מבפנים בד' מתועלות האברים (At the front [of the uterus] there is a wide channel [i.e., cervix]; for it is internal, just like a penis [but] turned inward, placed internally. *On the Useful Parts of the Body*, bk. 4).[161] Hebr. חלון רחב is not attested as an anatomical term in the current dictionaries.

• *Plur.* **חלונות** · **channels**: Lat. *canalis*, Plur. *canales* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, ll. 11–13) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5^{b}): והנחירים הם שתי חלונות עולות עד[162] עצמות המסננת ושם יתוספו תוספות כמו פטמות השדים (The nostrils are two channels that rise to the bones of the cribriform plate, where they are joined by the mamillary additions of the brain [i.e, olfactory lobes]). Hebr. חַלּוֹן, *Plur.* חלונות, is not attested as an anatomical term in the current dictionaries.

---

157 '*kilis* (*kyle*)': Trans. acc. to L.

158 Cf. ND 1180, s.v. *vena concava* (Chauliac, M. Engl. trans.): 'Fro þe bowge forsoþe of þe same lyuer, a veyne gooþ oute, icleped vena concaua or kilis (þe kyle).'

159 שבו ירד: *per quod ascendit et expellitur* L.

160 'ascends and is expelled': Trans. acc. to L.

161 Cf. GIC 2:48–49: 'Galen explains that female generative organs are like male organs turned inward instead of projecting outward: the uterus corresponds to the scrotum, according to Galen, and its neck (cervix) to the penis.'

162 עד: Emend. ed. עם Ms *ad* L.

[חלט] • *Part. Hof'al* **במוחלט • מֻחְלָט** · **properly, strictly speaking**: Lat. *proprie* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 100ᵇ): ואם באולי תהיה העלה משאר הליחות אינם עדשים במוחלט כי עדשים לעולם ינטו לכהות (If, by chance, the illness comes from the other humors [i.e., other than black bile], then [the illness] is not freckles, strictly speaking, because freckles always tend to be dark). Hebr. במוחלט is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *proprie* as באמת.

חֻלִּי • **חולי המתדבקת** · **ophthalmia (inflammation of the conjunctiva of the eye)**: Lat. *ophthalmia* (cf. ND 766, s.v. 'ophthalmy': 'inflammation of eye, esp. one affecting conjunctiva') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76ᵃ): הפרק השני בחולי המתדבקת (Ch. 2: On ophthalmia). Hebr. חולי המתדבקת is not attested in the current dictionaries. John of Avignon renders Lat. *ophthalmia* as אובטלמיאה.[163]

• **חולי הצפורן** · **paronychia, whitlow**: Arab. داحس · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12ᵃᵇ): מורטא ... ואם יושם יבש על חולי הצפורן הנק' פנאריציו יצליח לרפואה (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: ... It is good for healing whitlow, called PN'RIYṢW [i.e., Ital. *panaricio*],[164] when dried and applied to [the affected spot]). Hebr. חולי הצפורן features as צְפֶּרֶן in BCD 233 (NM 1:111–112; 182) for Arab. ظفرة in the sense of 'ungula [i.e., pterygium].' Nathan ha-Me'ati translates Arab. داحس as מורסת האצבע הנק' דאחס בערבי, Zeraḥyah Ḥen has הצפורן המורסם, and Anonymous I has מורסת ראשי האצבעות (cf. NM 6:128). Other synonyms featuring in medieval medical literature are בקיעות הקורה מן האונגלון (cf. NM 6:29–30); מורסת הצפורן (cf. NM 6:127); and צמח בצפורן האצבע (cf. NM 5:169–170).

חָלָל · **cavity**: Lat. *concavitas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103ᵃ): ואחר כך החלל ימולא מאבק עפצים ⟨ומאבק⟩ וירידיש (Then the cavity [in the tooth] should be filled with powder of fresh gallnuts ...). Hebr. חָלָל features in the current dictionaries in the sense of 'concavity, empty space, hollow' (JD 470; BM 1580). For different meanings in medieval medical literature, see BCD 99–100.

• *Plur.* **חללים** · **cells [of the uterus]**: Lat. *receptaculum*, Plur. *receptacula* (cf. ND 912, s.v. 'receptacle' (3): 'Each of the compartments into which the uterus was thought to be divided; the number of the cells given is either two (following Galen) or seven (following Soranus); female embryos were thought to develop on the left side, males on the right; in the seven-cell theory one cell was reserved for hermaphrodites') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, l. 41–53, l. 2) · trans.

163 אובטלמיאה: Emend. ed. אובליטימיאה Ms.

164 Cf. GDLI 12:176.

Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ועם היות שלא יהיו לו כי אם שני חללים נגלים כמו מספר השדים אמנם בכל אותם החללים יש ג׳ חדרים ואחד באמצע וככה כפי מונדינוס יהיו בה שבעה חללים (Although it [i.e., the uterus] only has two obvious cells, like the number of breasts, each cell has three cavities (compartments) and one in the middle; thus, [the uterus] has—according to Mondinus [i.e., Mondino de Liuzzi]—seven cells).

חֲלָלוּת • *Plur.* **חלליות** · **cavities**: Lat. *concavitas*, Plur. *concavitates* (cf. ND 236) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:50, ll. 32–33) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14[a]): ויש בם חלליות שבו יקובל וממנו[165] יוסר (They [i.e., the intestines] have cavities in which they receive [the food] and[166] from which they pass it on). In the sense of 'cavity,' Hebr. *Sing.* חֲלָלוּת features in BCD 100 for Arab. تجويف (cf. NM 4:69) and in the sense of 'concavity' for Arab. تقعير (cf. NM 1:94).

[חלף] • *Part. Hifʿil* **מַחְלִיף** • *Plur.* **מחליפים** · **alterative medicines [i.e., medicines altering or reducing the effects of one of the four qualities (hot vs. cold, moist vs. dry)]**: Lat. *alterativum*, Plur. *alterativa* (cf. ND 41–42) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fols. 104[b]–105[a]): וראוי שיובן גם כן שאם השעול יבש בסבת נחירות בקלות ירפא ואם מסבות המוס יתאחר[167] ואע״פ שלא יועילו בזה רק המחליפים (One should also understand that the illness of a dry cough caused by roughness can be easily cured; but if it is caused by consumption, its cure takes[168] more time; in that case, only alterative medicines are beneficial). Hebr. מחליפים is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *alterativa* as דברים מחליפים (see entry דָּבָר).

• דברים מחליפים → דָּבָר.

חָלַק[1] • *Part.* **חולק למשיח** • **חוֹלֵק** · **Antichrist**: Lat. *antichristus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 61[a]): ולקצתם ידמה שיהיו נביאים ושהושפע עליהם רוח הקדש ויתחילו להתנבא ולספר דברים עתידים אם מעניני העולם ואם מהחולק למשיח (Some of them [i.e., people suffering from mania] imagine that they are prophets and that the Holy Spirit has been poured out over them; they start to prophesize and to foretell future events either regarding this world or regarding the Antichrist) (cf. LDM 37). Hebr. חולק למשיח is not attested in the current dictionaries. John of Avignon renders Lat. *antichristus* as אנטקרישט.[169]

חָלַק[2] • *Hifʿil* **הֶחֱלִיק** · **to make smooth**: Lat. *applano* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185,

165 וממנו יוסר: *quod ab eis attrahitur* L.

166 'and from which they pass it on': 'which they attract' L.

167 יתאחר: לא יתאחר *tardius* L.

168 'takes more time': Trans. acc. to L.

169 Cf. the discussion of the terms חולק למשיח and אנטקרישט in Cohen-Hanegbi, 'Jean of Avignon,' 180.

fol. 103[a]): אבל הלחות החיצוני ובפרט הממרק ירכך ויצליל ויחליק הקול (However, external moisture and especially that which cleanses has a softening effect and makes the voice clear and smooth). Hebr. הֶחֱלִיק features for Arab. لَانَ 'to be loose' [re: bowels] in BCD 100–101 (NM 3:89) and for Arab. لَيَّنَ in the sense of 'to soften, relieve' in NM 6:78. John of Avignon translates Lat. *applano* as *Hif'il* הֶחֱלִיק as well.

חֵלֶק · **body part**: Lat. *particula* (cf. ND 794) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[a]): מהאותות מה שיורה כפייה מעותדת ומהם מורים על החלק החולה (Some symptoms indicate a future epilepsy; others indicate the diseased body part). Hebr. חֵלֶק does not feature in the current dictionaries in the specific sense of 'body part.' John of Avignon translates Lat. *particula* as פְּרָטִית (see entry).

• החלק המשותף מהראש · cranial suture: Lat. *commissura cerebri* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 120[b]): או יושם בחלב דרגגאן מותך ופנידי ויסתם החלק המשותף מהראש בצד הקודם בתחבשת אנשינש ואשטורק קלמיטה (One may also put into the [breast] milk dissolved gum tragacanth and a piece of barley sugar [i.e., sugar boiled in decoction of barley] and the anterior (front) cranial suture should be closed with a poultice of incense and storax (resin from the storax tree [*Styrax officinalis* L.])). Hebr. החלק המשותף מהראש is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *commissura cerebri* as קומישורש מהמוח.

חַם • מורסא חמה מתילדת בקרומות המוח → מַרְסָה.

חֶמְאִי · **butter-like**: Lat. *butyrosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[b]): ולזה יאות החלב בכל מיני שדפון כי בחלב נמצא עצם מימיות נקרא סירושאה אשר בה ינגב[170] ועצם גבניי נקרא קשקדה אשר בה ידבק ושם טבע חמאיי נקרא בוטירושאה אשר בה יגדל וימיר הצריך (Therefore, milk is appropriate for all kinds of phthisis because it has the essence of serum, called SYRWŠ'H [i.e., Lat. *serosa*], through which it has a purging[171] effect; it also has the essence of cheese, called QŠQDH [i.e., Lat. *caseata*], through which it closes a wound and/or promotes the formation of a scar, and the essence of butter, called BWṬYRWŠ'H [i.e., Lat. *butyrosa*], through which it grows and restores what is necessary). Hebr. חֶמְאִי features in EM 550 as a modern term only.

[חמם] • *Pu'al* חֻמַּם · **to be suffumigated [by fumes, vapors, or incense, which are applied from below]**: Lat. *suffumigor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 79[b]): אחרי טהרת הגוף ונקיונו יחומם העין במי מלוואש ומלוישקלי (Once the body has been cleansed and purged, the eye (affected by ungula [i.e., growth in the eye resembling

170 ינגב: *abstergit* L.

171 'purging effect': Trans. acc. to L.

a fingernail; e.g., pterigium]) should be suffumigated with malve and marshmallow juice). Hebr. *Puʿal* חֻמַּם is not attested in a medical contest in the current dictionaries, cf. EM 553. In addition to חֻמַּם, John renders Lat. *suffumigor* as *Puʿal* עֻשַּׁן (see entry [עשן]). For *Hifʿil* הִקְטִיר for Lat. *suffumigo*, cf. NM 7:188, s.v. [קטר].

[חמץ] • *Part. Puʿal* מְחֻמָּץ · **fermented**: Lat. *fermentatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 107[a]): הלחם יהיה אפוי ומחומץ היטב וכמות שוה מהמלח (The bread should be well baked and fermented with a moderate amount of salt). Hebr. [חמץ], *Puʿal* חֻמַּץ, features in BM 4708 in attestations from Rabb. literature, Rashi, and liturgical literature only. John of Avignon translates Lat. *fermentatus* as רחוץ, and additionally as היה בו שאור, as in: הלחם יהיה אפוי הרבה ושיהיה בו שאור הרבה (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]).

חֹמֶר · **subject matter, subject, topic**: Lat. *materia* (cf. DMLBS 2070 (7)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 99[a]): הפרק הראשון באסכרא. בזה החומר ראוי להבין שבשורש הלשון יש בו שתי סלונות האחת למאכל והאחרת לנשימה (Ch. 1: On inflammation or swelling of the throat or parts of the throat. Regarding this subject matter, one should know that there are two passages (channels) beneath the root of the tongue: One for food and one for breathing). In the sense of 'subject matter, subject, topic,' Hebr. חֹמֶר is a non-attested calque fron Lat. *materia*. John of Avignon does not translate Lat. *circa istam materiam* (regarding this subject matter). In another part of the book, however, he translates Lat. *materia* as דְּרוּשׁ (see entry).

• **החומר החוטא** · ***materia peccans* [i.e., disease-causing matter]**: Lat. *materia peccans* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[a]): התרופה הראשונה יריק החומר החוטא (The first [kind of] treatment [of hair loss] should be to purge the *materia peccans* [i.e., disease-causing matter (humor)]). In the sense of '*materia peccans*,' Hebr. החומר החוטא is a non-attested calque from Lat. *materia peccans*. Yekutiel ben Solomon translates the Lat. term as החומר החוטא as well. For John's and Yekutiel's trans. of Lat. *humor peccans* as הליחה החוטאת, see entry לֵחָה.

• *Plur.* **חמורים** · **simple, uncompounded ingredients**: Lat. *simplicium*, Plur. *simplicia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 112[b]): ואז יוכל להרגיל מתרופה מקיאה אשר החמרים הם אלו (Then one can apply an emetic, which has the following simple ingredients …). Hebr. *Plur.* חמרים does not feature in this sense in the current dictionaries. In the sense of 'element,' it features for Arab. عنصر in BCD 103 (NM 3:92). John of Avignon translates Lat. *simplicia* as פשוטים (see entry פָּשׁוּט).

לחסד • **חֶסֶד** · **on account of**: Lat. *gratiā* (Ablat.) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 66[a]): והנה יזכר זה הענין למטה פעם אחרת בפרק חליי האף לחסד החומר (I will discuss this matter

another time in the chapter on illnesses of the nose on account of matter). In the sense of 'on account of,' Hebr. לחסד is a non-attested semantic borrowing from Lat. *gratiā*. John of Avignon translates the Lat. term as סגולת.

חֲפִיפָה • *Plur.* **חפיפות** · **rubbing, massage**: Lat. *fricatio, Plur. fricationes* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60[a]): ויעשו חקנים וחפיפות בקצוות (One should apply clysters to the extremities and rub them). Hebr. חֲפִיפָה features in BCD 105 (NM 1:57, 2:48, 3:95–96) in the sense of 'massage' for Arab. غمز or دلك. Yekutiel ben Solomon translates Lat. *fricationes* as חפיפות, just like John. Synonymous terms featuring in medieval Hebr. medical literature are זְלוּף (cf. NM 6:66) and מְשׁוּשׁ (cf. NM 6:130).

חֵפֶץ • **חפץ האוכל** · **appetite**: Lat. *appetitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552; fol. 56[b]): אם המניאקו יפסיד חפץ האוכל אי אפשר שימלט מצד רוע החולי והפסד האכילה (If a person suffering from mania looses his appetite, he will not recover; both because of the severity of his illness and because of the loss of nourishment). Hebr. חפץ האוכל is not attested in the current dictionaries. Hebr. חֵפֶץ alone and a synonymous חפץ המאכל (both for Lat. *appetitus*) feature in NM 6:80–81.

חֲצִי • **רוח חצי היום** → רוּחַ.

חֲצִי • **התוספת החצי** → תּוֹסֶפֶת.

[חצצר] • *Part. Pi'el* **מְחַצְצֵר** • *Plur.* **מחצצרים** · **trumpeters**: Lat. *tubicinator*, Plur. *tubicinatores* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 103[a]): אם כן יובש ממוזג יחדש בקול ערבות כי יעבור האויר בשווי ולזה הסם היבש בהפלגה מזיק ולזה המחצצרים משימים 〈מים〉 בחצוצרות (Thus, moderate dryness makes the voice pleasing (melodious) because the air passes in a balanced way; accordingly, an extremely drying remedy has a harmful effect. For this reason, trumpeters pour water into their trumpets). In the sense of 'trumpeters,' Hebr. *Part. Pi'el Plur.* מחצצרים features as a Bibl. term in KB 344; BM 1713; the *Part. Pi'el Sing.* מְחַצְצֵר features as a modern term in EM 577. John of Avignon translates Lat. *tubicinatores* as מחצצרים as well.

חֲרוֹנִי · **furious, raging**: Lat. *furiosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[a]): ואם המזג כעסני כשוטה וחרוניי והזמן קייצי ... אז יורה שהוא מאדומה (If [the epileptic] has an irascible temperament as a madman and he is furious and it is the summer season ... it indicates that [the epilepsy] originates from yellow bile). Hebr. חֲרוֹנִי is not attested in the current dictionaries. John of Avignon does not translate Lat. *furiosus*.

חָרוּר (*Part. Pass.*) → חָרַר.

חֶרֶט · **stylus (pointed instrument used for surgery)**: Lat. *stylus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70[a]): ותעקצו עם מחט או חרט ואם לא ישיב כלל הנה הוא משותק (One should prick him [i.e., the suspected apoplexy patient] with a needle or stylus and if he does

not react at all, he indeed suffers from apoplexy). Hebr. חֶרֶט, featuring in BM 1757 in the sense of 'mould, chisel, pencil,' is not attested in medieval medical literature. John of Avignon translates Lat. *stylus* as חֶרֶט, just like Yekutiel.

חֲרִיצוּת · **I. diligence:** Lat. *diligentia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[a]): ואם נזילה היא סבה ירפא בחריצות רב כמו שנאמר כי ברוב יבא מנזילה (If [phthisis] is caused by rheum, it should be cured with great diligence as mentioned; as this is the cause in most cases). In the sense of 'diligence,' Hebr. חֲרִיצוּת is attested in medieval philosophical literature; cf. BM 1763; PESHAT.[172] Yekutiel ben Solomon translates Lat. *diligentia* as עִיּוּן (see entry).

· **II. anxiety, worry, uneasiness:** Lat. *sollicitudo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): ויברח מן הכעס והחריצות וישמח[173] תמיד ([An asthma patient] should avoid anger and anxiety, but should always be glad). John of Avignon translates Lat. *sollicitudo* as יגון.

חֲרִירוּת · **burning, overheating (adustion):** Lat. *adustio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 55[b]): והסבות המקדימות הם כל אותם הענינים המרבים השחורה בעצם או במקרה כמו מדרך החרירות וההפסד (Precedent causes are all those matters that increase the black bile, either by their substance or by accident, as, e.g., through burning (adustion) or corruption). Hebr. חֲרִירוּת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *adustio* as שריפה.

חֲרָפָה · **pungency**: Arab. حرافة · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 11[b]): אניסו הוא זרע פינוקלו רומנו וחורפתו תהיה פחות מחורפת נַאבַטי (ʾNYSW [i.e., Ital.-Rom. *aniso*]: Anise [*Pimpinella anisum* L.]; i.e., the seed of PYNWQLW RWMNW [i.e., (O.) Ital. *finocchio romano*, i.e., Roman fennel];[174] it is less pungent than the Nabatean variety). Hebr. חֲרָפָה features (for Lat. *pungens*) in the sense of 'sharpness; pungency, acridity' in NM 5:84. Both, Nathan ha-Me'ati and Zeraḥyah Ḥen, translate Arab. حرافة as חריפות, while Anonymous I renders the Arab. term as חריף.

חָרַר • *Part. Pass.* **חָרוּר** · **burned, overheated [re: humors] [i.e., adust]**: Lat. *adustus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 55[b]): וזאת העלה[175] תבוא פעמים רבות לאדומיים[176] ולדקים ולאשר לבם חם והכבד אשר הליחות החרורות מתהוות בהם (This ill-

172 https://peshat.org/display/peshat_lemmas_00001958 (accessed July 19, 2024).
173 וישמח: Emend. ed. וימשח Ms *sit in laetitia* L.
174 I thank my colleague Guido Mensching for this interpretation.
175 פעמים העלה add. Ms.
176 לאדומיים ולדקים: *cholericis extenuatis* L.

ness often affects cholerics[177] who are thin, [it also affects] those whose heart and liver are so hot that overheated (adust) humors develop in them). Hebr. חָרוּר is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *adustus* as שר⟨ו⟩ף.

חֲרָרָה · **burning, overheating [of humors] [i.e., adustion]**: Lat. *adustio* (cf. ND 31) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[b]): וזאת השחורה אם סובבה מחררת הדם הנה אחרי העונה יהיה העלול כמתלהלה בשחוקיות (If, after the paroxysm, the black bile is caused by overheated blood, the patient [suffering from epilepsy] is like someone amused and laughing). Hebr. חֲרָרָה features in BM 1785 in the sense of 'sunburnt place' in an attestation from Immanuel of Rome's *Maḥberot Immanuel*. Yekutiel ben Solomon translates Lat. *adustio* as שריפה.

חֶשֶׁק · **lovesickness**: Lat. *hereos* (cf. ND 501: 'lovesickness attributed to excess of the humor melancholy') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 62[b]): חשק הנקר׳ איריאוש הוא מחשבה[178] שחוריית מאהבת אשה (Lovesickness, called ʾYRYʾWš [i.e., Lat. *hereos*], is melancholic brooding because of the love for a woman). Hebr. חֶשֶׁק features in BM 1807–1808 in the sense of 'desire, love;' Ben Yehuda quotes the term in the sense of 'lovesickness' in an attestation from Meir Aldabi's *Shevilei Emunah*. The term already features in Do'eg ha-Edomi's *Sefer Ya'ir Netiv*, bk. 1, ch. 20: מהחשק הנקרא אֵידְרוֹש (On lovesickness, called ʾeYDRWoŠ) (Ms London, British Library, Add. 18969). John of Avignon translates Lat. *hereos* as חֶשֶׁק, just like Yekutiel.

חֲתוּךְ • *Plur.* **חתוכים** · **scars**: Lat. *cicatrix*, Plur. *cicatrices* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 80[b]): וראוי שיובן שהחתוכים כשיקרו בקרנית אחר[179] רפואת המכות והשחינים ודומיהם תהיינה לבנות (One should know that the scars that appear on the cornea will be white once the ulcers, pustules, etc., have healed). In medieval medical literature, Hebr. חֲתוּךְ features in BM 1818 in the sense of 'a sharp pain in the organs.' It is attested in NM 6:83 for Arab. مغص in the sense of 'cramps, colic' and in NM 7:83–84 for Arab. هتك in the sense of 'tear (of a muscle).' John of Avignon renders Lat. *cicatrices* as סיקטריס.

חֲתִיכָה • **חתיכת שעוה** · **[lit. 'piece of wax']; capsule [i.e., paste shaped around an aching tooth like a cap]**: Lat. *capsula* (cf. ND 164A, s.v. *capsula*) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103[a]): רפואת תולעים בשנים: תוצק השן שבה התולעת עם קשטור זרע בצלים או

177 'cholerics who are thin': Trans. acc. to L.

178 מחשבה: *solicitudo* L.

179 אחר רפואת המכות והשחינים: *post curationes ulcerum, variolarum* L.

עם יושקיאמי וחרדל ותונח השן תוך חתיכת שעוה יושם בה מעט מירא ואלואין ואצטורק קלמינט (Treatment of worms in teeth: Foment the tooth in which there is a worm with castoreum [and] onion seeds, or with henbane and mustard, and put the tooth in a capsule in which a small quantity of myrrh, aloes, storax, [and] mint has been put). Hebr. חתיכת שעוה is not attested in the sense of a 'capsule' in the current dictionaries. Yekutiel ben Solomon translates Lat. *capsula* as קוּפְסָא (see entry).

ט

טַבַּעַת · **ring [of cartilage of the windpipe]**: Lat. *annulus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[a]): וכשהוא בעצם הטבעת לא יקבל הרפואה לעולם וכשהנגע בבשר שבין הטבעות איפש׳ שיקבל הרפואה (When [the ulceration] occurs in the substance of the rings [of the windpipe], it can never be cured; but when it occurs in the flesh between the rings, it can be cured). In the sense of 'ring [of cartilage of the windpipe],' Hebr. טַבַּעַת features as טבעת הגרגרת in MD 45, s.v. *annulus tracheae*. John of Avignon translates Lat. *annulus* as טַבַּעַת as well.

טַבַּעְתִּי · **ring-like**: Lat. *annulosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[b]): ולזה הוושט יותר עלול ר״ל פשיבלי ... והקנה אינו כל כך עלול כי הוא קשה טבעתיי וקרטילנושאה (For this reason, the esophagus is more susceptible, i.e., PŠYBLY [i.e., Lat. *passibile*] ... but the trachea is not so susceptible because it is hard, ring-shaped, and cartiliginous). Hebr. טַבַּעְתִּי features in EM 610 in the sense of 'round' as a modern term only. Yekutiel ben Solomon translates Lat. *annulosus* as טַבַּעְתִּי as well.

טְחוֹרִי · **hemorrhoidal**: Lat. *emoroydus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 15–16) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[a]): והטחורים הם נפיחות מכאיבות נולדות מהגרות הליחות בראשי הורידים הטחוריים (Hemorrhoids are painful swellings that originate from humors that stream in the ends of the hemorrhoidal veins). Hebr. טְחוֹרִי is not attested in the current dictionaries.

טִיט · **putrid liquid, corrupt discharge**: Lat. *lues* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 47[a]): היערה הוא טיט יוצא מעור בלא נפח (Favus is [a skin affection] in which a putrid liquid is discharged from the skin without swelling). Hebr. טִיט features in the current dictionaries in the sense of 'wet loam, mud' and 'potter's clay' only (cf. KB 374; BM 1868–1869). John of Avignon translates Lat. *lues* as משחיות.

טִיטִיוּת · **watery or rheumy condition of the eyes**: Lat. *lippa* (cf. ND 604) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 77[b]): ואם מאדומה יהיה שמה כאב רב עוקץ וכרכמיות ומעט טיטיות ושאר מופתי האדומה ואם יהיה מלבנה יהיה שמה נפיחה וטיטיות רב ... ואם משחורה יהיה שמה כאב מועט ומיעוט חום וטיטיות (If [the ophthalmia] originates from yellow bile, there will be severe piercing pain, yellowness, and the eyes will be somewhat watery (rheumy); and [the patient will show] the other symptoms asscociated with yellow bile. If [the ophthalmia] originates from phlegm, there will be swelling and the eyes will be very watery (rheumy) ... If [the ophthalmia] originates from black bile, there will be mild pain and mild heat (fever) and the eyes will be slightly watery (rheumy)). Hebr. טִיטִיוּת is not attested in the current dictionaries. In addition to

טִיטִיוּת, John translates Lat. *lippa* as סגר העפעפים. Yekutiel ben Solomon translates the Lat. term as לְפָלוּף (see entry).

[טנף] • *Part. Pu'al* **מְטַנָּף המקומות המטונפים** → **מָקוֹם**.

טַעֲנָה • *Plur.* **טענות** · **rules**: Lat. *canon*, Plur. *canones* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 86[a]): בזאת הרפואה יש ט׳ טענות (There are nine rules for healing [earache]). Hebr. טַעֲנָה is not attested in medieval medical literature. In medieval philosphical literature, it features as 'objection, claim or assertion, argument' in PESHAT.[180] John of Avignon translates Lat. *canones* as משפטים הם ריגליש.

טָפָה • **בעל טפה** → **בַּעַל**.

טָרוּף (*Part. Pass.*) → **טָרַף**.

טָרַף • *Part. Pass.* **טָרוּף** · **beaten**: Lat. *agitatus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:245, ll. 10–11) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[b]): ואם הם יבליים יועילו חלמון ביצה עם שמן ויאולט טרוף בקיץ (If [the hemorrhoids] are wart-like, egg yolk with violet oil is beneficial when it is beaten in the summer). Hebr. טָרַף is attested in Rabb. literature in the sense of 'to chop, hash, beat;' cf. JD 555–556.

180 https://peshat.org/display/peshat_lemmas_00002014 (accessed April 17, 2024).

[יבל] • *Hofʿal* **הובַל** · **to flow**, **stream**: Lat. *ruo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 90[a]): וחומר הנזילה הוא דק ולולי זה לא יובל ואע״פ שעל צד הפרסום נאמ׳ שמחולי[181] הנזילה לא ידאג איש אם כל זה נשתדל לרפאתו מהר (The matter of a rheum is thin, otherwise it would not flow. Although it is commonly said that one should not worry about a rheum, one should nevertheless endeavor to cure it quickly). Hebr. *Hofʿal* הובַל is attested in the current dictionaries in the sense of 'to be brought' (cf. KB 383; BM 1946; EM 650). The chapter on 'rheum' is missing in trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552).

יַבָּלִי • *Plur*. **יבליים** · **wart-like hemorrhoids**: Lat. *verrucales* (cf. ND 1188) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 32–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[b]): והטחורים מיניהם רבים ... התותים הם מתהווים מדם עבה והיבליים משחורה והבועות[182] מלבנה והענביים מהממוצעים (There are many [different] kinds of hemorrhoids: ... mulberry-shaped hemorrhoids that arise from thick blood, wart-like hemorrhoids from black bile, blister-like hemorrhoids from phlegm, and grape-like hemorrhoids from moderate [humors]). Hebr. יַבָּלִי is a non-attested *Adj*. coined from יַבֶּלֶת 'wart' (see next entry).

יַבֶּלֶת · **wart**: Lat. *verruca* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 89[a]): הסתום באוזן לפעמים יתחדש או ממים או מאבק או מתולעים או יבלת או בשר נוסף או דוקין ודומיהם (The ear [canal] is sometimes obstructed because of a fluid, dust, worms, a wart, superfluous flesh, thin tissue, and the like). In the sense of 'wart,' Hebr. יַבֶּלֶת features for Arab. تأليل in BCD 115 (NM 4:76–77). John of Avignon translates Lat. *verruca* as מוגלות.

יָבֵשׁ • **אשטובא יבשה** → **אשטובא**.

• **המרחץ היבש** → **מֶרְחָץ**.

יָד · **היד הגדולה** • **[lit. 'the large hand']; the arm**: Lat. *manus magna* (cf. ND 626 s.v. *manus magna*: 'arm and hand, arm below shoulder joint') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:41, ll. 5–7) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[b]): ואחר ראוי שיאמר מהזרוע שהוא נקרא היד הגדולה והוא נחלק לג׳ חלקים כפי גלי׳ בשני מתועלות פ״ב והחלק האחד באמת הוא נקר׳ אלנא והשני[183] יקרא הזרוע הקטן והאחר יקרא היד הקטן (Now we should say, regarding the arm, which is called *ha-yad ha-gedolah* [lit. 'the large hand'], which, as Galen states in *De usu partium*, [bk.] II, ch. 2, consists of three parts: The first part is indeed called 'LN' [i.e., 'ulna,' i.e., the arm from

181 שמחולי הנזילה: *ex rheumate* L.

182 והבועות: *vesicales* L.

183 והשני יקרא הזרוע הקטן: Emend. ed. והשני יקרא זרועה הקטן Ms[1].

shoulder to elbow], the second [part] is called *ha-zero'a ha-qaṭan* [lit. 'the small arm,' i.e., the forearm], and [the third part] is called *ha-yad ha-qaṭan* [lit. 'the small hand,' i.e., the hand]). Hebr. היד הגדולה is not attested in the current dictionaries.

• **היד הקטן** · **[lit. 'the small hand']; the hand**: Lat. *atrochita* (*id est parva manus*) (cf. ND 76, s.v. *atrochita*; GIC 2:39) · (see previous entry). Hebr. היד הקטן is not attested in the current dictionaries.

• **אומן מלאכת היד** → **אוּמָן**.

• **בית יד** → **בַּיִת**.

• *Dual* **ארבות הידים** • **יָדַיִם** → **אָרְבָּה**.

העדר הידיעה • **יְדִיעָה** → **הֶעְדֵּר**.

רוח חצי היום • **יוֹם** → **רוּחַ**.

• *Plur.* **ימים כלביים** • **ימים** · **dog days [i.e., the period between early July and early September, when the hot sultry weather of summer usually occurs in the northern hemisphere]**: Lat. *dies caniculares* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 64^{b}): סבת זה מרה אדומה נקייה או רתיחת הדם בלב או בכבד והסבות העוזרות הם כשהוא אדומי ובחור ובימי הקייץ ושהתעמל והימים הכלביים (The cause of this [illness, i.e., phrenesis] is pure yellow bile, or boiling [hot] blood in the heart or liver; contributing [secondary] causes are when someone is choleric and young and does hard work in the summer during the dog days …). Hebr. ימים כלביים features in BM 2373, s.v. כַּלְבִּי. John of Avignon translates Lat. *dies caniculares* as ימים כלביים as well.

יוֹרֵד (*Part.*) → **יָרַד**.

יותרת → **יֹתֶרֶת**.

[יחד] • *Part. Pu'al* **מְיֻחָד** · **major**: Lat. *principalis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66^{b}): סבת זאת העלה היא ליחה או רוחיות עבה מסתמת בטני מוח ה〈בלתי〉[184] מיוחדים ויעכבו העברת רוחות אל האברים (The cause of this illness [i.e., epilepsy] is moisture [and] severe flatulence that block the non-major ventricles of the brain and prevent the pneumata from passing to the organs). Hebr. *Part. Pu'al* מְיֻחָד does not feature in this sense in the current dictionaries. In addition to מְיֻחָד, Yekutiel translates Lat. *principalis* as עַצְמִי (see entry). The latter term is also used by John of Avignon.

היין החי · **1. strong wine**: Lat. *vinum forte* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 46^{b}): סבת זאת העלה היא כל הענינים המוסיפים הכילוס הלבניי הממלא הראש מעשנים ואידים כמו השומים … והיין החי (This illness [i.e., lethargy] is caused by all those things that increase the phlegmatic chyme that fills the head with fumes and vapors, such

184 <בלתי>ה: *non* L.

as garlic … and strong wine). Hebr. היין החי features for Arab. شراب صرف in BCD 117 (NM 1:55–56) in the sense of 'pure, unmixed wine' (see also next entry). Yekutiel ben Solomon translates Lat. *vinum forte* as היין החזק.

· **II. pure, unmixed wine**: Lat. *vinum purum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): ופעמים תתחדש משתיית היין החי הרבה (And sometimes it [i.e., pleuritis] is caused by drinking a large quantity of pure (unmixed) wine). John of Avignon translates Lat. *vinum purum* as יין חזק חד חי.

[ילד] • *Part. Hitpa'el* **מִתְיַלֵּד בקרומות המוח • מורסא חמה מתילדת** → **מַרְסָה**.

[יסף] • *Part. Nif'al* **נוֹסָף** · **superfluous**: Lat. *superfluus* · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 117[b]): אמנם הלחות הנוסף כאשר בא אל האפיגלוטוס ירכך העצבים והעצלים ומפני זה יסובב רוגאיי[185] מהאפיגלוטוס … (However, when the superfluous moisture streams to the epiglottis, it softens the nerves and muscles of the epiglottis … and thus causes hoarseness). In the sense of 'superfluous,' Hebr. *Part. Nif'al* נוֹסָף features in NM 5:94 for Arab. فضلي.

יַעַר → **חֲזִיר • החזיר מיער**.

יַעֲרָה · **favus [i.e., scalp infection with honeycomb-like masses secreting substance resembling honey]**: Lat. *favus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 47[a]): היערה הוא טיט יוצא מעור בלא נפח (Favus is [a skin affection] in which a putrid substance is discharged from the skin without swelling). Hebr. יַעֲרָה is not attested in this sense in the current dictionaries. A variant reading יערת הדבש (for Arab. شهدة) features in BCD 118 (NM 1:155); and another variant, יַעֲרִי, *Plur*. יעריים (for Arab. الأورام الشهدية), features in NM 6:90. John of Avignon renders Lat. *favus* as פאוו.

יַעֲרִי · **inhabiting woodland (wild)**: Lat. *nemoralis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): בשר השועל ואריסון[186] יעריי יועילו מאד ובכלל[187] ריאתם באיזה אופן שתלקח (Meat of foxes and he-goats, which inhabit woodland, are very beneficial [for asthma patients], and especially[188] (above all) their lungs in whatever way they are consumed). Hebr. יַעֲרִי features in NM 5:95 for Arab. برّي in the sense of 'wild.' It features in BM 2092 (cf. also EM 681) in the sense of 'from the forest' in an attestation from David Ganz's *Tzemach David*, and in a second attestation from Nathan ha-Me'ati's trans. of Maimonides' *Medical Aphorisms* XXIII.54 as לדבש היערי. However, the lat-

185 רוגאיי: *raucedo* L.
186 אריסון (= O. Occ. for 'hedgehog,' cf. O. Fr. *heriçon*): *hircus* L.
187 ובכלל: *potissime* L.
188 'especially (above all)': Trans. acc. to L.

ter term is a mistake for לדבש היערה.[189] John of Avignon translates Lat. *nemoralis* as מדברי ('wild,' cf. the term חזירים מדבריים, entry חֲזִיר).

יָפֶה → **דַּעַת מי שדעתו יפה**.

[יצא] • *Hif'il* **הוציא קולו** • **הוֹצִיא** · **to play a wind instrument**: Lat. *tubicino* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[a]): ויועיל לזה כשיוציא קולו בשופר[190] או בחצוצרת תמיד (Also beneficial for this [illness, i.e., facial paresis] is to frequently play the trumpet or horn). Hebr. הוציא קולו is not attested in this sense the current dictionaries. John of Avignon translates Lat. *tubicinare* as תקיעה.

יְצִיאָה • **יציאת השווי** · **dyscrasy**: Lat. *dyscrasia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[a]): ואם 〈כן〉 מיציאת השווי הפשוטה תנתן תרופה פשוטה (If [the illness] originates from a simple dyscrasy, [the patient] should be administered a simple medicine). Hebr. יציאת השווי is not attested in the current dictionaries. John of Avignon does not translate Lat. *dyscrasia*.

• *Plur.* **יציאות** · **impostumes, abscesses**: Lat. *apostema* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 42[a]): ואם הטבע ירצה לעשות נקיונו דרך יציאות אחרי האזנים הנה אז ראוי שיונחו עניגים חמים מושכים (If nature wants to bring about a crisis [of the headache] by means of an impostume (abscess) behind the ears, one should apply warming ingredients with attracting power …). Hebr. יְצִיאָה features in the sense of 'abscess' (for Arab. خراج) in BCD 118 (NM 2:50). Yekutiel ben Solomon does not translate Lat. *apostema*.

יְצִיקָה · **fomentation**: Arab. نطول · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 22[b]): אלמלך כלו׳ נזר המלך ונקר׳ בלשונם אכלילי[191] מלילוט … ויוקח ממנו יציקה וישקיט כאב הראש ([Arab.] *iklīl al-malik*; i.e., [Hebr.] *nezer ha-melekh*; [i.e.,] MLYLWṬ [i.e., O. Occ. *melilot*]: Melilot [*Melilotus officinalis* L.]: … It alleviates headache when it is applied in a fomentation). In the sense of 'fomentation,' Hebr. יְצִיקָה features in the *Plur.* יציקות for Arab. نطولات in BCD 119 (NM 2:51). Nathan ha-Me'ati translates Arab. نطول as it features in the quotation from the *K. al-Qānūn* as הזלה הנקראת נטול בערבי, Zeraḥyah Ḥen renders the Arab. term as טיבול (cf. NM 1:153) and Anonymous II has תחבשת או מריחה.

• *Plur.* **יציקות** · **fomentations**: Lat. *fomentatio*, Plur. *fomentationes* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 60[a]): ושלישי בעשיית יציקות על הראש והקצוות (In the third place: One should apply fomentations to the head and the extremities). Another term used by

189 Cf. BMMN 225, l. 16.

190 בשופר או בחצוצרת: *cum tuba aut cornu* L.

191 אכליל: לע׳ קורונה ריאל Ms[l].

Yekutiel for Lat. *fomentationes* is קיטורים (see entry קִטוּר). John of Avignon translates the Lat. term as עליית האידיות (see entry עֲלִיָּה) and רְחִיצָה (see entry).

[יצק] • *Hof'al* **הוּצַק** · **to be fomented [i.e., to be applied as a hot, moist compress]**: Lat. *fomentor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70^{b}): ואחר יוצק ראשו עם בשול אלו העשבים (Then the head should be fomented with a decoction of the following ingredients …). Hebr. *Hof'al* הוּצַק features as a Bibl. term in the general sense of 'to be emptied, to be poured out' in KB 428 (cf. also BM 2125). John of Avignon translates Lat. *fomentor* as *Pu'al* עֻשַּׁן (see entry [עשן]).

יֵצֶר • **מגרה חיצר לשמש** → **[גרה]**.

יָקָר • *Plur*. **יקרים** · **sacrum**: Lat. *os sacrum* (cf. ND 773 (B22)) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:51, ll. 24–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14^{b}): תחלה יהיו מצד הגב ג׳ או ד׳ חוליות מעצמות יקרות וב׳ או ג׳ שחוסי׳ והם 〈מ〉עצמות הזנב אשר העצם הראשון מהיקרים הוא עבה מאד (First of all, from the side of the back there are three or four vertebrae of the sacrum and two or three cartiliginous [vertebrae] of the tailbone; the first bone of the sacrum is thick). Hebr. יקרים is not attested in this sense in the current dictionaries. Synonymous terms used by Anonymous are העצם הקדוש; העצם הרחב; עצמות יקרות; and עצמות קדושים (see entry עֶצֶם). Synonyms featuring in medieval medical literature are: זְקֵן (for Arab. عَجُز; cf. BCD 85 (NM 4:59)); עגז (for Arab. عَجُز; cf. BCD 197 (NM 4:141–142)); and עצם הטבעת (for Arab. عَجُز; cf. BCD 209 (NM 4:155)).

• **עצמות יקרות** → **עֶצֶם**.

יָרַד • *Part*. **יוֹרֵד** • **עצמות יורדים** → **עֶצֶם**.

יְרִידָה · **decline, abatement [of a disease]**: Lat. *declinatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119^{a}): משגל לא יאות כי אם בהיותו בירידה (Coitus is only suitable when [the illness] is in decline (abating)). In the sense of 'decline,' Hebr. יְרִידָה features for Arab. إنحطاط in BCD 120 (NM 3:110). For the synonymous מוֹרָד (for Lat. *declinatio*), cf. NM 5:113–114. Yekutiel ben Solomon translates Lat. *declinatio* as יְרִידָה as well.

יְרִיעָה · **חיריעה העכבישית** · **arachnoid tunic [i.e., front of the retina]**: Lat. *tunica aranea* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 77^{a}): ואחרי כן תבא היריעה האַרַנג׳אַה הנקר׳ עכבישיית (Next comes the arachnoid tunic, [called in Lat.] 'aRaNǦ'aH [i.e., *aranea*]). In the sense of 'arachnoid tunic,' Hebr. היריעה העכבישית features as העכבישית in BM 4466 and KDS 89–90. For the term יְרִיעָה, *Plur*. יריעות, in the sense of 'tunics of the eye' (for Lat. *tunicae*), cf. NM 6:93–94. Yekutiel ben Solomon translates Lat. *tunica aranea* as הכתונת העכבישיית[192] (see entry כֻּתֹּנֶת).

192 העכבישיית: Emend. ed. הכבישיית Ms.

• **חיריעה הקרניית** · **cornea [i.e., transparent circular part at the front of the eye]**: Lat. *tunica cornea* (cf. ND 250) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 77[a]): ואחר כן תבא היריעה הקרניית היא קורניֵה (Next comes the cornea, i.e., QWRNeYH [i.e., Lat. *cornea*]). In the sense of 'cornea,' Hebr. היריעה הקרניית features as קרנית in BM 6199, s.v. קרני (see also KDS 92–93). Yekutiel ben Solomon translates Lat. *tunica cornea* as הכתונת הקרנית (see entry כְּתֹנֶת).

יָרֵךְ • *Dual* **שׁוֹקַיִם** • **ירכים** → **שׁוֹק**.

יָשָׁר · **rectum [i.e., the last part of the large intestine]**: Lat. *rectum* (cf. ND 912) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 41) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): הששי הוא הישר ובסופו העצלים המנהיגים דחיית המותרות (The sixth [intestine after the stomach] is the rectum; at its end are muscles that are in charge of the expulsion of residues). In the sense of 'rectum,' Hebr. יָשָׁר features as המעי הישר (for Arab. المعى المستقيم) in BCD 154 (NM 4:102).

יָתֵד • *Plur*. **יתדות** · **the malleoli of the feet (ankles)**: Lat. *cavilla*, Plur. *caville* (cf. ND 180) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 36–37) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): ובהשתרגם יתפשטו בשוקים עד היתדות ועד הרגלים (When they [i.e., the veins of the legs] ramify, they spread into the legs as far as the malleoli of the feet (ankles) and the feet). Hebr. יתדות does not feature in the current dictionaries in the sense of 'the malleoli of the feet (ankles).' For the synonymous Hebr. term יתדות הרגלים (for Lat. *caville pedum*), cf. NM 7:92.

יִתְרוֹן · **abundance, fullness, large quantity**: Lat. *abundantia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[b]): ויותר בקיץ ליתרון האדומה (It [i.e., pleurisy] occurs more frequently in summer because of the abundance (large quantity) of yellow bile). Hebr. יִתְרוֹן does not feature in this sense in the current dictionaries. In the sense of 'excess,' it is attested for Arab. إفراط in NM 5:94 (see also PESHAT[193]), and also ibid. in the *Plur*. יתרונות for Arab. فضالات in the sense of 'superfluities.' A synonymous term used by both John and Yekutiel ben Solomon is תְּגֻבְּרֶת (see entry).

יֹתֶרֶת · **diaphragm**: Lat. *diaphragma* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[a]): כי יש קרום אחד שיכסה הצלעות בפנים ואחר יש שיבדיל האיברים הרוחניים מהזנים ותקרא דיאה פרגמא ובלשוננו יותרת (… for there is one membrane that covers the ribs from the inside and another [membrane] that separates the spiritual organs from the nutritive [organs]; [this membrane] is called DY'H PRGM' [i.e., Lat. *diaphragma* 'diaphragm'] and in [Hebr.] *yoteret*). In the sense of 'diaphragm,' Hebr. יֹתֶרֶת features for Arab. حجاب in BCD 122 (NM 3:105–106).

193 https://peshat.org/display/peshat_lemmas_00002133 (accessed November 13, 2024).

• *Plur*. יתרות • יתרות הכבד · **lobes of the liver**: Lat. *lobi epatis* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:48, ll. 7–8) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[b]): כי מצד ימין הוא הכבד שהוא שוכב עליה עם יתרותיה המחמם אותה (For at its right side [i.e., of the abdomen] is the liver that lies upon it with its lobes and heats it). In the sense of 'lobe [of the liver],' Hebr. *Sing*. יתֶֶרֶת is attested (but only for animals) in the Bible (cf. KB 453; BM 2206–2207) and in Rabb. literature (cf. JD 605, s.v. יתר; Low LIV). Hebr. יותרות הכבד also features (for Arab. زوائد الكبد) in BMMN 241, l. 7; BMMG no. 2305. Zeraḥyah Ḥen translates the Arab. term with a synonymous תוספות הכבד (cf. BMMZ 241, l. 7; BMMG no. 2305).

כ

כָּבֵד • יתֶרֶת → יתרות הכבד.

כִּבּוּס • *Plur.* **כבוסי הראש • כבוסים** · **medicaments to clear the head**: Lat. *caputpurgium*, Plur. *caputpurgia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 96[b]): איזה מאלו העניינים כשיוטף באוזן ימיתו התולעים ויעשו לו עטושים וכבוסי הראש (If one drips any of these ingredients into the ear, it kills worms; one should also apply sternutations and medicaments to clear the head). Hebr. כבוסי הראש is not attested in the current dictionaries. Synonyms used by John are הרקת הראש (see entry הֲרָקָה) and נקיון הראש (see entry נְקִיּוֹן). Yekutiel ben Solomon translates Lat. *caputpurgia* as מנקי הראש (see entry [נקה]).

[כבס] • *Pu'al* **כֻּבַּס** · **to be cleansed, to be purified, to be purged**: Lat. *mundificor* (cf. DMLBS 2216, cols. 2–3 (1)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 79[a]): רשום שבכל הפעולות הפרטיות ראוי שיכובס הגוף ראשונה (Note, that in any partial (particular) action, [which the physician undertakes,] he should first of all cleanse (purify, purge) the body). Hebr. [כבס], *Pu'al* כֻּבַּס, features in BM 2247 in the sense of 'to purge the intestines with a clyster' in an attestation from *Sefer ha-Kibbusim*. In the *Pi'el* כִּבֵּס it features for Lat. *purgo* in NM 5:99, s.v. [כבס].

• *Part. Pu'al* **מְכֻבָּס** · **cleansed, purified, purged**: Lat. *mundificatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, 79[a]): ואם היתה הסבה קרה והיה הגוף מכובס היטב (If [ophthalmia] is caused by cold and the body has been thoroughly cleansed (purified, purged)). Hebr. *Part. Pu'al* מְכֻבָּס features in BCD 124 (NM 3:130), s.v. [כבס], in the sense of 'clean.'

כִּבְשָׁן • **כבשן החזה** · **thorax**: Lat. *clibanum pectoris* (cf. ND 209) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 118[b]): אך אם יעשה מבלי[194] כל כבשן החזה אז יהיה זה אם מרוע מזג חם או קר ולח ויבש פשוט או מורכב (But if [cough] occurs because of a defect[195] affecting the whole thorax, it may originate from a hot, cold, moist, or dry bad temperament (dyscrasy), whether simple or compounded …). Hebr. כבשן החזה is not attested in the current dictionaries. The term כִּבְשָׁן on its own can, as a calque from Lat. *clibanum*, also mean 'thorax' (cf. ND 209). Yekutiel ben Solomon translates Lat. *clibanum pectoris* as חָזֶה and additionally as תנור החזה (see entry תַּנּוּר).

194 מבלי: *propter vitia* L.

195 'defect': Trans. acc. to L.

כַּדּוּרִי · **round**: Lat. *globosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 89[b]): אם ימשך מהחזה יהיה רוקו עבה וכדוריי ודמיי הנוטה אל המוגלא (If [nasal stench] hails from the chest, the sputum will be thick, round, and similar to blood and pus). Hebr. כַּדּוּרִי is not attested in medieval medical literature. It features in medieval philosophical-scientific literature in the sense of 'spherical, cubic number that ends with the same digit as its root' and 'having a round shape;' cf. PESHAT.[196] The chapter on 'nasal stench' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

כּוֹבַע · **medicinal cap [i.e., cap impregnated with medicinal paste]**: Lat. *capellus* (cf. ND 162, s.v. 'cap' (A2)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 120[b]): אם הגוף מנוקה יגולח הראש וימשח בדבש ויפוזר[197] על הראש ויושם על כל הראש[198] כובע כזה (Once the body has been cleansed, shave the head, rub honey on it, strew[199] pulverized mustard over the head, and put a medicinal cap on it [with the following composition]). Hebr. כּוֹבַע is not attested in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *capellus as* כּוֹבַע as well.

• **ראש הכובע** → **רֹאשׁ**.

• **שפוי כובע** → **שָׁפוּי**.

כּוֹזֵב (*Part.*) → **כָּזַב**.

כְּוִוץ · **spasm**: Lat. *spasmus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[a]): זה יתחדש מתולעי האיסטו׳ או ממלוי בראש אשר יבשר כווץ וחליים רעים (This [i.e., teeth grinding] is caused by intestinal worms or repletion of the head, which predicts spasm and [other] bad illnesses). In the sense of 'spasm,' Hebr. כְּוִוץ features for Arab. تَشَنّج in BCD 124 (NM 1:96). John of Avignon translates Lat. *spasmus* as כְּוִוץ as well. In addition to כְּוִוץ, Yekutiel translates Lat. *spasmus* as כְּוִיצָה (see next entry).

כְּוִיצָה · **spasm**: Lat. *spasmus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[b]): פרק כ״ז: בכויצה הנק׳ אשפשמו (Ch. 27: On spasm, called [in Rom.] ʾšpšmw). In the sense of 'spasm,' Hebr. כְּוִיצָה features in BM 2281 in attestations from, a.o., *Sefer ha-Qanun* and Nathan ha-Me'ati's trans. of Maimonides' *Medical Aphorisms* (cf. BMMN 85, l. 13: הכויצה הנקרא אשפשמי (for Arab. تَشَنّج)). John of Avignon renders Lat. *spasmus* as אישפשמי. In addition to כְּוִיצָה, Yekutiel translates Lat. *spasmus* as כְּוִוץ (see previous entry).

[כון] • *Part. Hof'al* **מוּכָן** · **predisposed, susceptible**: Lat. *promptus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 13–14) · trans. Anonymous (Ms

196 https://peshat.org/display/peshat_lemmas_00007425 (accessed April 24, 2024).

197 ויפוזר על הראש: *et sinapis pulverizata desuper proiiciatur* L.

198 הראש: Ms[2] הגוף Ms.

199 'strew pulverized mustard': Trans. acc. to L.

Paris, BnF, héb. 1189, fol. 15[a]): וראה ג״כ שהיא מוכנת לסתומים לסבת הצואר ולאבן לסבת השתן החוליי שתקבל (It is also clear that it [i.e., the urinary bladder] is predisposed (susceptible) to obstructions because of its neck, and to stones because of the sandy urine it receives). In the sense of 'predisposed,' Hebr. *Part. Hof'al* מוּכָן is attested (for Arab. مستعد) in medieval philosophical-scientific literature only; cf. PESHAT.[200]

כּוֹעֵס (*Part.*) → **כָּעַס**.

[כוץ] • *Part. Hif'il* מַכְוִיץ · **shrinking, shrivelling**: Lat. *corrugans* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[a]): והסבה ד׳ יובש מכויץ העצבים (The fourth cause [preventing the passing of the pneuma to the nerves] is dryness, which shrinks the nerves). In the sense of 'to shrink,' Hebr. *Hif'il* הִכְוִיץ features in BM 2307, a.o., in an attestation from *Sefer ha-Qanun*.

כָּזַב • *Part.* **עֹצֶמֶת כּוֹזֶבֶת** • **כּוֹזֵב** → **עָצַם**.

• **צַלֶּעֶת כּוֹזֶבֶת** → **צָלַע**.

כֹּחַ הַמְּאוֹה · **concupiscible faculty**: Lat. *virtus concupiscibilis* (Arab. قوة شهوانية) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fols. 62[b]–63[a]): אם כן הכח המשער אשר הוא העליון שבכל החושים יצוה למדמה והמדמה למאוה והמאוה לכועס (Therefore, the estimative faculty, which is the highest of all the senses (sensitive faculties), commands the imaginative [faculty], and the imaginative [faculty] commands the concupiscible [faculty], and the concupiscible [faculty commands] the irascible [faculty]). Hebr. הכח המאוה features in PESHAT as הכח המתאוה in the sense of 'appetitive faculty'[201] and John of Avignon translates Lat. *virtus concupiscibilis* just like that: הכח המתאוה (see next entry).

• **כֹּחַ הַמִּתְאַוֶּה** · **concupiscible faculty**: Lat. *virtus concupiscibilis* (Arab. قوة شهوانية) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 58[b]): ומזה היה שהכח[202] השכלי שהוא היותר חזק שבכחות המרגישות יצוה אל הכח המדמה והמדמה יצוה אל המתאוה (Therefore, the[203] estimative faculty, which is the strongest of all the sensitive faculties, commands the imaginative faculty, and the imaginative [faculty] commands the concupiscible [faculty]). Hebr. הכח המתאוה features in PESHAT in the sense of 'appetitive faculty.'[204] Yekutiel ben Solomon translates Lat. *virtus concupiscibilis* as הכח המאוה (see previous entry).

• **כֹּחַ הַכּוֹעֵס** · **irascible faculty**: Lat. *virtus irascibilis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb.

200 https://peshat.org/display/peshat_lemmas_00002389 (accessed September 19, 2023).
201 https://peshat.org/display/peshat_lemmas_00045954 (accessed December 19, 2023).
202 הכח השכלי: *virtus aestimativa* L.
203 'the estimative faculty': Trans. acc. to L.
204 https://peshat.org/display/peshat_lemmas_00045954 (accessed December 19, 2023).

1185, fols. 62ᵇ–63ᵃ): אם כן הכח המשער אשר הוא העליון שבכל החושים יצוה למדמה והמדמה למאוה והמאוה לכועס (Therefore, the estimative faculty, which is the highest of all the senses (sensitive faculties), commands the imaginative [faculty], and the imaginative [faculty] commands the concupiscible [faculty], and the concupiscible [faculty commands] the irascible [faculty]). Hebr. הכח הכועס features in PESHAT as כח כועס, also in the sense of 'irascible faculty.'[205] John of Avignon translates Lat. *virtus irascibilis* as הכח האינשיניבלי.

• **הכח המגיע ההדמות** · **transforming faculty**: Lat. *virtus assimilativa* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 103ᵃ): כל רוע מזג וחטא כח המעכל יכחש הגוף וייבש לא לבד החטא מהכח המגיע ההדמות (Any bad temperament (dyscrasy) and any deficiency of the digestive faculty emaciates and dries the body, unless [this occurs] because of an error (deficiency) of the transforming faculty only). Hebr. הכח המגיע ההדמות does not feature in the current dictionaries. John of Avignon translates Lat. *virtus assimilativa* as הכח המשנה (see entry below).

• **הכח המנהיג** · **the ruling, governing faculty**: Lat. *virtus regitiva* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 44ᵇ): ומאשר היה החום יבצר יותר בקצוות ממה שיבצר באמצע מפני זה יפקדו שמה השערות יותר מהרה מצד הפקד החום הטבעי והכח המנהיג (And since heat is more wanting in the parts situated at the extremity of the body than in those in the middle, hair is quicker missing in those parts when the natural heat and ruling faculty are lacking [in power]). Hebr. הכח המנהיג is not attested in the current dictionaries. A translation of Lat. *virtus regitiva* is missing in Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185).

• **הכח המשנה** · **transforming faculty**: Lat. *virtus assimilativa* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 118ᵃ): כל רוע מזג וכל שגיאות הכח המבשל יבשל[206] הגוף ומייבש בשויל שגיאת הכח המשנה (Any bad temperament (dyscrasy) and any deficiency of the digestive faculty emaciates[207] and dries the body because of a deficiency of the transforming faculty). In the sense of 'transforming faculty,' Hebr. הכח המשנה features for Arab. القوة المغيّرة in NM 6:100. Yekutiel ben Solomon translates Lat. *virtus assimilativa* as הכח המגיע ההדמות (see entry above).

• **הכח המשער** · **estimative faculty**: Lat. *virtus aestimativa* (Arab. القوة الوهمية)[208] · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah*

205 https://peshat.org/display/peshat_lemmas_00103817 (accessed Feb 14, 2025).

206 יבשל: *macerat* L.

207 'emaciates': Trans. acc. to L.

208 Cf. H.A. Wolfson, 'The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts,' *The Harvard Theological Review* 28, no. 2 (1935): 86–88.

(Ms Paris, BnF, héb. 1185, fols. 62ᵇ–63ᵃ): אם כן הכח המשער אשר הוא העליון שבכל החושים יצוה למדמה והמדמה למאוה והמאוה לכועס (Therefore, the estimative faculty, which is the highest of all the senses (sensitive faculties), commands the imaginative [faculty], and the imaginative [faculty] commands the concupiscible [faculty], and the concupiscible [faculty commands] the irascible [faculty]). Hebr. הכח המשער features in KTP 2:76 in the sense of 'Divinationsvermögen, Intuition' (faculty of divination, intuition). John of Avignon translates Lat. *virtus aestimativa* as הכח השכלי.

כָּחוּשׁ • *Plur.* **כחושים** · **people suffering from consumption**: Lat. *consumptus*, Plur. *consumpti* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106ᵇ): וכן מהעזים מכל זה החומר דבר גלינו׳ בשביעי מתחבולה לבעלי השדפון ובשמיני לכחושים ובעשירי[209] לבעלי הדקה (Likewise, [the milk of] goats; Galen discussed this whole subject in [bk.] VII of *De Methodo Medendi*, regarding phthisis patients, and in [bk.] VIII, regarding people suffering from consumption, and in [bk.] X, regarding people suffering from hectic fever). Hebr. *Sing*. כָּחוּשׁ is not attested in medieval medical literature. It features in the sense of 'arid' for Arab. جَفّ in BCD 126 (NM 3:116–117). John of Avignon translates Lat. *consumpti* as נתכים (see entry [נתך]).

כָּחַשׁ · **to suffer from consumption**: Lat. *consumor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 108ᵃ): רק שיכחש הגוף בעבור הדקה הנמשכת מן הנגע (The body only suffers from consumption because of hectic[210] fever that follows upon an ulcer [in the lungs]). Hebr. כָּחַשׁ is not attested in medieval medical literature. John of Avignon translates Lat. *consumor* as הותך (see entry [נתך]).

כַּחַשׁ · **leanness, emaciation**: Lat. *macies* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 110ᵃ): השלישי שהמוגלא לעולם תסבב הכחש (The third [symptom] is that the pus always causes leanness (emaciation)). In the sense of 'leanness,' Hebr. כַּחַשׁ features in EM 731 in an attestation from *Sefer ha-Qanun*. John of Avignon translates Lat. *macies* as רזון.

כילוס · **chyle**: Lat. *chilus* (cf. DMLBS 402, s.v. *chylus* [Gr. χυλός]: 'chyle, partly digested food') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:47, ll. 37–38) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12ᵇ): והאיצטו׳ או הבטן הוא כלי לעכול הראשון מוליד הכילוס (The stomach is the instrument for the first digestion that produces chyle). In the sense of 'chyle,' Hebr. כילוס is a loan word from Lat. *chilus*; it also features (for Arab. كِيلوس) in BMMN 218, l. 19 and BMMZ 216, l. 9 (cf. BMMG no. 4457).

209 ובעשירי: Emend. ed. ונעשית Ms *et in 10* L.

210 'hectic fever': Trans. acc. to L.

כילוסי · **chylic**: Lat. *chilosatus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:47, ll. 41–42) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[b]): והמעים עם[211] המשסקאש לדחות המזיקים ולחלק הנאותים המעוכלים והכילוסיים (The intestines with the mesenteric veins [serve] to expel the harmful matters and to distribute the matters and chyles that are useful and digested). Hebr. כילוסי, *Adj*. coined from כילוס, is not attested in the current dictionaries.

כָּלְא • *Part. Pass*. **כָּלוּא** · **imprisoned**: Lat. *incarcerati* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[b]): והנה תהיה קרחת אחרת מקרית אשר בה יפלו השערות במי שיהיה בקמים מהחולי וברעבים ובכלואים ובמרבי המשגל (There is another kind of baldness, [i.e.,] accidental, in which hair loss occurs to reconvalescents, those who are hungry or imprisoned or have frequent sexual intercourse). Hebr. *Part. Pass*. כָּלוּא features in the sense of 'restrained, retained' in BM 2369 in an attestation from R. Abraham ibn Ezra. The verb כָּלָא features in the active sense 'to imprison' in the Bible (cf. KB 475). John of Avignon translates Lat. *incarcerati* as אסורים בסוהר.

כַּלְבֵי ימים כלביים • → יוֹם.

כָּלוּא (*Part. Pass*) → כָּלָא.

כְּלִי האד • **כלי האד** · **steam bath**: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[b]): ויואד ויושם בכלי האד עשב פומושטירא לרוב (He [i.e., the patient suffering from hair loss] should be treated by means of a steam bath in which should be put a large quantity of fumitory). Hebr. כלי האד does not feature in the current dictionaries. In addition to כלי האד, John of Avignon translates Lat. *stupha* as מרחץ, מרחץ אשטובא, and המרחץ היבש (see entry מֶרְחָץ). Yekutiel ben Solomon translates Lat. *stupha* as חֲזָעָה (see entry).

כְּלָיָה · **wasting [of bodily tissue]**: Lat. *corrosio* (cf. DMLBS 665) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[a]): בחליי הניבים: חליי הניבים הם רבים כמו הרפיון ובנקלה יגירו דם עם רטיבות ולחות ויולד בם תוספת בשר וחסרון וכלייה קרנק ופיסטו׳ (On illnesses of the gums: The gums are affected by many illnesses, such as softening and easy bleeding, while they are moist and wet; they suffer from an increase or decrease of flesh, wasting, cancer, and fistulas). Hebr. כְּלָיָה features in BCD 128 (NM 3:117–118) in the sense of 'phthisis' for Arab. سلّ. John of Avignon translates Lat. *corrosio* as אכּוּל (cf. BCD 20–21 (NM 1:128, 2:28)).

כִּלְיוֹן · **depletion [of the body]**: Lat. *inanitio* (cf. ND 540: 'state of being void of humors, fluids, or nourishment') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[B]): הו׳ הפלגת הכליון

211 עם המשסקאש: *cum mesaraicis* L.

והרעב והעדר הלחות (The sixth [cause of sleeplessness] is a severe depletion [of the body], hunger, and lack of moisture). Hebr. כְּלָיוֹן features in the sense of 'dissipation' (for Lat. *resolutio*; Arab. تحلّل) in BCD 128 (NM 2:166). In ibid. (NM 3:118) and NM 6:102, it features for Arab. سلّ in the sense of 'phthisis.' In addition to כְּלָיוֹן, Yekutiel translates Lat. *inanitio* as אֲפִיסָה and הֲרָקָה (see entries). John of Avignon translates Lat. *inanitio et fames* as הרעב הגדול; *inanitio* on its own is translated by him as הֲרָקָה (see entry).

כָּנָף • **בעלי כנף** → בַּעַל.

[כסה] • *Part Pi'el* **מְכַסֶּה המכסה המבדיל** · **diaphragm**: Lat. *diaphragma* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60[b]): הפריניסין הבלתי אמתי הוא מסובב מאדומה אתרוגית אשר תמשך לה הקדחת כמו השלישית והקבשון ומורסת הריאה והצלעות והמכסה המבדיל הוא דיאפראקמא (False[212] (pseudo-)phrenesis is caused by citron colored yellow bile, which is followed by fever, such as tertian fever, ardent fever, or an abscess in the lungs, sides, or diaphragm, i.e., DY'PR'QM' [i.e., Lat. *diaphragma*]). Hebr. המכסה המבדיל features for Lat. *diaphragma* in BCD 130 (NM 1:29–30). Yekutiel ben Solomon renders Lat. *diaphragma* as דיאה פרגמה.

• *Part Pu'al* **מְכֻסֶּה** · **hidden [re: pulse]**: Lat. *occultus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 70[a]): דפק הפריליטיק יהיה מכוסה בלתי מסודר ודק (The pulse of a person suffering from paralysis is hidden, irregular, and weak). Hebr. *Part Pu'al* מְכֻסֶּה does not feature in a medical context in the current dictionaries. Yekutiel ben Solomon translates Lat. *occultus* as נסתר.

כְּסוּי • **כסוי הדפק** · **hidden pulse**: Lat. *occultatio pulsus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99[b]): או תוגבל אל הלב ולעולם הוא גבול רע והאות רעש הלב עלוף כסוי הדפק (It [i.e., an inflammation or swelling of the throat or parts of the throat] can also come to a crisis in the heart; this is always a bad crisis; its symptom is palpitation or arrhythmia of the heart, fainting, a hidden pulse). Hebr. כסוי הדופק is not attested in the current dictionaries. John of Avignon translates Lat. *occultatio pulsus* as העלם הדפק.

כֶּסֶל · **hypochondrium [i.e., part of the abdomen immediately below the lowest rib on either side]**: Lat. *hypochondrium* (cf. ND 530, s.v. *hypocunder*) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[b]): ואם מהכבד עם כובד בצד הימני אצל הכסל (If [the epilepsy] originates from [corrupt matter in] the liver, it comes with [a feeling of] heaviness at the right side [of the body] next to the hypochondrium). Hebr. כֶּסֶל is

212 'False (pseudo-)phrenesis': Lat. *phrenesis non vera*; Norri (ND 446 (B6)) renders Lat. *frenesis non vera* as 'unnatural frenzy.'

attested in the current dictionaries in the sense of 'loin' (cf. BM 2464–2465) or 'pelvis, pelvic girdle, ileum' (Low LVI). John of Avignon renders Lat. *hypochondrium* as איפוקנדריאש.

• *Plur*. **כסלים** · **hypochondria [i.e., left and right hypochondrium, considered as a unit]**: a) Lat. *ypocundrium*, Plur. *ypocundria* (cf. ND 1278, s.v. *ypocondria*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:45, l. 25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 11^{r}): והכסלים הם בצדדים תחת הצלעות (The hypochondria [i.e., left and right hypochondrium] are in the sides of the body beneath the ribs). Hebr. כֶּסֶל, *Plur*. כסלים, is attested in the current dictionaries in the sense of 'loins' (cf. BM 2464–2465) or 'pelvis, pelvic girdle, ileum' (Low LVI). Synonyms featuring in medieval medical literature are מה שלמטה מן החלצים (cf. BCD 147 (NM 3:88–89; corr.)); מה שלמטה מצדי הכסלים (cf. BCD 147 (NM 2:54)); למטה משחוס החזה (cf. BCD 147 (NM 4:201)); מתחת החלצים (cf. BCD 292 (NM 1:93; corr. 4:229)); תחת הכסלים (cf. BCD 292–293 (NM 1:149)); תחת הטבור (cf. BCD 293 (NM 3:242)); מה שתחת הצלעים (cf. BCD 293 (NM 3:242)); קרבים (cf. BCD 293 (NM 3:242–243)); צלעות (cf. BCD 293 (NM 1:181–182)); and צלעות (cf. NM 6:181 and entry צֵלָע below). See also entry צַד below for yet another synonym צדדין.

· b) Lat. *hypochondrium*, Plur. *hypochondria* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43^{b}): כי רבוי השער יורה על חום ומיעוטו על קור באי זה חלק שיהיה מן הגוף אם בראש או בחזה או בכסלים או בבטן או בשרשי הירכים וכן זולתם (For a large volume of hair indicates heat and a small volume indicates cold in any part of the body, whether head, chest, hypochondria, abdomen, or groins, etc.). John of Avignon translates Lat. *hypochondria* as צלעות (see entry צֵלָע).

כָּעַס • *Part*. **כּוֹעֵס** • **הכחה הכועס** → כּחַ.

כַּף הקרסול • **כַּף** · **knee cap (patella)**: Lat. *patella genus* (cf. ND 802) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:55, ll. 28–29) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17^{a}): ועליו יהיה עגול ורחב הנק׳ כף הקרסול וככה ישלם פרק הארכובה (On it [i.e., the knee] is a round, broad [bone] called 'knee cap' (patella) which completes the knee joint).[213] Hebr. כף הקרסול is not attested in the current dictionaries. Synonyms featuring in medieval Hebr. medical literature are זר הארכובה (cf. NM 2:113 (Zayin 4)); פלך הארכובה (cf. BCD 77 (NM 1:89), s.v. הִתְפּוֹצְצוּת); כַּף (cf. BCD 130 (NM 1:27)); מגן הארכובה (cf. SRP 26, no. 164); and עין הארכובה (cf. ibid.).

כִּפּוֹרֵי • **חלחות הכפורי** → לַחוּת.

כַּרְבַּלְתָּא (*Aram*.) • **עצם הכרבלתא** → עֶצֶם.

213 Cf. ND 802, s.v. *patella* (Chauliac, M. Engl. trans.): 'þerouer is a certein bon þat is rounde & brood þat is callid patella or kne pan.'

כָּרַךְ • כרך על · **to wrap around**: Lat. *involvo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 101[a]): ועם[214] זה יבשל מיץ אגרימוניאה ומיץ סנטואריאה עם שמן לורי[215] ותוטבל שם צמר מזוהם ותכרך על הצואר (These [ingredients] should be boiled with agrimony juice and centaury juice together with laurel oil, then one should steep unwashed greasy sheep's wool in it and wrap this around the neck). Hebr. כרך על is not attested in medieval medical literature.

כרכומי → כַּרְכֹּמִי.

כִּרְכֵּם · **to make yellow**: Lat. *citrino* (cf. ALGloss, s.v. *citrinare*, for Arab. صفّر (Mesue Aph. A)) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:50, ll. 8–10) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fols. 13[b]–14[a]): ותוכל להבחין ג״כ שאפשר שיקח בו סתומים בצואר הכולל והמיוחד וכשהוא בכולל אז האדומה לא תמשך ולא תדחה רק תשאר עם הדם ויכרכם השתן (One can also observe that [the gallbladder] may suffer from obstructions in its common and specific neck (duct). When this occurs in its common neck (duct), then the yellow bile is not attracted and not expelled, but remains with the blood and makes the urine yellow). Hebr. כִּרְכֵּם features in Rabb. literature in the sense of 'to paint yellow (with saffron)' (cf. LW 2:406).

כַּרְכֻּמִי • מים כרכומיים → מַיִם.

כֶּרֶם • אפר זמורות הכרם → אֵפֶר.

כתונת → כְּתֹנֶת.

כַּתִּי • *Plur*. **כתיים** · **monks, friars**: Lat. *religiosi* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 55[b]): ובעבור זה תבין שג׳ מינים יש באנשים שבמקרה תיטב זכירתם הנערים והזקנים והכתיים (For this reason, you will understand that three kinds of people do have strong memory by coincidence: young people, old people, and monks (friars)).[216] Hebr. כתי, *Plur*. כתיים, is a non-attested *Adj*. coined from the noun כַּת, which features in Rabb. literature in the sense of 'band, party, class' (cf. JD 678). John of Avignon translates Lat. *religiosi* as פרושים (see entry פָּרוּשׁ) and as כתים (see next entry).

· ii) (*Plur*. **כתים**; read: **כתיים**) Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 100[a]): ואיפשר כי לזאת הסבה הכתים לא ידברו בעת האוכל (This is possibly the reason why monks (friars) do not speak while they eat).

כָּתְלִי • *Plur*. **כתליים** · **parietal bones**: Lat. *parietalis*, Plur. *parietales* (cf. ND 790) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 36–38) · trans. Anonym-

214 ועם: Emend. ed. ואם Ms.

215 לורי: Emend. ed. לירי Ms.

216 The same Hebr. term features ibid.: והכתיים יזכרו היטב למנוחת נפשם ולעזיבת טובות העולם (Monks (friars) have a good memory because of the tranquility of their soul and because they relinquish the good things of the world [i.e., worldly affairs]).

ous (Ms Paris, BnF, héb. 1189, fol. 3[a]): השלישי והרביעי הם באמצע הצדדים ונק׳ כתליים ויתחלקו בשליבה מה כפי אורך הקדרה (The third and fourth bone [of the skull] are in the middle of the sides [of the skull] and are called 'parietal bones;'[217] they are separated according to the length of the skull by a cranial suture). In the sense of 'parietal bones,' Hebr. כָּתְלִי, *Plur*. כתליים, is a non-attested calque from Lat. *parietales*.

כֶּתֶם · spot or opaque place on the eye: Lat. *macula* (cf. DMLBS 2032; ND 619: 'pustule or scar in eye, esp. corneal ulcer and ensuing white scar') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 77[b]): האבלוטומיאה אין ראוי שיבזו אותה לפי שאם יתרשלו בענינה יניח שמה תכונה רעה כמו כתם או דוק וכיוצא בהם מן התחלואים הרעים (One should not neglect [the treatment of] ophthalmia, because if it is not treated properly, it leaves behind bad traces, such as a spot or opaque place on the eye [i.e., Lat. *macula*], white opaque blemish upon the cornea [i.e., Lat. *pannus*], or similar bad affections). Hebr. כֶּתֶם features in medieval medical literature in the sense of 'freckles' for Arab. كلف (cf. NM 6:105–106, 7:102) and of 'tattoo(s)' for Arab. وشم (cf. NM 6:105–106). Yekutiel ben Solomon translates Lat. *macula* as מוּם (see entry).

• הכתם האדום · blood spot in the eye: Lat. *macula rubea* (cf. ND 619 (2), s.v. *macula*: 'bloodshot eye') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 79[b]): השער הרביעי מהכתם האדום הקורה על הקונגונטיבא הנה זה החולי שלישי מן הקונגונטיבא ראוי לדעת שעל הקונגונטיבא יראה נקודה מהאדומה בכמות טפת דם (Ch. 4: On a blood spot in the eye that affects the conjunctiva. This is the third illness affecting the conjunctiva. One should know that [in this case,] a red spot with the size of a drop of blood appears on the conjunctiva). Hebr. הכתם האדום does not feature in the currrent dictionaries. Yekutiel ben Solomon translates Lat. *macula rubea* as מום אדום (see entry מוּם). A synonym featuring in medieval Hebr. medical literature is אֹדֶם (for Arab. طرفة) (cf. BCD 18 (NM 4:13–14); NM 7:87–88).

כֶּתֶנֶת • הכתונת העכבישיית · the arachnoid tunic [i.e., the front of the retina]: Lat. *tunica aranea* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר תבוא הכתונת העכבישיית[218] היוצאת מהשבכיית (Next comes the arachnoid tunic [i.e., the front of the retina], which originates from the net-like tunic [i.e., the retina]). In the sense of 'the arachnoid tunic,' Hebr. הכתונת העכבישיית features as העכבישית in BM 4466 and KDS 89–90. For the term כתונת, *Plur*. כתנות, in the sense of 'membranes [of the eye],' cf. BM 2558; KDS 85–86. For הכתונת העכבישיית, rendering Arab. الطبقة العنكبوتية, cf. BMMG no. 3096.

217 Cf. ND 790, s.v. 'parietal' (Chauliac, M. Engl. trans.): 'The 3 and þe 4 [bones] beþ in myddes by þe sides, and þay beeþ icleped parietales.'

218 העכבישיית: Emend. ed. הכבישיית Ms.

• **הכתונת הענבית** · **the grape-like tunic [i.e., the vascular pigmented layer of eye]**: Lat. *tunica uvea* (cf. ND 1163) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר תבוא הכתונת הענבית (Next comes the grape-like tunic). In the sense of 'the grape-like tunic,' Hebr. הכתונת הענבית features as ענבית in BM 4575 and KDS 90–92. For הכתונת הענבית, rendering Arab. الطبقة العنبية, cf. BMMG no. 3095. John of Avignon renders Lat. *tunica uvea* as היריעה הנקרא אוביאו.

• **הכתונת הקרנית** · **the cornea [i.e., the transparent circular part at the front of the eye]**: Lat. *tunica cornea* (cf. ND 250) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר תבוא הכתונת הקרנית (Next comes the cornea). In the sense of 'the cornea,' Hebr. הכתונת הקרנית features as קרנית in BM 6199, s.v. קרני; see also KDS 92–93. For הכתונת הקרנית, rendering Arab. الطبقة القرنية, cf. BMMG no. 3098. John of Avignon renders Lat. *tunica cornea* as (היא קורנֵיה) היריעה הקרנית (see entry יְרִיעָה).

• **הכתונת השבכית** · **the net-like tunic [i.e., the retina]**: Lat. *retina* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): היוצאת מהשבכית[219] העכבישיית הכתונת תבוא ואחר (Next comes the arachnoid tunic [i.e., the front of the retina], which originates from the net-like tunic [i.e., the retina]). Hebr. הכתונת השבכית features as שבכית in BM 7515 and KDS 89. For הכתונות השבכיית, rendering Arab. الطبقة الشبكية, cf. BMMG no. 3094. John of Avignon renders Lat. *retina* as ריטיניאה.

219 העכבישיית: Emend. ed. הכבישיית Ms.

ל

לֵב • אפיסת הלב → אֲפִיסָה.

• וְרִיד → וורידּ הנקרׄ העולה מן הלב.

• רַעַשׁ → רעש הלב.

[לבן] • *Part. Pu'al* מְלֻבָּן · **red-hot**: Lat. *ignitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125^{b}): וכאשר תרצה להרגילם ימורסו בחלב שיכובה בה ברזל מלובן ובזה יעצר (If you want to apply these [medicines], you should steep them in milk in which red-hot iron has been extinguished, for then it [i.e., the abdominal discharge] will be stopped). Hebr. *Part. Pu'al* מְלֻבָּן features in the sense of 'glowing hot' in an attestation from Rabb. literature in JD 690 and BM 2612. Yekutiel ben Solomon translates Lat. *ignitus* as חם.

לֹבֶן · **golden (yellow) color**: Lat. *flavitudo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30^{a}): וכמו שהוא העניין במזגים הנה כן הוא מהשנים אם יהיה נער יהיו נוטים השערות אל לובן (As the matter [of the color of the hair] is in the case of the [different] temperaments, so it is in the case of [someone's] age. For when someone is young, his hair tends to be golden (yellow) colored). Hebr. לֹבֶן is not attested in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *flavitudo* as לַהַב (see entry).

לְבָנָה · **phlegm**: Lat. *fleuma* (cf. ND 420) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:49, ll. 17–19) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 13^{b}): והנה הם ד׳ ליחות טבעיות וד׳ בלתי טבעיות והמימיות וקראום הקדמונים דם אדומה לבנה שחורה הנולדים בכבד (There are four natural humors and four non-natural and watery humors. The ancients called them 'blood,' 'red (yellow) bile,' 'phlegm,' and 'black bile;' they originate in the liver). In the sense of 'phlegm,' Hebr. לְבָנָה features (for Arab. بلغم) in BCD 134 (NM 2:55).

לְבָנִיּוּת · **whiteness**: Lat. *albedo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 36^{b}): כאשר אלו הב״ח וביחוד הכינים מתילדים מדם הנה אז הם נוטים אל צבע אדום והנולדים מאדומה נוטים אל כרכמיות והנולדים מלבנה נוטים אל לבניות (When these animals, especially lice, originate from blood, they tend to be red; when they originate from yellow bile, they tend to be yellow; and when they originate from phlegm, they tend to be white). In the sense of 'whiteness,' Hebr. לְבָנִיּוּת features in BM 2616 in attestations from, a.o., *Sefer ha-Qanun*. Yekutiel ben Solomon translates Lat. *albedo* as לובן.

[להב] • *Part. Nif'al* נִלְהָב · **swollen** Lat. *inflatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 70^{b}): ואם נראה הצבע אדום והבשר נלהב וכאשר ידחקם יעשה לבן אז באמת הוא מופת טוב (If we observe that the color [of the paralyzed limb] is red and its flesh swollen

and that it turns white when one presses on it, it is really a good sign). Hebr. *Part. Nif'al* נִלְהָב features in the sense of 'inflamed' (for Arab. ملتهب) in BCD 135 (NM 2:13). It is possible that John of Avignon read Lat. *inflatus* as *inflammatus*, i.e., 'inflamed.' Yekutiel ben Solomon translates Lat. *inflatus* as נפוח.

לַהַב · **golden (yellow) color**: Lat. *flavitudo* · Bernard de Gordon, *Lilium Medicinae*, Hebr. trans. Yekutiel ben Solomon, Shoshan *ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[b]): וכמו שיהיה העניין במזג כן יהיה בשני הנערות יטה אל הלהב (As the matter [of the color of the hair] is in the case of the [different] temperaments, so it is in the case of [someone's] age. For when someone is young, [his hair] tends to be golden (yellow) colored). Hebr. לַהַב is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *flavitudo* as לֹבֶן (see entry).

לוּבַן → לֹבֶן.

לוּחַ · **table [i.e., bony layer of skull]**: Lat. *tabula* (cf. ND 1077) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:35, ll. 5–7) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 4[b]): והמצח לא יהיה בו כי אם העור ובשר עצלי כי העצם אשר תחתיו הוא מהעטרה באמת אמנם הלוח העליון הוא בולט ויתרחב ספוגיותו (The forehead has only skin and muscular flesh; the underlying bone is actually part of the frontal bone. The outer [lit. 'upper'] table rises up; its sponginess extends …).[220] Hebr. לוּחַ is not attested in this sense in the current dictionaries. The *Plur.* לוחות is attested in the sense of 'splints' (for Lat. *astellae*) in BCD 135 (NM 1:28).

לֵחָה • הליחה החוטאת · **disease-causing humor**: Lat. *humor peccans* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 48[b]): הנה ירפאו הכנים לשנוי החיים וההנהגה אם כן ירגיל מזונות משובחים ויריק הליחה החוטאת 〈צורך〉[221] גופו כפי[222] (Lice should be treated by a change in life[style] and regimen; accordingly, one should take good (healthy) foods and empty the body[222] from the disease-causing humor). Hebr. הליחה החוטאת is not attested in the current dictionaries. John of Avignon renders Lat. *humor peccans* as הליחה החוטאת, just like Yekutiel. Additionally, John has a variant reading הליחה המחטיאה (see next entry). See also החומר החוטא (entry חֹמֶר).

• הליחה המחטיאה · **disease-causing humor**: Lat. *humor peccans* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103[a]): רפואת תפיחת[223] השן: ינוקה הגוף לפי תגבורת[224] הליחה המחטיאה

220 ND 1077, B2, s.v. 'table' (Chauliac, M. Engl. trans.): 'þe forhede conteyneþ but a skynne and brwny flesche, for þe bone þat is vnder is of þe coronal, þe whiche is left vp after þe ouer table.'

221 כפי 〈צורך〉: כפי Ms *secundum exigentiam* L.

222 'body': 'as need be' add L.

223 תפיחת השן: *de commotione dentium* L.

224 תגבורת: *exigentiam* L.

(On[225] a moving (shifting) tooth: The body should be purged of the disease-causing humor according to what[226] is necessary). Hebr. הליחה המחטיאה is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *humor peccans* once again as הליחה החוטאת (see previous entry).

לַחוֹת · **• הלחות החלבוני** · **the aqueous humor [i.e., clear, watery fluid filling the chamber of the eye immediately behind the cornea and in front of the lens]**: Lat. *humor albugineus* (cf. ND 36) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר יבוא הלחות החלבוני (Next comes the aqueous humor). In the sense of 'the aqueous humor,' Hebr. הלחות החלבובי features in KDS 99. See also the synonymous החלבונית, featuring in the entry חֶלְבּוֹנִי above.

• הלחות הזכוכי · **the vitreous humor [i.e., transparent jelly filling the eyeball behind the lens]**: Lat. *humor vitreus* (cf. ND 1197) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר יבוא הלחות הזכוכי (Next comes the vitreous humor). In the sense of 'vitreous humor,' Hebr. הלחות הזכוכי features as ליחה זכוכית in BM 1332, s.v. זכוכי; see also KDS 94–95 and BMMG no. 2113. John of Avignon translates Lat. *humor vitreus* as הלחות הויטריאו.

• הלחות הכפורי · **the crystalline humor [i.e., the eye lens]**: Lat. *humor crystallinus* (cf. ND 265, s.v. *crystallinus*) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר יבוא הלחות הספיריי או הכפורי (Next comes the crystalline humor). Hebr. הלחות הכפורי features as הלחות הכפורית (for Lat. *cristalleidon*) in NM 5:141. John of Avignon translates Lat. *humor crystallinus* as the synonymous הלחות הספיריי, which also features in Yekutiel's trans. (see next entry).

• הלחות הספיריי · **the crystalline humor [i.e., the eye lens]**: Lat. *humor crystallinus* (cf. ND 265, s.v. *crystallinus*) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): ואחר יבוא הלחות הספיריי או הכפורי (Next comes the crystalline humor). Hebr. הלחות הספיריי features as סַפִּירִי (for Lat. *cristalleidon*) in NM 5:141. John of Avignon translates Lat. *humor crystallinus* as הלחות הספיריי as well. For the synonymous term הלחות הכפורי, see previous entry.

לְחִיצָה · **compression**: Lat. *compressio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[b]): האות השלישי הוא קוצר הנשימה ללחיצת הריאה (A third symptom [of pleuritis] is shortness of breath caused by the compression of the lung). Hebr. לְחִיצָה is not attested

225 'On a moving (shifting) tooth': Trans. acc. to L.

226 'what is necessary': Trans. acc. to L.

in medieval Hebr. medical literature. In the sense of 'pressure,' John of Avignon translates Lat. *compressio* as עִסּוּי (see entry). Yekutiel ben Solomon translates Lat. *compressio* as עִשּׁוּי (i.e., עִסּוּי) (see entry).

לֶחֶם • מוח הלחם → מֹחַ.

לַחֲצוּת · **tightness, tightening**: Lat. *strictura* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59[a]): ו׳ רבוי הלחצות והדבוק וקשירת האבר (The sixth [cause preventing the passing of the pneuma to the nerves] is the tightness, pressure [of] the ligature [on] an organ). Hebr. לַחֲצוּת is not attested in the current dictionaries. John of Avignon translates Lat. *strictura* as דְּחִיקָה (see entry).

לִיחָה → לֵחָה.

לַיְלָה • Plur. מעמס הלילות • לילות → [עמס].

לָמֶד • העצם הדומה ללמד → עֶצֶם.

לֶסֶת • Plur. פלחי הלסתות • לסתות → פֶּלַח.

לְעִיסָה · **masticatory [i.e., medicine chewed in the mouth]**: Lat. *masticatorium* (cf. ND 629) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[a]): או משלשלת אלה עם פריטרי יעשה ערעור או מנקי ראש או לעיסה (Alternatively, one should prepare a gargle from these [three ingredients] with pellitory or a medicament to clear the head or a masticatory). Hebr. לְעִיסָה is attested in Rabb. literature in the sense of 'pap, paste' in JD 714 and in BM 2713–2714 as 'chewing' (see also BMMG no. 4866). John of Avignon translates Lat. *masticatorium* as לְעִיסָה as well.

לְפֶלוּחַ · **watery or rheumy condition of the eyes**: Lat. *lippa* (cf. ND 604) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[b]): ואמנם אם תהיה מהדם יהיה תכף הכאב והנפח ודפיקה ולפלוח (If [the ophthalmia] originates from blood, there will be instant pain, swelling, pulsation, and a watery, rheumy condition of the eyes). Hebr. לְפֶלוּחַ features (for Arab. رمص) in the sense of 'pus, secretion' in BCD 138 (NM 4:92). For the synonymous term טְנוֹפֶת, cf. NM 7:86–87. Seealso SHS 1:295 (Lamed 20): לפלוח העין היא צואת העין ב״ה קדא אלעין וב״ל קצידא והוא חלי האפר (LPLWP Hʿyn, i.e., filth of the eye, Arab. qd' 'lʿyn, o.l. qṣyd', i.e., ophthalmia). John of Avignon translates Lat. *lippa* as סגר העפעפים and additionally as טִיטְיוּת (see entry).

מ

מְאַוֶּה (*Part. Pi'el*) → [**אוה**].

מאופר → **מְאֻפָּר**.

מַאֲכָל • אִיסְטָנִיסוּת → **איסטניסות למאכל**.

מְאֻפָּר (*Part. Pu'al*) → [**אפר**].

מַבְדִּיל (*Part. Hif'il*) → [**בדל**].

מבוטל → **מְבֻטָּל**.

מְבוּכָה · **dizziness**: Arab. دوار (Gr. σκότωμα; cf. UW 619) · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fols. 22^{b}–23^{a}): אניסון הוא ([Arab.] *anīsūn*; i.e., ʾNYS [i.e., O. Occ. *anis*]: Anise [*Pimpinella anisum* L.]: … When it is fumigated and the smoke is inhaled, it gives relief from headache and dizziness). Hebr. מְבוּכָה does not feature in this sense in the current dictionaries. Nathan ha-Me'ati translates Arab. دوار as חוג (cf. BCD 90 (NM 4:62)); Zeraḥyah Ḥen translates the Arab. term as שוקוטומיאה (cf. ND 962: Lat. *scotomia*), and Anonymous II has בירטייני (cf. ND 1188: M. Fr. *vertigine* 'giddiness in head, vertigo'). In addition to חוג, Nathan translates Arab. دوار as בלבול בראש (cf. BCD 34 (NM 2:31)); the synonymous Arab. terms الدواروالسدر are translated by him as סבוב הראש ומבוכתו הנקרא אשקוטומיא ווטג׳יני (cf. BMMG no. 1828). For אשקוטומיא, cf. Zeraḥyah Ḥen: שוקוטומיאה, and for ווטג׳יני (read: וורטג׳יני), cf. Anonymous II: בירטייני.

מַבְחֵן · **probe**: Lat. *proba* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 24–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135^{b}): והאות שהוא מפולש אל המעים יושג מיציאת הפרש והרוחיות דרך הנקב הנאצור והמבחן כשיושם בנקב הנאצור (An indication that [the fistula] penetrates the intestines can be derived from the exit of excrements and winds through the hole of the fistula and from a probe inserted into the hole of the fistula). Hebr. מַבְחֵן is not attested in the current dictionaries. Synonyms featuring in medieval Hebr. medical literature are: *Part. Pi'el* מְחַפֵּשׂ (cf. BCD 106 (NM 1:101), s.v. [חפש]) and כלי ממשש (cf. BCD 128 (NM 1:27)).

מְבֻטָּל (*Part. Pu'al*) → [**בטל**].

מַבְעִיר (*Part. Hif'il*) → [**בער**].

מְגַדֵּל (*Part. Pi'el*) → [**גדל**].

מגושם → **מְגֻשָּׁם**.

מַגִּיעַ (*Part. Hif'il*) → [**נגע**].

[מגל] • *Nitpa'el* **נִתְמַגֵּל** · **to suppurate**: Lat. *permutor ad saniem* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99^{b}): ואם החומר יתמגל הנה האות שיבקש כסוי הבגדים יותר מהנהוג (But if the matter suppurates, it is indicated by the fact that he wants to cover himself with clothes more than usual). Hebr. נִתְמַגֵּל features in BM 2782 in the sense of 'to develop pus' in an attestation from *Sefer ha-Qanun*; cf. Nathan ha-Me'ati's glossary to *Sefer*

ha-Qanun (NM 2:116 (Mem 11)): מגל: שמשתי בלשון מוגלא ואמרתי יתמגל תתמגל. For the *Pi'el* conj. מְגֵּל, cf. BCD 141 (NM 3:124). John of Avignon translates Lat. *permutor ad saniem* as נעתק למוגלא.

מַגָּל · **falx**: Lat. *falx* (cf. ND 382: 'instrument with a sharp hooked end, resembling a small sickle; used e.g. for dividing tissues between fistula-in-ano and rectum') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:247, ll. 19–20) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 136[a]): אמנם הנאצור המפולש כפי ראזי לא יתרפא רק עם קשירה ובמשיכה עם המגל ואחר ירופא כמו שאמ׳ עם תרופה המצמחת הבשר (A penetrating fistula should, according to Rhazes, only be treated by ligature and extraction by means of a falx and then by a medication that makes the flesh grow). Hebr. מַגָּל does not feature as a medical term in the current dictionaries.

מֻגְלִי · **sanious**: Lat. *saniosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[b]): החולי 〈מ〉המתחברת היא חבורה שלפעמים תהיה מוגליית ([This] illness of the conjunctiva is an ulcer that sometimes is sanious). Hebr. מֻגְלִי features for Arab. صديدي in the sense of 'serous' in BCD 141 (NM 1:160–161). John of Avignon translates Lat. [*ulcus*] *saniosum* as נגע עם מוגלא.

מָגֵן · **[lit. 'shield']; sternum, breast bone**: Lat. *clipeus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:45, l. 42) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 11[a]): שנים ארוכים יוצאים מתמונת המגן עד עצמות הפנצול (Two longitudinal [muscles] extend from the bone that has the shape of a shield [i.e, sternum (breast bone)] all the way to the pubic bones). Hebr. מָגֵן does not feature as an anatomical term in the current dictionaries.

מְגָרֶה (*Part. Pi'el*) → [**גרה**].

מְגֻרָּה · **עשוי כמגרה** • **serrated**: Lat. *serratilis* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 22–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): ואחר יבא העצם ויקרא גלגלת ואינו מעצם אחד מדובק רק משבעה מדובקים וסודר כן מפני שאם יקרה היזק לאחד שלא יתפשט לאחר והם מדובקים בשלבים עשויים כמגרה כדי שהאידים מהמוח יואדו דרך שם (Next comes the bone called 'skull,' which does not consist of one bone, but of seven joined bones. They are arranged in that way so that harm occurring to one bone will not spread to another. They are joined by serrated sutures so that vapors of the brain can be evacuated through them). Hebr. מְגֵרָה features in the sense of 'saw' in a medical context in BM 2790 in an attestation from Ibn Sīnā's *K. al-Qānūn*.

מְגַשֵּׁם (*Part. Pu'al*) → [**גשם**].

מַדְבִּיק (*Part. Hif'il*) → [**דבק**].

מְדַבֵּק (*Part. Pi'el*) → [**דבק**].

מְדַבְּרִי → **חזירים מדבריים** • חֲזִיר.

מִדָּה · **למדת** • **with the size of**: Lat. *ad modum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[b]): קח ארסיניק גפרית חי שרפיני ארישטולוגי׳ עגולה מ״א חצי אוק׳ ירוקחו עם חמאה ויעשו גרגרים

למדת לוז (Take half an ounce each of arsenic, virgin sulphur, sagapenum, and round birthwort; compound [these ingredients] with butter and make pills with the size of a hazelnut). Hebr. למדת features in NM 5:111–112 for Lat. *sicut* in the sense of 'like, resembling [in weight].' John of Avignon translates Lat. *ad modum* as למדת as well.

מָהִיר · **experienced**: Lat. *expertus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): ואם אמנם לא ירפא באלה העניינים נשוב אל בעל מלאכת היד חכם ומהיר (If he is not cured with these [medicines], we should turn to a learned, experienced surgeon). Hebr. מָהִיר features in BM 2829 in the sense of 'skillful.' It is attested in medieval philosophical-scientific literature in the sense of 'experienced' in an attestation from Samuel ibn Tibbon's *Epitome of Parva Naturalia* as וכמו שהרופא המהיר מאתנו (and as the physician is more experienced than us …); cf. PESHAT.[227] John of Avignon does not translate Lat. *expertus*.

מוּגְלָא (*Aram.*) · **decay**: Lat. *putredo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[a]): בשנים יתחדשו חליים רבים כמו הנקב והמוגלא ותולעים והבדנוד והקהייה וקושי יציאתם ואיחורם וחכוך השנים בעת החלום (Teeth are affected by many illnesses, such as holes (cavities), decay, worms, moving (shifting), getting blunt, difficult and late coming through (teething), and grinding during sleep [lit. 'dreaming']). Aram. מוּגְלָא features in Rabb. literature in the sense of 'pus' (cf. JD 738; SDA 604; SHS 1:315 (Mem 22)). John of Avignon translates Lat. *putredo* as עפוש.

• **רְקִיקָה** → **רקיקת המוגלא**.

מוגלי → **מַגְלִי**.

מוח → **מֹחַ**.

מוחיות → **מֹחִיוּת**.

מוחלט → **מַחְלָט**.

מוּכָן (*Part. Hofʿal*) → [**כון**].

מוּם · **spot or opaque place on the eye**: Lat. *macula* (DMLBS 2032; cf. ND 619: 'pustule or scar in eye, esp. corneal ulcer and ensuing white scar') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[b]): אך אין ראוי שתזלזל באוטולמיאה כי אם לא תרפא כראוי תניח שאריות רעים כמו מום מסך קרום וזולתם (However, one should not neglect [the treatment of] ophthalmia, because, if it is not treated properly, it leaves behind bad traces [lit., 'remnants'], such as a spot or opaque place on the eye [i.e., Lat. *macula*], white[228] opaque blemish upon the cornea [i.e., Lat. *pannus*], and the like)). Hebr. מום features in BM 2846–2847 in the general sense of 'defect' only; cf. Low LIX: 'blemish.' John of Avignon translates Lat. *macula* as כֶּתֶם (see entry).

227 https://peshat.org/display/peshat_lemmas_00002362 (accessed March 26, 2024).

228 'white opaque blemish upon cornea [i.e., Lat. *pannus*]': Yekutiel uses two synonymous terms for this eye affection, i.e., קְרוּם and מָסָךְ.

• **מום אדום** · **blood spot in the eye**: Lat. *macula rubea* (cf. ND (2), s.v. *macula*: 'blood-shot eye') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 77[b]): ממום אדום: זה החולי השלישי הוא במתחברת לכן ראוי שיובן שעל המתחברת תראה לעולם נקודה דמית בדם מקובץ בתכונת טפת דם (On a blood spot in the eye: This is the third illness affecting the conjunctiva. Thus, one should understand that [in this case], one always sees a spot of accumulated blood that looks like a drop of blood). Hebr. מום אדום does not feature in the current dictionaries. John of Avignon translates Lat. *macula rubea* as הכתם האדום (see entry כֶּתֶם). A synonym featuring in medieval Hebr. medical literature is אֹדֶם (for Arab. طرفة) (cf. BCD 18 (NM 4:13–14); NM 7:87–88).

מונעל → מֵנְעָל.

מוסכם → מֻסְכָּם.

מופלא → מֻפְלָא.

מוֹפֵת · **symptom**: Lat. *signum, Plur. signa* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[a]): המופת[229] כשנראה נפילת השערות[230] בלי סבה גלויה הנה אז ראוי שנעיין אם שמה סנפירים מצד[231] התכות סובניות (The symptoms: When we notice that the hair loss occurs for no obvious reason, we should look whether there are scales or[232] dissolved scurf …). In a medical context, Hebr. מוֹפֵת features in the sense of 'evidence, proof, symptom' (for Arab. برهان) in NM 5:113. Yekutiel ben Solomon translates Lat. *signa* as אותות (see entry אוֹת).

מורכב → מֻרְכָּב.

מושעל → מֻשְׁעָל.

[מות] • *Hif'il* **הֵמִית** · **to mortify (to attack the infection and clear it up with drugs)**: Lat. *mortifico* (cf. FWM 547, s.v. 'mortify, mortification': 'depending on context, 'mortify' can mean either (a) to subdue or bring under control (a disease or a poison) or (b) to rot or corrupt (e.g. in cases of gangrene the flesh is 'mortified')') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:240, ll. 17–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[b]): כי … אמנם אם הוא נושן ומעופש ומסורטן ירוחץ בזה הקילור וינגב ויבריא זה ימית (If [the ulcers on the penis and cervix] are chronic, putrid, and cancerous, one should apply the following epithem … because it mortifies, dries, and heals). In the sense of 'to mortify,' Hebr. *Hif'il* הֵמִית is a non-attested calque of Lat. *mortifico*. For the noun הֲמָתָה in the sense of 'mortification,' cf. NM 7:55.

מותמד → מֻתְמָד.

מוֹתָר • *Plur*. **מותריו • מותרים** → **נפץ [נפץ]**.

---

229 המופת: ר״ל האות Ms[1].

230 השערות: מן הראש add. Ms[2].

231 מצד התכות סובניות: *aut resolutiones furfureae* L.

232 'or': Trans. acc. to L.

מוֹתָרִי · **superfluous**: Lat. *superfluus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 102[b]): אם כן הלחות המותרי כשיזל אל הגרון ירחיב וירכך העצבים והקשורים מראש קנה הריאה וניחור (For this reason, the superfluous moisture, when it streams to the throat, widens and softens the nerves and muscles of the epiglottis and [thus causes] hoarseness). In the sense of 'superfluous,' Hebr. מוֹתָרִי features for Arab. فَضْلِي in NM 7:110–111. John of Avignon translates Lat. *superfluus* as *Part. Nif'al* נוֹסָף (see entry [יסף]).

מָזַג · **to moderate, to temperate**: Lat. *tempero* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 50[a]): ראוי לדעת שאחת מאלו הליחות לא ימזג[233] האחרת אך האחת שהיא נאה ופגה והאחרת נפסדת יסבבו הטבע (One should know that one of these humors does not moderate the other; on the contrary, when one is uncooked and crude and the other putrid, they will corrupt the nature [of the patient]). In the sense of 'to moderate,' Hebr. מָזַג features for Lat. *contempero* in BCD 144 (NM 4:96). Yekutiel ben Solomon translates Lat. *tempero* as שוה.

מְזֻהָם (*Part. Pu'al*) → **זהם**.

מזוהם → **מְזֻהָם**.

מוח הלחם • **מֹחַ** · **the inner part of bread**: Lat. *medulla panis* (cf. DMLBS 2107, col. 3, no. 4) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 88[b]): ואם יגדל הכאב בעד ההכאה יקח מוח לחם חם לח ויוטבל במיץ אישינץ ויונח עליה (If the pain [in the ear] becomes severe because of a blow, take from the inner part of bread while it is warm and moist, dip it in absinth wormwood juice and put it on [the affected spot]). In the sense of 'the inner part of bread,' Hebr. מוח הלחם features in BM 2891–2892 in a later attestation from Meir Aldabi's *Shevilei Emunah*. John of Avignon translates Lat. *medulla panis* as פתותי לחם.

• **מורסא חמה מתילדת בקרומות המוח** → **מַרְסָה**.

• **תוֹסֶפֶת** → **תוספות כמו פטמות השדים מהמוח**.

מְחֻבָּר (*Part. Pu'al*) → **חבר**.

מְחֻדָּד (*Part. Pu'al*) → **חדד**.

מחובר → **מְחֻבָּר**.

מחודד → **מְחֻדָּד**.

מחומץ → **מְחֻמָּץ**.

מַחַט • *Plur.* **מחטים** • **עצמות המחטים** → **עֶצֶם**.

מַחְטִיא (*Part. Hif'il*) → **חטא**.

מוֹחִיוּת · **marrow**: Lat. *medulla* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:30, ll. 31–32) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 2[a]): ובעצמם יש התחלפות כי יש מהם שבם מוחיות ומהם שלא ימצא בם המוחיות (There are different [kinds

233 ימזג: Emend. ed. ימזגו Ms.

of bones], some have marrow and others do not have marrow). Hebr. מֹחִיוּת features as מחיות השדרה (for Lat. *spinalis medulla*) in BCD 145 (NM 3:127).

מְחִיצָה הקרנית • המחיצה הקרנית · **cornea**: Arab. قرنية · Ibn Sīnā, *K. al-Qānūn* · trans. Nathan ha-Me'ati, *Sefer ha-Qanun* (Ms Oxford, Bodleian Can. Or. 88, fol. 62^{b}): אסארון ... יועיל מעובי המחיצה הקרנית ([Arab.] *asārūn*: Asarabacca/hazelwort [*Asarum europaeum* L.]: ... It is beneficial for opacity of the cornea). Hebr. המחיצה הקרנית is not attested in the current dictionaries. The term מְחִיצָה, *Plur*. מחיצות, on its own features for Arab. طبقات in NM 7:11 in the sense of 'tunics.' In the combinations המחיצה הלבנה and המחיצה המחברת it features in the sense of 'conjunctiva' in BCD 145 (NM 4:97) and NM 6:117. Zeraḥyah Ḥen translates Arab. قرنية as קרניית, Anonymous I has קרנית, and Anonymous II has קוֹרנֵיהֶי.

מַחְלָט (*Part. Hofʿal*) → [**חלט**].

מַחְלִיף (*Part. Hifʿil*) → [**חלף**].

מְחֻמָּץ (*Part. Puʿal*) → [**חמץ**].

מָחַץ · **to ulcerate**: Lat. *ulcero* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 105^{b}): סבות זה החולי כל אותן שימחצו[234] הריאה ובעבור זה החומר הנזילי נגר מהראש יכול להיות סבה אחת ואם שתהיה דמיית או חדה מררית אוכלת או לבניית מלוחה כמו שטפת המים הנוטפת תמיד על האבן וינקבהו לרוב התמדתה (Causes of this illness can be all those [things] that ulcerate the lung; accordingly, the matter consisting of watery humor (rheuma) that descends from the head can be one of these causes. [This is the case], regardless whether it is blood, sharp, corrosive, and bilious yellow bile, or salty phlegm. Its effect can be compared to water constantly dripping on a stone and perforating it through continuity). Hebr. מָחַץ is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *ulcero* as *Piʿel* נִגַּע (see entry [נגע]).

מַחַץ · **ulcer**: Lat. *ulcer* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 88^{b}): פרק י״א ממחץ ומוגלא באוזן (Ch. 11: On an ulcer and pus in the ear). As a medical term, Hebr. מַחַץ features in the current dictionaries in the sense of 'wound' only (cf. BM 2924). In the sense of 'pain' (for Arab. كلال), it features in BCD 146 (NM 3:129). John of Avignon translates Lat. *ulcer* as נֶגַע (cf. BCD 170 (NM 1:62)).

מְחַצֵּר (*Part. Piʿel*) → [**חצר**].

מוחקני · **choking, suffocating [i.e., obstructing the air passage]**: Lat. *suffocativus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 113^{b}): אלה הדברים אם כן יועילו לאסכרה ובמורסות מחקניות וכשיבנס שם שבולת ודומיהם (Thus, these things are beneficial for an inflammation or swelling of the throat or parts of the throat and for choking ulcers [i.e., ulcers

234 שימחצו: Emend. ed. שיחמצו Ms.

that obstruct the air passage] and for the case that an ear of grain or something similar enters [the throat]). Hebr. מחקני is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *suffocativus* as חונק.

מַחְשָׁבָה • **אבדת המחשבה** → **אֲבֵדָה**.

מטונף → **מְטֻנָּף**.

מְטֻנָּף (*Part. Pu'al*) → [**טנף**].

מיוחד → **מְיֻחָד**.

מְיֻחָד (*Part. Pu'al*) → [**יחד**]

מַיִם · **cataract**: Lat. *cataracta* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[a]): השער העשרים וחמשה מהקטרקטא העלה השלישית מהאוביאה הוא מים או קטרקטיש (Ch. 25: On QṬRQṬ' [i.e., Lat. *cataracta* 'cataract']. The third illness occurring in the uvea is a cataract or QṬRQṬYŠ). In the sense of a 'cataract,' Hebr. מַיִם features in BM 2968 in an attestation from Nathan b. Jo'el Falaquera's *Sefer Ṣori ha-Guf*.[235] Synonyms featuring in medieval Hebr. medical literature are ירידת המים (cf. BCD 120 (NM 2:13, 52)), ירידת המים בעין (cf. BCD 121 (NM 1:155–156; corr. 4:229; 4:77); BMMG no. 5108), and המים הנוזלים בעין (cf. NM 6:117–118). Yekutiel ben Solomon translates Lat. *cataracta* as מַיִם as well and also as דַּלֶּקֶת (see entry).

• **מים כרכומיים** · **virulence (thin purulent discharge)**: Lat. *virulentia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[a]): ואע״פ שיהיה שם המוגלא או מים כרכומיים אמנם באמת איפש׳ שינוקה בנחירים או באזנים בהרקה בלתי מורגשת (Although there will be pus or virulence in that spot, it is really possible that it will be purged through the nostrils or ears while [the patient] will not notice it). Hebr. מים כרכומיים is not attested in the current dictionaries. In addition to this term, Yekutiel translates Lat. *virulentia* as אַרְסִיּוּת (see entry). John of Avignon translates the Lat. term as שְׁמָנִיּוּת (see entry).

• **מי אפר** · **lye**: Lat. *capitellum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 45[b]): תחלה נדע לעשות מי אפר ומי האפר נעשה משני חלקים אפר צמח הפולים והשלישי סיד חי (First of all, we should know how to make lye: it should be prepared from two parts of the ashes of bean [stalks] and one part of quicklime …). Hebr. מי אפר features in the sense of 'lye from ashes' for Arab. ماء الرماد in BCD 147 (NM 2:59). Note that the term features in BM 3890–3891, s.v. נתר in an attestation from *Sefer Difteriah*: על ידי הרתחה מרובה במים רותחין במי אפר או נתר. The synonymous term נתר features in trans. John of Avignon.

235 On the author and this medical compendium, see G. Bos and R. Fontaine, 'Medico-Philosophical Controversies in Nathan b. Jo'el Falaquera's *Sefer Ṣori ha-Guf*,' *JQR* 90 (1999): 27–60.

מֵימִיּוּת · **serum [re: milk]**: Lat. *serosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 123^{v}: ולזה יאות החלב בכל מיני שדפון כי בחלב נמצא עצם מימיות נקרא סירושאה אשר בה ינגב[236] ועצם גבניי נקרא קשקדה אשר בה ידבק ושם טבע חמאיי נקרא בוטירושאה אשר בה יגדל וימיר הצריך (Therefore, milk is appropriate for all kinds of phthisis because it has the essence of serum, called SYRWŠ'H [i.e., Lat. *serosa*], through which it has a purging[237] effect; it also has the essence of cheese, called QŠQDH [i.e., Lat. *caseata*], through which it closes a wound and/or promotes the formation of a scar, and the essence of butter, called BWṬYRWŠ'H [i.e., Lat. *butyrosa*], through which it grows and restores what is necessary). Hebr. מֵימִיּוּת features in the sense of 'serum' [re: blood] for Arab. مائيّة in BCD 148 (NM 1:101).

מְכֻבָּס (*Part. Pu'al*) → [**כבס**].

מכובס → מְכֻבָּס.

מַכְוִיץ (*Part. Hif'il*) → [**כוץ**].

מכוסה → מְכֻסֶּה.

מְכַסֶּה (*Part Pi'el*) → [**כסה**].

מְכֻסֶּה (*Part Pu'al*) → [**כסה**].

מִכְסֶה · **vagina**: Lat. *vulva* (cf. GIC 2:49: 'Lat. *vulva* means 'vagina' in this and other contexts of the *Inventarium*') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 38–40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15^{b}): ויש לו מכסה כמו פי האמה (It [i.e., the uterus] has a vagina comparable to the glans penis [in males]). Hebr. מִכְסֶה is not attested in this sense in the current dictionaries.

• **מכסה הריאה** · **covering (pleura) of the lung**: Lat. *velamen pulmonis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126^{a}): שביעית יובן שעם שבמורסות הריאה תבקע המורסא[238] ושם המורסא[239] ונגעים אך לא עם כל זה יקרה שדפון בהכרח לפי שהמורסא[240] היא במכסה הריאה יותר ממה שהיא בעצמה (In the seventh place, one should understand that in the case of pneumonia, the aposteme may burst and there is ulcerous pus; however, in spite of all this, phthisis does not necessarily occur, because the aposteme is more in the covering (pleura) of the lung than in the lung itself). Hebr. מכסה הריאה is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *velamen pulmonis* as קרומות הריאה.

[מלא] • *Part. Pu'al* **מְמֻלָּא** · **afflicted with plethora [i.e., a fullness or excess of bodily humors]; plethoric**: Lat. *plethoricus* · Bernard de Gordon, *Lilium Medicinae* ·

236 ינגב: *abstergit* L.
237 'purging effect': Trans. acc. to L.
238 המורסא: *apostema* L.
239 המורסא ונגעים: *sanies & ulcus* L.
240 שהמורסא: *quod apostema* L.

trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 83[a]): הראוי שיובן שהחולי הנקרא נוקטילובה איפשר שתועיל ההקזה ... ובעבור זה בשהגוף ממולא איפשר שתועיל לפי שהוא הרקה כללית (One should understand that bloodletting can be beneficial in the case of the illness called 'nyctalopia' (night blindness) ... it can be beneficial when the body if afflicted with plethora as it is a general purgation). Hebr. *Part. Pu'al* מְמֻלָּא does not feature in this sense in the current dictionaries. In the sense of 'someone suffering from indigestion,' it features for Arab. متخوم in BCD 150 (NM 1:163) and in the sense of 'solid; compact' (for Arab. مكترز) in NM 6:119. John of Avignon translates Lat. *plethoricus* as מלוי.

מְלֻאכָה • **אומן מלאכת היד** → **אוּמָן**.

מְלֻבָּן (*Part. Pu'al*) → [**לבן**].

מְלֻבָּן → **מלובן**.

מִלּוּי · **gluttony, inebriety**: Lat. *crapula* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 49[b]): סבת זאת העלה היא המלוי ורבוי המאכלים והמשקים המתחלפים הקרים והחמים בשולחן אחד שהטבע לא יוכל בעבולם ולהנהיגם כראוי (The cause of this illness [i.e., false lethargy; i.e., Lat. *lethargia non vera*] is gluttony (inebriety); and the consumption of many different cold and hot foods and drinks during one meal, which nature cannot concoct and digest in a proper way). Hebr. מִלּוּי features for Arab. تخمة in the sense of 'dyspepsia, indigestion' in BCD 150–151 (NM 1:163); in the sense of 'satiation' (for Lat. *plenitudo*) in BCD 151 (NM 3:131–132); and in the sense of 'rheum' (for Arab. زكام) in NM 7:116. Yekutiel ben Solomon translates Lat. *crapula* as זוללות ושכרות.

מלוי האם · **afterbirth**: Lat. *secundina* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[b]): והעטוש יועיל גם כן למלוי האם או לולד המת (Sneezing is also beneficial for [expelling] the afterbirth and a dead foetus). Hebr. מלוי האם is not attested in the current dictionaries. John of Avignon renders Lat. *secundina* as שלית האם היא שיגונדינא.

מֶלְקָחַיִם · **pincers**, **forceps**: Lat. *tenaculum*, Plur. *tenacula* (cf. ND 1082) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): ואם יתקבץ ויסתר יהופך העפעף העליון ויוסר שם עם רצועה[241] רכה ומלקחים קטנים (If [dust] collects and hides [beneath the upper eyelid], it should be turned around and it [i.e., the dust] should be removed with a thin strap[242] and small pincers (forceps)). Hebr. מֶלְקָחַיִם features in the sense of 'forceps' for Lat. *forceps* and for Arab. كلاليب in BCD 151 (NM 1:30, 102). John of Avignon translates Lat. *tenacula* as מֶלְקָחַיִם as well.

מֶלְקַחַת · **hook**: Lat. *hamus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 89[b]): ואם בכל

241 רצועה: *corrigia* L.

242 'strap': *corrigia* L.

אלה לא יעזר נשוב לידי השורגיאן ויגביהו העפעף כיד האפשר במלקחת קטן ויחותך מה[243] שהעבה (If it [i.e., the adhesion of the eyelids] cannot be healed with any of these ingredients, we turn to a surgeon to lift the eyelids as far as possible with a small hook and to cut the[244] connected part). Hebr. מֶלְקַחַת features in Rabb. literature in the sense of 'tongs' (cf. JD 793; BM 306o). Yekutiel ben Solomon translates Lat. *hamus* as קֶרֶס (see entry).

ממולא → מְמֻלָּא.

ממוסך → מְמֻסָּך.

מְמֻלָּא (*Part. Puʿal*) → [**מלא**].

מְמֻסָּךְ (*Part. Puʿal*) → [**מסך**].

מַמְעִיד (*Part. Hifʿil*) → [**מעד**].

מֶמְשָׁלָה · **predominance**: Lat. *dominium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 73[a]): ואם תהיה מדם יראה אודם באבר ויראה ממשלת הדם בכל הגוף (If the [spasm] is caused by blood, the [affected] limb will appear red and blood can be observed as predominant in the whole body). Hebr. מֶמְשָׁלָה features in NM 6:12o for Lat. *potestas* in the sense of 'power, strength' and for Lat. *dominatio* in the sense of 'domination.' It features in medieval philosophical-scientific literature in the sense of 'governance, power, rule;' cf. PESHAT.[245] John of Avignon translates Lat. *dominium* as גבר.

מְנַגֵּד (*Part. Piʿel*) → [**נגד**].

מַנְהִיג (*Part. Hifʿil*) → [**נהג**].

מנוצר → מְנֻצָּר.

מֻנְעָל (*Part. Hofʿal*) → נָעַל.

מְנַפֵּחַ (*Part. Piʿel*) → [**נפח**].

מְנֻצָּר (*Part. Puʿal*) → [**נצר**].

מְנַקֶּה (*Part. Piʿel*) → [**נקה**].

מסותם → מְסֻתָּם.

[מסך] • *Part. Puʿal* מְמֻסָּךְ · **combined or mixed in due proportion**: Lat. *temperatus* (cf. DCLBS 3736) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): ואם האדומה הסבה ירגיל הנהגה הנזכרת ... ויורק עם מירבולנש סיטרינש ואינדיש ממוסכים בחלב והצמוקים וריגליציאה כי אלו העניינים ידריכו המירבולנש (If the [hair loss] is caused by yellow bile, one should apply the regimen mentioned before ... and purge [the bile] with citric and Indian myrobalans that have been mixed in due proportion with milk and raisins and licorice, because these ingredients moderate [the effect of] the myrobalans). As a

243 מה שהעבה: *quod coniunctum est* L.

244 'the connected part': Trans. acc. to L.

245 https://peshat.org/display/peshat_lemmas_00019279 (accessed February 26, 2024).

medical term, Hebr. *Part. Pu'al* מְמֻסָּךְ features in BM 3118 in an attestation from *Sefer Asaph*, without further explanation, and in KTP 2:209 in the sense of 'gleichmäßig gemischt, proportioniert, in der Mitte stehend.' In the sense of 'balanced' (for Arab. معتدل), it features in BCD 152 (NM 3:132). John of Avignon translates Lat. *temperatus* as *Part. Nif'al* נִמְתָּח (see entry [מתח]).

מָסָךְ · **white opaque blemish upon the cornea (pannus), resulting from ocular inflammation or ulceration**: Lat. *pannus* (cf. ND 787) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76^{b}): אך אין ראוי שתזלזל באוטולמיאה כי אם לא תרפא כראוי תניח שאריות רעים כמו מום מסך קרום וזולתם (However, one should not neglect [the treatment of] ophthalmia, because if it is not treated properly, it leaves behind bad traces [lit. 'remnants'), such as a spot or opaque place on the eye [i.e., Lat. *macula*], white[246] opaque blemish upon the cornea [i.e., Lat. *pannus*], and the like). Hebr. מָסָךְ is not attested in this sense in the current dictionaries. It features in NM 5:120 for Arab. حجاب in the sense of 'diaphragm.' In addition to מָסָךְ, Yekutiel translates Lat. *pannus* as קְרוּם (see entry). John of Avignon translates Lat. *pannus* as דַּק (see entry). For the synonymous term בֶּגֶד, cf. NM 5:25, 7:25.

מְסֻכָּם (*Part. Hof'al*) → **[סכם]**.

מִסְעָד · **diet**: Lat. *dieta* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 77^{b}): ויהיה מסעדו דק (His diet [i.e, that of a patient suffering from ophthalmia] should be fine (consisting of fine food)). Hebr. מִסְעָד features in BM 3131 in attestations from medieval medical literature in the sense of 'food administered to sick people to strengthen them.' In the *Plur.* מסעדים, it features in NM 6:121 for Arab. علاجات in the sense of 'treatments.' John of Avignon translates Lat. *dieta* as הנהגת מסעדו.

מַסְרֵק · **[lit. 'comb']; metatarsus**: Lat. *pecten* (cf. ND 804, s.v. *pecten*, no. 4) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, ll. 16–17) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17^{b}): ויהיו בו עצמות עולים ויורדים ומסרק כמו היד הקטנה (It [i.e., the foot] has higher and lower bones and [the row of bones called] *masreq* (metatarsus), just like the hand).[247] In the sense of 'metatarsus,' Hebr. מַסְרֵק features in BM 3139 in an attestation from *Sefer ha-Qanun* (see also SRP 26, 28).

מְסֻתָּם (*Part. Pu'al*) → **[סתם]**.

מְעֻגָּל (*Part. Pu'al*) → **[עגל]**.

[מעד] • *Part. Hif'il* **מַמְעִיד** • *Plur.* **ממעידים** · **lenitives [i.e., medicines with softening and soothing effect]**: Lat. *res lenitivae* (cf. ND 590) · Guy de Chauliac, *Inventarium*

246 'white opaque blemish upon the cornea [i.e., Lat. *pannus*]': Yekutiel uses two synonymous terms for this eye affection, i.e., קְרוּם and מָסָךְ.

247 Cf. ND 1079, s.v. *tarsus* (Chauliac, M. Engl. trans.): 'The foot forsoþe haþ tharsim and matatharsim and þe wirstem as þe litel hand haþ.'

sive Chirurgia Magna (cf. GIC 1:245, ll. 37–38) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[a]): אמנם אם יקרה הכאב לקושי הפרש אז ירגיל הממעידים וינתן לו בתחלת המאכל אוקי׳ עם קשיא פשטולא (If [the patient suffering from hemorrhoids] feels pain because of hard stools, one should apply lenitives and give him—when he begins to eat—one ounce of Indian laburnum). Hebr. *Part. Hifʿil* מַמְעִיד features in BCD 188 (NM 4:127–128), s.v. הסם הממעיד, in the sense of 'lubricant' (for Arab. مزلق). See also the synonymous *Part. Piʿel Plur.* מרככים (cf. entry [רכך]).

מָעוֹג · **preserve**: Lat. *conditus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 74[a]): איפשר שיעשה מהם שמן וימשח בו החלק הנזוק או שיעשה מעוג או מרקחת (One can prepare an oil from these [ingredients] and rub it on the affected part, or a preserve, or electuary …). Hebr. מָעוֹג features for Arab. مربّى in the sense of 'confection, comfit, marmelade, jam' in NM 6:121–122. John of Avignon translates Lat. *conditus* as רְקוּחַ (see entry).

מעוגל → מְעֻגָּל.

מעוות → מְעֻוָּת.

מעונג → מְעֻנָּג.

מְעוֹפֵף (*Part. Polel*) → [עוף].

מעופש → מְעֻפָּשׁ.

מְעֻוָּת (*Part. Puʿal*) → [עות].

מעותד → מְעֻתָּד.

מָעַט · **על המעט** · **rarely**: Lat. *raro* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 104[ab]): אבל על המעט יתחדש משחורה (But it [i.e., a cough] is only rarely caused by black bile). Hebr. על המעט is not attested in this sense in medieval Hebr. medical literature. A synonymous term used by Yekutiel is ברחוק, a term that also features in John of Avignon's translation of this passage (see entry רָחוֹק).

מְעַטֵּשׁ (*Part. Piʿel*) → [עטש].

מְעַמֵּס (*Part. Piʿel*) → [עמס].

מְעֻנָּג (*Part. Puʿal*) → [ענג].

מְעַסֶּה (*Part Piʿel*) → [עסה].

מְעֻפָּשׁ (*Part. Puʿal*) → [עפש].

מְעֻתָּד (*Part. Puʿal*) → [עתד].

מפולש → מְפֻלָּשׁ.

מַפְלֶא → רֹאשׁ הרשת המופלא.

מְפֻלָּשׁ (*Part. Puʿal*) → [פלש].

מַפְסִיד (*Part. Hifʿil*) → [פסד].

מצומק → מְצֻמָּק.

מַעְיִל (*Part. Hifʿil*) → [נצל].

מְצֻמָּק (*Part. Puʿal*) → [צמק].

מְקַבֵּל (*Part. Piʿel*) → [קבל].

מַקְדִים (*Part. Hifʿil*) → קָדַם.

מְקַדֵּם (*Part. Piʿel*) → קָדַם.

מְקֻוֶּה → **נבל מקות השתן** • נֵבֶל.

מָקוֹם • **מקום הבשת** · **private parts**: Lat. *pudendum* (cf. ND 885) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:239, ll. 34–36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[a]): הנגעים שהם בלי פלגמון באברים שהם במקום הבשת והטבעת כפי גליʾ בהʾ מתחבוʾ ההנחות המרכבות הן בלתי נאותות וצריכות בזה רק לתרופות המביאות העור (When non-inflamed ulcers occur in the organs of private parts, anus-softening poultices are—as Galen says in *De methodo medendi* V—neither appropriate nor beneficial and not necessary; contrary to cicatrizing medicines). Hebr. מקום הבשת is not attested in the current dictionaries.

• *Plur*. **המקומות המטונפים** • **מקומות** · **pudenda**: Lat. *pudibunda* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): ולכן לא אסכים עם מי שיעכב תולדת השיער לבתולות במקומות המטונפים עם המרדימים החוש או עם כויה או בזולתה מן האופנים כי העצר אותם האידים אפשר שיביא היזק רב (Therefore, I do not agree with those who impede the growth of the hair of virgins on their pudenda by using narcotics, cauterization, or in any other way, for holding back those vapors [from which the hair grows] may be very harmful). Hebr. המקומות המטונפים is not attested in the current dictionaries. John of Avignon translates Lat. *pudibunda* as גב ערות האשה (see entry גֵּב).

מְקוּצָף → מְקֻצָּף.

מְקוּשְׁקָשׁ → מְקֻשְׁקָשׁ.

מְקַמֵּט (*Part. Piʿel*) → קָמַט.

מְקֻצָּף (*Part. Puʿal*) → [**קצף**].

מְקֻשֶּׁה · **hard**: Lat. *solidus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 73[b]): ראוי להודיע שהכויצה תקרה לנערים מהרה לרכוך העצבים וככה תפרד יותר מהרה ואמנם בזקנים יאוחר בזה כי הם יותר מקשיים (It should be noted that because of the softness of their nerves, children are quickly (easily) affected by spasms, but also cured. Old people are not quickly affected because their nerves are harder). In the sense of 'solid,' Hebr. מַקֶּשֶׁה features in BM 3294, a.o., in attestations from *Sefer ha-Qanun* and in BCD 160 (NM 3:141–142) in the sense of 'dense' (for Arab. متكاثف). For the synonymous מְמֻלָּא (for Arab. مكتنز), cf. NM 6:119. John of Avignon translates Lat. *solidus* as קשה.

מְקֻשִּׁיוּת · **tightness, tension; stretched or rigid condition**: Lat. *tensio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 76[b]): ואם יהיה מרוח יהיה עם מקשיות וכובד מעט (If [the ophthalmia] originates from wind, it comes with tightness (tension) and some heaviness). Hebr. מְקֻשִּׁיוּת features in BM 3294 in the sense of 'solidity.' John of Avignon translates Lat. *tensio* as מְתוּחִיוּת (see entry).

מְקַשְׁקָשׁ (*Part. Puʿal*) → [**קשקש**].

מַרְאָה · **speculum**: Lat. *speculum* (cf. ND 1016: ‘speculum, instrument for dilating body orifices so that their interior can be examined’) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:242, ll. 6–8) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132ᵇ): אמנם אותות הטחורים יושגו מהראות והמשוש ולזה יועיל מאד הכלי המרחיב הנק׳ מראה (The symptoms indicating hemorroids can be comprehended from observation and palpation; to this end, a dilating instrument, called [in Hebr.] *mar’ah* [i.e., speculum] is very helpful). In the sense of ‘speculum,’ Hebr. מַרְאָה features in MD 664, s.v. ‘speculum.’

מַרְאֶה • **תִּבְנִי המראה** → **תִּבְנִי**.

מַרְגָּלִית • *Plur*. **מרגליות** · **pearls**: Lat. *margarita*, Plur. *margaritae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu’ah* (Ms Paris, BnF, héb. 1185, fol. 78ᵃ): ואם לא נרפא באלה יעשה קוליר בזה בעין קח ויטריאול ומלח ארמוניאק סרקקולא אלואי פלפל לבונה קוראל מרגליות (If [the blood spot in the eye] is not healed with these [remedies], prepare the following eye salve: Take vitriol, sal ammoniac, sarcocol, aloes, pepper, incense, coral, pearls …). Hebr. *Sing*. מַרְגָּלִית is not attested in medieval medical literature, cf. BM 3308. John of Avignon renders Lat. *margaritae* as פרלס (i.e., Lat. *perlas*).

מרהם · **ointment**: Lat. *unguentum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu’ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125ᵃ): ויוכל לעשות מהם משקה או לייטוארי או פילוליש או עוגות או מרהם ודומה ([From these ingredients,] one can prepare a syrup, electuary, pills, trochisks [i.e., round tablets or pills], or ointment, and the like). In the sense of ‘ointment,’ Hebr. מרהם is a non-attested calque from Arab. مرهم. The latter term features as Hebr. אִסְפִּלָנִית in the sense of ‘plaster, salve’ in BCD 25 (NM 4:19). In addition to מרהם, John of Avignon renders Lat. *unguentum* as אנגינט [i.e., O. Occ. *engent*] (see entry). Yekutiel ben Solomon translates Lat. *unguentum* as קירוטי [i.e., Rom. *cerote*] (see entry).

מרוסן → **מְרַסָּן**.

מַרְזֵב · **I. pipe (tube)**: Lat. *canalis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu’ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 102ᵃ): באחורנה יכווה השן בחרט ברזל מושמת לפנים במרזב בעבור שהמקומות הקרובים אליה או השכנים לא יופסדו (Last of all, one should cauterize the [affected] tooth with an iron rod that has been put in a pipe (tube), so that the spots that are nearby will not be affected). Hebr. מַרְזֵב is attested in Rabb. literature in the sense of ‘gutterspout’ (cf. JD 840; BM 322). Yekutiel ben Solomon translates Lat. *canalis* as קנה.

· **II. little tube, pipe**: Lat. *cannula* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu’ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 129ᵇ): ותמוצץ המוגלא עם מרזב (Then the pus should be sucked up with a little tube (pipe)).

[מרח] • *Nitpa‘el* **נִתְמָרַח** · **to be affected by an abscess**: Lat. *apostemor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu’ot* (Ms Oxford,

Bodleian Library, Mich. 552, fol. 61[b]):[248] ראוי לדעת שהמוח והעצמות אפשר שיתמרחו אע״פ שגואן דמיסינא ושפרפין יאמרו ההפך (One should know that the brain and bones can be affected by an abscess although John Damascene and Serapion say the opposite). Hebr. *Nitpa'el* נִתְמָרַח does not feature in this sense in the current dictionaries.

מֶרְחָב · **מרחב הגוף** • **shoulders [as a whole]**: Lat. *homoplate* (cf. ND 514, 2: 'shoulders, area around shoulders') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:40, ll. 1–2) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 7[b]): הפרק הרביעי: מנתוח מרחב הגוף והזרועות הגדולות או הידים (Ch. 4: On the anatomy of the shoulders and arms). Hebr. מרחב הגוף is not attested in the current dictionaries.

מֶרְחָץ · **steam bath**: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 49[a]): ויעשה אחר כן המרחץ ויושמו שמה הענינים אשר נכנסו במשקה ובצאתו מן המריץ יתנו לו בכל פעם אליקשדרינא אבריאה[249] (Then [the patient] should take a steam bath in which one should put all [the ingredients] that go into the syrup; and every time he leaves the steam bath, one should give him ʾBRYʾH ʾLYQŠDRYNʾ [i.e., Lat. *aurea*[250] *Alexandrina*]). Hebr. מֶרְחָץ does not feature in this sense in the current dictionaries. It is possibly an incomplete reading for המרחץ היבש (see entry below). In addition to מֶרְחָץ and המרחץ היבש, John translates Lat. *stupha* as כלי האד (see entry כְּלִי) and מרחץ אשטובא (see next entry). Yekutiel ben Solomon translates the Lat. term as הֲזָעָה (see entry).

מרחץ אשטובא • **steam bath**: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 75[a]): ואחר כן יורק עם גירא פיגרא מחודדת עם אבק בשר קוליקנטידא ודיליום ויעשה מרחץ אשטובה (Then [the patient] should be purged with GYRʾ PYGRʾ [i.e., *hiera*[251] *pigra*], made pungent with colocynth pulp and bdellium, and he should take a steam bath). Hebr. מרחץ אשטובא is a mixed Hebr.-Rom. term, consisting of Hebr. מֶרְחָץ and O. Fr. *estuve* (cf. FEW 13:457). In addition to מרחץ אשטובא, John of Avignon translates Lat. *stupha* as כלי האד (see entry כְּלִי), מֶרְחָץ, and המרחץ היבש (see previous and next entry). Yekutiel ben Solomon renders Lat. *stupha* as אשטובאש.

---

248 The same term features again in the same sense on the same folio: ולזה אפשר שיתמרחו (For this reason they can be affected with an abscess).

249 אבריאה אליקשדרינא: *aurea Alexandrina* L.

250 '*aurea Alexandrina*': Pill or bolus containing, e.g., refined gold or silver, attributed to Alexander (perh. Alexander of Tralles, Byzantine physician, c. 525–c. 605); cf. ND 78.

251 '*hiera pigra*': Cf. FWM 546–547: 'literally, 'something holy.' *Hiera* or *gera* was a generic and honorific title for certain noteworthy compound medicines. The most widely known was *hiera* (or *gera*) *pigra*, 'holy bitters,' a cathartic of which the principal ingredient was a tincture of aloes.'

• **המרחץ היבש · steam bath**: Lat. *stupha* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71[a]): אמנם קודם אלו המשיחות והרקת הגוף יועילהו מאד שיעשה המרחץ היבש הוא אישטופא (Before [applying] these ointments and purging the body, he will greatly benefit from taking a steam bath, i.e., ʾYŠṬWPʾ [i.e., Rom. *estupha*]). Hebr. המרחץ היבש is not attested in the current dictionaries. Synonyms used by John of Avignon are כלי האד (see entry כְּלִי), מֶרְחָץ, and מרחץ אשטובא (see previous entries). Yehutiel ben Solomon renders Lat. *stupha* as אשטובש יבשות (see entry אשטובא).

מֵרִיק (*Part. Hifʿil*) → [**ריק**].

מֻרְכָּב · **compound [of various drugs or sim.]; confection, comfit, sweetmeat**: Lat. *confectio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 66[b]): וזה המורכב אפשר שינתן בהתחלה בעצמותו עד ב׳ דר׳ בכל בקר (This compound can—in the beginning [of epilepsy]—be administered in the morning on its own in a dose no more than two drams). As a noun, Hebr. מֻרְכָּב is attested in medieval philosophical-scientific literature in the sense of 'composed thing;' cf. PESHAT.[252] Yekutiel ben Solomon translates Lat. *confectio* as רְקוּחַ (see entry).

מְרַכֵּךְ (*Part. Piʿel*) → [**רכך**].

[מרס][1] • *Nitpaʿel* **נִתְמָרֵס** · **to be affected with an abscess**: Lat. *apostemor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[a]): הבן שהמוח והעצמות אשפר התמרס עם היות כי דיאקינוס יסבור ההפך (Understand that the brain and bones can be affected by an abscess, although [John] Damascene held the opposite opinion). In the sense of 'to be affected by an abscess,' Hebr. *Nitpaʿel* נִתְמָרֵס is a non-attested denominal verb coined from מֻרְסָה (abscess). John of Avignon translates Lat. *apostemor* as נתמרח (see entry [מרח]).

[מרס][2] • *Puʿal* **מוֹרַס** · **to be steeped, to be soaked**: Lat. *distemperor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[b]): וכאשר תרצה להרגילם ימורסו בחלב שיכובה בה ברזל מלובן ובזה יעצר (If you want to apply these [medicines], you should steep them in milk in which red-hot iron has been extinguished, for then it [i.e., the abdominal discharge] will be stopped). Hebr. *Puʿal* מוֹרַס features in the sense of 'to be dissolved' for Lat. *dissolvor* in NM 7:121. Yekutiel ben Solomon translates Lat. *distemperor* as מוֹרַס as well.

מֻרְסָא (*Aram.*) • **מורסא 〈חמה〉 מתילדת בקרומות המוח · a hot abscess originating in the membranes (meninges) of the brain [i.e., phrenitis]**: Lat. *aposteme calidum in paniculis cerebri generatum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of

252 https://peshat.org/display/peshat_lemmas_00028002 (accessed January 17, 2024).

Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60^{b}): פרינישיש היא מורסא ⟨חמה⟩ מתילדת בקרומי המוח (PRYNYŠYŠ [i.e., Lat. *phrenesis*] is a hot abscess originating in the membranes (meninges) of the brain). Aram.-Hebr. מורסא ⟨חמה⟩ מתילדת בקרומי המוח is not attested in the current dictionaries. Synonyms featuring in medieval medical literature are: מורסת הראש for Arab.-Pers. سرسام/شرسام (cf. BCD 162 (NM 4:105); NM 7:121–122) and for Arab. برسام (cf. BCD 162 (NM 3:144)); מורסות הראש for Lat. *frenesis* (cf. NM 6:128); and צמח המוח for Arab.-Pers. سرسام/شرسام (cf. NM 5:169).

• **מורסת החזה** · **empyema**: Lat. *empyema* (cf. ND 343, s.v. *empima*: 'Collection of pus in or near lungs, resulting in sputum containing blood; cf. modern empyema (pus in pleural cavity)') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106^{ab}): רקיקת הנשדף כשיפול על הפחם ויבאש הוא מת ולעולם לא ידרוך על הארץ אם האותות האמורים למעלה קדמו לפי שלפעמים יהיה זה מחולי מורסת החזה (When the sputum of a person suffering from phthisis falls on hot coals and it stinks, he is dying; he will never set foot on the earth again—that is when the symptoms mentioned before have [been observed], for sometimes it is caused by an empyema instead). Hebr. מורסת החזה does not feature in the current dictionaries. John of Avignon renders Lat. *empyema* as אנפימא.

• *Plur.* **מורסות הריאה** • **מרסות** · **pneumonia**: Lat. *peripleumonia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126^{a}): ושם[253] שביעית יובן שעם שבמורסות הריאה תבקע המורסא ונגעים אך לא עם כל זה יקרה שדפון בהכרח[254] המורסא (In the seventh place, one should note that—although in the case of pneumonia—the aposteme may burst, and there is ulcerous pus; in spite of all this, phthisis does not [necessarily] occur). Hebr. מורסות הריאה is not attested in the current dictionaries. Additionally, John translates Lat. *peripleumonia* as בעלת הריאה (see entry בַּעֲלָה). For the synonymous נגעי הריאה (for Lat. *vulnera pulmonis*), cf. NM 5:128. Yekutiel ben Solomon translates Lat. *peripleumonia* as בעלת הריאה (see also entry בַּעֲלָה).

מְרֻסָּן (*Part. Pu'al*) → [**רסן**].

מַרְעִיד (*Part. Hif'il*) → [**רעד**].

[מרק] *Pi'el* **מֵרֵק** · **to cleanse, to expel, to remove**: Lat. *abstergeo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 107^{b}): ולפעמים אפשר שיאכל אישפינקש בוראגיש ... וזה כפי אשר יהיה שם קדחת עפושית או לא וכפי אשר נרצה למרק ולטהר (Sometimes, the patient [suffering from phthisis] may eat spinach [or] borage ... depending on whether he will have putrid

253 המורסא: *apostema* L.

254 המורסא ונגעים: *sanies & ulcus* L.

fever or not and on whether we want to cleanse and to purge). Hebr. *Pi'el* מֵרֵק is not attested in medieval medical literature. For the combined term סם ממרק (the detergent (cleansing, clearing) remedy) for Arab. الدواء الجالي or Arab. الدواء الجلّاء, see BCD 188 (NM 4:128); NM 5:139. John of Avignon translates Lat. *abstergeo et mundifico* as לטהר.

מָרָק · **broth**: Lat. *brodium* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131^{b}): מרק התרנגול הזקן יאות להם מאד וכל שכן אם הוא מבושל בפוליפודי הרבה ואניס ושומר וכמון (Broth of old cocks is very suitable (beneficial) for them [i.e., asthma patients], especially when it is cooked with a large quantity of common polypody, anise, fennel, and cumin). In the sense of 'broth,' Hebr. מָרָק features (for Arab. مرق), a.o., in BM 3344 in an attestation from Nathan ha-Me'ati's trans. of Maimonides' *Medical Aphorisms* XX.83 (cf. BMMN 194, l. 20). See also BCD 163 (NM 4:105–106): מרק תרנגולים קטנים. Yekutiel ben Solomon translates Lat. *brodium* as מָרָק, just like John.

מֶרְקַחַת · **electuary**: Lat. *electuarium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 107^{b}): ויוכל לעשות מהם משקה או מרקחת או גרגרים או עוגות או קירוטי או תחבשת ודומיהם ([From these ingredients,] one can prepare a syrup, electuary, pills, trochisks [i.e., round tablets or pills], ointment, or plaster, and the like). In the sense of 'electuary,' Hebr. מֶרְקַחַת features for Arab. معجون in BCD 163 (NM 4:107). John of Avignon renders Lat. *electuarium* as לייטוארי.

מַרְתִּיעַ (*Part. Hif'il*) → [**רתע**].

מִשְׁבָּר • *Plur.* **משברים** · **griping pain; gripes**: Lat. *torsio*, Plur. *torsiones* (cf. ND 1110: 'intense spasmodic pain in bowels, gripes') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106^{b}): ויזהר הרופא שיתעכל היטב החלב באיסטו׳ באופן שכשיקחנו לא ירגיש משברים וכאבים וגיהוקים עשניים וחמוצים (The physician [treating a phthisis patient] should take care that the milk [he administers] is well digested in the stomach so that the patient, when he drinks it, does not suffer from gripes, pains, or vaporous, sour eructations). Hebr. משברים features in the sense of 'cramps, colic' for Arab. مغص in NM 6:129–130. John of Avignon translates Lat. *torsiones* as הפסדים (see entry הֶפְסֵד).

משועבד → מְשֻׁעְבָּד.

משוקה → מְשֻׁקֶּה.

משורי · **serrated [i.e., beats alternating between strong and weak]**: Lat. *serratus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113^{b}): החמישי נוכל לחבר דפק משורי לפי שהחולי הוא בקרומות (As a fifth [symptom of pleuritis] I can add a serrated pulse because the illness is in the membranes). In the sense of 'serrated,' Hebr. משורי features as דפק משורי 'serrated pulse' (for Arab. النبض المنشاري) in BCD 59 (NM 2:63). For the synonymous הדפק המגרי, see NM 5:53. John of Avignon translates Lat. *serratus* as משורי as well.

מְשׁוֹתָף → **מְשֻׁתָּף**.

מְשׁוֹתָק → **מְשֻׁתָּק**.

מָשִׁיחַ • חולק למשיח → **חָלַק**[1].

מִשְׁמֶרֶת · **preserve**: Lat. *conserva* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 66[b]): ובכל יום יניעוה כדמות משמרת היא קונשירוא ורדים עד מ׳ יום (And shake it [i.e., the earthenware pot with squill] every day in the manner of a rose preserve, i.e., QWNŠYRW' [i.e., Lat. *conserva*], up to fourty days). Hebr. מִשְׁמֶרֶת is not attested in the sense of 'preserve' in the current dictionaries. The synonymous Lat. term *conditus* is translated by John as רְקוּחַ (see entry). Yekutiel ben Solomon does not translate Lat. *conserva*.

מְשַׁנֶּה (*Part. Pi'el*) → [**שנה**].

מְשַׁעְבֵּד (*Part. Shaf'el*) → [**עבד**].

מֻשְׁעָל (*Part. Hof'al*) → [**שעל**].

מְשַׁעֵר (*Part. Pi'el*) → [**שער**].

מִשְׁפָּט · **prognosis**: Lat. *prognostica* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[a]): המשפט:[255] כל נפילה או העדר שערות הקורה מסבות[256] טבעיות אי אפשר שיושב (Prognosis: Every loss or lack of hair that occurs through natural causes cannot be undone). Hebr. מִשְׁפָּט is not attested in the sense of 'prognosis' in the current dictionaries. In addition to מִשְׁפָּט, John translates Lat. *prognostica* as המשפט ההשגחיי (see next entry). Accordingly, the Lat. verb *prognosticare* is translated by him as שָׁפַט (see entry). Yekutiel ben Solomon translates Lat. *prognostica* as הקדמת הידיעה (cf. BCD 71 (NM 2:41)).

• המשפט ההשגחיי · **prognosis**: Lat. *prognostica* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 35[b]): מן הנתק ... המשפט ההשגחיי לא ימלט שהוא חדש או ישיש אם בא מחדש אפשר שיתרפא אע״פ שהוא בקושי גדול (Tinea (itchy and crusty scalp infection):[257] ... Prognosis: It is unavoidably recent or old; when it is recent, it can be cured, although this is very difficult). Hebr. המשפט ההשגחיי is not attested in the current dictionaries. A synonym used by John is מִשְׁפָּט (see previous entry). Yekutiel ben Solomon translates Lat. *prognostica* as הקדמת הידיעה.

מַשְׁפֵּךְ · **1. emunctory**: Lat. *emuntorium* (cf. ND 352: 'purging place of waste matter from principal organ;' DMLBS 996: 'drainage channel') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 36–38) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135[a]): ובאולי לא יחיה ממנו זמן יותר מועט כי יחיה ביותר ויעמוד לו במקום הטחורים

255 המשפט: ר״ל בלע׳ פרונושטיקא ... Ms[1].

256 מסבות: Emend. ed. מהעדר סבות Ms.

257 Cf. ND 1102.

והוא לו כמשפך (Perhaps we will not live shorter but longer, and it [i.e., the anal fistula] will function instead of hemorrhoids as an emunctory). Hebr. מַשְׁפֵּךְ is not attested in this sense in the current dictionaries.

· **II. emunctories**: Lat. *emuntorium*, Plur. *emuntoria* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 114[a]): והאיברים אשר הם משפך הם האצילים והאנגונלנש (The organs that serve as emunctories are the armpits and groins). A synonymous term for Lat. Sing. *emuntorium* (see also previous entry) featuring in John's trans. is דֶּרֶךְ (see entry). Yekutiel ben Solomon translates Lat. *emunctoria* as זויות לשפיכה (see entry זָוִית).

• *Plur.* **משפכים** · **emunctories**: Lat. *emunctoria* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): וכן לא יפול השיער מתחת האצילים ושרשי הירכים כי הם משפכים ולזה ילך אליהם מהאיד הרבה (Similarly, the hair of the armpits and pudenda will not fall off since they are emunctories and therefore much vapor flows to them). In addition to משפכים, Yekutiel translates *emunctoria* as זויות לשפיכה (see entry זָוִית). John of Avignon translates Lat. Plur. *emunctoria* as שופכי האברים הראשיים אימונטוריאוש, in addition he translates Lat. *emuntoria* as מַשְׁפֵּךְ (see entry).

מַשְׁקֶה · **syrup**: Lat. *syrupus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 121[a]): הרופא[258] אם כן לסמים יתן צורה אם דרך משקה או דרך רקוח או פילוליש או עוגות או משיחות או ערעור או תחבשת (Therefore, the[259] physician who knows the [different kinds] of medicines administers a medicine in the form of a syrup or preserve, pill, pastille (troche), ointment, gargle, or poultice). Hebr. מַשְׁקֶה features in BM 3414–3415 in the sense of 'beverage, liquid;' in BCD 166 (NM 3:146–147) as 'wine' (for Arab. شراب); and in NM 6:132 as 'dose' (for Arab. شربة).

מְשַׁקֶּה (*Part. Pu'al*) → [**שקה**].

מְשֻׁתָּף (*Part. Pu'al*) → [**שתף**].

מְשֻׁתָּק (*Part. Pu'al*) → [**שתק**].

מִתְאַוֶּה (*Part. Nitpa'el*) → [**אוה**].

מִתְאָרֵךְ (*Part. Nitpa'el*) → [**ארך**].

מִתְבּוֹדֵד (*Part. Hitpolel*) → [**בדד**].

מִתְדַּבֵּק (*Part. Nitpa'el*) → [**דבק**].

מִתְדַּבֶּקֶת (*Part. Nitpa'el f.*) → [**דבק**].

מִתּוּחִיוּת · **tightness, tension; stretched or rigid condition**: Lat. *tensio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford,

258 הרופא אם כן לסמים: *discretus igitur medicus in materialibus* L.

259 'the physician who knows the [different kinds] of medicines': Trans. acc. to L.

Bodleian Library, Mich. 552, fol. 77^{b}): ואם מרוחיות יהיה עם מתוחיות ליחה ובמעט[260] כובד (If [the ophthalmia] originates from wind, it comes with tightness (tension), moisture,[261] and some heaviness). Hebr. מְתוּחִיוּת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *tensio* as מְקֻשִׁיוּת (see entry).

מְתוּנִי · **mild**: Lat. *suavis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 59^{b}): ואמנם השינה הטבעית כפי מה שזכרנו תתהוה מהלחות המתוניי הנתך מהעכול המשולש (Natural sleep arises, as we mentioned, from the mild moisture that is dissolved from the threefold digestion). Hebr. מְתוּנִי features in the sense of 'moderate' in BM 3442. John of Avignon translates Lat. *suavis* as מתון.

מותוקן → מְתֻקָּן.

[מתח] • *Part. Nif'al* נִמְתָּח · **combined or mixed in due proportion**: Lat. *temperatus* (cf. DCLBS 3736) · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 29^{r}: ואם האדומה היא הסבה תעשה ההנהגה הדקה הנזכרת ... ויורק החומר במִירֶבּוֹלָנֶש סִיטרִין נמתח בחלב (If the [hair loss] is caused by yellow bile one should apply the refining regimen mentioned before ... and purge the *materia* [*peccans*] with citric myrobalan that has been mixed in due proportion with milk). Hebr. נִמְתָּח does not feature in the sense of 'combined or mixed in due proportion' in the current dictionaries. In medieval medical literature נִמְתָּח features as 'spasmodic' (for Arab. متواتر) in BCD 167 (NM 2:68). Yekutiel ben Solomon translates Lat. *temperatus* as מְמֻסָּךְ (see entry).

מִתְחַבֶּרֶת (*Part. Pi'el f.*) → [חבר].

מַתְחִיל (*Part. Hif'il*) → [תחל].

מִתְיַלֵּד (*Part. Hitpa'el*) → [ילד].

מֻתְמָד (*Part. Hof'al*) → [תמד].

מְתֻקָּן (*Part. Pu'al*) → [תקן].

260 ליחה: Om. L.

261 'moisture': Missing in L.

נ

נְאוֹתוּת · **appropriateness**: Lat. *competo*, Inf. *competere* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[a]): שלישית ראוי שתזכור כי בפרלישין[262] עם היותו מאדומה תאות ההקזה עם היות כי בחומר האדומיי במה הוא כן לא תאות אך הוא אפשר נאותות ההקזה לפי[263] טבע המלוי ולסבת המורסא (In the third place, one should note that in the case of phrenitis,[264] bleeding is appropriate since it hails from yellow bile, even though this is not suitable for yellow bile as such. However, [in the case of phrenesis,] it is possibly appropriate because[265] of the overfilling or because of the abscess). Hebrew נְאוֹתוּת features in the sense of 'appropriateness' as a modern term in EM 1108. John of Avignon translates Lat. *competere* as תאות.

נאצורי · **affected by a fistula**: Lat. *fistularis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126[b]): רקיקה הבאה מהצדדים הנאצורים תמיד יושב (The spitting [of blood], which comes from a body part that is affected by a fistula, often recurs). Hebr. נאצורי is a loan word from the Arab. noun ناصور with the additional Hebr. *Adj*. ending -י. Yekutiel ben Solomon translates Lat. *fistularis* as *Part. Pu'al* מְנֻצָּר (see entry [נצר]).

נִבְאָשׁ (*Part. Nif'al*) → [**באש**].

נֵבֶל • **נבל מקות השתן** · **urinary bladder**: Arab. مثانة · Ibn Sīnā, *K. al-Qānūn* · transl Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 13[ab]): אסרו ... תועלתו לאברים הדוחים מעורר אותן ומחזק ומאמץ הגב[266] ונבל מקות השתן ומתיר אותן כעין פעולת אליפורו לבן לנקיון המעים ומדת שתייתו ז׳ זהובים במים ודבש ומגדל את הזרע (''SRW [i.e., Rom. *as*(*s*)*aro*]: Asarabacca/hazelwort [*Asarum europaeum* L.]: ... Its usefulness for the excretory organs: It activates them, strengthens the kidneys[267] and urinary bladder, it purges the intestines, just like white hellebore. The dose to be ingested is 7 *zehuvim* (approx. 7.77 g) with water and honey. It increases the sperm). In the sense of 'urinary bladder,' Hebr. נבל מקות השתן features in BM 3486 in an attestation from Shabbetai Donnollo's *Sefer Hakmoni*. Nathan ha-Me'ati translates Arab. مثانة as כיס השתן (cf. NM 6:101); Zeraḥyah Ḥen has שלפוחית; and Anonymous I has מקוה.

[נגד] • *Part. Pi'el* **מְנַגֵּד** • *Plur*. **מנגדים** · **injurious things**: Lat. *nocivum*, Plur. *nociva* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah*

---

262 בפרלישין: *phrenesis* L.
263 לפי טבע: *ratione* L.
264 'phrenesis': Trans. acc. to L.
265 'because of': Trans. acc. to L.
266 הגב: الكلية a.
267 'kidneys': Trans. acc. to a.

(Ms Paris, BnF, héb. 1185, fol. 92[b]): פרק י״ח בעטוש. העטוש הוא תנועה טבעית להוציא חוץ המנגדים כמו הפיהוק לאיסטו׳ והשעול לחזה כן העטוש למוח ולזה אלו התנועות אינם מהחולי רק מהטבע לפי גלינו׳ בעלות (Ch. 18: On sneezing. Sneezing is a natural movement to expel injurious things; as hiccups for the stomach, cough for the chest, so is sneezing [a natural movement] for the brain. Thus, these movements are not part of an illness but of nature according to Galen, *De* [*causis*] *morborum* [*et symptomatibus*]). Hebr. [נגד], *Pi'el* נִגֵּד, is not attested in this sense in the current dictionaries. The chapter on 'sneezing' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

[נגע] • *Pi'el* **נִגֵּע** · **to ulcerate**: Lat. *ulcero* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[a]): סבות זה החולי הם כל הדברים המנגעים הריאה לזה החומר הנזולי היורד מן הראש יוכל להיות אחת מהסבות בין שיהיה מדם או מאדומה חדה מאכלת או מליחה מלוחה כמו שטיפת מים ינקוב האבן מצד החכוך נקרא פריקנטשיאו כן הזלת הנזילה ינגע (The causes of this illness [i.e., phthisis] are all those things that ulcerate the lung; thus, the matter consisting of watery humor (rheuma) that descends from the head can be one of the causes. [This is the case], regardless whether it is blood, sharp corrosive yellow bile, or salty phlegm. Its effect can be compared to water dripping on a stone, rubbing it down, called PRYQNṬŠY'W [i.e., Lat. *fricatio*], and perforating it. Similarly, the ulcerating effect of the dripping watery humor.). Hebr. *Pi'el* נִגַּע features in the sense of 'to cause ulceration' for Arab. أقرح in BCD 169 (NM 3:150; corr. see below). Yekutiel ben Solomon translates Lat. *ulcero* as מְחַיֵּץ (see entry).

• *Part. Hif'il* **מַגִּיעַ החכח המגיע ההדמות** • **פַּחַ** → **פַּחַ**.

• **חסבה המגעת** → **סַבָּה**.

נֶגַע · **ulcer**: Lat. *ulcus* · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 82[b]): ואם הנגע יסגר יופתח בחוזק[268] מצד המוגלא בבשול שומר ומלילוט (If the ulcer [in the cornea] gets closed, it should—because of the sanies—be opened forcefully[269] with a decoction of fennel and melilot). In the sense of 'ulcer,' Hebr. נֶגַע features for Arab. قرحة in BCD 170 (NM 1:62). Yekutiel ben Solomon translates Lat. *ulcus* as חֲבוּרָה (see entry) and additionally as נֶגַע, just like John (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 79[b]): ואמנם עתה בכל נגע או בכל חבורה הנה כל כאב רב (But [note] that any pain [occurring] in any ulcer or wound [in the cornea] will be severe).

נְדוּתִי · **menstrual**: Lat. *menstrualis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[a]):

268 בחוזק: Missing in L.

269 'forcefully': Missing in L.

ולפעמים תבוא מסבת[270] האם או מהפסד זרע או הדם הנדותיי (Sometimes it [i.e., epilepsy] occurs because of a[271] defect of the womb or corruption of the sperm or menstrual blood). In the sense of 'menstrual,' Hebr. נִדּוּתִי features in BM 3537 in an attestation from Moses Narboni's *Sefer Oraḥ Ḥayyim*.[272] Yekutiel ben Solomon translates Lat. *menstrualis* as נדות.

נְדְנוּד · **moving (shifting) [re: teeth]**: Lat. *commotio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[a]): בשנים יתחדשו חליים רבים כמו הנקב והמוגלא ותולעים והנדנוד והקהייה וקושי יציאתם ואיחורם וחכוך השנים בעת החלום (Teeth are affected by many illnesses, such as holes (cavities), decay, worms, moving (shifting), getting blunt, difficult and late coming through (teething), grinding during sleep [lit. 'dreaming']). In the sense of 'moving (shifting) [re: teeth],' Hebr. נְדְנוּד features in BM 3543 in a later attestation from Meir Aldabi's *Shevilei Emunah*. John of Avignon translates Lat. *commotio* as תְּפִיחָה (see entry).

נֶדֶר • *Plur.* **נדרים** · **promises**: Lat. *promissio*, Plur. *promissiones* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]): יש להבין כי אשמא[273] וחולי אשמא הם חליים קרוניקש ר״ל ארוכים ויתנועעו בהקפים ויזהר הרופא מנדרים כוזבים (One should understand that asthma[274] and difficulty of breathing are chronic illnesses, which occur by (in) paroxysms. The physician should be careful not to make false promises). In the sense of 'promise,' Hebr. *Sing*. נֶדֶר features in BM 3545 in attestations from Judah Alharizi's *Sefer Tahkemoni* and Abraham bar Ḥisdai's *Ben ha-Melekh we-ha-Nazir*. Yekutiel ben Solomon translates Lat. *promissiones* as נדרים as well.

[נהג] • *Hif'il* **הֶנְהִיג** · **to digest**: Lat. *digero* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 49[b]): סבת זאת העלה היא המלוא ורבוי המאכלים והמשקים המתחלפים הקרים והחמים בשולחן אחד שהטבע לא יוכל בעכולם ולהנהיגם כראוי (The cause of this illness [i.e., false lethargy; i.e., Lat. *lethargia non vera*] is gluttony (inebriety); and the consumption of many different cold and hot foods and drinks during one meal, which nature cannot concoct and digest in a proper way). In the sense of 'to digest,' Hebr. *Hif'il* הֶנְהִיג is a non-attested semantic borrowing from Lat. *digero*. In the sense of 'to treat' (for Arab. دبّر), it features in NM 6:138. Yekutiel ben Solomon translates Lat. *digero* as הֶנְהִיג, just like John.

• *Part. Hif'il* **מַנְהִיג** • **חכח המנהיג** → כֹּחַ.

---

270 מסבת האם או מהפסד זרע: *vitia matricis et corruptionem spermatis* L.

271 'a defect of': Trans. acc. to L.

272 On the author (c. 1300–1362) and his *Sefer Oraḥ Ḥayyim*, see G. Bos, 'R. Moshe Narboni, Philosopher and Physician: A Critical Analysis of *Sefer Oraḥ Ḥayyim*,' *Medieval Encounters* 2, no. 1 (1995): 219–251.

273 אשמא וחולי אשמא: *asthma et difficultas anhelitus* L.

274 'asthma and difficulty of breathing': Trans. acc. to L.

נוֹטֶה (*Part.*) → **נָטָה**.

נוֹסָף (*Part. Nif'al*) → [**יסף**].

נוֹשֵׂא (*Part.*) → **נָשָׂא**.

נזולי • נזוליי · **consisting of rheuma [i.e., watery humor thought to drain from the brain and cause sickness in lower parts]:** Lat. *rheumaticus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[a]): סבות זה החולי הם כל הדברים המנגעים הריאה לזה החומר הנזולייי היורד מן הראש יוכל להיות אחת מהסבות בין שיהיה מדם או מאדומה חדה מאכלת או מליחה מלוחה כמו שטיפת מים ינקוב האבן מצד היכוך נרא פריקנטשיאו כן הזלת הנזילה ינגע (The causes of this illness [i.e., phthisis] are all those things that ulcerate the lung; thus, the matter consisting of watery humor (rheuma) that descends from the head can be one of the causes. [This is the case], regardless whether it is blood, sharp corrosive yellow bile, or salty phlegm. Its effect can be compared to water dripping on a stone, rubbing it down, called PRYQNṬŠY'W [i.e., Lat. *fricatio*], and perforating it. Similarly, the ulcerating effect of the dripping watery humor.). Hebr. **נזולי** is not attested in the current dictionaries. A variant reading used by John is **נזלי** (see entry נְזֵלִי). Yekutiel ben Solomon translates Lat. *rheumaticus* as **נזליי**.

נְזִילָה · **I. flux, discharge**: Lat. *fluxus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 104[a]): אם הנזילה נטתה אל המזג והשווי יבושל בדרך זה (If the flux (discharge) tends to be balanced and moderate, it should be concocted as follows …). Hebr. **נְזִילָה** features in BCD 172 (NM 3:152–153) in the *Plur.* **נזילות** for Arab. نَزَلات in the sense of 'catarrhs.' John of Avignon translates Lat. *fluxus* as **רְפִיוֹן** (see entry).

· **II. rheum**: Lat. *rheuma* (cf. ND 922, s.v. 'rheum': 'watery bodily humor thought to drain from brain and cause sickness in lower parts') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[b]): אמנם אם יבוא נזילה יחזיק בפה אלו הפילולש (If [the patient suffering from phthisis] is affected by rheum, he should keep [one of] the following pills in the mouth).

· **III. catarrh**: Lat. *catarrhus* · Bernard de Gordon, *Lilium Medicinae*, · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 110[a]): סבת רקיקת המוגלא נזילה יורדת מן הראש לחלל החזה אשר לא יוכל לצאת (The cause of an empyema is a catarrh, which streams from the head to the cavity of the chest and cannot be evacuated). John of Avignon translates Lat. *catarrhus* as **זוֹב** (see entry).

נְזֵלִי • נזלי · **rheumy (caused by rheum):** Lat. *de rheumate* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 121[b]): וכאשר אלה הדברים מסכימים בשעול נזליי אפשר שהחומר רב כל כך שיחזיק[275] עד שהדיאפרגמא ובאמצעות הריאה (When these things occur together in the

275 שיחזיק עד שהדיאפרגמא: *quod comprimitur diaphragma* L.

case of rheumy cough [i.e., cough caused by rheum], the [quantity of the superfluous] matter is possibly so large that it compresses the diaphragm and the middle of the lungs). Hebr. נזליי features in BM 3592 in an attestation from *Sefer ha-Qanun*. Yekutiel ben Solomon translates Lat. *de rheumate* as נזליי as well.

נְחוֹר · **hoarseness**: Lat. *raucedo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 116ᵇ): לכל ניחור יאותו ג׳ ענינים (Three [remedies] are beneficial for any hoarseness). In the sense of 'hoarseness,' Hebr. נְחוֹר features as ניחור הגרון in BCD 173 (NM 3:154) and in NM 6:138–139 (for Arab. بحوحة الصوت). For the synonym הפסד הקול (for Arab. بحوحة), cf. BCD 70 (NM 3:68); for נמיכות הקול (for Arab. بحّة الصوت), cf. NM 7:130–131; and for חסרון הקול (for Arab. بحح), cf. NM 5:82–83. Yekutiel ben Solomon translates Lat. *raucedo* as צְרִידוּת (see entry).

[נחר] • *Nif'al* **נִנְחַר** · **to become rough**: Lat. *exasperor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 102ᵇ): ואם בעד העשן הזה ינחר גרונו ויערער תמיד אידרומיל וירגיל צמוקים ותמרים ופסתוקש (If, with [the application of] this fomentation, the throat becomes rough, one should gargle it frequently with hydromel and take raisins, dates, and pistachios). Hebr. נִנְחַר features in BM 3612 in an attestation from the *Sefer Yosippon*: ויצעק טיטוס בהם עד שינחר גרונו (Titus screamed at them until his throat became rough). As *Part. Nif'al* נִנְחָר, it features ibid. in an attestation from *Sefer Asaph ha-Rofe*: ולגרון הננחר (… and for the rough throat). John of Avignon translates Lat. *exasperor* as *Nitpa'el* נִתְנַחֵר (see next entry).

• *Nitpa'el* **נִתְנַחֵר** · **to become rough**: Lat. *exasperor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 117ᵇ): ואם בזה העשן יתנחר הקנה יערער תמיד אדרומיל וירגיל צמוקים ופושטיקש (If with [the application of] this fomentation, the throat becomes rough, one should gargle it frequently with hydromel and take raisins, dates, and pistachios). Hebr. *Nitpa'el* נִתְנַחֵר is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *exasperor* as *Nif'al* נִנְחַר (see previous entry).

• *Hif'il* **הִנְחִיר** · **to make rough**: Lat. *facio … asperum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 117ᵇ): וגם כן חמימות אם יפליג יעבה הקול וקרירות ימעיטנה ויובש ינחירנה וחולשת הכח יעשה נרעדת (Moreover, extreme heat makes the voice loud, cold makes it soft, dryness makes it rough, and lack of strength makes it tremulous). In the sense of 'to make rough,' Hebr. *Hif'il* הִנְחִיר features for Arab. خشّن in NM 6:139. Yekutiel ben Solomon translates Lat. *facio … asperum* as הִנְחִיר as well.

נָטָה • *Part.* **נוֹטֶה** • **נוטה לתכליות** → תִּכְלִיּוּת.

נָטוּל (*Part. Pass.*) → **נָטַל**.

נָטַל • *Part. Pass.* **נָטוּל** · **1. paralyzed**: Lat. *paralyticus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich.

552, fol. 71[a]):[276] ויעשה תחבושת מונח על האבר הנטול (He should make a poultice and put it on the paralyzed limb). Hebr. *Part. Pass.* נָטוּל does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *paralyticus* as *Part. Pu'al* מְבֻטָּל (see entry [בטל]).

· **II. contracted**: Lat. *contractus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 72[a]): בראותך האבר נטול הוא קונטריית וחזק שאי אפשר לו לשוב לתכונתו הטבעית הנה אז אותו האבר הוא אשפשמאט (If you observe a limb that is contracted, i.e., [Rom.] QWNṬRYYT, and rigid and cannot resume its natural shape, then that limb suffers from ʾšpšmʾṭ [i.e., Rom. *espasmat* 'spasms']). Yekutiel ben Solomon translates Lat. *contractus* as מכווץ.

נִיב • *Plur.* **ניבים** · **gums**: Lat. *gingiva*, Plur. *gingivae* · Bernard de Gordon, *Lilium Medicinae*· trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[a]): בחליי הניבים: חליי הניבים הם רבים כמו הרפיון ובנקלה יגירו דם עם רטיבות ולחות (On illnesses of the gums: The gums are affected by many illnesses, such as softening and easy bleeding, while they are moist and wet). As an anatomical term, Hebr./Aram. ניב/ניבא, *Plur.* ניבים/ניבי features in the current dictionaries in the sense of 'canine teeth' only (cf. JD 902; BM 3645). A synonymous term, featuring in medieval Hebr. medical literature (for Arab. ﻧﺎب), is Aram. ככא (cf. NM 5:102). John of Avignon translates Lat. *gingivae* as חנכים.

נִיצוֹץ · **ray, beam [of light]**: Lat. *radius* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[b]): ואע״פ שהרוח הנפשיי לא יוכל לנקוב אמנם המזון ינקוב כי הענן הקטן יעכב הניצוץ (Although the vital pneuma cannot penetrate [the paralyzed organ], nutriment can; for [even] a small cloud can block a ray [of light]). Hebr. נִיצוֹץ features in BM 3650–3651 in the sense of 'spark' only. John of Avignon translates Lat. *radius* as ניצוץ, just like Yekutiel.

נִלְהָב (*Part. Nif'al*) → [**להב**].

נִמְתָּח (*Part. Nif'al*) → [**מתח**].

נָעוּל (*Part. Pass.*) → **נָעַל**.

נָעַל • *Part. Pass.* **נָעוּל** · **with shoes (sandals) on**: Lat. *calceatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 82[a]): גם כן ⟨יזיק⟩ בזה השכיבה כשהוא נעול ([Vision] is also harmed by lying down with one's shoes (sandals) on). Hebr. נָעוּל features in BM 3705 in an attestation from the *Ma'aseh ha-Ge'onim* only. John of Avignon translates Lat. *calceatus* as *Part. Hof'al* מֻנְעָל (see next entry).

• *Part. Hof'al* **מֻנְעָל** · **with shoes (sandals) on**: Lat. *calceatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian

276 The same Hebr. term for Lat. *paralyticus* features on fol. 71[b].

Library, Mich. 552, fol. 85[b]): וכן יזיק השינה[277] עם היותו מונעל ([Vision] is also harmed by lying[278] down with one's shoes (sandals) on). In the *Hof'al* conj., Hebr. נָעַל features in EM 1167 in attestations from Abraham ibn Daud's *Emunah ha-Ramah* and Hayim Nahman Bialik's *Aryeh Ba'al Guf*. Yekutiel ben Solomon translates Lat. *calceatus* as *Part. Pass.* נָעוּל (see previous entry).

[נפח] • *Part. Pi'el* מְנַפֵּחַ · **flatulent, gaseous**: Lat. *flatosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[b]): או ממאכלים מנפחים חדים ומלוחים וחמוצים ([Weakness of vision] is also caused by food that is flatulent (gaseous), sharp, salty, or sour). In the sense of 'flatulent,' Hebr. *Part. Pi'el* מְנַפֵּחַ features as הסם המנפח (for Lat. *inflativa medicina*) in BCD 189 (NM 4:129) and as הרפואה המנפחת (for Arab. الدواء المنخخ) in NM 7:210. See also the variant *Part. Qal* נוֹפֵחַ as part of the term הסם הנופח (the flatulent drug) in NM 7:144. Yekutiel ben Solomon translates Lat. *flatosus* as רוּחִי (see entry).

נְפִילָה · **1. loss [of hair]**: Lat. *casus* [*pilorum*] · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 90[b]): השער מ״ג מנפילת שערות העפעפים (Ch. 43: On hair loss of the eyelashes). As a medical term, Hebr. נְפִילָה features in BM 3721 in the sense of 'collapse' [of bodily strength] in an attestation from Nathan ha-Me'ati's *Sefer ha-Peraqim* VII.10: העלוף הוא נפילה יקרה לכחות בחרות (*בחדות) ומהירות ועצמיות (cf. BMMN 82, l. 1; BMMG no. 2406). John of Avignon translates Lat. *casus* as נְשִׁירָה (see entry).

· **11. epilepsy**: Lat. *epilepsia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[a]): ויתחלף מהשתוק והנפילה כי אלו קורים פתאום בליטרגיאה מעט ([False lethargy] differs from apoplexy and epilepsy, because these occur suddenly, while [false] lethargy occurs slowly (gradually)). In the sense of 'epilepsy,' Hebr. נְפִילָה features as חלי הנפילה in BCD 97 (NM 3:85–86) and as מחלת הנפילה in BCD 146 (NM 3:128). John of Avignon renders Lat. *epilepsia* as איפילמציאה.

• **נפילת התאוה** · **loss of appetite**: Lat. *casus appetitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 83[a]): הסרטן יעשה לפעמים בקרנייה משחורה שרופה ותחדש נגע והפסד וכאב הראש ונפילת התאוה (Sometimes, cancer originates in the cornea from burned black bile and causes an ulcer, wasting, headache, and loss of appetite). In the sense of 'loss of appetite,' Hebr. נפילת התאוה is a calque from Lat. *casus appetitus*; the term features for Arab. سقوط الشهوة in BCD 178 (NM 2:68); NM 6:142. Yekutiel ben Solomon translates Lat. *casus appetitus* as נפילת התאוה as well.

277 השינה: *iacere* L.

278 'lying down': Trans. acc. to L.

[נפץ] • *Pi'el* **נִפֵּץ • נפץ מותריו** · **[lit. 'to expel one's superfluities']; to relief oneself**: Lat. *expulso superfluitates* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 69[a]): ואחר קומו בבקר ונפצו מותריו יחופף ראשו וכל גופו על התאר הנזכר (Once he got up in the morning and relieved himself, he should rub his head and the whole body in the way I described). Hebr. נפץ מותריו does not feature in the current dictionaries. John of Avignon translates Lat. *expulso superfluitates* as דחה המותרות.

נֶפֶשׁ • התחפכות הנפש → **הִתְחַפְּכוּת**.

נַפְשִׁי • הרוח הנפשי → **רוּחַ**.

[נצל] • *Part. Hif'il* **מַצִּיל** · **healer [i.e., surgeon]**: Lat. *restaurator* (cf. DMLBS 3158, s.v. *restaurator*: 'restorer of health, healer;' ibid., quote from Gilbertus Anglicus: *restauratoribus quos nostri cyrurgicos communiter appellant* (through healers whom we generally call 'surgeons')) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[b]): ואם כן בהתחלה אפשר שירפא על ידי רופא אומן אך אחר ההקבע לא לולי על ידי המציל[279] (If this is the case: In the beginning, it [i.e., a cataract] can be cured by a skilled physician; however, once it has become established, it can only be treated by a surgeon …). Hebr. *Part. Hif'il* מַצִּיל does not feature in this sense in the current dictionaries. John of Avignon translates Lat. *restaurator* as רופא מלאכת היד.

[נצר] • *Part. Pu'al* **מְנֻצָּר** · **affected by a fistula**: Lat. *fistulatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[b]): ואם הנקב עמוק ומנוצר ירגיל מזאת התרופה (But if the ulceration [of the gums] is deep and fistulas have formed, one should apply the following remedy). Hebr. *Part. Pu'al* מְנֻצָּר indirectly derived from נאצור, i.e., Arab. ناصور 'fistula,' is not attested in the current dictionaries. John of Avignon renders *fistulatus* as נאצור, which is possibly a scribal mistake for נאצורי (see entry).

נָקַב • *Part. Pass.* **נָקוּב** · **wasted [re: bodily tissue]**: Lat. *corrosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[b]): וזה בלי ספק ירפא הניבים הרפים והנקובים והבלויים (This [remedy] will—without any doubt—cure soft, wasted, and putrid gums). In a medical context, Hebr. *Part. Pass.* נָקוּב is attested in Rabb. literature in the sense of 'perforated' (cf. JD 930; BM 378o). John of Avignon translates Lat. *corrosus* as מה שיש בו אבול.

נֶקֶב · **ulceration**: Lat. *ulceratio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[b]): ואם הנקב עמוק ומנוצר ירגיל מזאת התרופה (But if the ulceration [of the gums] is deep and fistulas have formed, one should apply the following remedy …). Hebr. נֶקֶב is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *ulceratio* as נגע.

279 המציל: *per manum restauratoris* L.

• *Plur.* **נקבים** · **holes, cavities [in the teeth]**: Lat. *perforatio*, Plur. *perforationes* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 96[a]): ויפסדו[280] השניים בעצמם או נקבים ותולעים ונדנודים ורפיון ודומיהם (The teeth themselves suffer from decay (caries), holes, worms, movement, softening, and the like). Hebr. נֶקֶב, *Plur.* נקבים, is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *perforationes* as נקיבה.

[נקה] • *Part. Pi'el* **מְנַקֶּה** • **מנקי הראש** · **medicaments to clear the head**: Lat. *caputpurgium*, Plur. *caputpurgia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[a]): וכן יאותו אליו מנקי הראש והמקיאים (It is also appropriate [to administer] him medicaments that clear the head and that make him vomit [i.e., vomitives]). Hebr. מנקה הראש, *Plur.* מנקי הראש, is not attested in the current dictionaries. John of Avignon translates Lat. *caputpurgia* as נקיון הראש (see entry נְקָיוֹן).

נָקוּב (*Part. Pass.*) → **נָקַב**.

נְקָיוֹן · **critical day**: Lat. *crisis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 56[b]): אם אחר יום קריטיק הוא נקיון בקדחת החדה תבא המאניה בהם ושאר המופתים הטובים יתגברו יורה בריאות (If during an acute fever, the critical day is followed by mania and an increase of other good symptoms, it indicates recovery). Hebr. נְקָיוֹן features for Arab. بحران in the sense of 'crisis' in BCD 180 (NM 1:62–63, 3:162). For the synonymous Hebr. דִּין, cf. NM 6:44. Yekutiel ben Solomon translates Lat. *crisis* as גְּבוּל (see entry).

• **נקיון הראש** · **medicaments to clear the head**: Lat. *caputpurgium*, Plur. *caputpurgia* (cf. ND 165) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71[a]): וגם כן יצטרך שאם יוכל החולה לסבול שיעשה לו הקיא וקפוטפורגיאוס הוא נקיון הראש (If the patient can bear it, one should also apply vomitives and QPWṬPWRGY'WS [i.e, *caputpurgias*], i.e., medicaments to clear the head). Hebr. נקיון הראש is not attested in the current dictionaries. Synonymous terms used by John are הרקת הראש (see entry הֲרָקָה) and כבוסי הראש (see entry כְּבוּס). Yekutiel ben Solomon translates Lat. *caputpurgia* as מנקי הראש (see entry [נקה]).

נִרְעָד (*Part. Nif'al*) → **[רעד]**.

נָשָׂא • *Part.* **נוֹשְׂאִים** • **האברים הנושאים** → **אֵבֶר**.

[נשב] • Inf. *Pi'el* **לְנַשֵּׁב** · **to rid [an organ] of wind; to exhale, discharge [vapor]**: Lat. *evento* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126[a]): ששית יוזכר שדרך הנפילה באיטיקא היא זאת בשהריאה לא תוכל לנשב ישארו האידים העומדים[281] סביב הלב ובכל הגוף

280 ויפסדו השניים בעצמם: *patiuntur corrosiones* L.

281 העומדים סביב הלב ובכל הגוף האמור: *qui calefaciunt cor, deinde totum corpus* L.

האמור ובזה תתילד הדקה (In the sixth place, it should be noted that hectic fever occurs when the lungs cannot exhale [the vapors], so[282] that they heat the heart and the whole body; in this way, hectic fever arises). Hebr. לְנַשֵּׁב features in the current dictionaries in the sense of 'to blow' in attestations from Rabb. literature only (cf. BM 3819–3820). Yekutiel ben Solomon translates Lat. *evento* as לדחף על.

[נשג] • Inf. *Hif'il* **להשיג הצרות** • **לְהַשִּׂיג** · **to contract**: Lat. *constringi* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 130[b]): א׳ מין קוצר הנשימה וכשהאיש מה לא יוכל להוציא האויר מפני שהחזה וקני הריאה לא יוכלו להשיג הצרות כראוי (The first kind of breathing difficulty is when [the patient] cannot exhale because the chest and bronchi cannot contract as they should). Hebr. להשיג הצרות is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *constringi* as [קבץ], Inf. *Hitpa'el* לְהִתְקַבֵּץ.

נִשְׁדָּף (*Part. Nif'al*) → שָׁדַף.

נְשׁוּב · **evaporation**: Lat. *evaporatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): אמנם החומר המניע[283] ימשך מהעיכול השלישי אשר ממנו יתהוה הנשוב ודחיית העשנים (The immediate[284] matter [for hair growth] comes from the third digestion from which evaporation and expulsion of vapors originates). Hebr. נְשׁוּב features as a modern term in RAC 1698 in the sense of 'blowing [of the wind].' Yekutiel translates Lat. *evaporandum* as הַאָדָה (see entry). John of Avignon translates Lat. *evaporatio* as אֵדִיוּת (see entry).

נְשׁוּם • **ביאוש הנשום** → בֵּאוּשׁ.

• **העדר הנשום** → חֶעֱדֵר.

• **קוצר הנשום** → קֹצֶר.

נְשִׁיבָה · **respiration**: Lat. *eventatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132[b]): אמנם בהעצר הקנה בהכרח לא תעשה נשיבה כלל לא מורגש ולא בלתי מורגש (But if the throat is blocked, there is unavoidably no respiration at all, whether sensible or nonsensible). Hebr. נְשִׁיבָה is attested in the current dictionaries in the sense of 'blowing [of the wind]' only; cf. BM 3823–3824. Yekutiel ben Solomon translates Lat. *eventatio* as רוּחַ (see entry).

נְשִׁיכָה · **smarting pain, sharp stinging pain**: Lat. *mordificatio* (cf. ND 693) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90[b]): האותות: אם הליחות חמות יהיה הראש חם ופניו אדומים או מכורכמים מעט עקיצה ונשיכה איסטניסות למאכל צמא ודברים אחרים דומים (The symptoms [of rheum]: When the humors are hot, the head will be hot, the face will

282 'so that they heat the heart and the whole body': Trans. acc. to L.

283 המניע: *immediata* L.

284 'immediate': Trans. acc. to L.

be slightly red or lemon-colored, there will be a pricking or smarting pain (sharp stinging pain), want of appetite, thirst, and other similar [symptoms]). Hebr. נְשִׁיכָה features in BM 3824–3825 in an attestation from *Sefer ha-Mis'adim* and is explained by Ben Yehuda as עקיצה כאב מנשיכה.

קִצֵּר → **קוצר הנשימה • נְשִׁימָה**.

קְשִׁי → **קושי הנשימה •**.

נְשִׁירָה · **loss [of hair]**: Lat. *casus* [*pilorum*] · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 85[a]): נשירת שער העפעף (On hair loss of the eyelashes). Hebr. נְשִׁירָה features as נשירת שער הראש in EM 1197 without any attestation. John of Avignon translates Lat. *casus* as נְפִילָה (see entry).

[נתך] • *Part Nif'al* **נִתָּךְ** · **suffering from waste of the body; afflicted by consumption**: Lat. *consumptus*, Plur. *consumpti* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119[b]): ואם יהיה היובש מקובץ ירגיל מזון לח מלחלח ומרחץ ודומה ממה שאמרו בדקה ויומשח במשיחה מלחלח המועילה לנשדפים ולנתכים (If dryness occurs [in addition to the mentioned symptoms], one should take moist, moistening food, as well as a bath and similar things—as mentioned—for hectic fever; the body should be rubbed with a moistening ointment that is [also] beneficial for those suffering from consumption and waste). In the sense of 'suffering from waste of the body; afflicted by consumption,' Hebr. *Part Nif'al* נִתָּךְ is not attested in the current dictionaries.

• *Hof'al* **הוּתַּךְ** · **to suffer from consumption**: Lat. *consumor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 126[a]): חמישית יש להזכיר כי הריאה הוא נושא מיוחד לזאת העלה לא הלב ולא הכבד כי נגע מוגליי הוא כל סבה העצמית ובעצמה תביא התכה לא חסרון העכול ולא רודף הנגעים[285] חולי הלב בעצמו ובראשונה אבל יותך הגוף מפני שדפון (In the fifth place, it should be noted that the lungs are especially susceptible to this illness [i.e., phthisis], not the heart and not the liver. A purulent ulcer is the principal and only cause of consumption, not a lack of digestion nor a heart disease on its own. The body suffers from consumption because of hectic[286] fever that follows upon ulcers [in the lungs]). Hebr. *Hof'al* הוּתַּךְ is not attested in the sense of 'to suffer from consumption' in the current dictionaries. Yekutiel ben Solomon translates Lat. *consumor* as *Qal* כָּחַשׁ (see entry).

נִתָּךְ (*Part Nif'al*) → **[נתך]**.

שב נתק • נָתָק → **[שוב]**.

285 שדפון: *hectica* L.

286 'hectic fever': Trans. acc. to L.

ס

סִבָּה • הסבה המגעת · the proximate (immediate) cause: Lat. *causa immediata* · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 55^{b}): ומפני זאת הסבה המגעת היא האינמידיאטה היא ליחה שחוריית נפסדת היא המפסדת המוח (And thus, this proximate (immediate) cause, i.e., corrupt black bile, corrupts the brain). Hebr. הסבה המגעת features in NM 6:145 as *Plur.* סבות מגיעות in the sense of 'containing (conjunct) causes' (for Lat. *coniuncta*). Yekutiel ben Solomon translates Lat. *causa immediata* as הסבה הקרובה (see entry below), and additionally as הסבה המגעת, just like John (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113^{b}): הסבה המגעת על הרוב היא אדומה (The proximate (immediate) cause [of pleuritis] is mostly yellow bile).

• הסבה הקודמת · the antecedent[287] cause: Lat. *causa antecedens* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133^{b}): אך הסבה הקודמת הוא מלוי הראש וכל הגוף ויותר כאשר תעדיף קור חזק באויר (But the antecedent cause [of pleuritis] is fullness of the head and the whole body, and even more so when severe cold in the air supervenes). Hebr. הסבה הקודמת is not attested in the current dictionaries. In addition to הסבה הקודמת, John translates Lat. *causa antecedens* as הסבה המקדמת (see next entry). Yekutiel ben Solomon translates the Lat. term as הסבה המקדמת as well (see next entry) or as הסבות המקדימות (see entry below).

• הסבה המקדמת · the antecedent[288] cause*: Lat. causa antecedens* · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68^{a}): והסבה המקדמת האנטיסידינט היא מלוי מאכל ומשתה והמנוחה וההשקט והעדר ההקזה הנהוגה והעצר המותרות הנהוגות לצאת (The antecedent cause [of apoplexy] is the repletion with food and drink, inactivity, idleness, lack of regular bleeding, retention of residus that normally leave [the body] (constipation)). Hebr. הסבה המקדמת is not attested in the current dictionaries. A synonym used by John is הסבה הקודמת (see previous entry). Yekutiel ben Solomon translates Lat. *causa antecedens* as הסבות המקדימות (see entry below) or as הסבה המקדמת, just like John (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113^{b}): ואם הסבות פנימיות אז הסבה המקדמת היא מלוי הראש וכל הגוף (But if the causes [of pleuritis] are internal, then the antecedent cause is fullness of the head and the whole body). John of Avignon trans-

287 See entry סִבָּה: הסבות המקדימות.

288 See entry סִבָּה: הסבות המקדימות.

lates Lat. *causa antecedens* as הסבה הקודמת (see entry above) and also as הסבה המקדמת (see previous entry).

• **הסבה הקרובה** · **the proximate (immediate) cause**: Lat. *causa immediata* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 60[b]): אם כן הסבה הקרובה היא ליחה שחורית נפסדת מקלקלת המוח (Thus, the proximate (immediate) cause, i.e., corrupt black bile, corrupts the brain). Hebr. הסבה הקרובה is attested in medieval philosophical-scientific literature only (cf. KTP 3:84; PESHAT[289]). In addition to הסבה הקרובה, Yekutiel translates Lat. *causa immediata* as הסבה המגעת (see entry above).

• *Plur.* **הסבות המקדימות** • **סבות** · **antecedent**[290] **(initial) causes**: a) Lat. *causae primitivae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[b]): הרפואה: אם יהיה מהסבות המקדימות הנה ירפאו בקלות בהסרת הסבה (The treatment [of sternutation]: If it originates from antecedent causes, it can be easily healed by removing the cause). Hebr. הסבות המקדימות features in the sense of 'precedent causes' for Lat. *antecedens* in NM 6:145–146. Yekutiel translates the Lat. variant reading *causa antecedens* as הסבות המקדימות as well (see next entry). John of Avignon translates Lat. *causae primitivae* as סבות מתחילות (see entry below).

· b) Lat. *causa antecedens* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70[a]): ואמנם הסבות המקדימות הם הזוללויות והרבות המלוי מן המאכל והמשתה והנטילה[291] ומנוחת החיים ועזיבת ההקזה המורגלת והעצר המותרות יותר מהמורגל (The antecedent causes [of apoplexy] are: gluttony, the repletion with food and drink, inactivity,[292] idleness, lack of regular bleeding, abnormal retention of residus (constipation)). The same Hebr. term is used by Yekutiel to translate the Lat. variant *causae primitivae* (see previous entry). John of Avignon translates Lat. *causa antecedens* as הסבה המקדמת (see entry above).

---

289 https://peshat.org/display/peshat_lemmas_0001660 4 (accessed December 12, 2023).

290 'antecedent (initial) causes': Lat. *causae primitivae*: 'causes that are open to inspection, or evident in the sense of the Empiricists;' cf. Galen, *On Antecedent Causes*, ed. and trans. R.J. Hankinson (Cambridge 1998), 43; it has also been described as external and preceding its effect; cf. K. van 't Land, 'Internal, Yet Intrinsic: Conceptions of Bodily Space and Their Relations to Causality in Late Medieval University Medicine,' in *Medicine and Space: Body, Surroundings, and Borders in Antiquity and the Middle Ages*, eds. P.A. Baker, H. Nijdam, and K. van 't Land (Leiden-Boston 2011), 105. See also P.E. Pormann and N.P. Joosse, 'Commentaries on the Hippocratic Aphorisms in the Arabic Tradition: The Example of Melancholy,' in: *Epidemics in Context: Greek Commentaries on Hippocrates in the Arabic Tradition*, ed. P.E. Pormann (*Scientia Graeco-Arabica*, vol. 8) (Berlin 2012), 233.

291 והנטילה: = ?בטילה *otium* L.

292 'inactivity': Trans. acc. to L.

• **סבות מתחילות** · **antecedent**[293] **(initial) causes**: Lat. *causae primitivae* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 62[b]): תרופות: אם יהיה מסבות מתחילות הם פרימטיבאש הנה בקלות אפשר שיעזרו הסבות (The treatment [of sternutation]: If it originates from antecedent causes, i.e., PRYMṬYB'Š [i.e., Lat. *primitivas*], these causes can be easily treated (removed)). Hebr. סבות מתחילות features in the sense of 'antecedent (initial) causes' for Lat. *primitiva* in NM 6:146. Yekutiel ben Solomon translates Lat. *causae primitivae* as הסבות המקדימות (see entry above).

סֶבֶל · **ophthalmia**: Arab. رمد · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fols. 22[b]–23[a]): אניסון הוא אניס ... חליי העין מועיל מן הסבל הנושן ([Arab.] *anīsūn*; i.e., 'NYS [i.e., O. Occ. *anis*]: Anise [*Pimpinella anisum* L.]: ... Eye infections: It is beneficial for chronic opthalmia). As an eye infection, Hebr. סֶבֶל features in BM 3923 in the sense of 'chemosis' (following MD 155; cf. HGA 189 (247): رمد شديد 'severe ophthalmia;' Gr. χήμωσις) in an attestation from *Sefer ha-Qanun*. Nathan ha-Me'ati translates Arab. رمد as אבר (read: אפר; cf. BCD 26 (NM 1:78, 2:10)) and Zeraḥyah Ḥen translates the Arab. term as סבל, just like Anonymous I, while Anonymous II has חולי עיניים הישן הנק' סיכינו. Synonyms featuring in medieval medical literature are דשן (cf. BCD 60 (NM 2:177)); חלי העינים (cf. NM 5:77); צמח העין (cf. BCD 231 (NM 3:195)); קצידה (cf. NM 6:192); and רמד (cf. NM 7:203).

[סדר] • *Pi'el* **סִדֵּר** · **to prescribe, to recommend**: Lat. *dicto* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, ll. 34–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[b]): ור״ם פ״ה סדר חמאה מבושלת ומקוצפת ומובא בשמש במכתש עופרת ויכתש עד שתשוב שחור (Rabbi Moses [Maimonides], the glory of our age, prescribed cooked and skimmed butter that should be put in the sun in a mortar and pounded until it turns black). Hebr. *Pi'el* סִדֵּר is not attested in this sense in the current dictionaries. In the sense of 'to write (formulate),' it features (for Arab. حرّر) in BCD 184 (NM 3:168)).

סוביני · **scurvy**, **scaly**: Lat. *furfureus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): האותות: כאשר נראה נפילת השערות מבלתי סבה נגלית אז נעיין אם יהיה שם קשקשים או התכות סובניות (The symptoms: When we notice that the hair loss occurs for no obvious reason, we should look whether there are scales or dissolved scurf ...). Hebr. סוביני, coined from the noun סֹב, *Plur*. סובין (scurf; dandruff; cf. NM 7:136), is not attested in the current dictionaries. John of Avignon translates Lat. *furfureus* as סוביני as well.

[סכם] • *Part. Hof'al* **מֻסְכָּם • בלתי מוסכם** → **בִּלְתִּי**.

סכנייי · **knife-shaped cautery**: Lat. *cultellare* (cf. ND 266) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:248, l. 4) · trans. Anonymous (Ms Paris, BnF, héb. 1189,

293 See entry סְבָּה: הסבות המקדימות.

fol. 136[b]): הסכניי המלובן (A glowing hot knife-shaped cautery). Hebr. סכניי does not feature in the current dictionaries. The same term features as הכווה הסכניי for Lat. *cauterium cultellare* on fol. 137[a].

סְלוֹן · **windpipe, trachea**: Lat. *canna* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 103[a]): ששית ראוי לזכור שהחכמים הקוראים בקול רם והאנשים המורגלים בדבור ובצעקה תמיד יפלו בצרידות כי לרוב העמל יפלו בכאב וחום ואז ימשך החומר הלח המימיי לראש הסלון והסלון (In the sixth place, it should be noted that teachers who speak with a loud voice as well as people who are used to speak and shout frequently incur hoarseness; the overexertion makes them suffer from pain and heat, so that moist matter is drawn to the epiglottis and windpipe). Hebr. סְלוֹן features in Rabb. literature in the sense of 'path, gutter, in gen. duct, pipe, tube' (cf. JD 979; BM 4021–4022).

• **ראש הסלון** → רֹאשׁ.

• *Plur.* **סלונות** · **I. passages, canals**: Lat. *meatus*, Plur. *meatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99[a]): הפרק הראשון באסכרא. בזה החומר ראוי להבין שבשורש הלשון יש בו שתי סלונות האחת למאכל והאחרת לנשימה (Ch. 1: On inflammation or swelling of the throat or parts of the throat. Regarding this matter, one should know that there are two passages (canals) beneath the root of the tongue: One for food and one for breathing). John of Avignon translates Lat. *meatus* as מעברים (cf. NM 5:121).

· **II. bronchi**: Lat. *canna*, Plur. *cannae* (cf. ND 158, s.v. 'cane,' B1, 2 (pl.): 'Bronchi, divisions of windpipe entering lungs') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111[b]): וכד׳ מינים מקוצר הנשימה: הראשון הוא שלא יוכל להוציא הנשימה לפי שהחזה והסלונות לא יוכלו להתקבץ כראוי (There are four kinds of breathing difficulty: The first is when [the patient] cannot exhale because the chest and bronchi cannot contract as they should). John of Avignon translates Lat. *cannae* as קני הריאה (see entry קָנֶה).

• **סלונות הריאה** · **pulmonary canals**: Lat. *canales pulmonis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[a]): ויובן סביב זה החומר שיש שני מינים מהשדפון אחת אמתית ועצמיית והוא נגע בריאה ואחרת שעל צד ההעברה תקרא שדפון והיא שתבוא מנגע סלונות[294] הריאה או שתבוא מנגע בעורות החזה (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense, which is [due to] an ulcer in the lung, and the other is called phthisis in a broad sense, which comes from an ulcer in the pulmonary canals or from an ulcer in the linings of the chest). Hebr. סלונות הריאה is not attested in the current dictionaries. John of Avignon translates

294 סלונות: Emend. ed. סלון Ms.

Lat. *canales pulmonis* as צנורות הריאה, a term he also uses for the Lat. term in the sense of 'bronchi' (see entry צָנוֹר).

סְמָפוֹן • *Plur.* **סמפוניות (read: סמפונות)** · **porous structures; pores**: Lat. *raritas, Plur. raritates* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 110[a]): אמנם אותות מה יוכל לחבר כשהמוגלא תהיה בחלל החזה או בסמפוניות הריאה תשוב מאכלת ומנגעים עצם הריאה (The symptoms [of an empyema] that we can adduce when the pus, which is in the cavity of the chest or in the porous structures of the lung, causes wasting and ulcers in its substance …). Hebrew סְמָפוֹן (from Gr. σίφων 'tube;' cf. KL 2:389; HM 150), *Plur.* סמפונות, is attested in the sense of 'pores' for Arab. مسامّ and Lat. *poros* in NM 5:140, and in the sense of '[nasal] arteries' for Arab. خيشوم, *Plur.* خياشيم, in BCD 192 (NM 4:136). In his glossary to his trans. of *Sefer ha-Qanun*, Nathan ha-Me'ati remarks: ורידים הם העורקים שבכבד והם הסמפונות (WRYDYM.[295] These are the veins in the liver, i.e., the SMPWNWT (large blood vessels)) (cf. NM 2:112, 134 (Waw 1)). John of Avignon translates Lat. *raritates* as נקבים.

סְנַפִּיר הברזל • **סְנַפִּיר** · **iron filings**: Lat. *squama ferri* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 96[a]): ואם היתה הסבה חמה יעשה זה: תקח סנפיר הברזל ויורתח במחבת ברזל או בקסולא עד שתהיה חמה מאד (If the cause [of earache] is hot [matter], one should do the following: Take iron filings, roast them in an iron frying pan or QSWL' [i.e., O. Occ. *casola*[296]] until it is very hot …). Hebr. סנפיר הברזל is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *squama ferri* as קלפות הדקות מברזל (see entry קְלִפָּה). The synonymous Lat. *ferrugo ferri* is translated by John as פרוג'י מברזל and by Yekutiel ben Solomon as שפוי הברזל (see entry שְׁפוּי).

[סעד] • *Nif'al* **נִסְעַד** · **to be treated with a regimen**: Lat. *diaetor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[b]): ואם כן בהתחלה יסעד במי השעור ואידרומיל והנהגה דקה ולא עד ג' ימים לבד אבל גם עד ח' או י"ג ימים אם יוכל הכח לסבול (Therefore, he should initially be treated with a regimen of barley gruel and hydromel, and of thin food, not just for three days, but for eight or thirteen days, if he is sufficiently strong). Hebr. *Nif'al* נִסְעַד features in BM 4131 in the sense of 'to be strengthened' in an attestation from Ms Paris, BnF, héb. 1190. John of Avignon translates Lat. *diaetor* as הודרג ההנהגה הדקה.

סְפוֹגִיּוּת · **looseness (thinness) of texture; porosity**: Lat. *raritas* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[a]): וזה אני אומר כשהכח המניע מעצלי החזה חלוש מחום רב או מספוגיות רב מהגוף (I say that this is the case when the faculty that moves the muscles of

295 *Sing.* וריד ('vein' and esp. 'jugular vein'): Cf. BM 1272.

296 *casola*: 'Casserole;' cf. DOM (https://dom-en-ligne.de/lem.php?recid=16018&homnr=1); FEW 2:1601a, 1602a. I thank Guido Mensching for this reference.

the chest is weak because of intense heat or because the texture (skin) of the body is very loose). Hebr. סְפוֹגִיוּת is not attested in medieval medical literature; it features in medieval philosophical literature in the sense of 'porosity' in BM 4150 and KT 3:106–107, a.o., in an attestation from Maimonides' *Moreh Nevukhim*, trans. Samuel ibn Tibbon (cf. EP 92). John of Avignon translates Lat. *raritas* as ספוגיות as well.

סְפוֹגִית • *Plur.* **ספוגיות** · **pores**: Lat. *porus*, Plur. *pori* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): ולפעמים יקשו ספוגיות הגוף ולא ימצא האיד מקום לעבור (Sometimes the pores of the body become very dense so that the vapors do not find a place to pass through). Hebr. סְפוֹגִית only features in the current dictionaries in the sense of 'sponge' as a variant reading of סְפוֹג (cf. BM 4150). John of Avignon translates Lat. *pori* as נקבים.

סַפִּירִי • **הלחות הספיריי** → לַחוּת.

[ספק] • *Inf. Hitpa'el* **לְהִסְתַּפֵּק** · **to use**: Lat. *uti* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[a]): ואם תרצה להסתפק בה קח ג׳ דר׳ או ד׳ אוקי׳ (If you want to use [this remedy], take three *drams* or four ounces). In the sense of 'to use,' Hebr. *Hitpa'el* הִסְתַּפֵּק features for Arab. استعمل in NM 7:152. John of Avignon translates Lat. *uti* as לקח.

סְרִחוֹן · **סרחון הפה** • **bad breath (halitosis)**: Lat. *foetor oris* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[a]): האותות אשר יוחדו הם אלו כשהנגע בסלון הריאה יהיה להם כאב בצואר וסרחון הפה (The distinctive symptoms [for phthisis] are these: When the ulceration occurs in the pulmonary canals there will be pain in the neck and bad breath). Hebr. סרחון הפה is not attested in the current dictionaries. The term סְרִחוֹן on its own features in BM 4212 in the sense of 'stench, decay.' In addition to סרחון הפה, Yekutiel translates Lat. *foetor oris* as באוש הפה (see entry בֵּאוּשׁ). The synonymous Lat. *foetor anhelitus* (lit. 'bad smell') is translated by Yekutiel as ביאוש הריח (see also entry בֵּאוּשׁ).

סְתוּם • *Plur.* **סתומים** · **obstructions**: Lat. *opilacio*, Plur. *opilaciones* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 13–14) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[a]): ויראה ג״כ שהיא מוכנת לסתומים לסבת הצואר ולאבן לסבת השתן החוליי שתקבל (It is also clear that it [i.e., the urinary bladder] is predisposed (susceptible) to obstructions because of its neck, and to stones because of the sandy urine it receives). In the sense of 'obstructions,' Hebr. סתומים features for Arab. سدد in BCD 195 (NM 4:140). A synonymous term אטמים features in BCD 20 (NM 2:9).

[סתם] • *Part. Pu'al* **מְסֻתָּם** · **obstructed**: Lat. *oppilatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 92[a]): אמנם אם היה החומר גס ועבה והיה הגוף מסותם בסתומים הנה אז ראוי שהמשקה

המבשל והמכין ינתן ראשונה (But if the matter [that causes the ear disease] is coarse and thick and there are obstructions in the body, one should first of all apply [a medicine] that causes maturation [of the matter]). Hebr. *Part. Puʿal* מְסֻתָּם is not attested as a medical term in the current dictionaries, cf. BM 4235. Yekutiel ben Solomon translates Lat. *oppilatus* as מְסֻתָּם, just like John.

ע

[עבד] • *Part. Shafʿel* **מְשַׁעְבֵּד • האברים המשועבדים** → **אֵבֶר**.

הקרום העבה → **קְרוּם**.

עבוי · **thickening**: Lat. *ingrossatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 50^{b}): מפני זה אלו העלות יקרו לאשר יאכלו פירות מקוררים בשלג או השותים מים קרים וכיוצא בהם מהמתחלפים הקרירות שיחדשו סתום או עבוי ברוחות אשר הרוחות לא יוכלו לנקוב ולעבור אל האברים המשועבדים (For this reason, these illnesses [i.e., catalepsy and the like] occur to those who eat fruits cooled in the snow or drink cold water and similar things varying in coldness. These things cause obstruction and thickening in the pneumata, so that they cannot pass and penetrate the underlying organs). In the sense of 'thickening,' Hebr. עִבּוּי features for Arab. تغليظ in BCD 196 (NM 2:70). Yekutiel ben Solomon translates Lat. *ingrossatio* as עובי.

עֲגָבָה • *Plur.* **עֲגָבוֹת** · **haunches [i.e., the part of the body including the hips, buttocks, and upper thighs]**: Lat. *ancha*, Plur. *anchae* (cf. ND 492, s.v. 'haunch': 'part of body, between lowest ribs and thigh') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:51 ll. 11–12) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14^{b}): הפרק השביעי מנתוח העגבות וחלקיהן (Ch. 7: On the anatomy of the haunches and their parts). Hebr. עגבות features in the current dictionaries in the sense of 'rump, buttocks' (cf. JD 1040, s.v. עגבה); 'hips, buttocks' (cf. BM 4298–4299, s.v. עגבה).

עגול הבצל • **עִגּוּל** · **onion slice**: Lat. *rotulus cepe* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, ll. 4–5) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134^{a}): באיזה אופן עצמו יעשה מעגול הבצל או מאלואין סוקוטרי נמחה במררת שור ועליהם עם צמר או צמר גפן יונח (In the same way, one should put [on the hemorrhoids] a slice of onion or Socotric aloe mixed with ox gal in wool or cotton). Hebr. עִגּוּל does not feature in the sense of 'slice' in the current dictionaries. For its use in a medical context, cf. BCD 196–197.

[עגל] • *Part. Puʿal* **מְעֻגָּל** · **sinuous**: Lat. *anfractuosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 91^{a}): השער המ״ו: בתחלואי האזנים. האזן הוא מורכב מעצם ומעצב מתוח ומעצב אובטיקו ומאויר נח ומעקלתוניות מעוגלות סביב הנקב (Ch. 46: On ear diseases. The ear consists of bone, extended nerve, optic nerve, quiet air, and sinuous coils in the opening) (cf. LDM 178). Hebr. *Part. Puʿal* מְעֻגָּל features in BM 4309 in the sense of 'round' in attestations from medieval philosophical-scientific literature only.

עָדַף • *Part.* **עודף • עוֹדֵף** · **excessive**: Lat. *excedens* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30^{a}): שניה נפרסם שהגבחות ממנה טבעית וממנה מקרית הטבעית תעשה מחמימות עודף מאד (In the second place, I [want to] remark that baldness can be either natural or accidental. Natural [baldness] arises from excessive heat). Hebr. עודף מאד

is not attested in the current dictionaries. The term עוֹדֵף features for Arab. فضلي in medieval medical literature in the sense of 'superfluous' (cf. NM 7:154–155) and as בשר עודף in the sense of 'excrescence; keloid' (cf. NM 5:34) or 'fleshy excrescence' (cf. NM 6:32). Yekutiel ben Solomon translates Lat. *excedens* as עובר בשווי מאד.

• *Hif'il* **הֶעֱדִיף** · **to supervene**: Lat. *supervenio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[b]): אך הסבה קודמת הוא מלוי הראש וכל הגוף ויותר כאשר תעדיף קור חזק באויר (But the antecedent cause [of pleuritis] is fullness of the head and the whole body, and even more so when severe cold in the air supervenes). Hebr. *Hif'il* הֶעֱדִיף features for Arab. فاض in BCD 197 (NM 3:172) in the sense of 'to stream.' Yekutiel ben Solomon translates Lat. *supervenio* as התחדש.

עֲדָשָׁה[297] • *Plur.* **עדשים** · **freckles**: Lat. *lentigo*, Plur. *lentigines* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 100[a]): העדשים הם עלות על הפנים בייחוד ולפעמים מכל הגוף (Freckles especially affect the face, but sometimes the whole body). In the sense of 'freckles,' Hebr. עדשים features for Arab. عدشيات in NM 7:155 and for Arab. كلف in BCD 197 (NM 4:142, s.v. עדשי הפנים). In the sense of 'pimples' (acne) it features for Arab. نمش in NM 6:157. Yekutiel ben Solomon translates Lat. *lentigines* as עדשים as well. A synonym occurring in medieval Hebr. medical literature is כֶּתֶם (cf. NM 6:105).

עוֹדֵף (*Part.*) → עָדַף.

עִוּוּת • **עִוּוּת הָעַיִן** · **strabismus (squinting)**: Lat. *strabositas* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 83[b]): הפרק הששי בחליים אשר יקרו לכל העין וראשונה מעוות העין ובלשו׳ אושטרבושיטש (Ch. 6: On illnesses affecting the whole eye; first of all, strabismus (squinting), i.e., ʾwšṭrbwšyṭš [i.e., Rom. *estrabositas*]). Hebr. עוות העין is not attested in the current dictionaries. The Lat. synonym *obliquitas aspectus* features as עוות ההבטה in BCD 198 (NM 2:179). John of Avignon translates Lat. *strabositas* as ההבטה המעוותת (see entry הַבָּטָה).

עוֹזֵר (*Part.*) → עָזַר.

עוֹלֶה (*Part.*) → עָלָה.

עוֹנָה • *Plur.* **עונות** · **attacks, paroxysms**: Lat. *paroxysmus*, Plur. *paroxysmi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 58[a]): ותהיה גם כן שינה עמוקב וכבדה בהתחלת עונות הקדחת (There will also be a deep, heavy sleep in the beginning of the fever attacks). In the sense of 'attacks, paroxysms,' Hebr. עוֹנָה features for Arab. نوبة in BCD 198 (NM 1:175, 2:70, 3:173). John of Avignon translates Lat. *paroxysmi* as עונות as well.

297 עֲדָשָׁה: EM 1298; acc. to Ben Yehuda (BM 4349–4350), *Sing.* is עדש.

[עוף] • *Part. Polel* **מְעוֹפֵף** • *Plur.* **מעופפים** · **fowl, poultry**: Lat. *volatilia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]): הבשרים יהיו דקים כל מעופפים חוץ מעופות המים ([Concerning the diet of an asthma patient]: All meat should be lean, [such as that from] all kinds of fowl, except for [meat] from waterbirds). Hebr. מְעוֹפֵף features in BM 4384 in the sense of 'flying' in a variety of non-medical attestations. Yekutiel ben Solomon translates Lat. *volatilia* as עופות.

• *Hitpolel* **הִתְעוֹפֵף** · **to evaporate**: Lat. *exhalo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 42[b]): איד ממנו שני מינים איד לח ויבש הלח הוא חומר הזיעה והיבש כשהוא רב הרקיקות הוא יתעופף מבלי הרגש (There are two kinds of vapor: moist and dry. The moist vapor is the matter of the sweat; the dry vapor—when it is very thin—evaporates without being noticed). Hebr. [עוף], *Hitpolel* הִתְעוֹפֵף, features in BM 4385 in the sense of 'to fly away' (cf. KB 801). It is not attested in medieval Hebr. medical literature. John of Avignon translates Lat. *exhalo* as יפתח (corr. Ms[2]: יותח).

עוֹצֵר (*Part.*) → **עָצַר**.

עוצר → **עֹצֶר**.

עוֹר • התרופות המביאות העור → **תְּרוּפָה**.

• *Plur.* **עורות החזה • עורות** · **linings of the chest**: Lat. *velamines pectoris* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[a]): ויובן סביב זה החומר שיש שני מינים מהשדפון אחת אמתית ועצמיית והוא נגע בריאה ואחרת שעל צד ההעברה תקרא שדפון והיא שתבוא מנגע סלון הריאה או שתבוא מנגע בעורות החזה (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense, which is [due to] an ulcer in the lung and the other is called phthisis in a broad sense, which comes from an ulcer in the pulmonary canals or from an ulcer in the linings of the chest). Hebr. עורות החזה does not feature in the current dictionaries. John of Avignon translates Lat. *velamines pectoris* as צדדי החזה (see entry צַד).

עִוֵּר · **[lit. 'the blind one']; cecum [i.e., first part of the large intestine ending in a cul-de-sac]**: Lat. *cecum* (cf. ND 180) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): הרביעי הוא הרחב ונק׳ עור (The fourth [intestine after the stomach] is the cecum, which is [also] called 'the blind one'). In the sense of 'cecum,' Hebr. עִוֵּר features as המעי העור for Arab. المعى العور in BCD 102. See also entry רָחָב.

עוֹרֵק • עורק כל הגוף · **[lit. 'the corporal vein of the whole body']; the median cubital vein**: Lat. *corporalis* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:41, ll. 24–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[b]): ומאלו שני הורידים הנז׳ כשהם בכפיפת הזרוע יסתעף שריג אחד כולל ויראה באמצע אלו השנים הנז׳ ויקרא הוריד האמצעי או עורק[298] כל הגוף (When these two veins mentioned before [i.e., the cephalic and

298 עורק כל הגוף: *corporalis* L.

basilic vein] arrive at the bend of the arm, a common vein branches in the middle of the mentioned veins and is called 'the median vein' [i.e., the median cubital vein] or 'the[299] corporal vein of the whole body'). Hebr. עורק כל הגוף is not attested in the current dictionaries. In his glossary to his *Sefer ha-Qanun*, Nathan ha-Me'ati renders the Arab. parallel term אכחל (i.e., Arab. أَكْحَل) as העורק האמצעי הנק׳ עורק הגוף (cf. NM 2:109, 125 (Alef 25)). Moses ibn Tibbon translates the Arab. term as הגיד האמצעי (cf. BCD 44 (NM 1:54)). See also Hebr. הוריד האמצעי (cf. entry וֶרִיד).

• **העורק השרייני** · **1. the arterial vein [i.e., the pulmonary artery]**: Lat. *vena arterialis* (cf. ND 1179) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, ll. 14–15) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[a]): והחלק האחד הנקרא העורק השרייני בו ילך המזון לריאה (In one part (vessel), called 'the arterial vein' [i.e., the pulmonary artery], food is transported to the lungs). Hebr. העורק השרייני is not attested in the current dictionaries. Hebr. שְׁרָיָנִי, a loan word from Arab. شَرَيَانِي, features in BM 1272 (s.v. ורידי) as part of the synonym וריד שריני, featuring in *Sefer ha-Qanun*.

· **11. jugular vein**: Rom. *guidegi* (cf. ND 480. s.v. 'guide') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fols. 64[b]–65[a]): וגם כן מפני שהספאליקא תצמח מהעורק השרייני (Also because the cephalic vein originates from the jugular vein). Yekutiel ben Solomon renders Rom. *guidegi* as איגיידי.

[עוּת] • *Part. Pu'al* **מְעֻוָּת • ההבטה המעוותת** → הַבָּטָה.

עָזַר • *Part.* **עוֹזֵר** · **[lit. 'helper']; humerus [i.e., bone of the upper arm]**: Lat. *adiutorium* (ND 30) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:17) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 8[a]): בעצם הנקרא עוזר (In the bone called 'helper' [i.e, humerus, bone of the upper arm]). Hebr. עוֹזֵר is not attested in this sense in the current dictionaries.

• *Nif'al* **נֶעֱזַר** · **to be cured, to be treated**: Lat. *curor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 74[a]): ואם הסבה מרטיבות ולחלוח הקורה פעמים רבות יעזר כן (If [the tremor] is caused by cold and moisture and occurs frequently, it should be cured (treated) as follows). In the sense of 'to be cured' for Lat. *curor*, Hebr. נֶעֱזַר features in NM 5:147. Yekutiel ben Solomon translates Lat. *curor* as נרפא.

עֶזְרָה • **מן עזרת האברים** · ***On the Usefulness of the Parts of the Body***: Lat. *De iuvamentis membrorum* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 76[b]): מבואר הוא בספר גלינוס בשער מן עזרת האברים שהראש נברא מפני העינים כדי שיהיו העינים בחלק היותר גבוה והיותר יפה (Galen explains in ch. [8] of *De usu partium*, that the head was created because of (for the sake of) the eyes, so that they would be in the highest and noblest part

299 'the corporal vein of the whole body': *corporalis* L.

of the body). The Hebr. book title מן עזרת האברים is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *De iuvamentis membrorum* as לתועלת האברים (cf. BMMG 620 for the parallel book titles התועלות/תועלת האיברים).

עִטּוּשִׁיוּת · **sneezing:** Lat. *sternutatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 81[a]): לפעמים תבא הדמעות מרפיון[300] ליחות הבאות מן המוח מפנימיו והמופת שלו הוא ביאתה בהתמדה ועם עטושיות (Sometimes, tears appear because of a flow[301] of humors coming from the inside of the brain; a symptom for it is when they appear constantly and are accompanied by sneezing). Hebr. עִטּוּשִׁיוּת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *sternutatio* as עטוש.

עֲטָרָה · **I. prepuce:** Lat. *prepucium* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:240, ll. 31–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[a]): אמנם בזה הענין אם התרופות אינן פוגשות המקום הנה ציוו[302] החכמי׳ הנז׳ לחתוך העור ושם להניח התרופות וזה[303] אני עשיתי פעם אחת בעל כרחי כי בקושי אחר זה יתדבק והעטרה תפול (In which case, when the medicines are unable to reach the [affected] spot, the mentioned masters advise to cut in the skin [of the prepuce] and then to apply the medicines. I[304] did so once unwillingly because then the spot healed badly and the prepuce fell off …). Hebr. עֲטָרָה is attested in Rabb. literature in the sense of 'corona of the membrum virile' (glans penis) (cf. JD 1065; Low LXIX; BM 4430: ראש גיד הזכרות). In the same sense, it features in medieval medical literature; cf. Maimonides' *On Coitus* IX, (cf. BMC 79, l. 16: ראש האמה). In addition to עֲטָרָה, Anonymous renders Lat. *prepucium* as ראש הכובע (see entry רֹאשׁ). Synonyms featuring in medieval Hebr. medical literature are אמה (cf. BCD 22 (NM 3:25)); קצה הגיד (cf. BCD 247 (NM 3:205)); and ראש האמה (cf. BCD 255–256 (NM 3:215)).

· **II. [lit. 'crown']; frontal bone:** Lat. *coronale* (cf. ND 251) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, l. 26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): והעצם הראשון מקדרת המוח המוקדם יקרא עטרה (The first frontal cranial bone is called 'crown' [i.e., frontal bone]). In the sense of 'frontal bone,' Hebr. עֲטָרָה is a non-attested calque from Lat. *coronale*.

[עטש] • *Part. Pi'el* **מְעַטֵּשׁ** • *Plur.* **מעטשים** · **sternutatories:** Lat. *sternutatorium*, Plur. *sternutatoria* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 68[b]): אחרי הנקוי ירגילו מנקי הראש ומעטשים ויציקות ומרחצאות (After the purgation, one should apply remedies that

300 מרפיון: *propter fluxum* L.
301 'a flow': Trans. acc. to L.
302 ציוו: Emend. ed. צווי Ms.
303 וזה אני עשיתי פעם אחת בעל כרחי: *quod ego facio invite* L.
304 'I did so once unwillingly': 'something that I do unwillingly' L.

cleanse the head, sternutatories, fomentations, and bathing). In the sense of 'sternutatory,' Hebr. *Part. Pi'el* מְעַטֵּשׁ is attested in BM 4431 in an attestation from *Sefer ha-Qanun*. John of Avignon translates Lat. *sternutatoria* as עטושים (cf. NM 5:147).

עִיּוּן · **diligence**: Lat. *diligentia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): ואם הסבה נזילה תרופא הנזילה בעיון טוב שנאמר לפי שעל הרוב יתחדש מנזילה (If [phthisis] is caused by rheum, it should be cured with great diligence as mentioned; for rheum is the cause in most cases). In the sense of 'diligence,' Hebr. עִיּוּן is not attested in the current dictionaries; it features in medieval philosophical literature as 'reading; interpretation,' 'reflection and contemplation,' 'theoretical speculation; scientific investigation leading to understanding;' cf. PESHAT.[305] In a medical context, it features as 'intuition' in BCD 200 (NM 3:175). John of Avignon translates Lat. *diligentia* as חֲרִיצוּת (see entry).

עַיִן → **בְּלִיטָה • בליטת העין**.

• **הוֹסָפָה • הוספת (העין)** → .

• **עִוּוּת • עוות העין** → .

• **שְׁקִיעָה • שקיעת העין** → .

• *Dual* **הִתְהַפְּכוּת • התהפכות העינים** → .

• **עַרְפִּלִּיוּת • ערפיליות העינים** → .

עַכְבִּישִׁי • **חִירִיעָה • חיריעה העכבישית** → .

• הכתונת העכבישית → **כַּתֹּנֶת**.

עָכוּר · **stormy, turbulent**: Lat. *turbidus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[b]): חולשת הראות יהיה מסבות פנימיות או חיצוניות אם יהיה מסבות חיצוניות הנה זה יקרה כמו מאבק או מעשן או מרוח עכור או השקפה לשמש או בגשם זך מאיר כמו האש (Weakness of vision has different causes, both internal and external. External causes are dust, fumes, stormy (turbulent) winds, looking at the sun or at a clear, luminous substance such as fire). In the sense of 'stormy (turbulent),' Hebr. עָכוּר is a non-attested semantic borrowing from Lat. *turbidus*, which can mean both 'stormy, turbulent' and 'turbid.' Yekutiel ben Solomon translates Lat. *turbidus* as סערה.

עָלֶה • *Part.* **עוֹלֶה • עולה מן הלב • וורידי חנק׳ העולה מן הלב** → .

עִלַּת האם • עִלַּה · **hysterical suffocation**: Lat. *casus matricis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 58[a]): ויובדלו ג״כ בזה משתוק ואיפלימסיאה ושינקופיש ועלת האם (They [i.e., lethargy and an unnatural long sleep] also differ in this regard from apoplexy, epilepsy, syncope, and hysterical suffocation). Hebr. עלת האם does not feature in the current dictionaries. John of Avignon translates Lat. *casus matricis* as מחנק (cf. BCD 146 (NM 2:58, s.v. מחנק האם)).

305 https://peshat.org/display/peshat_lemmas_0000337o (accessed July 19, 2024).

• **עלת הריאה** · **pneumonia**: Lat. *pneumonia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 65[b]): פעמים מעלת הריאה אשר בעלותם אל המוח יביאו נזילה (Sometimes [vapors arising to the brain] and causing pneumonia generate rheum). Hebr. עלת הריאה does not feature in the current dictionaries. John of Avignon renders Lat. *pneumonia* as פריפולמוניא (i.e., Lat. *peripleumonia*). A synonym featuring in medieval medical literature is בעלת הריאה for Arab. ذات الرئة (cf. BCD 37 (NM 2:32), NM 6:28, and entry בַּעֲלָה above).

עִלּוּי · **nobleness, nobility, excellence**, **superiority**: Lat. *nobilitas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[b]): הנה שהיה רשום שהאיפופלקשיאה על הרוב בלתי מקבלת תרופה וזה בסבת עלוי האבר ורבוי החומר (It has been noted that in most cases, apoplexy cannot be healed because of the nobleness of the organ [i.e., the brain] [that is affected] and large quantity of [corrupt] matter). Hebr. עִלּוּי does not feature in the current dictionaries in attestations from medieval medical literature. It features in medieval philosophical-scientific literature in the sense of 'elevation; superiority; priority; exaltedness;' cf. PESHAT.[306] Yekutiel ben Solomon translates Lat. *nobilitas* as חשיבות.

עָלוּל · **susceptible**: Lat. *passibilis* (cf. LS 1312) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[b]): ולזה הוושט יותר עלול ר״ל פשיבלי ... והקנה אינו כל כך עלול כי הוא קשה טבעתיי וקרטילנושאה (For this reason, the esophagus is more susceptible, i.e., PŠYBLY [i.e., Lat. *passibile*] ... but the trachea is not so susceptible because it is hard, ring-shaped, and cartiliginous). Hebr. עָלוּל does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *passibilis* as התפעל.

• **עליית אידים** · **eructations**: Lat. *eructatio, Plur. eructationes* · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 123[v]: וישער הרופא שתהיה מעוכלת היטב באצטומכא כדי שאחר הקבלה לא ירגיש הפסדים וכאבים ולא עליית אידים נקרא ארוטקטושיאו עשניות ולא חמוצות (The physician [treating a phthisis patient] should pay attention that [the milk he administers] is well digested in the stomach so that the patient, when he drinks it, does not suffer from gripes, pains, nor from eruptations, called 'RWṬQṬWŠY'W, that are vaporous, sour). Hebr. עליית אידים is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *eructationes* as גיהוקים (see entry גְּהוּק).

• **עליית האידיות** · **fomentations**: Lat. *fomentatio*, Plur. *fomentationes* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 54[a]): ג׳ יעשו פומינטסיאונש הם עליית האידיות בראש והרחיצה בקצוות (In the third place: One should apply fomentations to the head and fomentations to the extremities). Hebr. עליית האידיות is not attested in the current

306 https://peshat.org/display/peshat_lemmas_00003385 (accessed February 15, 2024).

dictionaries. For the synonymous רְחִיצָה, see entry. Yekutiel ben Solomon translates Lat. *fomentationes* as יציקות (see entry יְצִיקָה). Synonyms featuring in medieval medical literature are: הֶבֶל (for Arab. كاد) (cf. NM 7:49); הַטָּפָחָה (for Arab. نطول) (cf. BCD 66 (NM 1:87–88)); הִתְחַמְּמוּת (cf. BCD 75 (NM 3:72)); חִבּוּשׁ (for Arab. تكميد) (cf. BCD 87 (NM 3:78)); חֹבֶשׁ (for Arab. كاد) (cf. NM 7:70–71)); חֹם (for Lat. *calefactio*) (cf. BCD 102 (NM 3:91)); חִמּוּם (cf. BCD 103 (NM 3:92)); טִבּוּל (for Arab. نطول) (cf. BCD 111 (NM 1:153) for Hebr. *Plur.* טיבולים); מֶרְחָץ (for Lat. *fomentatio*) (cf. NM 5:126); מְשׁוּשׁ (for Arab. تكميد) (cf. BCD 164 (NM 3:145–146)); מְשִׁיחָה (for Arab. تكميد) (cf. BCD 165 (NM 3:146)); נְטִילָה (for Arab. تنطيل) (cf. BCD 174 (NM 3:155), NM 6:140); רְטִיָּה (for Arab. تكميد) (cf. BCD 261 (NM 3:216)); and תַּחְבֹּשֶׁת (for Arab. تكميد) (cf. BCD 292 (NM 3:241)).

עֲלִיָּה → עֲלִיָּה.

[עלם] • *Nitpa'el* **נִתְעַלֵּם** · **to be palliated [i.e., to be reduced [re: the violence of a disease]]; to be eased [re: the symptoms without curing the underlying disease]**: Lat. *pallior* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106b): וראוי לזכור ג״כ שהשדפון איפש׳ שיתעלם בנערים ובזקנים ולשמנים ולבעלי הבשר (It should also be mentioned that phthisis can be palliated in children, the elderly, and those who are stout and fleshy). In the sense of 'to be palliated,' Hebr. *Nitpa'el* נִתְעַלֵּם is a non-attested semantic borrowing from Lat. *palliari*. John of Avignon renders Lat. *palliari* as פלליאדה.

[עמס] • *Part. Pi'el* **מְעַמֵּס** • **מעמס הלילות** · **nightmare**: Lat. *incubus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66a): פרק כ״ג במעמס הלילות הנקר׳ כאבוס (Ch. 23: On nightmare, called K'BWS [i.e., Arab. *kābūs*[307]]). Hebr. מעמס הלילות is not attested in the current dictionaries. John of Avignon renders Lat. *incubus* as אינקובו הנקר׳ בהמון משקא.

עִנְבִּי • *Plur.* **ענבים** · **grape-like hemorrhoids**: Lat. *uvales* (cf. ND 1163) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 30–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132b): והטחורים מיניהם רבים ... התותים הם מתהווים מדם עבה והיבליים משחורה והבועות[308] מלבנה והענביים מהממוצעים (There are many [different] kinds of hemorrhoids: ... mulberry-shaped hemorrhoids that arise from thick blood, wart-like hemorrhoids from black bile, blister-like hemorrhoids from phlegm, and grape-like hemorrhoids from moderate [humors]). Hebr. עִנְבִּי, *Plur.* ענביים, is not attested in this sense in the current dictionaries; for Hebr. הענבית with the meaning of 'the grape-like [tunic],' cf. BCD 204 (NM 4:148).

• **חכתונת הענביית** → פְּתֶנֶת.

[ענג] • *Part. Pu'al* **מְעֻנָּג** · **delicate, frail**: Lat. *delicatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185,

307 Cf. WKAS 1:29.

308 והבועות: *vesicales* L.

fol. 104[a]): ואם הוא מאד מעונג הסר המירא ותשים גרוגרות וצמוקים מנוקים (If the patient is very delicate (frail), take out the myrrh [from the mentioned compound] and put instead dry figs and seedless raisins). Hebr. *Part. Pu'al* מְעֻנָּג features for Lat. *delicatus* in the sense of 'soft' in BCD 204 (NM 4:148), and for Arab. راهق in the sense of 'adolescent' in ibid. (NM 1:30). John of Avignon translates Lat. *delicatus esse* as התרחב.

עניין → עִנְיָן.

עִנְיָן • *Plur.* **עניינים** · **symptoms**: Lat. *signum*, Plur. *signa* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70[b]): ואמנם זכר החומר החוטא כי אם היה דם יהיו הפנים כלם אדומים ... ואם מדברים מורכבים יהיו העניינים מורכבים (He [i.e., Hippocrates] said that if [in the case of apoplexy], the *materia peccans* is blood, then the whole face will be red ... and if it [i.e., the *materia peccans*] is compounded, then the symptoms will be compounded [as well]). Hebr. עִנְיָן, *Plur.* עניינים, does not feature in this specific sense in the current dictionaries. It features in NM 5:151 for Arab. أصناف in the sense of 'kinds, types.' John of Avignon translates Lat. *signa* as מופתים (cf. NM 5:113).

• עניינים מדבקים · **ingredients closing a wound and/or promoting the formation of a scar**: Lat. *consolidativum*, Plur. *consolidativa* (cf. ND 243) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): לנגע המתחדש יצטרך עניינים מדבקים (When an ulcer occurs [in the case of phthisis], it needs ingredients closing a wound and/or promoting the formation of a scar). Hebr. *Part. Pi'el* מְדַבֵּק features in the sense of 'agglutinant, gluey' for Arab. مغرّ in NM 7:42. John of Avignon translates Lat. *consolidativa* as דברים מדביקים (see entry דָּבָר).

[עסה] • *Part Pi'el* מְעַסֶּה · **compressing**: Lat. *comprimens* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[b]): הסבה ממנה פנימית וממנה חיצונית הם רבות כמו רבוי הקור מעסה (The internal and external causes [of spasm] are manyfold, such as extreme cold that compresses [the nerves] ...). Hebr. [עסה], *Pi'el* עִסָּה, features in BM 4607 in the sense of דחק וחלץ (to push and press), a.o., in attestations from *Sefer ha-Qanun*. Hebr. *Pi'el* עִסָּה features for Arab. غمز in the sense of 'to press ... out' and for Arab. عصر in the sense of 'to compress' in BMMG nos. 3377, 3730. For Hebr. הסם המעסה 'the constricting drug' (for Arab. الدواء العاصر), see NM 7:146. John of Avignon translates Lat. *comprimens* as מקפיא.

עִסּוּי · **pressure**: Lat. *compressio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[a]): ו' היא דחיקה ועסוי מקשירה באבר (The sixth [cause preventing the passing of the pneuma to the nerves] is the tightness, pressure of the ligature on an organ). Hebr. עִסּוּי features in BCD 205 (NM 4:149) for Arab. عصر in the sense of 'evacuation; extraction' and in BCD 205 (NM 3:177) for Arab. زحير in the sense of 'tenesmus.' In the sense of 'com-

pression,' John translates Lat. *compressio* as לְחִיצָה (see entry). Yekutiel ben Solomon translates Lat. *compressio* as דְּבוּק (see entry). See also entry עִשּׂוּי.

עִפּוּץ · **astringency**: Arab قَبْض · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 11ᵇ): אניסו ... תועלתו לפתח עם עיפוץ מעט ומשקיט הכאב ומתיר הרוח (’NYSW [i.e., Ital.-Rom. *aniso*]: Anise [*Pimpinella anisum* L.]: ... It is useful for opening [obstructions] with some astringency; it relieves pain and dissolves wind). In the sense of 'astringency,' Hebr. עִפּוּץ features for Arab. قَبْض in NM 6:162. For the synonymous קִבּוּץ, cf. BCD 235 (NM 1:182) and for קְבִיצוּת, cf. BCD 236 (NM 2:78).

עַפְעַף • **הַפְכִיוּת העפעף** → **הַפְכִיוּת**.

• *Dual* **עפעפים** • **התחלקות העפעפים** → **הִתְחַלְּקוּת**.

• **פְּרוּד העפעפים** → **פְּרוּד**.

עָפָר • **עפר חתום** · **sealed**[309] **earth or clay (*terra sigillata*)**: Lat. *terra sigillata* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109ᵃ): החמרים אשר יועילו לדבק הם ... עפר חתום (These are the ingredients that are good to close [a wound]: ... sealed earth (*terra sigillata*)). Hebr. עפר חתום is not attested in the current dictionaries. John of Avignon translates Lat. *terra sigillata* as טין חתום (cf. NM 5:89, s.v. טיט חתום). Another synonym featuring in Hebr. medical literature is טירה חתומה (cf. BCD 113 (NM 1:45)).

[עפש] • *Part. Pu'al* **מְעֻפָּשׁ** • **שן מעופשת** → **שֵׁן**.

עָצָב • **העצב החלול** · **the optic nerve**: Lat. *nervus opticus* (cf. ND 768) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:35, ll. 28–29) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5ᵃ): השלישית תצמח מהעצב החלול והחלק הפנימי תקרא רשתיית (The third [tunic of the eye] originates from the optic nerve; its inner part is called 'retina').[310] Hebr. העצב החלול is not attested in the current dictionaries.

עָצוּר (*Part. Pass.*) → **עָצַר**.

עֲצָלִי · **muscular, full of muscles**: Lat. *musculosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:29, ll. 4–5) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 1ᵃ): הנה אחר שהעצלים הם מורכבים מעצבים ומהקשורים ומבשר אחר נתוח הבשר העצליי ראוי שיאמר מהם (Since the muscles are composed of nerves, ligaments, and flesh, we should speak about them; as [we have already discussed] the dissection of the flesh, which is full of muscles). In the sense of 'muscular, full of muscles,' Hebr. עֲצָלִי features in BM 4645 in an attestation from *Sefer ha-Qanun*.

---

309 'sealed earth or clay (*terra sigillata*)': I.e., red clay, originally from the Aegean island of Lemnos, formed into tablets and impressed with a seal: a popular remedy in ancient Rome and used in medieval medicine as an antidote and astringent (cf. FWM 551).

310 Cf. ND 921, s.v. *retina* (Chauliac, M. Engl. trans.): 'The þridde tunycle spryngeþ of þe synowe optikre, and þe ynner parte is cleped rethina.'

[עצם] • *Puʿal* עֻצַּם · **I. to be bound together**: Lat. *incorpor* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, ll. 28–30) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 133[b]): ואבק עשוי מאלואי׳ ולבונה ודם תנין בלושטיאש ודומיהם ויעוצם עם חלבוני ביצים (And a powder prepared from aloe, incense, dragon's blood [i.e., the resin of *Dracaena cinnabari* Balf. f.], rose or blossom of the wild pomegranate, and the like, and bind [these ingredients] together with egg white). Hebr. *Puʿal* עֻצַּם does not feature in this sense in the current dictionaries.

· **II. to be mixed**: Lat. *misceor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[b]): יקלו כלם ויאובקו ויעוצמו בדבש וחומץ כדמות משיחה (Roast all [these ingredients], pulverize and mix them with honey and vinegar in the manner of a salve). Hebr. *Puʿal* עֻצַּם does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *misceor* as עורב.

· **III. to be compounded**: Lat. *confici* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 33[b]): ואפשר שיעוצמו במים[311] חומץ[312] או בשמרי שמן ישן או בשמן אגוזים או עם שעוה ([These ingredients] may be compounded with water, vinegar[313] or sediment of old oil or walnut oil or wax). Hebr. *Puʿal* עֻצַּם does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *confici* as רוקח.

עֶצֶם הדומה ללמד • **העצם הדומה ללמד** · **the hyoid bone**: Lat. *os laudiforme* (cf. ND 772) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:37, ll. 22–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 6[a]): ויש לו ט׳ עצלים אשר מהתוספת החצי[314] ומעצם הדומה ללמד (It [i.e., the tongue] has nine muscles that come from the sagittal addition [i.e., the styloid process of the temporal bone] and from the hyoid bone).[315] Hebr. העצם הדומה ללמד (cf. Arab. العظم الشبيه باللام; FAL 28, no. 544) is not attested in the current dictionaries. For the synonymous העצם הלמדי (for Arab. العظم اللامي) cf. BCD 209 (NM 4:156).

• עצם הכרבלתא · **crest-like bone [i.e., a bone that has a styloic process]**: Lat. *os criste* (cf. ND 118, B9) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:33, ll. 19–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): ועצמות אחרים בלתי עצמיים כי אם לתועלת כמו עצם הכרבלתא … וזוג העצמות שהם בפנים ולא קדרה ועצמות המחטים (Other [cranial] bones are not major ones, but helpful; examples are the crest-like bone, … the pair of bones that are in the face, not in the skull, the needle-like bones

311 במים: או add Ms[2].

312 חומץ: או יין add Ms[2].

313 'vinegar': 'or wine' add Ms[2].

314 החצי: Emend. ed. וחצי Ms *sagittalis* L.

315 Cf. ND 28, s.v. 'arrowy addition' (Chauliac, M. Engl. trans.): 'It [tongue] haþ forsoþe 9 brawnis þat springen out fro þe sagittal or arwy addicion & fro þe os laudiform.'

…). In the sense of ‘crest-like bone,’ Hebr. עצם הכרבלתא is a non-attested calque of Lat. *os criste*. For Aram. כְּרַבְּלְתָּא; cf. SDA 556: ‘type of head covering, cock’s crest.’

• **עצם הצופינא** · **navicular bone**: Lat. *os navicularis* (cf. ND 709, s.v. ‘navicle’) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, ll. 4–5) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17[b]): עצם הצופינא (Navicular bone). Hebr. עצם הצופינא may stand for עצם הספינה, which features in MD 530, s.v. *os naviculare*; see also SRP 27, no. 176: ‘ṢORQĪ is ZAURAQĪ, from ZAURAQ, a small boat … The printed Hebrew Avicenna has instead SEPHINAH QETANNAH = small ship.’

• **העצם הקדוש** · **sacrum**: Lat. *os sacrum* (cf. ND 773) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:38, l. 42–39, l. 2) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 7[a]): ובגב אמר גלי׳ בי״ב וי״ג מתועלו׳ האיבר׳ שהם ד׳ חלקים גדולים מאד והם הצואר והכתפים והמתנים ויקרא אצל[316] מה העצם הקדוש והאחרים הרחב (In *De usu partium* XII and XIII, Galen said that the back consists of four major parts; namely, neck, shoulders, loins, and [the bone] called by some *os sacrum* and by others *amplum*). Hebr. העצם הקדוש features as העצם הקדושה in MD 530 in an attestation from *Tif’eret Adam*. Synonymous terms used by Anonymous are יקרים (see entry יָקָר); העצם הרחב (see next entry); עצמות יקרות; and עצמות קדושים (see entries below). For other synonyms featuring in medieval medical literature, see entry יָקָר.

• **העצם הרחב** · **sacrum**: Lat. *os sacrum* (cf. ND 773) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:38, l. 42–39, l. 2) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 7[a]): ובגב אמר גלי׳ בי״ב וי״ג מתועלו׳ האיבר׳ שהם ד׳ חלקים גדולים מאד והם הצואר והכתפים והמתנים ויקרא אצל מה העצם הקדוש והאחרים הרחב. (In *De usu partium* XII and XIII, Galen said that the back consists of four major parts; namely, neck, shoulders, loins, and [the bone] called by some *os sacrum* and by others *amplum*). Hebr. העצם הרחב is not attested in the current dictionaries. Synonymous terms used by Anonymous are יקרים (see entry יָקָר); העצם הקדוש (see previous entry); עצמות יקרות; and עצמות קדושים (see entries below). For other synonyms featuring in medieval medical literature, see entry יָקָר.

• *Plur.* **עצמות אבניים** • **עצמות** · **petrous (stony) bones [i.e., the petrous parts of the temporal bones]**: Lat. *ossa petrosa* (cf. ND 118, B14; 131, B144–145) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 39–41) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[b]): החמשי והששי הם עצמות נק׳ אבניים לפי שהם קשים ונק׳ כוזבים ויתחברו עם הכתליים הם מקושקשים[318] 〈כי〉[317] (The fifth and sixth bone [of the skull] are called ‘petrous (stony)’ because they are hard; they are also called ‘false,’ because they join up like a flat surface with the parietal bones). In the sense of ‘petrous

316 אצל מה: *ab aliquibus* L.

317 〈כי〉: *quia* L.

318 מקושקשים ויתחברו: *scamose coniunguntur* L.

(stony) bones,' Hebr. עצמות אבניים features in the *Sing*. עצם אבני for Arab. عظم حجري in BCD 209 (NM 4:154).

• **עצמות יורדים · the lower bones [of the foot]; tarsus**: Lat. *tarsus* (cf. ND 1079) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, ll. 16–17) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17^{b}): ויהיו בו עצמות עולים ויורדים ומסרק כמו היד הקטנה (It [i.e., the foot] has higher and lower bones and [the row of bones called] *masreq* (metatarsus), just like the hand).[319] Hebr. עצמות יורדים is not attested in the current dictionaries. For the Hebr. synonymous calque רסג (from Arab. رسغ; cf. DKT 818), cf. SRP 27, nos. 176, 178.

• **עצמות יקרות · sacrum**: Lat. *os sacrum* (cf. ND 773, B22) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:51, ll. 24–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14^{b}): תחלה יהיו מצד הגב ג׳ או ד׳ חוליות מעצמות יקרות וב׳ או ג׳ שחוסי׳ והם 〈מ〉עצמות הזנב אשר העצם הראשון מהיקרים הוא עבה מאד (First of all, from the side of the back there are three or four vertebrae of the sacrum and two or three cartiliginous [vertebrae] of the tailbone; the first bone of the sacrum is very thick). Hebr. עצמות יקרות is not attested in the current dictionaries. Synonymous terms used by Anonymous are יקרים (see entry יָקָר); העצם הקדוש; העצם הרחב (see entries above); and עצמות קדושים (see entry below). For other synonyms featuring in medieval medical literature, see entry יָקָר.

• **עצמות כוזבים · false (deceptive) bones**: Lat. *ossa mendosa* (cf. ND 124 B82, s.v. 'false bone': 'So called because of the squamous suture (formed by thin interlaced plates, resembling scales) connecting squamous parts of temporal bones to parietal bones') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 39–41) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3^{b}): החמשי והששי הם עצמות נק׳ אבניים לפי שהם קשים ונק׳ כוזבים 〈כי〉[320] הם מקושקשים[321] ויתחברו עם הכתליים (The fifth and sixth bone [of the skull] are called 'petrous (stony)' because they are hard; they are also called 'false,' because they join up like a flat surface with the parietal bones). In the sense of 'false bones,' Hebr. עצמות כוזבים is a non-attested calque of Lat. *ossa mendosa*. For Hebr. צלעות כוזבות (false ribs), see entry צֵלָע.

• **עצמות המחטים · needle-like bones**: Lat. *ossa acualia* (cf. ND 26, s.v. 'aculea': 'styloid processes of temporal bones; slender needle-like pointed projections running downward from lower surface of each bone') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 39–41) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3^{b}): ועצמות אחרים בלתי עצמיים כי אם לתועלת כמו עצם הכרבלתא ... וזוג העצמות שהם בפנים ולא בקדרה ועצמות המחטים (Other [cranial] bones are not major ones, but help-

319 Cf. ND 1079, s.v. *tarsus* (Chauliac, M. Engl. trans.): 'The foot forsoþe haþ tharsim and matatharsim and þe wirstem as þe litel hand haþ.'

320 〈כי〉: *quia* L.

321 מקושקשים ויתחברו: *scamose coniunguntur* L.

ful; examples are the crest-like bone, … the pair of bones that are in the face, not in the skull, and the needle-like bones …). In the sense of 'needle-like bones,' Hebr. עצמות המחטים is a non-attested calque of Lat. *ossa acualia*.

• **עצמות עולים** · **the higher bones [of the foot]; metatarsus**: Lat. *metatarsus* (cf. ND 678–679) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, ll. 16–17) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17[b]): ויהיו בו עצמות עולים ויורדים ומסרק כמו היד הקטנה (It [i.e., the foot] has higher and lower bones and [the row of bones called] *masreq* (metatarsus), just like the hand).[322] Hebr. עצמות עולים is not attested in the current dictionaries.

• **עצמות קדושים** · **sacrum**: Lat. *os sacrum* (cf. ND 773, B22) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 4–6) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[a]): והקשורים באים מהעצמות הקדושים (The ligaments [of the penis] come from the sacrum). In the sense of 'sacrum,' Hebr. עצמות קדושים is a non-attested calque of Lat. *os sacrum, Plur. ossa sacra*. Synonymous terms used by Anonymous are יקרים (see entry יָקָר); העצם הקדוש; העצם הרחב; and עצמות יקרות (see entries above). For other synonyms featuring in medieval medical literature, see entry יָקָר.

• **פרקי עצמות** → פֶּרֶק.

עֲצְמוּת · **peculiarity, specific property**: Lat. *proprietas* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 56[a]): ובמופתים הכלליים הם אלו שמעצמות השחוריים הוא גם כן שנאת החיים והתבודדות ביחודי והבריחה מהחבורות והישיבה בתוגה תמידית (General symptoms that are peculiar to all melancholic persons are also that they hate life, prefer to be alone, and avoid the company of other people, and are permanently sad). Hebr. עַצְמוּת is not attested in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *proprietas* as סגולה.

עַצְמוּתִי · **specific**: Lat. *proprius* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 51[a]): אך השינה הטבעית[323] העמוקה תתחלף מהתרדמה לפי שבשינה יחטא יותר החוש המשותף לפי שהשינה היא חולי עצמותיי בחוש המשותף (But an unnatural,[324] deep sleep is different from a stupor insofar as during sleep the common sense (*sensus communis*) suffers more, because [unnatural] sleep is an illness specific for the common sense). Hebr. (י)עצמותי features in BM 4657 in the sense of 'essentiel' only. Yekutiel ben Solomon translates Lat. *proprius* as מיוחד. For the synonymous קרוב for Lat. *proprius*, cf. NM 5:180.

עַצְמִי¹ · **I. major**: Lat. *principalis* · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, ll. 17–18) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[b]): מזה ימשך

322 Cf. ND 1079, s.v. *tarsus* (Chauliac, M. Engl. trans.): 'The foot forsoþe haþ tharsim and matatharsim and þe wirstem as þe litel hand haþ.'

323 הטבעית: *innaturalis* L.

324 'unnatural': Trans. acc. to L.

אם כן ששבעה הם העצמות העצמיים המקיפים המוח (Consequently, there are seven major bones that surround the brain). Hebr. עַצְמִי features in BM 4658–4659 in the sense of 'essential' and in KTP 3:162 as: 'wesentlich, essentiell; selbständig; eigentlich;' see also PESHAT: 'essential, substantial, relating to properties that are essential to a subject.'[325]

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 49[b]): ההתחלפות השני העצמיי הוא זה שמהכאב ממנו עם חומר וממנו בלי חומר (A second major division [of headache] is that it can come with [putrid] matter, or without [putrid] matter). John of Avignon translates Lat. *principalis* as עצמיי as well. Yekutiel also translates Lat. *principalis* as מיוחד (see entry [יחד]).

· **II. specific**: Lat. *proprius* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[a]): מופת‹י› האישטופור הם גלויים מאומר החולה והליחות[326] יונח מצד המופתים העצמיים (The symptoms of a stupor are clear from the statement of the patient and the humors [that are involved] can be recognized from its specific symptoms). Yekutiel ben Solomon translates Lat. *proprius* as מיוחד. Do'eg ha-Edomi translates Lat. *proprius* as קרוב in his *Sefer Ya'ir Netiv* (cf. NM 5:180).

עַצְמִי² · **bony**: Lat. *ossosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, l. 6) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): האף יש בו חלקים בשריים ועצמיים ושחוסים (The nose consists of parts that are fleshy, bony, and cartiliginous). In the sense of 'bony,' Hebr. עַצְמִי is not attested for medieval medical literature.

עַצְמִיּוּת · **substance**: a) Lat. *corpus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, l. 36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[a]): ויורה שהוא בעצמיות העצלים להעדר פעולתם כי לא יוכלו להחזיק כראוי הפרש (An indication for [a fistula] in the substance of the muscles is that they are inactive, as they cannot retain the excrements as they should). Hebr. עַצְמִיּוּת is not attested in this sense in the current dictionaries. In a medical context, it features for Arab قوام in the sense of 'existence' in BCD 211 (NM 2:72–73).

· b) Lat. *substancia* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, l. 2) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[a]): ועצמיות הלב היא קשה כמו עצליית (The substance of the heart is hard, like a muscle).

עָצַר • *Part.* **עוֹצֵר • דברים עוצרים** → דָּבָר.

• *Part. Pass.* **עָצוּר** · **constipated**: Lat. *constipatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185,

325 https://peshat.org/display/peshat_lemmas_00003447 (accessed August 20, 2023).
326 והליחות יונח: *et humores cognoscuntur* L.

fol. 77[a]): ואמנם אם יהיה עצור יעשו חוקנים וחפיפות הקצוות יועילו (If he [i.e., someone suffering from ophthalmia] is constipated, one should apply clysters; to rub the extremities is also beneficial). In the sense of 'constipated,' Hebr. *Part. Pass.* עָצוּר features in BM 4641, a.o., in an attestation from Meir Aldabi's *Shevilei Emunah*. See also BCD 211–212 (NM 3:179) for the synonymous עצור הבטן (having constipated bowels). John of Avignon translates Lat. *constipatus* as עָצוּר as well.

עֲצֵר • עוצר הבטן · **constipation**: Lat. *constipatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 108[a]): עתה נדבר מהמקרים אשר יורגלו[327] לבוא הם רבים כמו קדחת עפושית ותעורה ונזילה קוצר הנשימה העצר הרקיקה עוצר הבטן ושלשולו (Now let us speak about the many morbid conditions (afflictions), which usually [accompany phthisis], such as: putrid fever, sleeplessness, rheuma, difficulty of breathing, expectoration, constipation, and diarrhea). Hebr. עוצר הבטן features in BM 4663 in the sense of 'oppression of the womb' in an attestation from *Nestor ha-Komer*.[328] John of Avignon translates Lat. *constipatio* as קושי הבטן (see entry קְשִׁי). Synonyms featuring in medieval Hebr. medical literature are: אֲמוּץ (NM 6:18); עוצר הטבע (cf. NM 5:154); עָצוּר (NM 7:160–161); and עֲצִירוּת (NM 6:164).

עִקּוּם · **bending, curving**: Lat. *incurvatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 106[b]): אותות אשר יורו קורבת החולה למות הם אלו נפילת השער ועקום הצפרנים והעדר[329] תאות המאכל וקוצר הנשימה עוצר הרקיקה שלשול הבטן נפח השוקים (Symptoms indicating that the person [suffering from phthisis] is close to death are the following: loss of hair, curved (crooked) nails, lack of appetite, shortness of breath, retention of the sputum, diarrhea (dysentery), swollen legs). Hebr. עִקּוּם is not attested in medieval Hebr. medical literature. John of Avignon translates Lat. *incurvatio* as הפסד.

עֲקִיצָה · **pricking or stabbing pain**: Lat. *punctura* (cf. DMLBS 2930 (2)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90[b]): האותות: אם הליחות חמות יהיה הראש חם ופניו אדומים או מכורכמים מעט עקיצה ונשיכה איסטניסות למאכל צמא ודברים אחרים דומים (The symptoms [of rheum]: When the humors are hot, the head will be hot, the face will be slightly red or lemon-colored, there will be a pricking or stinging pain, want of appetite, thirst, and other similar [symptoms]). Hebr. עֲקִיצָה features for Arab. لذع in the sense of 'burning, biting [pain]' in BCD 212 (NM 4:151).

עֲקִירָה · **extraction [of a tooth]**: a) Lat. *eradicandum* (Ger.) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb.

327 יורגלו: Emend. ed. יוגבלו Ms *consueverunt* L.

328 Note the variant reading עוצר הרחם in eds. D.J. Lasker and S. Stroumsa, 2 vols. (Jerusalem 1996), 54 (Jud.-Arab. text), 103 (Hebr. trans.) (no. 82).

329 והעדר: Emend. ed. ויעדרו Ms *prostratio* L.

1185, fol. 97[b]): ואם הכאב לא ישקוט תעקר והעקירה ראוי לעשות בתחבולה שלא תעקר אם לא יהיה שם חולי גדול ורובה נאכל או בלויה (If the [toothache] does not subside, [the tooth] should be extracted, but one should be careful not to extract the tooth unless it is severely affected and almost completely corroded and decayed). Hebr. עֲקִירָה does not feature in a medical context in the current dictionaries. John of Avignon translates Lat. *eradicandum* as התשרש (see entry).

· b) Lat. *eradicatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[b]): ובעבור זה העזר מועט בעקירתה (Consequently, the extraction [i.e., of the tooth] would be hardly beneficial). John of Avignon translates Lat. *eradicatio* as עֲקִירוּת (see next entry).

עֲקִירוּת · **extraction [of a tooth]**: Lat. *eradicatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103[a]): ואם כן מעט תועלת נשיג בעקירותה אם לא שיהיה ההיזק גדול (Consequently, the extraction [i.e., of the tooth] would be hardly beneficial, unless it is severely damaged). Hebr. עֲקִירוּת features in the current dictionaries in the sense of 'infertility' only (cf. BM 4675; EM 1367). Yekutiel ben Solomon translates Lat. *eradicatio* as עֲקִירָה (see pervious entry).

עֲקַלְתוֹן • *Plur.* **עקלתוניות** · **coils**: Lat. *circumvolutio*, Plur. *circumvolutiones* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 91[a]): השער המ״ו: בתחלואי האזנים. האזן הוא מורכב מעצם ומעצב מתוח ומעצב אובטיקו ומאויר נח ומעקלתוניות מעוגלות סביב הנקב (Ch. 46: On ear diseases. The ear consists of bone, extended nerve, optic nerve, quiet air, and sinuous coils in the opening) (cf. LDM 178). Hebr. *Plur.* עקלתוניות is not attested in the current dictionaries. A variant *Plur.* עקלתונות features in BM 4677–4678, a.o., in attestations from *Sefer ha-Qanun*.

עִרְבּוּב · **mental derangement; loss or derangement of the mental faculties**: Lat. *alienatio* (cf. ND 39) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 64[b]): אותותיו הם קדחת דבקה ערבוב תעורה עם צמא שחרות הלשון תנוע〈ו〉ת הידים והרגלים בלתי מסודרות (Its symptoms [i.e., of phrenesis] are: continuous fever, mental derangement, sleeplessness together with thirst, blackness of the tongue, irregular movements of hands and feet …). Hebr. עִרְבּוּב features in BMMG no. 1529 for Arab. اختلاط (العقل) in the sense of 'mental confusion, delirium;' ibid. no. 2357 for Arab. سدر in the sense of 'dizziness;' and ibid. no. 3013 for Arab. اضطراب in the sense of 'confusion, disturbance.' The synonymous Lat. *permixtio rationis* is translated by Yekutiel ben Solomon as ערבוב שכל (see entry below); for the synonymous חרדת המחשבה (for Lat. *alienatio mentis*) cf. NM 6:81–82. For Lat. Plur. *alienationes*, translated as זרות המחשבה and זרות הרוח, cf. NM 5:68–69.

• **ערבוב בראש** · **perturbation of the head**: Lat. *perturbatio capitis* (cf. ND 812 (B3)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[a]): ולפעמים לא היה צריך להשען לקיר אך שהיה

קורה אליו ערבוב בראש ואפלה בעינים (Sometimes someone [suffering from epilepsy] does not need to lean against a wall, but he will suffer from perturbation of the head and dimness of sight). Hebr. ערבוב בראש is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *perturbatio capitis* as בלבול הראש (see entry בִּלְבּוּל).

• ערבוב שכל · **mental derangement; loss or derangement of the mental faculties**: Lat. *permixtio rationis* (cf. ND 812) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 55[a]): לעולם תתחבר בליטרגיאה קדחת בזה(?)[330] וכאב מועט ושכחה וערבוב שכל (Lethargy always occurs together with prolonged[331] fever, mild pain, forgetfulness, and mental derangement). Hebr. ערבוב שכל features in the sense of 'delirium' (for Arab. تخليط or اختلاط عقل) in BCD 213–214 (NM 1:65, 2:73–74) and it features in BCD 238 (NM 3:199) as הקדחת אשר יהיה עמה ערבוב שכל (fever associated with mental confusion (phrenitis)). The synonymous Lat. *alienatio* is translated by Yekutiel as עִרְבּוּב (see entry above). John of Avignon translates Lat. *permixtio rationis* as אפיסת הטעם והשכל.

בערבות • עֲרֵבוּת · **on account of, for the sake of:** Lat. *gratiā* + Gen. · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 124[a]): ובערבות זה הדבר נראה מדברים אחרים בלתי טבעיים וראשונה מהאויר (And on account of this matter, we will consider other non-natural things; first of all the air). In the sense of 'on account of, for the sake of' Hebr. בערבות is a non-attested semantic borrowing from Lat. *gratiā* + Gen. Yekutiel ben Solomon translates Lat. *gratiā* as בעבור.

גב → גב ערות האשה • עֶרְוָה.

עִרְעוּר · **gargle**: Lat. *gargarisma* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[a]): או משלשת אלה עם פריטרי יעשה ערעור או מנקי ראש או לעיסה (Alternatively, one should prepare a gargle from these three [ingredients] with pellitory or a medicament to clear the head or a masticatory). Hebr. עִרְעוּר features for Arab. تغرغُر in the sense of 'gargling' in BCD 214 (NM 4:160). John of Avignon translates Lat. *gargarisma* as גרגורים (see entry גִּרְגּוּר), but also as עִרְעוּר, like Yekutiel (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[a]): ערעור לטהר החזה (A gargle for cleansing the chest). Yekutiel ben Solomon translates Lat. *gargarisma* as עִרְעוּר as well (see previous entry).

[ערער] • *Pi'el* עִרְעֵר · **to gargle**: Lat. *gargarizo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 94[b]):

330 (?)בזה: *lenta* L.

331 'prolonged': Trans. acc. to L.

ואם לא יריח באופן שלא ירגיש כלל יערער רוטה אישוף מבושלים בחומץ אישקליטיק וילעוס תמיד זידוארי (But if someone's [sense of] smell is so bad that he cannot smell at all, he should gargle with rue and hyssop boiled in squill vinegar; he should regularly chew zedoary). In the sense of 'to gargle,' Hebr. *Pi'el* עֵרְעֵר features in BM 4740–4741, a.o., in an attestation from Moses Narboni's *Sefer Oraḥ Ḥayyim*.[332] John of Avignon translates Lat. *gargarizo* as ערער as well.

[ערפל] • *Nitpa'el* **נִתְעַרְפֵּל** · **to become dim, blurred**: Lat. *caliginor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 80^{b}): לפעמים יזול הליחות אל הקרניית ויוליד שם עשן או ענן ויתערפל הראות ורפואת זה תעמוד הרקת הגוף עם פילוש אבריאש ויקולר העין עם מררת הנץ (Sometimes, moisture streams to the cornea and produces fume or vapor (fog) and vision becomes dim (blurred). Its treatment consists of purging the body with PYLWYŠ 'BRY'Š [i.e., Lat. *pilules*[333] *aurees*] and anointing the eye with gall of a hawk). Hebr. *Nitpa'el* נִתְעַרְפֵּל features in Rabb. literature only in an attestation from *Midrash Tehillim* in the sense of 'to swell' (cf. JD 1122–1123; BM 4744). John of Avignon translates Lat. *et caliginatur visus* as ויחשיך מאד העין.

עַרְפַּלִיּוּת • **ערפליות העינים** · **dimness of sight**: Lat. *caligo* (cf. ND 155) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67^{a}): לפעמים לא יצטרך החולה אל השען אבל יקרה לו בלבול הראש וערפליות העינים (Sometimes someone [suffering from epilepsy] does not need to lean [against a wall], but he will suffer from perturbation of the head and dimness of sight). In the sense of 'dimness of sight,' Hebr. ערפליות (העינים) is a non-attested semantic borrowing from Lat. *caligo*. Hebr. עַרְפַּלִיּוּת features in BM 4744–4745 in the sense of 'fogginess' in an attestation from Isaac Abarbanel's *Commentary on the Torah*. John of Avignon translates Lat. *caligo* as אפלה.

עָשׁ • **אכלם עש** → **אָכַל**.

עָשָׂה • **עשה קלפה** → **קְלִפָּה**.

עָשׁוּי • **עשוי כמגרה** → **מְגֵרָה**.

עָשׁוּי [i.e., **עסוי**] · **compression**: Lat. *compressio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113^{b}): השלישי קוצר הנשימה מעשוי הריאה (A third [symptom of pleuritis] is shortness of breath caused by the compression of the lung). Hebr. עָשׁוּי features in the sense of 'evacuation, extraction' and 'tenesmus' for Lat. *extractio* in NM 6:171. In the sense of 'pressure,' Yekutiel translates Lat. *compressio* as דְּבוּק (see entry). John of Avignon translates Lat. *compressio* as לְחִיצָה (see entry). See also entry עָסוּי.

332 On the author and his *Sefer Oraḥ Ḥayyim*, see Bos, 'R. Moshe Narboni.'

333 *'pilules aurees'*: Purgative pills containing aloes, scammony, mastic, colocynth, rose petals, saffron, and seeds (cf. ND 830).

עִשּׁוּן • *Plur.* **עשונים** · **I. fomentations**: Lat. *fomentatio*, Plur. *fomentationes* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 92[a]): המשפט השמיני הוא שאם אפשר להתרפאות בעשונים ותחבושות שיעשו (The eigth rule [regarding the treatment of earache]: If you can treat it with fomentations or poultices, you should apply these [first of all]). Hebr. עִשּׁוּן only features in the current dictionaries in the sense of 'smoking, fumigation' (cf. BM 4751). In addition to עשונים, John translates Lat. *fomentationes* as עליית האידיות (see entry עֲלִיָּה) and רְחִיצָה (see entry). Yekutiel ben Solomon translates the Lat. term as קיטורים (see entry קִטּוּר).

· **II. suffumigations [i.e., therapeutic fumes (vapors) applied to a particular part of the body]**: Lat. *suffumigatio*, Plur. *suffumigationes* (cf. ND 1052) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132[a]): ואחר הנקות הגוף כראוי עם רפואות מריקות דרך השת נקרא אישאבישי[334] וגם דרך קיא ירגיל אופיאדיש חמות ועשונים (Once the body has been properly cleansed with medicines that cause defecation (purgatives) and emetics, one should apply hot medicines that contain opium and suffumigations). In addition to עשונים, John translates Lat. Sing. *suffumigatio* as עָשָׁן (see entry). Yekutiel ben Solomon translates Lat. *suffumigationes* as עשונים as well.

[עשן] • *Pu'al* **עֻשַּׁן** · **I. to be fomented [i.e., to be applied as a hot, moist compress]**: Lat. *fomentor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[a]): ואחר כך יעושן הראש במי בשול אלו העשבים (Then the head should be fomented with a decoction of the following ingredients). In the sense of 'to be fomented,' Hebr. *Pu'al* עֻשַּׁן features as עושן במים for Lat. *fomentor* in BCD 216 (NM 1:35–36). Yekutiel ben Solomon translates Lat. *fomentor* as *Hof'al* הוּצַק (see entry [יצק]).

· **II. to be suffumigated [by fumes, vapors, or incense, which are applied from below]**: Lat. *suffumigor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 125[v]: אם יקרה אשמה וקושי הנשימה ועוצר הרקיקה זהו ענין רע יעושן אם כן באלו הדברים (If [the patient suffering from phthisis] is [also] affected by asthma, difficulty of breathing, and sputum retention, it is bad. Consequently, he should be suffumigated with the following ingredients). In addition to *Pu'al* עֻשַּׁן, John translates Lat. *suffumigor* as חֻמַּם (see entry [חמם]). Yekutiel ben Solomon translates Lat. *suffumigor* as *Pu'al* עֻשַּׁן as well.

עָשָׁן · **suffumigation [i.e., therapeutic fumes (vapors) applied to a particular part of the body]**: Lat. *suffumigatio* (cf. ND 1052) · Bernard de Gordon, *Lilium Medicinae*

334 אישאבישי: Read אישכשיבי *secessivi* L.

· trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 117^{b}): ואם בזה העשן יתנחר הקנה יערער תמיד אדרומיל וירגיל צמוקים ותמרים ופושטיקש (If with [the application of] this suffumigation the throat becomes rough, one should gargle it frequently with hydromel, and take raisins, dates, and pistachios). Hebr. עָשָׁן is not attested in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *suffumigatio* as עָשָׁן as well.

• **עשן החזה** · **thorax**: Lat. *clibanum pectoris* (cf. ND 209) · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 130^{b}): סבות זאת העלה הן כל הדברים המכבדים הטרפשא או הריאה או השפוי[335] כובע או העצלים המניעים עשן החזה בהיות אלה האיברים נושאים מיוחדים לזאת העלה (The causes of this illness [i.e, shortness of breath] are all those things that are oppressive for the diaphragm, or the lungs, or the epiglottis, or the muscles that move the thorax, since especially all these organs are bearers of this illness [i.e., susceptible to this illness]). Hebr. עשן החזה is perhaps a scribal mistake for כבשן החזה (see entry כִּבְשָׁן). Yekutiel ben Solomon translates Lat. *clibanum pectoris* as תנור החזה (see entry תַּנּוּר).

• *Plur.* **עשנים** · **vapors**: Lat. *vapor*, Plur. *vapores* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132^{b}): ואומר ב״ס שבעבור העשנים אשר בצדדי הלב והעורקים הם סבה[336] לקוצר הנשימה לכן תאות ההקזה (Ibn Sina said that when difficulty of breathing is caused by vapors around the heart and arteries, then phlebotomy is appropriate). In the sense of 'vapor,' Hebr. Sing. עָשָׁן features for Lat. *fumus* in NM 5:158. Yekutiel ben Solomon translates Lat. *vapores* as אידים.

עֵת • **עת הנשים** · **menstruation**: Arab. طمث · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fols. 11^{b}–12^{a}): נשינצו מעורר השתן ועת הנשים בחזקה ... (NŠYNṢW [i.e., Ital.-Rom. *nasc*(*i*)*enz*(*i*)*o*]: Absinth wormwood [*Artemisia absinthium* L.]: ... It is a strong diuretic and emmenagogue [i.e., a substance that stimulates or increases menstrual flow]). Hebr. עת הנשים is not attested in the current dictionaries. Nathan ha-Me'ati translates Arab. طمث as דם הוסת and Zeraḥyah Ḥen has וסת. Seealso NM 7:229–230, s.v. שפע עת הנשים (uterine (menstrual) bleeding).

• *Plur.* **לעתים רחוק** • **עתים** · **rarely**: Lat. *raro* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 124^{b}): ויוכל להרגיל בשר הכבשים וטלאים ועגלי חלב ושפנים רכים וקצוות הבהמות רק מעט ולעתים רחוק (He may consume the meat of kids, lambs, suckling calves, young rabbits, and the extremities (limbs) of animals, but the quantity should be small and

335 השפוי כובע: *epiglottis* L.

336 סבה לקוצר הנשימה: *causa diffultatis anhelitus* L.

[it should be eaten] rarely). Hebr. רחוק לעתים features as רחוקים לעתים in BM 4782 in attestations from the Bible and Zeraḥyah ha-Levi's *Sefer ha-Ma'or*. A synonymous term used by John is ברחוק (see entry רָחוֹק).

[עתד] • *Part. Pu'al* מְעֻתָּד · **future**: Lat. *futurus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan* ha-Refu'ah (Ms Paris, BnF, héb. 1185, fol. 67[a]): מהאותות מה שיורה כפייה מעותדת ומהם מורים על החלק החולה (Some symptoms indicate a future epilepsy; others indicate the diseased body part). In a medical context, Hebr. *Part. Pu'al* מְעֻתָּד features in BCD 217 (NM 4:161–162) for Arab. مستعدّ in the sense of 'predisposed; susceptible' (cf. BM 4784). John of Avignon translates Lat. *futurus* as עתיד.

פ

פֶּה • פי האמה · **glans penis**: Lat. *corpus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 38–40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ויש לו מכסה כמו פי האמה ויש לו ג״כ רחב כמו ראש הכובע (It [i.e., the uterus] has a vagina comparable to the glans penis [in males], and it also has a clitoris comparable to the foreskin). Hebr. פי האמה is not attested in the current dictionaries.

• בֵּאוּשׁ → **ב(י)אוש הפה**.

• בְּאֶשֶׁת → **באשת הפה**.

• סַרְחוֹן → **סרחון הפה**.

פְּהוּק · **hiccup**: Lat. *singultus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 105[b]): אמר גלינו׳ שהשעול והעטוש והפיהוק הם תנועות טבעיות בה׳ מעלות (In *De morborum* [*causis et symptomatibus*] V, Galen said that cough, sneezing, and hiccup are natural movements). Hebr. פְּהוּק is attested in BCD 219 (NM 3:187) for Arab. جشاء in the sense of 'eructation.' John of Avignon translates Lat. *singultus* as פְּהוּק as well.

תּוֹסֶפֶת → **תוספות כמו פטמות השדים מהמוח • פטמות** • *Plur.* **פִּטְמָה**.

פִּיהוּק → **פְּהוּק**.

פְּלֶגֶ · **loss of feeling and mobility in part of the body or one side of the body [i.e., paralysis]** Lat. *paralysis* (ND 789) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[b]): השער השלשים מהפרלשיש הוא פלג (Ch. 30: On PRLŠYŠ [i.e., Lat. *paralysis*], i.e., [Hebr.] *poleg*). In the sense of 'paralysis,' Hebr. פְּלֶגֶ is a calque from Arab. فالج (cf. BM 4936, esp. n. 2, and SHS 1:409 (Pe 14)). Yekutiel ben Solomon translates Lat. *paralysis* as בטול חצי הגוף (see entry בְּטוּל).

פֶּלַח • *Plur.* **פלחי הלסתות • פלחים** · **round protuberances of the cheek**: Lat. *poma maxillarum* (cf. ND 861) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, l. 35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): ויש עצלים ג״כ החכים והם באים מפלחי הלסתות (There are other muscles, which are also ingeniously designed [by nature for grinding and chewing the food], namely, those that come from the round protuberances of the cheek). Hebr. פלחי הלסתות is not attested in the current dictionaries.

[פלש] • *Part. Pu'al* **מְפֻלָּשׁ** · **penetrating**: Lat. *penetrans* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 24–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135[b]): והאות שהוא מפולש אל המעים יושג מיציאת הפרש והרוחיות דרך הנקב הנאצור והמבחן כשיושם בנקב (An indication that [the fistula] penetrates the intestines can be derived from the exit of excrements and winds through the hole of the fistula and from a probe inserted in the hole of the fistula). As *Part. Pu'al* in the active sense of 'penetrating,' Hebr. מְפֻלָּשׁ does not feature in the current dictionaries.[337]

[פנה] • *Pi'el* פִּנָּה · **to defecate (to relieve oneself)**: Lat. *assello* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[b]): מהרקה ומלוי יש להבין שאין ראוי שיאכלו די שבעם ושלא[338] ירעב קודם ויפנה קודם שיאכל ובבקר יאכל יותר מבערב (Regarding an empty and full [body] (stomach), one should know that [the asthma patient] should not eat until he is satisfied, and[339] that he should not eat until he is hungry; before eating [anything] he should defecate, and in the morning he should eat more than in the evening). Hebr. *Pi'el* פִּנָּה is not attested in the sense of 'to defecate' in the current dictionaries. Yekutiel ben Solomon translates Lat. *assello* as בדק עצמו (see entry בָּדַק).

[פסד] • *Nitpa'el* נִתְפַּסֵּד · **to be destroyed**: Lat. *destruor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[b]): רשום שהאיפופלקשיאה וכיוצא בם ראוי שישם בין שיניהם עץ או דבר אחר כדי שיותר הנישום וכדי שהשינים לא יתפסדו (Note, that [in the case of] apoplexy and similar [illnesses], one should put a piece of wood or something else between the teeth in a way that breathing is still possible and that the teeth will not be destroyed). Hebr. נִתְפַּסֵּד features in the sense of 'to be destroyed' (נשחת/אבד) in BM 5019 in an attestation from Joseph Caro's *Maggid Mesharim*. Yekutiel ben Solomon translates Lat. *destruor* as נפסד.

• *Part. Hif'il* מַפְסִיד · **infectious, contageous [re: illnesses]**: Lat. *infectivus*, Plur. *infectivi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[a]): ראוי שיובן סביבות זה שהמום קרום אריגה אינם חליים מפסידים כי לא הותך מהם כי לא יותך מהם כלל או יותך מהם אך הלפלוף הוא מפסיד כי יותך דבר מה (One should understand in this connection, that a spot, an opaque place on the eye [Lat. *macula*], white opaque blemish upon the cornea [Lat. *pannus*], [or] membrane-like growth [Lat. *tela*] are not infectious (contageous) illnesses, because nothing at all is dissolved from them (they[340] shed nothing at all). However, a watery or rheumy condition of the eyes [Lat. *lippa*] is infectious because something is dissolved (shed)). Hebr. *Hif'il* הִפְסִיד features in BM 5017–5019 in the sense of 'to suffer, to loose, to cause loss' only. John of Avignon translates Lat. *infectivi* as מתדבקים (see entry [דבק]).

פעולה → פְּעֻלָּה.

פְּעֻלָּה • דין הפעולה → דִּין.

פֵּרוּד • פרוד העפעפים · **separation of the eyelids [i.e., eyelids that do not close (lagophthalmos)]**: Lat. *separatio palpebrarum* · Bernard de Gordon, *Lilium Medicinae* · trans.

---

337 For other examples of the use of the term מְפֻלָּשׁ in an active sense of 'penetrating,' cf. entries מַגָּל, מַבְחֵן, and פְּתִילָה.

338 ושלא ירעב קודם: *et nihil prius appetat* L.

339 'and that he should not eat until he is hungry': Trans. acc. to L.

340 Cf. LDM 160.

Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84[b]): מפרוד העפעפים: יתפרד העפעף אם ביצירה ולפעמים אחר הלידה (On separation of the eyelids: The eyelids may be separated (do not close) from the day of birth and sometimes later on). Hebr. פרוד העפעפים is not attested in the current dictionaries. John of Avignon translates Lat. *separatio palpebrarum* as התחלקות העפעפים (see entry הִתְחַלְּקוּת).

פַּרוּק • פ(י)רוק (ה)חבור · **I. dissolution of continuity**: Lat. *soluciones continuitatis* (cf. ND 1005, s.v. *solutio*; B12: 'solution of continuance': 'Breach or rupture in continuous tissue; e.g. wound, puncture, ulcer, fracture') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:50, ll. 25–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14[a]): ופרוק החבור לא יהיה בטחול כל כך מסוכן כמו בכבד (A dissolution of continuity occurring in the spleen is not as dangerous as one occurring in the liver). In the sense 'dissolution of continuity,' Hebr. פרוק החבור features for Arab. تفرّق الاتصال in BCD 223 (NM 2:75); NM 6:176. Synonymous terms are התרת הדבקות (cf. BCD 78 (NM 1:24)); הפרדת הדבקות (cf. BCD 71 (NM 1.140)); and פרוד הדבוק (cf. BCD 222 (NM 1:66)).

· **II. dislocation**: Lat. *dislocatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[b]): ואם מהצואר יודע מפירוק חבור וכאב (If [hoarseness] hails from an affliction of the neck, it is indicated by dislocation and pain). Yekutiel ben Solomon translates Lat. *dislocatio* as הַשְׁמָטָה (see entry).

פָּרוּשׁ • *Plur.* **פרושים** · **monks, friars**: Lat. *religiosus*, Plur. *religiosi* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 48[a]): ומפני זה ראוי שנבין ששלשה המה סוגי האנשים אשר יהיה להם כח הזוכר במקרה אחד מהן הנערים והשני בפרושים והשלישי בזקנים (For this reason, we should understand that three kinds of people do have an accidental strong memory: young people, monks (friars), and old people).[341] Hebr. פָּרוּשׁ is attested in Rabb. literature in the sense of 'seceder, discreet, abstemious, saintly, pure; Pharisee' (cf. JD 1222). Yekutiel ben Solomon translates Lat. *religiosi* as כתיים (see entry כַּתִּי).

פְּרָטִי · **partial, particular**: Lat. *particularis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 72[a]): והוא פרטיי בהיותו בחלק אחד לבדו מהגוף כמו בהיותו בפנים או בידים או ברגלים או באמה[342] או באי זה אבר שיהיה ([A spasm] is partial when it affects only one part of the body, as when it is in the face, hands, feet or bladder,[343] or in any other body part). Hebr. פְּרָטִי is attested in medieval philosophical-scientific literature in the sense of 'particular, individual;' cf. PESHAT.[344]

---

341 The same term features ibid.: והפרושים יזכרו היטב מצד מנוחת הנפש ועזיבת ההתעסקיות ההמוניות (Monks (friars) have a good memory because of the tranquillity of their soul, and because they relinquish worldly affairs).

342 באמה: *vesica* L.

343 'bladder': Trans. acc. to L.

344 https://peshat.org/display/peshat_lemmas_00003568 (accessed February 25, 2024).

פְּרָטִיּוּת · **body part**: Lat. *particula* (cf. ND 794) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[b]): ומופתי הפרטיות החולני הם אלו (The symptoms of the diseased body part are the following …). In the sense of 'body part,' Hebr. פְּרָטִיּוּת is a non-attested semantic borrowing from Lat. *particula*. Yekutiel ben Solomon translates Lat. *particula* as חֵלֶק (see entry). In addition to פְּרָטִיּוּת, John translates Lat. *particula* as פְּרָטִית (see next entry).

פְּרָטִית · **body part**: Lat. *particula* (cf. ND 794) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[a]): מהמופתים מה שיורו על האיפילימסיאה החזקה העתידה לבא ומהם שיורו על הליחה הגוברת ומהן שיורו על הפרטית החולני (Some symptoms indicate a future severe epilepsy; others indicate a dominating humor, and yet others indicate the diseased body part). In the sense of 'body part,' Hebr. פְּרָטִית, coined from the *Adj.* פְּרָטִי, is not attested as a noun in the current dictionaries (cf. the reading פְּרָטִי as a noun, current in medieval philosophical-scientific literature in the sense of 'individual thing, particular' (cf. KTP 3:212; PESHAT[345])). It is possibly a *scriptio defectiva* for פְּרָטִיּוּת, a term that is also used by John (see previous entry). Yekutiel ben Solomon translates Lat. *particula* as חֵלֶק (see entry).

על צד הפרסום • פְּרָסוֹם · **commonly**: Lat. *vulgariter* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90[a]): וחומר הנזילה הוא דק ולולי זה לא יובל ואע״פ שעל צד הפרסום נאמ׳ שמחולי[346] הנזילה לא ידאג איש אם כל זה נשתדל לרפאתו מהר (The matter of a rheum is thin, otherwise it would not flow. Although it is commonly said that one should not worry about a[347] rheum, one should nevertheless endeavor to cure it quickly). Hebr. על צד הפרסום is not attested in the current dictionaries. The chapter on 'rheum' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

פְּרֶסֶם · **I. to be aware of, to take into account, to understand, to bear in mind**: Lat. *noto* (cf. DMLBS 2289, 11) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 104[a]): ולפי זה יש לפרסם מן החומץ שאע״פ שהוא קר יאות לזה מצד שהוא מיבש ומקרר (Accordingly, one should understand that vinegar—although it is cold—is appropriate for this [purpose] since it dries and cools). Hebr. פְּרֶסֶם does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *noto* as הבין, but also as זכר, cf. Ms Paris, BnF, héb. 1185, fol. 100[a]: שלישית ראוי לזכור.

· **II. to know, to understand**: Lat. *scio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552,

345 https://peshat.org/display/peshat_lemmas_000080877 (accessed January 15, 2024).

346 שמחולי הנזילה: *ex rheumate* L.

347 'a rheum': Trans. acc. to L.

fol. 104[a]): אחר זה יש לפרסם מן השעורים שאע״פ שהוא קר הוא יבש ולזה ינקה ולא יזיק כי הוא מעורב עם דברים אחרים (The next thing one should know (understand) is that barley is dry, although it is cold; for this reason it is not harmful, but has a cleansing effect as it is mixed with other ingredients). Hebr. פְּרֶסֶם does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *scio* as הבין.

פֶּרֶק • *Plur.* **פרקי עצמות • פרקים** · **joints**: Arab. مفصل, *Plur.* مفاصل · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[ab]): מורטא (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: … אם יושם פריו לתחבושת יצליח לרכוך פרקי עצמות … Its fruit used as a plaster is helpful for flaccidity of the joints). Hebr. פרקי עצמות is not attested in the current dictionaries. Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I translate Arab. مفاصل as פרקים.

פֶּרֶשׁ · **excrement; stool**: Lat. *egestio* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, l. 36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[a]): קושי הפרש (Hardness of stool). Hebr. פֶּרֶשׁ is not attested in medieval medical literature.

פָּשׁוּט • *Plur.* **פשוטים** · **simple, uncompounded ingredients**: Lat. *simplicium*, Plur. *simplicia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132[a]): ואחר ירגיל מרפואה מקיאה אשר הפשוטים ממנה הרי אלו (Then one should apply an emetic which has the following simple ingredients …). As a medical term, Hebr. פָּשׁוּט features in the sense of 'simple, simplex' in MD 656. Yekutiel ben Solomon translates Lat. *simplicia* as חמרים (see entry חֹמֶר).

פְּתוּחַ · **impression**: Lat. *impressio* · John of Avignon · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fols. 48[b]–49[a]): אם היתה הסבה מרוע מזג יבש אז יהיה עם יקיצות ולא יזכור מהענינים שהם עתה בהווה מאשר כמעט לא יעשה פתוח שמה ביבשות (If the cause [of the illness] is a bad dry dyscrasy, it comes with sleeplessness and [the patient] does not remember the current present things because it is hard to make an impression in dry [matter]). Hebr. פְּתוּחַ features in BM 5301 in the sense of 'engraving' and in KTP 3:221 (with attestations from medieval philosophical-scientific literature) as 'Prägung, Abbild, Gepräge; Eindruck.' Yekutiel ben Solomon translates Lat. *impressio* as הַטְבָּעָה (see entry).

פְּתִיחָה · **abrasion**: Lat. *abrasio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[b]): אך אם יקרה נגע בריאה האותות הפרטים רבים … ד׳ כאב הכתף השמאלי והצד[348] השמאלי ואז הצד[349]

348 והצד: *mamilla* L (= והדד).

349 הצד: *mamilla* L (= הדד).

ההוא אם שיהיה בדרך פתיחה נקרא אוברישיטאו ועדיין יוכל לקבל רפואה (But if ulceration affects the lung, there are many particular symptoms … the fourth: pain in the left shoulder or left side,[350] if [the ulceration] is like an abrasion, called ʾWBRYŠYṬʾW [i.e., Lat. *abrasio*], in that side,[351] then it can still be healed). Hebr. פְּתִיחָה does not feature in this sense in the current dictionaries. Synonymous terms featuring in medieval Hebr. medical literature are גְּרִידָה (for Arab. سَحْج; cf. BCD 50 (NM 3:48)) and הַפְשָׁטָה (for Lat. *excoratio*; cf. NM 5:61, 6:50). Yekutiel ben Solomon translates Lat. *abrasio* as חֲבוּרָה (see entry).

פְּתִיל • *Plur.* **פתילים** · **fibers**: Lat. *villus, Plur. villi* (cf. ND 1194) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:48, ll. 16–19) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[b]): אמנם מספר חלקיו כמו שנאמ׳ הוא שהושט יש לו שתי כתנות בשריות מחוץ ועצביות מבפנים עם פתילים (The number of its parts is as mentioned; namely, that the esophagus has two fleshy tunics on the outside, and nervous ones on the inside with fibers). In the sense of 'fibers,' Hebr. פתילים features for Arab. شَظَايَا in BCD 226 (NM 2:76).

פְּתִילָה · **I. cane, reed, stick**: Lat. *canna* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134[a]): הב׳ עם העלוקות מונחות עם הפתילה (The second [way of treatment] is with leeches applied with a cane (reed, stick)). Hebr. פְּתִילָה features in the sense of 'suppository' in BM 5325 and BCD 226 (NM 4:169).

· **II. tent**: Lat. *tenta* (cf. ND 1085: 'peg made of root of gentian (*Gentiana lutea*) used for dilating a wound or fistula') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:247, ll. 11–13) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 136[a]): הנה ירופא הנאצור בלתי מפולש רק שהוא מתפשט בבשר כשיתרחב הנקב עם פתילה עשויה מגינסיאנה (A fistula that does not penetrate [the flesh] but spreads over it should be cured by dilating the hole with a tent made from GYNSY'NH [i.e., gentian]).

• *Plur.* **פתילות** · **wicks; wick-like rolls**: Lat. *lichinium*, Plur. *lichinia* (cf. ND 596, s.v. 'lichine': 'flaxen or cotton wicks were used e.g. as a plug for a wound and for inserting medicine into a body cavity or wound; the word could also mean wick-like rolls made of cobwebs or the hair of a hare') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, ll. 26–28) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 133[b]): וצוה ג״כ א״ס הנחת כוסות המציצה על הכתפים ויונחו מבפנים ומבחוץ פתילות עשויות משער הארבנת וקורי עכביש (Avicenna also prescribed to put cupping glasses on the shoulders and to put wicks made from hair of a hare or cobwebs, both internally and externally).[352]

---

350 'side': 'breast' L.

351 'side': 'breast' L.

352 Cf. ND 596, s.v. 'lichine' (Chauliac, M. Engl. trans.): 'Lay þerto wiþyn and withoute lychynies of heeres of an hare and of an arayne webbe.'

ע

עָב · **lizard**: Lat. *lacerta* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 102[b]): ואומר שהחיות הארסיות לא יקיימו ולא יאצרו ארסיותם במותריהם כמו צואת הצב הנקרא לודירט (I say that poisonous animals do not keep and store their poison in their superfluities, as, for example, the excrements of the lizard, called [in Rom.] LWDYRT). Hebr. עָב features in the Bible in the sense of 'thorn-tailed lizard' (KB 994; cf. FAB 100: 'Dabb lizard'), in Rabb. literature in the sense of 'lizard' (JD 1256), and in modern Hebr. literature as 'turtle' (cf. BM 5348–5349). Yekutiel ben Solomon renders Lat. *lacerta* as הלדירט הירוק.

עבאי • **חזאב הצבאי** → זְאֵב.

עַד • **בעל עד** → בַּעַל.

• **בעלת הצד** → בַּעֲלָה.

• **על עד החעברה** → הַעֲבָרָה.

• **על עד השלוח** → שִׁלּוּחַ.

• *Plur*. **עדדין** · **I. groups or rows [of bones]**: Lat. *acies* (cf. ND 25) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:56, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17[b]): צדדין מעצמות [353] וברגל יש שני[354] (The foot has two[354] groups (rows) of bones). Hebr. *Sing*. צַד does not feature in this specific sense in the current dictionaries.

· **II. margins**: Lat. *margo* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:246, ll. 9–10) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 135[a]): ומהם נוקבים אצל צדדי הטבעת (Some [fistulas] penetrate the margins of the anus). Hebr *Sing*. צַד does not feature in the sense of 'margin' [of the anus] in the current dictionaries. Additionally, Anonymous renders Lat. *margo* as גדרים (see entry גֶּדֶר).

· **III. hypochondria**: Lat. *hypochondrium*, Plur. *hypochondria* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 56[b]): ואם יהיה מן המירק הוא החלב המכסה הקרב או מן הצדדין הוא איפוקנדריאש יהיה שמה התלהבות ועוות (If they [i.e., the symptoms indicating mania] come from the MYRQ [i.e., Lat. *mirach* 'the anterior abdominal wall (or the omentum)'], or from the hypochondria, i.e., 'YPWQNDRY'Š [i.e., Lat. *hypochondrias*], there will be an inflammation and griping pain in that spot). Hebr. צדדין does not feature in the sense of 'hypochondria' in the current dictionaries. For a synonym featuring in John's trans., see צלעות (cf. entry צֵלָע); for other synonyms, see entry כֶּסֶל, *Plur*. כסלים.

---

353 שני: *tres* L.

354 'two': 'three' L.

• **צדדי החזה** · **linings of the chest**: Lat. *velamines pectoris* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122[b]): ראוי להבין בזה הדרוש שהשדפון שני מינים האחד נאמר בעצם והוא מצד נגעי הריאה והאחרת נאמרת על צד השלוח והיא מצד נגעי הקנה וצנורות הריאה או כשיקרה מצד דברים רבים הקורים בצדדי החזה נקרא׳ וילאמנש (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense, which is due to an ulcer in the lung and the other is meant in a broad sense, which comes from an ulcer in the trachea or pulmonary canals. [In the latter sense,] it may also happen from many things (ulcers) that affect the linings of the chest, called WYL'MNŠ [i.e., Lat. *velamines*]).

[צוה] • *Pi'el* **צִוָּה** · **to advise, to recommend**: Lat. *precipio* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:245, ll. 24–26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 133[b]): אמנם קצתם כמו ראזי וא״ס ועאלי צוו להניח תרופות חדות כמו עוגות (Some [physicians], such as Rhazes, Avicenna, and Haly [Abbas] advised to apply sharp medicines such as pastilles …). Hebr. צוה features in BM 5415–5419 in the sense of 'to command' only and is not attested in medical literature.

[צום] • *Part.* **צָם** · **jejunum [i.e., part of the small intestine connecting the duodenum to the ileum]**: Lat. *ieiunum* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]). השני הוא הצם (The second [intestine after the stomach] is the jejunum). In the sense of 'jejunum,' Hebr. צָם features as המעי הצם for Arab. المعى الصائم in BCD 154 (NM 4:102–103).

עופינא • עצם הצופינא → עֶצֶם.

צִיפָּה · **floating [re: food]**: Arab. طفو · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 26[ab]): מועיל מקשי הטחול ומחזק האסטו׳ אשקיל … והעכול ומועיל מציפת המאכל וכן החומץ שלו ([Arab. *ishqīl*]: Sea squill [*Drimia maritima* (L.) *Stearn* (synonym: *Scilla maritima* L.)]: … It is beneficial for hardness (sclerosis) of the spleen, strengthens the stomach and digestion and is good for food that is floating [in the stomach]; the same effect has its vinegar). In the sense of 'floating' [re: food], Hebr. צִיפָּה features in BM 5469 in an attestation from *Sefer ha-Qanun*. Nathan ha-Me'ati and Zeraḥyah Ḥen translate Arab. طفو as צף.

צֵלָע • *Plur.* **צלעות** · **hypochondria [i.e., left and right hypochondrium, considered as a unit]**: Lat. *hypochondrium*, Plur. *hypochondria* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 29[b]): ומעוט השערות נמשך מהקרירות באי זה חלק שיהיה מן הגוף בין בראש בין בחזה בין בצלעות או בבטן או[355] בשחי או בערוה וכיוצא בהם (A small volume of hair follows after (is according to) cold in any part of the body, whether head, chest, hypochon-

355 או בשחי או בערוה: *seu inguine* L.

dria, abdomen, armpits[356] or pudenda, and the like). In the sense of 'hypochondria,' Hebr. צלעות features for Lat. *hypochondria* in NM 6:181. Yekutiel ben Solomon translates Lat. *hypochondria* as כסלים (see entry כֶּסֶל).

• **צלעות כוזבות** · **false ribs**: Lat. *coste false sive mendose* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:43, ll. 30–31) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[a]): ומצד הצלעות בכל צד וצד תהיינה י״ב צלעות ז׳ מהם אמתיות וה׳ כוזבות (There are twelve ribs on each side [of the body], seven true ribs, and five false ribs). The term צלעות כוזבות is attested in BM 5503 in an attestation from *Sefer ha-Qanun*. See also עצמות כוזבים (entry עֶצֶם) and NM 7:97–98, s.v. כָּזַב, *Part.* כּוֹזֵב, for the terms הקינמון הכוזב and דרציני המכזב, both meaning 'false cinnamon.'

עָם (*Part.*) → [**צום**].

[צמק] • *Part. Puʿal* מְצֻמָּק • *Plur.* **מצומקים** · **[people] suffering from consumption**: Lat. *consumptus*, Plur. *consumpti* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[a]): זה המשקה יועיל לבעלי הדקה ולמצומקים ולנשדפים ויועיל לשעול ואשמא כי ינגב ויטהר וירכך ויזון ויועיל להדביק ולרקיקה מוגליית ולכח שראוי לחזק (This potion is beneficial for people suffering from hectic fever, consumption, and phthisis, and also for cough and shortness of breath because it has a drying, cleansing, and mitigating effect. It is nutritious and good for closing wounds and/or forming scars; [it is also good] for putrid sputum and for strengthening one's strength). Hebr. *Part. Puʿal* מְצֻמָּק features in the sense of 'suffering from marasmus' (for Arab. مذبول) in BCD 232 (NM 2:61). Yekutiel ben Solomon translates Lat. *consumpti* as נשדפים (see entry שָׁדַף).

עֲמֶר • **צמר בלוי** · **unwashed greasy sheep's wool [used as such or impregnated with liquid medicines]**: Lat. *lana succida* (cf. ND 581–582) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[a]): ועם זה יבושל מיץ אגרימוניאה ומיץ סנטווריאה בשמן לברי ויוטבל צמר בלוי ויצנוף בה הצואר (With these [ingredients], one should boil agrimony juice and centaury juice together with laurel oil, then one should steep unwashed greasy sheep's wool in it and wrap this around the neck). Hebr. צמר בלוי is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *lana succida* as צמר מזוהם (see next entry).

• **צמר מזוהם** · **unwashed greasy sheep's wool [used as such or impregnated with liquid medicines]**: Lat. *lana succida* (cf. ND 581–582) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 101[a]): ועם[357] זה יבשל מיץ אגרימוניאה ומיץ סנטואריאה עם שמן לורי[358] ותובטל שם צמר מזוהם ותכרך על הצואר (With these [ingredients] one should boil agrimony juice

356 'armpits or pudenda': 'groins' L.

357 ועם: Emend. ed. ואם Ms.

358 לורי: Emend. ed. לירי Ms.

and centaury juice together with laurel oil, then one should steep unwashed greasy sheep's wool in it and wrap this around the neck). Hebr. צמר מזוהם is not attested in the current dictionaries. The Arab. parallel term الصوف الوسخ features as זוהמת הצמר and as הצמר המלוכלך in BMMG no. 2973. John of Avignon translates Lat. *lana succida* as הצמר הבלוי (see previous entry).

עָנוֹר • *Plur.* **ענורות** • **ענורות הריאה** · **bronchi**: Lat. *canales pulmonis* (cf. ND 156 (B2)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[a]): ולפעמים תוגבל במוגלא ותלך אל צנורות הריאה (Sometimes [pleuritis] comes to a crisis through sanies and goes to the bronchi). Hebr. צנורות הריאה is not attested in the current dictionaries. The Lat. synonym *cannae* is translated by John as קני הריאה (see entry קָנֶה). Yekutiel ben Solomon translates Lat. *canales pulmonis* as סלונות הריאה, a term he also uses for the Lat. term in the sense of 'pulmonary canals' (see entry סְלוֹן).

עָנַף · **to wrap around**: Lat. *involvo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[a]): ועם זה יבושל מיץ אגרימוניאה ומיץ סנטווריאה בשמן לברי ויוטבל צמר בלוי ויצנוף בה הצואר (With these [ingredients] one should boil agrimony juice and centaury juice together with laurel oil, then one should steep unwashed greasy sheep's wool in it and wrap this around the neck). Hebr. עָנַף is not attested in medieval medical literature. Yekutiel ben Solomon translates Lat. *involvo* as כרך על (see entry כָּרַךְ).

צַעַר · **agitation [i.e., state of being shaken or moving violently]**: Lat. *agitatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 64[a]): הנלקח מהעונות בהיות הקצף גס ועבה דבקיי לבן ושהעונה ארוכה עם צער גדול וזה יורה שהמחלה היא מלבנה (As for the symptoms derived from the paroxysms [of the epilepsy], if there is much coarse, thick, viscous, white foam and the paroxysm takes a long time and comes with much agitation, it indicates that the illness originates from phlegm). Hebr. צַעַר features for Arab. اضطراب in the sense of 'disturbance' in BCD 232 (NM 3:196–197).

עִפּוּי • **צפוי הברזל** · **iron filings**: Lat. *limatura ferri* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 45[b]): ואמנם החמרים הצובעים הם אלה ... צפוי הברזל (Substances that color [the hair] are the following ... iron filings ...). Hebr. צפוי הברזל is not attested in the current dictionaries. John of Avignon translates Lat. *limatura ferri* as גרידת הברזל (see entry גְּרִידָה).

עִפּוֹרֶן → עִפֹּרֶן.

עִפֹּרֶן · **ungula [i.e., growth in the eye resembling a finger-nail; e.g., pterygium]**: Lat. *ungula* (cf. ND 1158) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 77[b]): מהצפורן הצפורן הוא החולי השני המתהווה במחברת (On ungula: Ungula is the second illness arising in the conjunctiva). In the sense of 'ungula [e.g., pterygium],' Hebr. צִפֹּרֶן features for Arab. ظفرة in BCD 233 (NM 1:111–112, 182). John of Avignon renders Lat. *ungula* as אוניאה.

• חלִי → חולי הצפורן.

עָרֶבֶת · **pustule**: Lat. *pustula* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 123[a]): ואומר ב״ס שאם צרבת מה נקראת פשטולא נראה על הכתפים ימות תוך ג׳[359] ימים (Avicenna said that if [in the case of a patient suffering from phthisis] a pustule, called PŠṬWL' [i.e., Lat. *pustula*], appears on his shoulders, he will die within three[360] days). Hebr. עָרֶבֶת features in the sense of 'eschar' (for Arab. خشكريشة) in BCD 233 (NM 2:77–78). Yekutiel ben Solomon translates Lat. *pustula* as בוּעָה (see entry).

עָרוּת · **narrowing; contraction**: Lat. *constrictio* (cf. ND 244 (1)) · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[a]): החולי השני בענביית הוא צרות האישון (The second illness occurring in the uvula is narrowing (contraction) of the pupil). Hebr. עָרוּת features in a medical context in the sense of 'narrownesss' in BM 5629, a.o., in attestations from *Sefer ha-Qanun*. John of Avignon translates Lat. *constrictio* as התקבצות.

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[a]): באחרונה יש לפרסם כי תנועת ההתרחבות והצרות ימשכו מכח אחד לבד (Finally, it should be noted that the power of dilation [of the heart] and its contraction proceed from only one power …). A synonymous term for Lat. *constrictio* used by John of Avignon is קִצָּר (see entry). Yekutiel ben Solomon translates the Lat. term as התקבצות.

עֲרֵי · **theriac**: Lat. *theriaca* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71[a]): ובכל פעם בצאתו מן האשטו⟨מ⟩כא יתנו לו הצרי ואבריאה אליקשנדריאה מא׳ חצי דר׳ (After every evacuation of the bowels, he should be administered one *dram* each of the theriac and the 'BRY'H 'LYQŠNDRY'H [i.e., *aurea*[361] *Alexandrina*]). In the sense of 'theriac' or 'antidote,' Hebr. עֲרֵי features for Arab. ترياق in NM 7:183 and for Lat. *tiriaca* in BCD 234 (NM 4:176). In addition to עֲרֵי, John renders Lat. *theriaca* as טריאקה (cf. fol. 132[a]). Yekutiel ben Solomon translates Lat. *theriaca* as טריאק and additionally as צרי (cf. Ms Paris, BnF, héb. 1185, fol. 112[b]).

עֲרִירוּת · **hoarseness**: Lat. *raucedo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 102[a]): דברים נמצאו שמועילים לכל מיני הצרידות ([Three remedies] are beneficial for any kind of hoarseness). In the sense of 'hoarseness,' Hebr. צְרִידוּת features as צרידות קול (for Arab. بحوحة) in BCD 234 (NM 3:197).

---

359 ׳ג: *septem* L.

360 'three': 'seven' L.

361 '*aurea Alexandrina*': Pill or bolus containing, e.g., refined gold or silver, attributed to Alexander (perh. Alexander of Tralles, Byzantine physician c. 525–c. 605); cf. ND 78.

ק

קִבּוּב • **קבוב החזה** · **chest cavity**: Lat. *concavitas pectoris* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[a]): ויקרו אלו הדברים מעלות הרוחניים כמו שהוא בבעלת הצד והריאה מוגלא או לחות מתקבץ בקנה הריאה או בקבוב החזה או בקנה נקרא טראשיאה[362] אנטיריאה או שפוי כובע נקרא אפיגלוטוס (These afflictions [i.e., those mentioned before] may also happen because of an illness affecting the spiritual organs, such as pleuritis, pneumonia, pus or moisture accumulated in the bronchi, the chest cavity, the windpipe, called ṬR'ŠY'H 'NṬYRY'H [i.e., Lat. *trachea anteria* (**arteria*)], or epiglottis, called 'PYGLWṬWS [i.e., M. Lat. *epiglotus*]). Hebr. קבוב החזה is not attested in the current dictionaries. The term קבוב on its own features in BCD 235 (NM 4:177) for Arab. كبّ in the sense of 'pronation.' In the sense of 'making a cupola,' it features in NM 2:119 (Qof 12, 158). The Lat. term is not translated in Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111[b]). However, on fol. 113[a] it is rendered as חלל החזה.

קְבִיעוּת · **establishment [of a disease]**: Lat. *confirmatio* (cf. DMLBS 573 (1)) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 85[a]): ודע שבהתחלת התחלוא אפשר שתתרפא מרופא מומחה אמנם אחרי קביעותה אי אפשר תרופתה זולתי על ידי רופא מלאכת היד (Know that in the beginning of the illness [i.e., a cataract], it can be cured by a skilled physician; however, once it has become established, it can only be treated by a surgeon …). Hebr. קְבִיעוּת does not feature in a medical context in the current dictionaries (cf. BM 5679–5680). It features in medieval philosophical-scientific literature in the sense of 'fixation;' cf. PESHAT.[363] Yekutiel ben Solomon translates Lat. *confirmatio* as הקבע (see entry [קבע]).

[קבל] • *Part. Pi'el* **מְקַבֵּל** • **מקבל הרפואה** · **curable**: Lat. *curabilis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 73[a]): כויצת המלוי הנה היא מקבל הרפואה כי יקל נגוב הלח מלהרטיב הנגוב (A spasm caused by overfilling [of the body] is curable, because to dry something moist is easier than to moisten something dry). Hebr. מקבל הרפואה is not attested in the current dictionaries. *Part. Pi'el* מְקַבֵּל features as מקבל הטומאה (susceptible to levitical uncleanness) in a similar meaning in Rabb. literature. (cf. JD 1309). In medieval philosophical-scientific literature it features in the sense of 'affected; passive; receptive;' cf. PESHAT.[364]

• *Pu'al* **קֻבַּל** · **to be taken**: Lat. *sumor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 64[a]): וככה

362 טראשיאה אנטיריאה: *trachea arteria* L.

363 https://peshat.org/display/peshat_lemmas_00021250 (accessed April 4, 2024).

364 https://peshat.org/display/peshat_lemmas_00019498 (accessed February 26, 2024).

ירפא העלוף לפי גלי׳ בי״ב מתחבולה והוא עוזר בעניינים אחרים הרבה ואמנם יתאמת זה כשיקובל על השווי (Thus it [i.e., wine] heals syncope, according to Galen in *De methodo medendi*, [bk.] XII, and it has many other benefits; this is true when it is taken in moderation). Hebr. *Pu'al* קֻבַּל does not feature in this sense in the current dictionaries. It features in the *Pi'el* conj. in the sense of 'to take' for Lat. *accipio* in NM 5:173–174.

קבסון · **ardent fever**: Lat. *causon* (cf. ND 176) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[a]): אבוקרט למד להקדים הידיעה ברעש בקבשון יתירהו ההזייה (Hippocrates taught as a prognosis that a tremor in ardent fevers is relieved by delirium).[365] In the sense of 'ardent fever,' Hebr. קבסון is a non-attested calque from Lat. *causon*. The parallel Arab. term الحمّى المحرقة features as הקדחת השורפת in BMMG no. 103. John of Avignon translates the Lat. term as קבסון as well.

[קבע] • Inf. *Nif'al* הִקָּבֵעַ · **to be established [re: disease]**: Lat. *confirmatio* (cf. DMLBS 573 (1)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[b]): ואם כן בהתחלה אפשר שירפא על ידי רופא אומן אך אחר ההקבע לא לולי על ידי המציל[366] (If this is the case: In the beginning it [i.e., a cataract] can be cured by a skilled physician; however, once it has become established it can only be treated by a surgeon[367] …). John of Avignon translates Lat. *confirmatio* as קְבִיעוּת (see entry).

[קבץ] • *Nitpa'el* נִתְקַבֵּץ · **to contract**: Lat. *constringor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[b]): ויצר ויתקבץ גם כן האישון לליחה מה מעסה אותו אצל המרכז והתקבצות האישון הזה הוא אם טבעי אם מקרי (The pupil also shrinks and contracts because of a humor that compresses it to the center. This contraction is either natural or accidental). In the sense of 'to contract,' Hebr. *Nitpa'el* נִתְקַבֵּץ features in BM 5720 as synonymous with נתקוץ in attestations from, a.o., medieval philosophical-scientific literature. John of Avignon translates Lat. *coarctatur etiam & constringitur* as וגם יתקבץ.

קָדוֹשׁ • **האש הקדוש** → אֵשׁ.

• **העצם הקדוש** → עֶצֶם.

• **עצמות קדושים** → עֶצֶם.

קַדַּחַת • **הקדחת הדבקה** · **continuous fever**: Lat. *febris continua* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 64[b]): אותותיו הם קדחת דבקה ערבוב תעורה עם צמא שחרות הלשון תנוע〈ו〉ת הידים והרגלים בלתי מסודרות (Its symptoms [i.e, those of phrenesis] are: continuous

365 Cf. Hippocrates, 'Coan Prenotions,' ed. and trans. Potter, 133, no. 129: 'Tremors in ardent fevers are relieved by delirium.'

366 המציל: *per manum restauratoris* L.

367 'surgeon': See entry [נצל].

fever, loss or derangement of mental faculties, sleeplessness together with thirst, blackness of the tongue, irregular movements of hands and feet …). Hebr. הקדחת הדבקה features in the sense of 'continuous fever' for Arab. الحمّى الدائمة in BCD 237 (NM 2:79; corr. 3:268). John of Avignon renders Lat. *febris continua* as קדחת תמידית.

• *Plur*. **הקדחות הארוכות • קדחות** · **chronic fevers**: Arab. الحميات العتيقة · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fols. 11ᵇ–12ᵃ): נשינצו … מועיל לקדחות ארוכות ובלבד ממצוי שלו (NŠYNṢW [i.e., Ital.-Rom. *nasc*(*i*)*enz*(*i*)*o*]: Absinth wormwood [*Artemisia absinthium* L.]: … It is beneficial for chronic fevers, especially its extract). Hebr. הקדחות הארוכות is not attested in the current dictionaries. For the term אָרֹךְ in the sense of 'chronic' (for Arab. مزمن), cf. NM 7:22. Nathan ha-Me'ati and Zeraḥyah Ḥen translate Arab. الحميات العتيقة as קדחת הישנה (cf. NM 7:91); Anonymous I has הקדחות הנושנות (cf. ibid.). A synonymous term used by Anonymous II is הקדחות שהן מזמן ארוך (see next entry).

• **הקדחות שהן מזמן ארוך** · **chronic fevers**: Arab. الحميات العتيقة · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 11ᵇ): אניסו … מועיל לקדחות שהן מזמן ארוך (ʾNYSW [i.e., Ital.-Rom. *aniso*]: Anise [*Pimpinella anisum* L.]: … It is beneficial for chronic fevers). Hebr. הקדחות שהן מזמן ארוך is not attested in the current dictionaries. Nathan ha-Me'ati translates Arab. الحميات العتيقة as הקדחת הישנה, Zeraḥyah Ḥen and Anonymous I have הקדחות הישנות. A synonymous term used by Anonymous II is קדחות ארוכות (see previous entry).

קָדַם • *Part*. **סָבָּה → חסבה הקודמת • קוֹדֵם**.

• *Part. Pi'el* **סָבָּה → חסבה המקדמת • מְקַדֵּם**.

• Inf. *Hif'il* **לְהַקְדִּים** · **to prognosticate**: Lat. *prognosticare* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70ᵇ): אבוקראט למדנו להקדים הידיעה: הקדמת הידיעה (Prognosis: Hippocrates taught us to prognosticate …). Hebr. הקדים הידיעה is not attested in the current dictionaries. John of Avignon translates Lat. Inf. *prognosticare* as Inf. *Hif'il* לְהַשְׁגִּיחַ (see entry [שגח]) and *prognostico* as שָׁפַט (see entry).

• *Part. Hif'il* **סָבָּה → חסבות המקדימות • מַקְדִּים**.

קְהִיָּה · **bluntness [of teeth]**: Lat. *stupor dentium* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103ᵇ): רפואת הקהייה (On the treatment of bluntness [of teeth]). In the sense of 'bluntness [of teeth],' Hebr. קְהִיָּה features for Arab. ضرس in NM 6:187. The Hebr. term for Lat. *stupor dentium* is missing in trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185).

קהייה → קְהִיָּה.

קוֹדֵם (*Part.*) → קָדַם.

קול מרעיד • קוֹל · **tremulous voice**: Lat. *vox tremula* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115ᵇ): ואם יהיה יותר גדול אז הקול מרעיד (If [hoarseness] becomes worse, the

voice will be tremulous). Hebr. קול מרעיד is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *vox tremula* as קול נרעד (see next entry).

• **קול נרעד** · **tremulous voice**: Lat. *vox tremula* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 101[b]): ואם תגדל יותר תחדש קול נרעד (If [hoarseness] becomes worse, it causes a tremulous voice). Hebr. קול נרעד is not attested in the current dictionaries. John of Avignon translates Lat. *vox tremula* as קול מרעיד (see previous entry). For *Part. Nif'al* נִרְעָד in the sense of 'tremulous,' see entry [רעד].

קוֹלוֹן · **colon [i.e., section of the large intestine between caecum and rectum]**: Lat. *colon* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): והחמישי הוא קולון (The fifth [intestine after the stomach] is the colon). In the sense of 'colon,' Hebr. קוֹלוֹן, a non-attested loan word from Lat. *colon* (via Arab. قولون; Gr. κόλον), features in BMMG no. 4210. In addition to קוֹלוֹן, Anonymous renders Lat. *colon* as המעי הנק׳ קולון. The Arab. parallel term المعى الأجوف features as המעי החלול in NM 5:121.

קוֹלִי · **vocal**: Lat. *vocalis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[b]): אך אם יקרה מסבת פנים אז יקרה הפסד הקול והיזקו מהיזק המוח והצואר והמיגא[368] והחזה והאצטומכא וכל האיברים הקוליים גם כן נקראים בוקאלש כמו הריאה והקנה והשפוי כובע והלהאה והלשון (But if the cause of [hoarseness] is internal, then the impairment and damage of the voice come from damage of the brain, neck, spinal cord, chest, stomach, or [from damage of] all the vocal organs, also called BWQ'LŠ [i.e., Lat. *vocales*], such as lungs, trachea, epiglottis, uvula, tongue …). Hebr. קוֹלִי features in BM 5835 and EM 1577 in the sense of 'acoustic' in an attestation from Levi Ben Gershon's commentary on Ecc 12. Yekutiel ben Solomon translates Lat. *vocalis* as עוזר (?).

קוליא · **vena cava**: Rom. *kilis* (cf. ND 1179) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:49, ll. 23–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 13[b]): ומגבינות הכבד יצא עורק אחד נק׳ החלול או הקוליא[369] (A vein called [*vena*] *cava* or QWLY' [i.e., Rom. *kilis* (*kyle*)][370] comes out from the convex part of the liver).[371] Hebr. קוליא is possibly a non-attested calque from Rom. *kyle*. For the synonymous חָלוּל, see entry above.

קולירי · **collyrium (eye salve)**: Lat. *collyrium* (cf. ND 225) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library,

368 והמיגא: *nucha* L.

369 הקוליא: *kilis* L.

370 '*kilis* (*kyle*)': Trans. acc. to L.

371 Cf. ND 1180, s.v. *vena concava* (Chauliac, M. Engl. trans.): 'Fro þe bowge forsoþe of þe same lyuer, a veyne gooþ oute, icleped vena concaua or kilis (þe kyle).'

Mich. 552, fol. 79[a]): וזה הקולירי מרתיע בצד[372] מה ובצד מה מבשל ובצד מה מתיך (The following QWLYRY [i.e., Rom. *collire* 'collyrium'] has a partly repellent, partly maturative, and partly dissolving effect). In the sense of 'collyrium,' Hebr. קולירי is a non-attested calque from Rom. (O. Fr.) *collire* (cf. FEW 2:919b; see also SHS 1:460 (Qof 22)). Yekutiel ben Solomon translates Lat. *collyrium* as קוליר.

[קוֹם] • *Part.* קָם • *Plur.* **קמים מחולי** • **קמים** · **convalescents**: Lat. *convalescens*, Plur. *convalescentes* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30[a]): והגבחות המקריי הוא כמו לקמים מחולי שיפלו שערות ראשם (Accidental baldness [happens] for instance to convalescents suffering from hair loss). In the sense of 'convalescent,' Hebr. *Sing.* קם מחולי features as הקם מן החולי (for Arab. النّاقه) in BCD 240–241 (NM 3:202–203). Yekutiel ben Solomon translates Lat. *convalescentes* as הקמים מהחולי. Synonyms featuring in medieval Hebr. medical literature are הנמלט מחולי (cf. BCD 151 (NM 2:67)); הניצול מן החולי (cf. BCD 178 (NM 3:161)); and הנקי (cf. BCD 180 (NM 3:162)).

קוּפְסָא (*Aram.*) · **I. capsule [i.e., surgical cap made of beewax, used to secure medicines laid on hemorrhoids]**: Lat. *capsula* (cf. ND 164, s.v. 'capsule') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:245, l. 26) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 133[b]): ורוגייר היה מניח עליו אינגינט המבקע עם הקופסא (Roger used to put on [the hemorrhoids] a rupturing ointment that has been put in a capsule). Aram. קוּפְסָא features in JD 1339; LW 4:271 in the sense of 'box' in attestations from Rabb. literature.

· **II. capsule [i.e., paste shaped around an aching tooth like a cap**: Lat. *capsula* (cf. ND 164A, s.v. *capsula*) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 97[b]): וימולא הנקב מאבק עפצים ... ויעשה לו כדמות קופסא מעפצים לחים ומרשינא ומטרמינטינא (Then the cavity of the tooth should be filled with gallnut powder ... and one should make a kind of capsule (paste) for it, made from fresh gallnuts and resin of the terebinth tree). In addition to קוּפְסָא, Yekutiel ben Solomon translates Lat. *capsula* in the sense of 'paste shaped around an aching tooth like a cap,' as חַלָּה (see entry). John of Avignon renders the Lat. term as קאשולא and חתיכת שעוה (see entry חֲתִיכָה).

· **III. cavity (acetabulum)**: Lat. *pixis* (cf. DMLBS 2956, s.v. *pyxis*: '4. (anat.) acetabulum, cavity of the hip-bone') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:55, ll. 22–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17[a]): ראוי שיאמר שבחלק הראשון הנקרא ירך יש בו עצם אחד לבד בתוכו מוחיות והוא עגול משני צדדיו עגול חזק מאד שהוא האחד נקר׳ כוכנא[373] והוא נוטה לצד פנים ויכנס בקופסא מעצמות[374]

372 בצד מה: *partim* L.

373 כוכנא: *coxa* L.

374 מעצמות העגבות: *maiori tybie* L.

העגבות (It should be said that in the first part [of the leg], called 'thigh,' there is only one bone containing marrow that is round at both sides, very strong, and called 'coxa;' it goes inward and enters the cavity (acetabulum) of the pelvis).

· **iv. pericardium [i.e., membrane surrounding the heart]**: Lat. *perycardium* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, ll. 24–25) · trans. Anonymous (Ms Paris, BnF, héb. 1189, 10[b]): והלב ג״כ יכוסה מקופסא חזקה מעט (The heart is also covered by a rather strong pericardium). Synonyms featuring in medieval Hebr. medical literature are: הדפים הסובבים הלב (for Lat. *circumdantes et cor pelliculae*), cf. NM 5:52; מכסה הלב/כיס הלב/קרום שעל הלב (for Arab. غلاف القلب), cf. BCD 126 (NM 4:80, 100). For the synonymous המכסה המקיף הלב (for Arab. الطبقة المحيطة بالقلب), cf. NM 5:118.

קוצר → קֹצֵר.

קושי → קֹשִׁי.

קִטּוּר • *Plur*. **קיטורים** · **fomentations**: Lat. *fomentatio*, Plur. *fomentationes* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 86[a]): ח׳ שאם תוכל לרפאות בקיטורים ותחבושות תקדים אלו (The eigth [rule regarding the treatment of earache]: If you can treat it with fomentations or poultices, you should apply these first of all). Hebr. *Sing*. קִטּוּר features in the current dictionaries in the sense of 'burning incense, smoking' only (cf. BM 5875). The regular term used by Yekutiel for Lat. *fomentationes* is יציקות (see entry יְצִיקָה). John of Avignon translates the Lat. term as עשונים (see entry עֲשׁוּן).

קָטָן • **אשכים קטנים** → אֲשָׁךְ.

• **חזרוע הקטן** → זְרוֹעַ.

• **חיד הקטן** → יָד.

• **חשוק הקטן** → שׁוֹק.

קיטור → קִטּוּר.

קירוטי · **ointment**: Lat. *unguentum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 107[b]): ויוכל לעשות מהם משקה או מרקחת או גרגרים או עוגות או קירוטי או תחבשת ודומיהם ([From these ingredients] one can prepare a syrup, electuary, pills, trochisks (round tablets or pills), ointment, plaster, and the like). In the sense of 'ointment,' Hebr. קירוטי is a non-attested calque from Rom. *cerote*, which features in the current dictionaries in the sense of 'waxy ointment' (ND 185). John of Avignon translates Lat. *unguentum* as מרהם (see entry).

קִלְפָּה • **עשה קלפה** · **to get moldy**: Arab. تكلّج (cf. WKAS 1:120) · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[a]): ומיצוי שלו יחלש בזמן שהוא ישן ועושה קלפה ועל כן 〈ראוי שתעשה〉 מורטא ... מהם החלות בזמן שהוא לח (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: ... The extract grows weak when it becomes old and gets moldy. Therefore, one [should make] pastilles from it, when it is fresh). Hebr. עשה קלפה is not attested

in the current dictionaries. Nathan ha-Me'ati translates Arab. تَكَسُّج as שב נתק (see entry [שוב]) and Anonymous I has נדבק (see entry [דבק]).

• *Plur.* **קלפות הדקות מברזל • קלפות** · **iron filings**: Lat. *squama ferri* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 88[b]): ואם הסבה חמה תעשה זה: קח קלפות הדקות מברזל ויטוגנו במחבת (If the cause [of earache] is hot [matter], one should do the following: Take iron filings, roast them in an frying pan …). Hebr. קלפות הדקות מברזל features as קלפות הברזל for Lat. *scoria ferri* in the sense of 'iron slag (scoria)' in NM 7:191. John of Avignon translates Lat. *squama ferri* as סנפיר הברזל (see entry סְנַפִּיר). The synonymous Lat. term *ferrugo ferri* is translated by Yekutiel as שפוי הברזל (see entry שְׁפּוּי) and by John of Avignon as פרוג׳י מברזל.

[קלר] • *Pu'al* **קֻלַּר** · **to be anointed (salved)**: Lat. *collyrizor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 80[b]): לפעמים יזול הליחות אל הקרניית ויוליד שם עשן או ענן ויתערפל הראות ורפואת זה תעמוד הרקת הגוף עם פילויש אבריאש ויקולר העין עם מררת הנץ (Sometimes, moisture streams to the cornea and produces fume or vapor (fog), and vision becomes dim (blurred). Its treatment consists of purging the body with PYLWYŠ 'BRY'Š [i.e., Lat. *pilules*[375] *aurees*] and anointing the eye with gall of a hawk). Hebr. *Pu'al* קֻלַּר is not attested in the current dictionaries. It is coined after Lat. *collyrizor*, from the noun קוליר (eye salve, collyrium) (cf. entry קולירי above). John of Avignon translates Lat. *collyrizor* as הוטף.

קָם (*Part.*) → **[קום]**.

קָמוּט (*Part. Pass.*) → **קָמַט**.

קְמוּט · **wrinkling [i.e., forming of wrinkles or folds used of corneal disorder]**: Lat. *corrugatio* (cf. ND 253) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 81[a]): ויבוא גם כן מבשר[376] פנימי וזה למורסא או לרוב ליחה חלבונית או ללחות נוזל אל הענבית וקמוטה (This [i.e., dilatation of the uvea] also happens because of internal causes,[377] i.e., an aposteme or a large quantity of albugineous humor or humor streaming to the uvea and its wrinkling). Hebr. קְמוּט features in BM 5981 as synonymous with קָמֶט (see entry below) in the sense of 'fold, wrinkle' in an attestation from Rabb. literature. John of Avignon translates Lat. *corrugatio* as קְמִיטָה (see entry below).

קָמַט • *Part. Pass.* **קָמוּט** · **wrinkled**: Lat. *corrugatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 75[a]): ואם מאפיסה תקרה מעט ויקדימוהו הדברים המריקים הגוף כמו הקדחת והתעורה

375 *'pilules aurees'*: Purgative pills containing aloes, scammony, mastic, colocynth, rose petals, saffron, and seeds (cf. ND 830).

376 מבשר: *a causis* L.

377 'causes': Trans. acc. to L.

ודומינהם ויהיו הפנים קמוטים (If it [i.e., a spasm] originates from emptiness, it happens slowly and is preceded by those things that empty [the body], such as fever, sleeplessness, and the like, and the face will be wrinkled). In the sense of 'wrinkled,' Hebr. קָמוּט features in EM 1610 in an attestation from modern Hebr. literature. John of Avignon translates Lat. *corrugatus* as קָמוּט as well.

• *Part. Pi'el* **מְקַמֵּט** · **shrinking, shrivelling**: Lat. *corrugans* · Bernard de Gordon, Lilium Medicinae · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[a]): ד׳ היבשות המקמטת העצבים (The fourth [cause preventing the passing of the pneuma to the nerves] is dryness, which shrinks the nerves). Hebr. *Pi'el* קִמֵּט features in EM 1611 in the sense of 'to wrinkle, to crease' in attestations from modern literature only. Yekutiel ben Solomon translates Lat. *corrugans* as מכויץ (see entry [כוץ]).

קֶמֶט • *Plur.* **קמטים** · **I. folds, wrinkles [i.e., linear arrangement of fibers or wrinkles in the flesh]**: Lat. *rugacio* (cf. ND 939) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:42, ll. 40–42) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 9[b]): ומצד הנתוח אפשר שתראה שהחתוכים אפשר שיעשו כפי האורך[378] 〈ו〉הקמטים כי כן מהלך העצלים (As for anatomy, one can note that incisions can be made lengthwise, or according to the folds, for that is how the muscles run).[379] In the sense of 'fold, wrinkle,' Hebr. קֶמֶט features in BM 5986, but is not attested for medieval medical literature.

· **II. curve**: Lat. *curvum* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:48, ll. 19–20) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 13[a]): וצורתה ותבניתה עגולה וארוכה כדלעת ועם קמטים (It [i.e. the stomach] has a round, oblong, and curved form and shape like a gourd).

קְמִיטָה · **wrinkling [i.e., forming of wrinkles or fold]**: Lat. *corrugatio* (cf. ND 253) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 84[b]): ולפעמים יבוא מסבות פנימיות וזה יהיה ממורסא או מתגבורת ליחה אלבונינאו או מלחות נוזל אל האוביאה או מיבשות האוביאה וקמיטתה (This [i.e., dilatation of the uvea] sometimes happens because of internal causes,[380] i.e., an aposteme or a large quantity of albugineous humor or humor streaming to the uvea or dryness and wrinkling of the uvea). Hebr. קְמִיטָה features in BM 5987 in an attestation from Naphtali Elchanan's *Emeq ha-Melekh* (17th cent.). Yekutiel ben Solomon translates Lat. *corrugatio* as קמוט (cf. entry קָמַט).

קָנֶה • **קנה דק** · **thin tube**: Lat. *cannula* (cf. DMLBS 340) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb.

---

378 הקמטים〈ו〉האורך: *longum et rugacionem* L.

379 Cf. ND 939, s.v. 'rugation' (Chauliac, M. Engl. trans.): 'þe incisiouns moten ben after the lengþe & rugacion or wrinkling, for so gon þe brawnis.'

380 'causes': Trans. acc. to L.

1185, fol. 89[a]): גוף מנוקה תמשוך המימיות בזאת האופן: קח קנה דק ויושם באוזן ומי שדעתו יפה ימצצהו בפיו (Once the body has been purged, one should attract the moisture [in the ear] as follows: Take a thin tube, put it in the ear, and let someone who is not squeamish (fastidious) suck it out with his mouth). Hebr. קנה דק is not attested in the current dictionaries. John of Avignon translates Lat. *cannula* as קנה דק מאד.

• **קני הריאה** · **bronchi**: Lat. *canna*, Plur. *cannae* (cf. ND 158, s.v. 'cane,' B1, 2 (*pl.*): 'Bronchi, divisions of windpipe entering lungs') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 130[b]): א' מין קוצר הנשימה וכשהאיש מה לא יוכל להוציא האויר מפני שהחזה וקני הריאה לא יוכלו להשיג הצרות כראוי (The first kind of breathing difficulty is when [the patient] cannot exhale because the chest and bronchi cannot contract as they should). Hebr. קני הריאה features as *Sing*. קנה הריא for Arab. قصبة الرئة in the sense of 'windpipe, trachea' in BCD 246 (NM 2:82–83, 3:203–204).

קִפָּאוֹן · **catalepsy**: Lat. *congelatio* (cf. ND 240: 'Trance-like condition accompanied by rigidity of body, shock') · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 51[b]): וכיוצא בזאת השינה דומה אל התרדמה ואל הקפאון הוא קונגילציאון (Such a sleep resembles a stupor and catalepsy, i.e., QWNGYLṢY'WN [i.e., Rom. *congelacion*]). In the sense of 'catalepsy,' Hebr. קִפָּאוֹן features for Arab. جمود in BCD 247 (NM 2:83). Yekutiel ben Solomon translates Lat. *congelatio* as כפיה, emend. קִפְיָה (cf. next entry).

קִפְיָה · **catalepsy**: Lat. *congelatio* (cf. ND 240: 'Trance-like condition accompanied by rigidity of body, shock') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[b]): והבן שעם שנזכר למעלה ויזכר למטה שיש הבדל בין השינה[381] הטבעית והזיה והקפיה וליטרגיאה (Understand that according to what was mentioned before and will be mentioned below there is a difference between an unnatural[382] sleep, stupor, catalepsy, and lethargy). Hebr. קִפְיָה is attested in the sense of 'congelation' in BM 5066–5067 in attestations from Rabb. literature. In addition to קִפְיָה, Yekutiel translates Lat. *congelatio* as הַקֶּפְאָה (see entry).[383] A variant reading קפיאה for Arab. جمود features in BCD 247 (NM 2:83). John of Avignon renders Lat. *congelatio* as קונגילציון and also as קפאון הוא קונגילציאון (see previous entry קִפָּאוֹן).

[קצף] • *Pu'al* **קֻצַּף** · **to be skimmed**: Lat. *dispumo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[b]): קח מיץ קבליאום ליט' יבושל ויקוצף (Take one liter of boiled and skimmed cabbage juice

381 השינה הטבעית: *somnum innaturalem* L.

382 'unnatural sleep': Trans. acc. to L.

383 Read as הקפיה, the term is possibly a variant reading of הַקֶּפְאָה, in which case it should be vowelized as הַקִּפְיָה.

…). The verb [קצף] features as a modern term in the *Hif'il* conj. in the sense of 'to foam' in EM 1632. John of Avignon translates Lat. *dispumo* as הוסר הקצף.

• *Part. Pu'al* **מְקֻצָּף** · **skimmed**: Lat. *despumatus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:244, ll. 34–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 134^{b}): ור״ם פ״ה סדר חמאה מבושלת ומקוצפת ומובא בשמש במכתש עופרת ויכתש עד שתשוב שחור (Rabbi Moses [Maimonides], the glory of our age, prescribed cooked and skimmed butter that should be put in the sun in a lead mortar and pounded until it turns black). Hebr. *Part. Pu'al* מְקֻצָּף does not feature in the current dictionaries.

קְצָפִיּוּת · **frothiness**: Lat. *spumosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111^{a}): כי אם תבוא בשעול רוק אדום צלול עם כאב מועט וקצפיות רב ואחר תראה המוגלא בלי ספק הנגע אשר הוא בריאה (However, if coughing up comes with clear red sputum that is very frothy but does not come with much pain, and then sanies appears, it is without any doubt an ulcer in the lungs). In the sense of 'frothiness,' Hebr. קְצָפִיּוּת features in BM 6107 in attestations from *Sefer ha-Qanun*.

קְצֶר • בקוצר · **through contraction**: *Lat. constringendo* · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 133^{r}: כח הלב שהיא תניע בהתרחבות וקוצר (The power of the heart that moves through dilation (diastole) and contraction (systole)). Hebr. קְצֶר does not feature in the sense of 'contraction' in the current dictionaries. A synonymous term for the Lat. parallel term *constrictio* used by John is צָרוּת (see entry). Another synonym featuring in Hebr. medieval medical literature is עצוּר, cf. NM 5:153. Yekutiel ben Solomon translates Lat. *constringendo* as על דרך ההתקבצות.

• **קוצר הנשום** · **breathing difficulty**: *Lat. difficultas anhelitus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111^{b}): ולפי זה יתחדשו חלופים גדולים בנשום או בדחייה או במשיכה או בשניהם וכן בכל המינים האחרים מקוצר הנשום (Accordingly, there are big differences in breathing, in inhalation or exhalation or both, likewise in all the other kinds of breathing difficulty). Hebr. קוצר הנשום is not attested in the current dictionaries. John of Avignon translates Lat. *difficultas anhelitus* as קוצר הנשימה, which is also a variant featuring in Yekutiel's trans. (see next entry), and additionally as קושי הנשימה (see entry קֹשִׁי).

• **קוצר הנשימה** · **i. breathing difficulty**: *Lat. difficultas anhelitus* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 108^{a}): עתה נדבר מהמקרים אשר יורגלו[384] לבוא הם רבים כמו קדחת עפושית ותעורה ונזילה קוצר הנשימה העצר הרקיקה עוצר הבטן ושלשולו (Now let us speak about the many morbid conditions (afflictions), which usually [accompany phthisis], such as:

384 יורגלו: Emend. ed. יוגבלו Ms *consueverunt* L.

putrid fever, sleeplessness, rheuma, difficulty of breathing [and] of expectoration, constipation, and diarrhea). Hebr. קוצר הנשימה features in the sense of 'breathlessness, shortness of breath (orthopnea)' for Lat. *strictura in flatu* and Arab. ضيق النفس in NM 5:179. In addition to קוצר הנשימה, Yekutiel translates Lat. *difficultas anhelitus* as קוצר הנשום (see previous entry). John of Avignon translates Lat. *difficultas anhelitus* as קושי הנשימה (see entry קְשִׁי) and additionally as קוצר הנשימה (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[a]): ולפי זה יבאו התחלפיות רבות באויר[385] ובמשיכה ובדחייה והכל[386] דרך וכן משאר המינים מקוצר הנשימה (Accordingly, there are many differences in breathing,[387] in inhalation or exhalation or[388] both, likewise in all the other kinds of breathing difficulty). Yekutiel ben Solomon translates Lat. *difficultas anhelitus* as קוצר הנשום (see entry above).

· **ii. asthma**: Lat. *asthma* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 111[a]): אשמא הוא קוצר הנשימה עם קול כמו דישמיאה הוא קוצר הנשימה בלי קול (Asthma is shortness of breath with a sound (wheezing), while dyspnea is shortness of breath without a sound (wheezing)). In the sense of 'asthma,' Hebr. קוצר הנשימה features for Arab. ربو in NM 7:192. John of Avignon translates Lat. *asthma* as קוצר הנשימה as well.

קָרוֹב • **הסבה הקרובה** → סִבָּה.

קְרוּם · **white opaque blemish upon the cornea (pannus), resulting from ocular inflammation or ulceration**: Lat. *pannus* (cf. ND 787) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78[a]): מהקרום זה החולי הרביעי הקורה במ⟨ת⟩חברת. כשיהיה הגוף מלא וביחוד הראש אז ימלאו העורקים אשר במ⟨ת⟩חברת ויארגו קצתם בקצת ויולידו קרום[389] קטן ויכסה במתחברת ולפעמים עם קרנית (On white opaque blemish upon cornea (*pannus*), i.e., the fourth illness affecting the conjunctiva. When the body and especially the head is full, the veins in the conjunctiva fill as well, and interweave and produce a *panniculus*[390] [i.e., opacity on the cornea], which covers the conjunctiva and sometimes the cornea as well). Hebr. קְרוּם is not attested in this sense in the current dictionaries. In addition to קְרוּם, Yekutiel translates Lat. *pannus* as מְסָךְ (see entry). John of Avignon translates Lat. *pannus* as דַּק (cf. NM 5:55). For the synonymous term בֶּגֶד, cf. NM 5:25, 7:25.

385 באויר: *anhelitus* L.
386 והכל דרך: *sive utroque* L.
387 'breathing': Trans. acc. to L.
388 'or both': Trans. acc. to L.
389 קרום קטן: *panniculus* L.
390 Cf. ND 787; LDM 161.

• **הקרום העבה** · **the thick membrane (pericranium) [i.e., layer of connective tissue covering the skull]**: Lat. *perycraneum* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 18–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): והקרום העבה שגלי׳ קראו פירי קרניאום שהוא מכסה כל הגלגלת ראוי שידע שהוא עצביי ויצמח מהקרום הקשה ויקשר עמו בקשורים ועצבים ווריד[ים] נכנסים ויוצאים דרך שלבי הגלגלת ([Regarding] the thick membrane (pericranium), which Galen called PYRY QRNY'WM [i.e., Lat. *perycraneum*], which covers the whole skull, one should know that it has nerves and that it originates from the *dura mater* and is connected to it through ligaments, nerves, and veins that enter and exit through the cranial sutures). Hebr. הקרום העבה is not attested in the current dictionaries.

• **הקרום העומד באמצע** · **[lit. 'the membrane that is in the middle']; mediastinum**: Lat. *mediastinum* (cf. ND 639) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:44, ll. 26–27) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[b]): אמנם הלב הוא נקשר עם הריאה ויעמוד[391] ויתיצב בקרום העומד באמצע (The heart is connected to the lungs and is supported and made firm by the membrane that is in the middle [i.e., mediastinum]). Hebr. הקרום העומד באמצע is not attested in the current dictionaries.

• **הקרום הקשה** · **the hard membrane (dura mater)**: Lat. *dura mater* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, l. 14) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): דורא מאטיר ופיאה מטיר ר״ל הקרום הקשה והרך (DWR' M'ṬYR [i.e., Lat. *dura mater*] and PY'H MṬYR [i.e., Lat. *pia mater*]; i.e., the hard membrane and the soft membrane). In the sense of 'the hard membrane' (i.e., dura mater), Hebr. הקרום הקשה features for Arab. الغشاء الصلب in BCD 249–250 (NM 4:189).

• **הקרום הרך** · **the soft membrane (pia mater)**: Lat. *pia mater* · (see previous entry). Hebr. הקרום הרך features in MD 571, s.v. *pia mater*.

• *Plur*. **מוּרסָא** → **קרוּמות • קרוּמות המוח • חמה מתילדת בקרומות המוח**.

קְרוּמִי · **membranous**: Lat. *panniculosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:47, ll. 27–28) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): ג״כ חבורות המעים הדקין אינם מתרפאות לפי שהם קרומיים (Also, wounds affecting the small intestines cannot be healed because they are membranous). Hebr. קְרוּמִי features in EM 1640 in the sense of 'thin and dry' in an attestation from *Sefer ha-Qanun*.

קֶרֶן • *Plur*. **קרנות** · **1. horns [of the uterus]**: Lat. *cornu*, Plur. *cornua* (cf. DMLBS 654 (7f), s.v. 'cornu': 'horn of uterus') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 32–33) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ותמונתה היא עגולה עם שתי קרנות או זרועות עם חדרים ובראשיהם יהיו אשכים קטנים (It [i.e., the uterus] has a round shape with two horns or arms [i.e., the fallopian tubes] that have cells. They end in small testicles [i.e., the ovaries]). In the sense of 'horns [of the uterus],' Hebr. קרנות is not attested in the current dictionaries.

391 ויעמוד ויתיצב: *sustentatur et firmatur* L.

· **II. corners**: Lat. *angulus*, Plur. *anguli* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 86^{b}): ואחר תעשה הקזה מהעורקים אשר הם בקרנות העינים לפי שמחשך העינים על הרוב יבא מתגבורת לבנה או שחורה או שניהם (Then one should bleed the veins that are in the corners of the eyes because dimness of vision is mostly caused by a surplus of phlegm or black bile or both). In the sense of 'corner,' Hebr. *Sing*. קֶרֶן features in Rabb. literature in the combined term קרן זוית (cf. JD 386, 1422). Yekutiel ben Solomon translates Lat. *anguli* as קצוות.

יְרִיעָה הקרניית • **קַרְנִי** → **יְרִיעָה הקרניית**.

מְחִיצָה הקרניית • → **מְחִיצָה הקרניית**.

קֶרֶס · **hook**: Lat. *hamus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84^{b}): ואם לא יתפרדו נרוץ למלאכת היד יוגבה העפעף עם קרס אחד ויכרת המדובק (If they [i.e., the eyelids sticking together] cannot be separated, we quickly turn to surgery to lift the eyelids with a hook and to cut the connected part). Hebr. קֶרֶס features in KB 1146; JD 1423; BM 6201 in the sense of 'hook' or 'clasp,', but is not attested in medical literature. John of Avignon translates Lat. *hamus* as מֻלְקַחַת (see entry).

קַרְסֹל → **קַרְסֹל**.

כַּף הקרסול • **קַרְסֹל** → **כַּף הקרסול**.

נִתְקָרֵשׁ • **[קרש]** • *Nitpa'el* · **to condense**: Lat. *condenso* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 28^{b}): ואופן התילדותו הוא זה כאשר היה האידיות נעצר בנקב ויתקרש (The way in which it [i.e., the hair of the head] grows is as follows: when the vapor is retained in the pores and condenses …). Hebr. *Nitpa'el* נִתְקָרֵשׁ features in BM 6224 in the sense of 'to freeze, to stiffen,' a.o., in an attestation from *Sefer ha-Qanun*. This passage is missing in trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185).

קְרוּם הקשה • **קָשֶׁה** → **קְרוּם הקשה**.

קְשׁוּר • *Plur*. **קשורים** · **muscles**: *Lat. lacertus*, Plur. *lacerti* · Bernard de Gordon, *Lilium Medicinae*, Hebr. trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99^{b}): תוגבל בנטותה לעצבי הצואר והקשורים והאות כאב וכובד ועקמימות והדופק קשה (It [i.e., inflammation or swelling of the throat or parts of the throat] may also come to a crisis in tending to the nerves of the throat and muscles; its symptoms are: pain, heaviness, contraction (spasm), and a hard pulse). As an anatomical term, Hebr. *Sing*. קְשׁוּר features in the current dictionaries in the sense of 'ligament' only (cf. BM 6265, s.v. קְשָׁר). In the sense of 'stiffness' (for Arab. تعقّد), it features in NM 7:107. John of Avignon translates Lat. *lacerti* as גידים (for different meanings, cf. BCD 44 (NM 1:18, 81, 133) and NM 5:37).

קְשׁוּרִי · **I. consisting of ligaments**: Lat. *ligamentosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:55, l. 20) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 17^{a}): ושולי הרגל כלה הוא קשוריית (The whole šwly [i.e., Rom. *sole* (cf. ND 1004);

i.e., 'sole'] of the foot consists of ligaments). In the sense of 'consisting of ligaments,' Hebr. קְשׁוּרִי is only attested in MD 423, s.v. 'ligamentous,' in addition to רצועי.

· **II. wavelike, undulatory**: Lat. *undosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 72[a]): דפק האשפשמאט הוא חלוש וקשה וקשוריי ובלתי מסודר (The pulse of [a person suffering from] spasms is weak, hard, wavelike (undulatory) and irregular). Yekutiel ben Solomon translates Lat. *undosus* as גלי (see entry).

קְשִׁי · **lithiasis [i.e., concretions in the eyelids]***: Lat. petrificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84[b]): קשי וסלע ([On] lithiasis [i.e., concretions in the eyelids] and chalazion [i.e., cyst; small lump or swelling on the eyelid]). Hebr. קְשִׁי does not feature in this sense in the current dictionaries. John of Avignon translates Lat. *petrificatio* as הִתְאַבְּנוּת (see entry).

• **קושי הבטן** · **constipation**: *Lat. constipatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[a]): המקרים המורגלים לבוא הם רבים כמו קדחת עפושית נזילה תעורה קושי הנשימה קושי יציאת הריר קושי הבטן ורפיון הבטן (There are many morbid conditions (afflictions), which usually accompany [phthisis], such as: putrid fever, rheuma, sleeplessness, difficulty of breathing [and] of expectoration, constipation, diarrhea). Hebr. קושי הבטן is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *constipatio* as עוצר הבטן (see entry עֹצֶר).

• **קושי הנשימה** · **difficulty of breathing**: Lat. *difficultas anhelitus* · (see previous entry). Hebr. קושי הנשימה features in the sense of 'asthma, dyspnea, panting' in NM 7:194–195 for Arab. ربو. Yekutiel ben Solomon translates Lat. *difficultas anhelitus* as קוצר הנשימה, a term also used as a variant by John (see entry קֹצֶר).

קְשְׁקוּשׁ • **קשקוש השנים** · **teeth grinding (bruxism)**: Lat. *stridor dentium* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 103[b]): רפואת קשקוש השנים (On the treatment of teeth grinding (bruxism)). Hebr. קשקוש השנים is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *stridor dentium* as חכוך השניים (see entry חִכּוּךְ).

[קשקש] • *Part. Pu'al* מְקַשְׁקָשׁ · **covered with scales; scaly**: Lat. *squamosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 69[a]): ירחיק כל הדגים בכלל אם יוכרח אליהם ירגיל הדגים המקושקשים (He [i.e., someone suffering from epilepsy] should avoid [the consumption] of any kind of fish, but if it is necessary, he should eat scaly fish). In the sense of 'scaly,' Hebr. *Part. Pu'al* מְקַשְׁקָשׁ features in BM 6274 in attestations from *Sefer Asaph ha-Rofe* and Moses Narboni's *Sefer Oraḥ Ḥayyim*.[392] John of Avignon translates Lat. *pisces squamosi* as דגים בקשקשים; for his use of *Sing*. דג קשקשי, see next entry קְשַׁקְשִׁי.

392 On the author and his *Sefer Oraḥ Ḥayyim*, see Bos, 'R. Moshe Narboni.'

קַשְׂקַשִׂי · covered with scales; scaly: Lat. *squamosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 124^{b}): יוכל להרגיל דג קשקשי ממים טהורים (He [i.e., a phthisis patient] may eat scaly fish from clean waters). In the sense of 'scaly,' Hebr. קַשְׂקַשִׂי features for Arab. ما لا فلوس in BCD 253 (NM 4:191). Yekutiel ben Solomon translates Lat. *squamosus* as מקושקש (see previous entry).

[קשר] *Hof'al* **חֻקְשַׁר · to be closed [re: wound]**: Lat. *consolidor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 109^{a}): ואחר יוקשר הוריד בדברים קובצים (Then (after the bleeding) the [wound of] the vein should be closed with astringent ingredients). Hebr. *Hof'al* הֻקְשַׁר is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *consolidor* as דְּבַק (see entry [דבק]).

קֶשֶׁר · chalazion [i.e., cyst; small lump or swelling on the eyelid]: Lat. *nodus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 89^{b}): השער ל״א: מהקשר ומהלגאנייה[393] ומהתאבנות העפעף (Ch. 31: On chalazion, LG'NYYH(?),[394] and lithiasis [i.e., concretions in the eyelids]). In the sense of 'chalazion,' Hebr. קֶשֶׁר is a non-attested calque from Lat. *nodus*. Yekutiel ben Solomon translates Arab. *nodus* with the Arab. calque סלע (i.e., سلع); for the latter Hebr. term, cf. BCD 17 (NM 1:76).

393 לגאנייה: *lupia* L.

394 'LG'NYYH(?)': The term is poss. a corruption of Lat. *lupia*, a synonym of *nodus* (cf. ND 614).

ר

רָאָה • *Part.* **רוֹאֶה** • **הרוח הרואה** → רוּחַ.

רֵאָה • **בעלת הריאה** → בַּעֲלָה.

- **וְרִיד** • **וריד הריאה** →.
- **מִכְסֶה** • **מכסה הריאה** →.
- **מַרְסָה** • **מורסות הריאה** →.
- **סְלוֹן** • **סלונות הריאה** →.
- **עֵלָה** • **עלת הריאה** →.
- **צִנּוֹר** • **צנורות הריאה** →.
- **קָנֶה** • **קני הריאה** →.

רֹאשׁ

• ראש הכובע · **foreskin, prepuce**: Lat. *prepucium* (cf. ND 879) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 38–40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ויש לו מכסה כמו פי האמה ויש לו ג״כ רחב כמו ראש הכובע (It [i.e., the uterus] has a vagina comparable to the glans penis [in males], and it also has a clitoris comparable to the foreskin).[395] Hebr. ראש הכובע is not attested in the current dictionaries. In addition to ראש הכובע, Anonymous renders Lat. *prepucium* as עֵטָרָה (see entry). For synonyms featuring in medieval medical literature, see ibid.

• ראש הסלון · **epiglottis**: Lat. *epiglottis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 103[a]): ששית ראוי לזכור שהחכמים הקוראים בקול רם והאנשים המורגלים בדבור ובצעקה תמיד יפלו בצרידות כי לרוב העמל יפלו בכאב וחום ואז ימשך החומר הלח המימיי לראש הסלון והסלון (In the sixth place, it should be noted that teachers who speak with a loud voice as well as people who are used to speak and shout frequently incur hoarseness; because of the overexertion they are affected by pain and heat, so that moist matter is drawn to the epiglottis and windpipe). Hebr. ראש הסלון does not feature in the current dictionaries. In addition, Yekutiel translates Lat. *epiglottis* as ראש קנה הריאה (see next entry). John of Avignon renders the Lat. term as אפיגלוטוס and additionally as שפוי כובע (see entry שָׁפוּי).

• ראש קנה הריאה · **epiglottis**: Lat. *epiglottus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 102[b]): אם כן הלחות המותרי כשיזל אל הגרון ירחיב וירכך העצבים והקשורים מראש קנה הריאה וניחור (For this reason, the superfluous moisture, when it streams to the throat, widens and softens the nerves and muscles of the epiglottis and [thus causes] hoarseness). Hebr. ראש קנה הריאה is not attested in the current dictionaries. In addition to ראש

395 For the concept that the clitoris of a woman has a counterpart in the foreskin of a man, cf. D. Jacquart and Cl. Thomasset, *Sexuality and Medicine in the Middle Ages*, trans. M. Adamson (Cambridge 1988), 44–46.

קנה הריאה, Yekutiel translates Lat. *epiglottus* as ראש הסלון (see previous entry). John of Avignon renders Lat. *epiglottus* as אפיגלוטוס.

• **בלבול הראש** → **בַּלְבּוּל**.

• **הרקת הראש** → **הֲרָקָה**.

• **וריד הראש** → **וָרִיד**.

• **החלק המשותף מהראש** → **חֵלֶק**.

• **כבוסי הראש** → **כְּבוּס**

• **מנקי הראש** → [**נקה**].

• **נקיון הראש** → **נְקָיוֹן**.

• **ערבוב בראש** → **עֵרְבּוּב**.

רִגְבִּי · **containing solid matter**: Lat. *globosus* (cf. DMLBS 1358, col. 1 (2)) · Bernard de Gordon, *Lilium Medicinae*, · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): כל אותו עת אשר לא ירוק החולה כלום ואם ירוק יהיה בלתי מבושל ומימיי או עב רגביי או שעול מצער אז הוא עת ההתחלה (As long as the [pleurisy patient] does not expectorate anything, or when he does so, the sputum is not cocted, or it is watery or thick with solid matter, or [when he suffers from] painful cough it is the time of the onset [of pleuritis]). Hebr. רִגְבִּי features as a modern term in EM 1678 in the sense of 'consisting of clods.' John of Avignon renders Lat. *globosus* as גלובוש.

רֶגֶל • **הרגל הגדול** · **[lit. 'the large leg']; leg, thigh, lower leg, and foot**: Lat. *pes magnus* (cf. ND 812, s.v. *pes magnus*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 23–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): הרגל הגדול הוא השוק הגדול ימשך מפרק בוקא דאטמא עד סוף פרקי הרגל ([Hebr.] *ha-regel ha-gadol*, i.e., 'the large leg,' extends from the joint of the thigh bone until the ends of the joints of the foot). Hebr. הרגל הגדול is not attested in the current dictionaries. For the synonymous term השוק הגדול, see entry שׁוֹק.

• *Dual* **ארבות הרגלים** • **רגלים** → **אַרְבָּה**.

רוֹאֶה (*Part.*) → **רָאָה**.

רוּחַ · **1. evaporation**: Lat. *evaporatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[a]): ואם הנשום יעצר ברצון אז איפשר שיהיה זמן ארוך בלי נשום כמו שיראה באנשים אשר יעמדו זמן ארוך תחת המים ובאריכות העצר הנשימה רצוני כי ברצוני[396] יעשה רוח מתמיד טבעי ואע״פ שלא יורגש (If breathing is stopped voluntarily, it is possible to be without it for a long time, as we see in people who are for a long time under water and do not breath voluntarily, for an involuntary[397] natural evaporation continues, although it is not sensed). Hebr. רוּחַ is not attested in this sense in the current dictionaries. In addition to רוּחַ,

396 ברצוני: *in voluntaria* (read: *involuntaria*) L.

397 'involuntary': Trans. acc. to L (corr.).

Yekutiel translates Lat. *evaporatio* as נְשִׁיב (see entry). John of Avignon translates Lat. *evaporatio* as אֲדִיוּת (see entry).

· **II. respiration**: Lat. *eventatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[a]): כי הקנה כשיוצר בהכרח לא יעשה ממנו רוח כלל מורגש ובלתי מורגש (When the throat becomes [too] narrow, there is unavoidably no respiration at all, whether sensible or non-sensible). In the sense of 'respiration,' Hebr. רוּחַ is not attested in the current dictionaries. In the Bible it can have the meaning of 'breath,' cf. KB 1198 (1). John of Avignon translates Lat. *eventatio* as נְשִׁיבָה (see entry).

• **רוח חצי היום** · **south wind**: Lat. *ventus meridionalis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90[a]): הנזילה תתחדש אם מחוץ או מבפנים אם ממחוץ כמו רוח צפוני שינשב אחר רוח חצי היום הנקרא דרומי (When a rheum occurs, it is caused either by an external or internal factor; an example of an external factor is a north wind blowing after a south wind). In the sense of 'south wind,' Hebr. רוח חצי היום is a non-atttested semantic borrowing from Lat. *ventus meridionalis* (*meridionalis* meaning 'belonging to the midday; i.e., southern'). The chapter on 'rheum' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

• **הרוח הנפשי** · **the vital pneuma**: Lat. *spiritus animalis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72[b]): ואע״פ שהרוח הנפשיי לא יוכל לנקוב אמנם המזון ינקוב כי הענן הקטן יעכב הניצוץ (Although the vital pneuma cannot penetrate [the paralyzed organ], nutriment can, for [even] a small cloud can block a ray [of light]). Hebr. הרוח הנפשי features in the sense of 'the spiritual pneuma' for Arab. الروح النفسانية in NM 5:184–185. John of Avignon translates Lat. *spiritus animalis* as הרוח הנפשי, just like Yekutiel.

• **הרוח הרואה** · **the visual pneuma (spirit)**: Lat. *spiritus visibilis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 76[a]): והרוח הרואה והעצב החלול ([Then I will discuss illnesses affecting] the visual pneuma and the optic nerve). Hebr. הרוח הרואה features in BM 6493; KDS 106–108. In PESHAT it is defined as 'visual function, which transmits images to the brain.'[398] John of Avignon translates Lat. *spiritus visibilis* as הרואה.

רוּחִי · **I. flatulent, gaseous**: Lat. *ventosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 82[a]): ומזונות רוחיים ודקים וחדים ומלוחים וחמוצים ([Weakness of vision is also caused by] food that is flatulent (gaseous), sharp, pungent, salty, or sour). Hebr. רוּחִי features for Arab. ريحي in the sense of 'gaseous' in NM 7:198. John of Avignon translates Lat. *ventosus* as מנפח (see entry [נפח]).

398 https://peshat.org/display/peshat_lemmas_00003809 (accessed March 12, 2024).

· **II. windy**: Lat. *ventosus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 105[b]): הסבה הה׳ איפש׳ שתהיה חום רב חיצוני וקור רב מפרק חבור[399] הורידים ונפילה והכאה אויר רוחי ואורך עכוב בחפירות מוצאי המתכות וסמוך לתנור שמתיכין בו המתכות ומלאכת הכסף החי וכל הסבות שיקבצו וינגעו החזה והריאה כמו אויר חרפיי ודומיהם (The fifth cause [of phthisis] can be severe external heat or severe cold that ruptures the[400] veins, [it can also be] a fall or blow, windy air, staying long in mine caves and next to furnaces in which metals are melted, working with quicksilver, and all the things that tighten and injure the chest and lung, such as autumnal air, and the like). John of Avignon translates Lat. *ventosus* as רוחיי.

רוּחִיוּת · **flatulence, wind, gaseousness**: Lat. *ventositas* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 49[b]): אם יהיה כאב הראש מסבה פנימית הנה זה יהיה או מתגבורת הדם או האדומה או השחורה או הרוחיות וכיוצא בהם מורכבים או נפרדים (If the headache has an internal cause, it is because of the domination of blood, or yellow bile, or black bile, or flatulence and the like, either combined or singular). Hebr. רוּחִיוּת features in BM 6494 in attestations from *Sefer ha-Qanun* and Simeon Ben Zemach Duran's *Magen Avot*. John of Avignon translates Lat. *ventositas* as רוּחִיוּת as well.

רוחיית • רוּחִית · **pneuma[401] (spirit)**: Lat. *spiritus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 4[a]): ומהאחד לאחר יש מעברים שבם יעבור הרוחיית (There are passages from one [ventricle of the brain] to another through which the pneuma (spirit) passes). Hebr. רוּחִית is not attested in the current dictionaries.

רוּחָנִי • *Plur.* **רוחניים** · **respiratory organs [i.e., organs separated from 'nutritives' by the diaphragm]**: Lat. *spiritualium*, Plur. *spiritualia* (cf. ND 1018, s.v. 'spiritual') · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:45, ll. 3–4) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[b]): השלישי הוא הדיאה פרגמא ותבדיל כל הרוחניים מכלי ההזנה (The third [membrane] is the diaphragm, which separates all the respiratory organs from the nutritive organs). Hebr. רוּחָנִי, *Plur.* רוחניים, is not attested in the sense of 'respiratory organs' in the current dictionaries. For Hebr. האברים הרוחניים 'spiritual members (respiratory organs),' see entry אֵבֶר.

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[a]): ואם יבא מחום הרוחניים יוכר כי הנשימה גדולה אז ומתמדת ויש לו צמא וחום ויומחץ[402] מדברים חמים ויעזר מדברים קרים (If

399 חבור הורידים: *venas* L.

400 'the veins': Trans. acc. to L.

401 'pneuma (spirit)': Cf. FWM 550, s.v. 'spirit(s)': 'the subtle life forces that organize the principal functions of the body …'

402 ויומחץ: *et laeditur* L.

[asthma] is caused by heat of the respiratory organs, it can be recognized from heavy, frequent breathing; [the patient] suffers from thirst and heat, is harmed[403] by hot things, and benefits from cold things). Yekutiel ben Solomon translates Lat. *spiritualia* as האברים הרוחניים (see entry אֵבֶר).

• **האברים הרוחניים** → **אֵבֶר**.

• **תיבת האברים הרוחניים** → **תֵּבָה**.

[רוק] • *Part. Hifʿil* **מֵרִיק** • **רפואות מריקות דרך חשת** → **רְפוּאָה**.

רֶחֶב · **cecum**: Lat. *cecum* (cf. ND 180) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 12[a]): הרביעי הוא הרחב ונק׳ עור (The fourth [intestine after the stomach] is the cecum which is [also] called 'the blind one'). Hebr. רֶחֶב is not attested in this sense in the current dictionaries. See also entry עִוֵּר.

• **חלון רחב** → **חַלּוֹן**.

• **העצם הרחב** → **עֶצֶם**.

רֹחַב · **clitoris**: Lat. *tentigo* (cf. ND 1086; GIC 2:49: 'ML *tentigo* is 'clitoris'') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 38–40) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[b]): ויש לו מכסה כמו פי האמה ויש לו ג״כ רחב כמו ראש הכובע (It [i.e., the uterus] has a vagina comparable to the glans penis [in males], and it also has a clitoris comparable to the foreskin).[404] Hebr. רֹחַב does not feature in this sense in the current dictionaries.

רָחוֹק • **ברחוק** · **rarely**: Lat. *raro* · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 118[b]): אבל ברחוק לפי ב״ס יוכל לבוא ממורסת החזה (But according to Avicenna, it [i.e, cough] can only rarely come from an abscess in the chest). Hebr. ברחוק features in the Bible (Ps 10:1) in the sense of 'afar off, in the distance' (cf. KB 1215). In addition to ברחוק, John translates Lat. *raro* as לעתים רחוק (see entry עֵת). Yekutiel ben Solomon translates the Lat. term as על המעט (see entry מְעַט) and additionally as ברחוק, just like John (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 107[a]): וירגיל בשר הכבש והגדי ועגל יונק ושפן עול ימים ומקצוות הבהמות ומכל אלו מעט וברחוק (He should consume the meat of kids, lambs, suckling calves, young rabbits, and the extremities (limbs) of animals, but from all these [animals] in a small quantity and rarely). A synonymous term used by Yekutiel is על המעט (see entry מְעַט).

• **לעתים רחוק** → **עֵת**

403 'and is harmed': Trans. acc. to L.

404 For the concept that the clitoris of a woman has a counterpart in the foreskin of a man, cf. Jacquart and Thomasset, *Sexuality and Medicine in the Middle Ages*, 44–46.

רְחִיצָה · **fomentations**: Lat. *fomentatio*, Plur. *fomentationes* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 54[a]): ג׳ יעשו פומינטסיאונש הם עליית האידיות בראש והרחיצה בקצוות (In the third place: One should apply PWMYNṬSY'WNŠ [i.e., Lat. *fomentationes*], i.e., fomentations, to the head and fomentations to the extremities). Hebr. רְחִיצָה is not attested in this sense in the current dictionaries. For the synonymous עליית האידיות, see entry עֲלִיָּה. Yekutiel ben Solomon translates Lat. *fomentationes* as יציקות (see entry יְצִיקָה).

רֶחֶם • הגרת הרחם → חַגָּרָה.

• הזלת הרחם → חַזָּלָה.

• שפע הרחם → שֶׁפַע.

[רטה] • *Hif'il* **הִרְטָה** · **to rub, to smear, to put on**: Arab. طلى · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 22[b]): אלמלך כלו׳ אכליל[405] נזר המלך ונקר׳ בלשונם מלילוט ... מועיל משחינים הרטובים וכל שכן מהיעריים ירטו במים עם דבר מן המנגבים יתחברו בו כמו העפצים והטין הנגוב והעדשים ([Arab.] *iklīl al-malik*; i.e., [Hebr.] *nezer ha-melekh*; [i.e.,] MLYLWṬ [i.e., O. Occ. *melilot*]: Melilot [*Melilotus officinalis* L.]: ... It is beneficial for wet ulcers, especially for favus; it should be rubbed on them with water or any drying drug that is combined with it, e.g., gallnut, dry clay, or lentils). Hebr. *Hif'il* הִרְטָה features in BM 6561 in the sense of 'to apply a plaster, to bind and cure' in an attestation from *Sefer ha-Qanun*. Both Nathan ha-Me'ati and Zeraḥyah Ḥen translate Arab. طلى as משח; see also BMMG no. 3190.

ריאה → רֵאָה.

רֵיחַ • ריח נבאש · **bad smell (stench)**: Lat. *foetor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[b]): ולכן כאשר בקדחות תמידיות[406] ריח נבאש יורה על מות (For this reason, a bad smell (stench) occurring[407] during continuous fevers is a sign of death). ריח נבאש is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *foetor* as סרחון.

• ביאוש הריח → בֵּאוּשׁ.

• בעלי הריח → בַּעַל.

רִיר · **mucilage**: Lat. *mucillago* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[a]): יוקח שילי דרגרגנט (*דרגגנט) גומא ארביקא פניגריג זרע פשתן זרע מלויש שעורה יוכתשו זולתי השיללי ויעשה ריר ר״ל מושלגי במים חמים ויוסחט (Take fleawort (psyllium), gum tragacanth, gum Arabic, fenugreek, linseed, mallow seed, and barley; pound these [ingredients], except for the fleawort, and prepare mucilage, i.e., MWŠLGY [i.e., Rom. *mucilage*]

405 אכליל: לע׳ קורונה ריאל Ms[1].
406 תמידיות: *apparet* add L.
407 'occurring': Add. acc. to L.

with hot water). In the sense of 'mucilage,' Hebr. רִיר features for Arab. لعاب in BCD 262 (NM 1:68). For Lat. *viscum*, it features in NM 5:187. Yekutiel ben Solomon translates Lat. *mucillago* as *Plur*. רירין.

קְרוּם → הקרום הרך • רַדְּ

רִכּוּדְ · I. flabbiness: Arab. استرخاء · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12ᵇ): אקציאה ... מונע ריכוך פרקי העצמות (ʾQṢYʾH [i.e., Lat. *acacia*]: Acacia gum (Senegal gum) [derived from *Acacia nilotica* (L.) Delile]: ... It prevents flabbiness of the joints). Hebr. רִכּוּדְ features in NM 7:202 for Arab. استرخاء in the sense of 'relaxation, slackening' [of the nerves] (cf. next entry). Nathan ha-Meʾati, Zeraḥyah Ḥen, and Anonymous I translate Arab. استرخاء as רִפְיוֹן (cf. NM 7:202).

· **II. relaxation, slackening**: Lat. *mollificatio* (ND 689) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 71ᵃ): הפרלישי הוא רכוך העצבים עם העדר החוש והתנועה (Paralysis is a relaxation (slackening) of the nerves in combination with a loss of sensation and motion). John of Avignon translates Lat. *mollificatio* as הִתְרַכְּכוּת (see entry).

[רכך] • *Part. Piʿel* מְרַכֵּדְּ • *Plur*. **מרככים · lenitives [i.e., medicines with a softening and soothing effect]**: Lat. *lenitivum*, Plur. *lenitiva* (cf. ND 590) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 109ᵃ): והמרככים הדומים אשר יובילו כח התרופה לשולי החזה (And similar lenitives, which bring the strength of the medicine to the extremities of the chest). Hebr. *Part. Piʿel* מְרַכֵּדְּ is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *lenitiva* as *Part. Hifʿil Plur*. מחליקים (for *Hifʿil* הֶחֱלִיק 'to make smooth,' see entry ²חָלַק). Another synonym featuring in Hebr. medical literature is *Part. Hifʿil* מַמְעִיד, *Plur*. ממעידים (see entry [מעד]).

רְסִיקָה · compression: Lat. *constrictio*[408] · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 70ᵃ): ופרלישיש הקורה מיבשות העצמות או מרסיקה רבה בעצבים או משבירה או מחתך העצבים ברוחב הנה אלו אי אפשר שיתרפאו (If PRLYŠYŠ [i.e., paralysis] occurs because of dry bones, or severe compression of the nerves, or a rupture, or a cut crosswise in the nerves, it [lit. 'they'] cannot be healed). Hebr. רְסִיקָה is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *constrictio* as רְצוּץ (see entry).

[רסן] • *Part. Puʿal* מְרֻסָּן · **weakened [re: the effect or potency of a substance or medicine, esp. by dilution or admixture]**: Lat. *repressus* (cf. DMLBS 3130, s.v. *reprimere*, no. 5) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refuʾah* (Ms Paris, BnF, héb. 1185, fol. 66ᵃ): או יורק עם אבפורבי ובשר קווקונטי׳ מתוקנים ומרוסנים כראוי (One may also purge [the body] with euphorbium and pulp of colo-

408 '*constrictio*': It is possible that Lat. *constrictio* is an error for Lat. *contritio*, i.e., 'bruise' (cf. ND 244–245). This would explain the Hebr. terms רְסִיקָה and רְצוּץ (see below).

cynth, once they have been properly prepared and [their potency] weakened). In the sense of 'weakened,' Hebr. *Part. Pu'al* מְרֻסָּן is a non-attested semantic borrowing from Lat. *repressus*.

[רעד] • *Part. Nif'al* **נִרְעָד** · **tremulous**: Lat. *tremulus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112[a]): ואם יתחדש ממלוי ווריד הריאה אם יהיה הנשום נרעד ואז הוא חזק הרוע (If [asthma] occurs because of a fullness of the veins of the lungs [and] breathing will be tremulous, it will be very bad). Hebr. *Part. Nif'al* נִרְעָד features in the sense of 'vibratory' [re: pulse] for Arab. مرتعد in BCD 263 (NM 2:69) and as part of the term הדפק הנרעד 'the vibratory pulse' in NM 5:54 (s.v. דֹּפֶק). John of Avignon translates Lat. *tremulus* as נִרְעָד as well.

• **קול נרעד** → **קוֹל**.

• *Part. Hif'il* **מַרְעִיד** • **קול מרעיד** → **קוֹל**.

רַעַד · **palpitation**: Arab. خفقان · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[ab]): מורטא ... מחזק ומאמץ את הלב ומסיר הרעד שבו (MWRṬ' [i.e., O. Occ. or O. Cat. *murta*]: Myrtle [*Myrtus communis* L.]: ... It strengthens the heart and removes palpitation). Hebr. רַעַד is not attested in this sense in the current dictionaries. It features in BCD 263 (NM 4:196) as 'twitching of muscles and their tendons' (for Arab. اختلاج); in NM 5:188 as 'shaking' (for Arab. ارتعاد); and in NM 7:204 as 'trembling; tremor' (for Arab. رعشة). Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I translate Arab. خفقان as דפיקת הלב (cf. BCD 58 (NM 4:39)).

רְעִיפָה • **רעיפת דם האף** · **nosebleed**: Lat. *fluxus sanguinis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 91[b]): רעיפת דם האף תבא מפתיחת פיות הורידים אשר באף (A nosebleed results from the opening of the orifices of a vein in the nose). Hebr. רעיפת דם האף features in a variant reading רעיפת דם מהאף for Lat. *fluxus sanguinis de naribus* in NM 7:204. For the synonym הגרת דם האף used by Yekutiel, see entry הַגָּרָה. For other synonyms featuring in medieval Hebr. medical literature, see ibid. The chapter on 'nosebleed' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Ms Oxford, Bodleian Library, Mich. 552).

רַעֲמִיּוּת · **sound, noise**: Lat. *sonitus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 62[a]): ומפני זה היה דחיית המוח בחוזק עם רעמיות יקרא עטוש (For this reason, the forceful loud [lit. 'with sound, noise'] expulsion [of superfluous matter] in the brain is called 'sternutation'). Hebr. רַעֲמִיּוּת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *sonitus* as קול.

רַעַשׁ · **tremor**: Lat. *tremor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[b]): רעש הקורה על הפרלישי טוב (If tremors supervene upon paralysis, it is [a good sign]). In the sense of 'tremor,'

Hebr. רַעַשׁ features in BCD 264 (NM 3:220–221) and for Arab. رعشة in NM 6:202. John of Avignon translates Lat. *tremor* as רֶתֶת (see entry). Synonyms featuring in medieval Hebr. medical literature are חֲרָדָה (for Lat. *tremor*; cf. NM 5:83), and רעד (for Arab. رعشة; cf. NM 7:204).

• **רעש הלב** · **palpitation of the heart**: Lat. *tremor cordis* (cf. ND 1116) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 112[b]): או תוגבל ללב והוא לעולם גבול רע אשר אותותיו רעש הלב עלוף העלם הדפק (It [i.e. an inflammation or swelling of the throat or parts of the throat] may also come to a crisis in the heart, which is always a bad crisis; its symptoms are: palpitation of the heart, fainting, absent pulse). Hebr. רעש הלב is not attested in the current dictionaries. A synonym featuring in medieval Hebr. medical literature for Lat. *tremor cordis* is פלצות הלב (cf. NM 5:162). Yekutiel ben Solomon translates the Lat. term as רעש הלב as well.

רָפֶה • **רפה ידים** · **porous; loosely structured**: Lat. *rarus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 69[b]): רשום שהיותר יקרה הפרלשיש בחלק הימני מצד ⟨השמאלי⟩ היות החלק ההוא יותר רפה ידים והנקבים פתוחים (Note, that the right part [of the brain] suffers more from PRLŠYŠ [i.e., paralysis] than the [left] side since it is more porous and its channels are open). Hebr. רפה ידים does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *rarus* as ספוגי. For the synonymous מְפַזָּר, cf. BCD 219 (NM 3:136; corr.).

רְפוּאָה • *Plur.* **רפואות מריקות דרך השת** • **רפואות** · **medicines that cause defecation (purgatives)**: Lat. *secessivum*, Plur. *secessiva* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132[a]): ואחר הנקות הגוף כראוי עם רפואות מריקות דרך השת נקרא אישאבישי[409] וגם דרך קיא ירגיל אופיאדיש חמות ועשונים (Once the body has been properly cleansed with medicines that cause defecation (purgatives) and emetics, one should apply hot medicines that contain opium and suffumigations). Hebr. רפואות מריקות דרך השת is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *secessiva* as משלשלות.

רִפְיוֹן · **1. softening; mollification**: Lat. *mollificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 98[a]): בחליי הניבים: חליי הניבים הם רבים כמו הרפיון ובנקלה יגירו דם עם רטיבות ולחות (On illnesses of the gums: The gums are affected by many illnesses, such as softening and easy bleeding, while they are moist and wet). Hebr. רִפְיוֹן features in BCD 266 (NM 3:222) in the sense of 'looseness' for Arab. تخلخل; in NM 6:204 in the sense of 'paralysis' (for Arab. استرخاء) and 'numbness' (for Arab. خدر); and in NM 7:215 as 'lining [of the stomach]' for Arab. خمل.

409 אישאבישי: Read אישכשיבי *secessivi* L.

· **II. softness**: Lat. *mollities* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 99[b]): לובן ונפח רפיון וכאב מעט רבוי הרוק יורו על לבנה (Whiteness, swelling, softness, little pain, and much saliva indicate that [the illness] is caused by phlegm). John of Avignon translates Lat. *mollities* as רכות.

· **III. flow, flux, discharge**: Lat. *fluxus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 120[a]): אמנם אם הרפיון ממוצע יבושל בזה האופן החומר (But if the flow (flux, discharge) is moderate, the [superfluous] matter should be concocted as follows …). Yekutiel ben Solomon translates Lat. *fluxus* as נְזִילָה (see entry).

· **IV. weakness**: Lat. *debiles* [i.e., people suffering from weakness] · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 132[ab]): ראוי להבין פה כי אלו האשמטיקש תמיד יפלו בשדפון ולפעמים ברפיון הנקרא דיבליש ולפעמים בצמוק הנקרא אשטינואש[410] ולכן באלו ראוי לחוש מאלו הרפואות המשלשלות והמקיאות ומכל הדברים שהם חזקי הכח (One should understand, regarding this matter, that these asthma patients frequently suffer from phthisis and sometimes from weakness [and then are] called DYBLYŠ [i.e., Lat. Plur. Adj. *debiles*], and sometimes from wasting (thinness) [and then are] called ’ŠṬYNW’Š [i.e., Lat. Part. Pass. *extenuati*]. For this reason, one should be scared of these purgatives, emetics, and all potent [medicines]). Yekutiel ben Solomon translates Lat. *debiles* as חלושים.

• **רפיון בטן** · **abdominal discharge (diarrhea, dysentery)**: Lat. *fluxus ventris* (LDM 262–264) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 53[b]): ואם יהיה מרפיון בטן יעשה פתילה מאופיו דם תנין בול ארמיני איפושקושטידוש וירגיל זה המרקחת אם לא יהיה הרפיון מסתום (If [sleeplessness] is caused by an abdominal discharge, one should apply a suppository from opium, dragon's blood [i.e., resin from *Dracaena Draco* L.], Armenian bole, [and] hypocist, and apply the following electuary if the abdominal discharge is not the result of an obstruction). Hebr. רפיון בטן is not attested in the current dictionaries. For רְפְיוֹן on its own, see entry above. For רפיון האצטומכה meaning 'atony of the stomach' (for Arab. استرخاء المعدة), see NM 6:205. Yekutiel ben Solomon translates Lat. *fluxus ventri* as שלשול.

רִפְּרוּף · **twitching**: Lat. *iectigatio* (cf. ND 562, s.v. *jectigatio*: 'tremor or twitching, esp. in hands or face') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 74[b]): הרפרוף היא תנועה רומשת[411] לרוחיות[412] אשר אין מעבר לה (A twitching is a diffusive motion because of flatulence

410 אשטינואש: *extenuati* L.

411 רומשת: *deambulativus* L.

412 'diffusive': Trans. acc. to L.

that has no way out). In the sense of 'twitching,' Hebr. רְפָרוּף features for Arab. اختلاج in BCD 266 (NM 2:87). For the synonymous רפפות (for Arab. اختلاج), cf. SHS1: 485–486 (Resh 12). John of Avignon renders Lat. *iectigatio* as גיטיגאציאון.

רְצוּץ · **compression**: Lat. *constrictio*[413] · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 71[b]): אם יקרה להשמטה או לרוב רצוץ העצבים או קריעה או חתך לא יקבל הרפואה (If [paralysis] occurs because of a dislocation, or severe compression of the nerves, or a rupture, or a cut [in the nerves], it cannot be healed). Hebr. רְצוּץ features for Arab. وثء in the sense of 'bruise, bruising' and for Arab. رضّ in the sense of 'bruise, contusion' in NM 6:205–206. As רצוץ העצבים, it features for Arab. التواء العصب in the sense of 'twisted nerves' in NM 6:206. John of Avignon translates Lat. *constrictio* as רְסִיקָה (see entry).

רַקָּה · **cheek, jaw**: Lat. *maxilla* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 110[a]): אותות זה הוא קדחת חלושה ובלילה יותר מביום אודם הרקה חום בידים וברגלים בועות ברגלים שעול (Symptoms of this [affliction, i.e., empyema] are: slight fever in the daytime but higher at night, redness of the cheeks, heat in hands and feet, swellings in the feet, cough …). Hebr. רַקָּה features in the current dictionaries in the sense of 'temple, parietal bone' only (cf. KB 1288–1289; BM 6728–6729; Low LXXX). John of Avignon translates Lat. *maxilla* as רַקָּה as well.

רְקוּחַ · **I. electuary**: Lat. *electuarium* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:243, l. 1) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 133[b]): רקוח משלם ומנוסה (A perfect, tested electuary). Hebr. רְקוּחַ does not feature in the sense of 'electuary' in the current dictionaries; see also NM 5:191–192.

· **II. compound [of various drugs or sim.]; confection, comfit, sweetmeat**: Lat. *confectio* (cf. DMLBS 569 (2)) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 68[b]): הרקוח הזה איפש׳ שינתן תחלה ממנו עד ⟨ב׳⟩ דר׳ בכל יום בבקר (This compound can—in the beginning [of the epilepsy]—be administered in the morning in a dose no more than two drams). Hebr. רְקוּחַ does not feature in this sense in the current dictionaries; see also NM 5:191–192. John of Avignon translates Lat. *confectio* as מֻרְכָּב (see entry).

· **III. preserve**: Lat. *conditus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 74[a]): אפשר שיעשה מהם שמנים שיומ⟨ש⟩חו בהם האברים העלולים או רקוח או מרקחת (One can prepare oils from these [ingredients] and rub them on the affected parts or a

413 '*constrictio*': It is possible that Lat. *constrictio* is an error for Lat. *contritio*, i.e., 'bruise' (cf. ND 244–245). This would explain the Hebr. terms רְצוּץ and רְסִיקָה (see above).

preserve or electuary …). Hebr. רְקוּחַ does not feature in this sense in the current dictionaries. Yekutiel ben Solomon translates Lat. *conditus* as מָעוֹג (see entry).

[רקח] • *Pu'al* רֻקַּח · **to be compounded**: Lat. *conficior* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 112b): כל זה ירוקח עם אדרומל (All these [ingredients] should be compounded with hydromel). Hebr. [רקח], *Pu'al* רֻקַּח is not attested in medieval Hebr. medical literature (cf. BM 6730; EM 1745). The *Part. Pu'al* מְרוּקָּח features in the sense of 'rob [i.e., fruit or vegetable juice boiled down to syrup]' for Arab. مربّى in BM 7:218. John of Avignon translates Lat. *conficior* as *Pu'al* רֻקַּח as well.

רְקִיקָה • **רקיקת המוגלא** · **empyema**: Lat. *empyema* (cf. ND 343: 'collection of pus in or near lungs, resulting in sputum containing blood') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 110a): בחליי רקיקת המוגלא הנק' אמפימא (On the illness empyema, called 'MPYM' [i.e., Lat. *empyema*]). Hebr. רקיקת המוגלא is not attested in the current dictionaries. John of Avignon translates Lat. *empyema* as רקיקה מוגליית.

רָשַׁם · **I. to understand**: Lat. *intellego* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 31a): שניה רשום שהשערות אינם נמצאים בכל מקומות הגוף (In the second place, understand that hair is not to be found on all places of the body).[414] Hebr. רָשַׁם features in BM 6751–6752 in the sense of 'to note down, to write.' Yekutiel ben Solomon translates Lat. *intellego* as הבין.

· **II. to note**: Lat. *noto* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 32b): רשום שהאלחינה אם ימזגוה בשמן אגוזים יעשה השערות שחורים (Note, that henna when mixed with walnut oil [and applied to the hair] makes the hair black). Yekutiel ben Solomon translates Lat. *noto* as זכר.

רֶשֶׁת • **הרשת המופלא** · **rete mirabile**: Lat. *rethe mirabile* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:30, ll. 6–7) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 1b): ובמקומות מה תבדל הוריד מהשריין כמו בכפיפת[415] הזרועות וברשת המופלא (In some places, veins occur separately from arteries, as in the bend of the arm and in the rete mirabile). In the sense of 'rete mirabile,' Hebr. הרשת המופלא is a non-attested semantic borrowing from Lat. *rethe mirabile*, lit. 'wonderful net.' For the synonymous השבכה הנפלאת, cf. NM 6:208.

רשתיית • **רשתיית** · **retina**: Lat. *rethina* (cf. ND 768, s.v. *retina*: 'Retina, innermost of three tunics of eyeball: thought to derive from optic nerve') · Guy de Chauliac, *Inventarium*

414 Other examples are: רשום שהסבה החמרית (Understand that the material cause …) (fol. 30b): רשום שבאלופיסיאה (Understand that in alopecia …) (ibid.); רשום שהסריסים (Understand that eunuchs …) (fol. 31b).

415 בכפיפת הזרועות: *in manifesto brachiorum* L.

sive Chirurgia Magna (cf. GIC 1:35, ll. 28–29) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[a]): השלישית תצמח מהעצב החלול והחלק הפנימי תקרא רשתיית (The third [tunic of the eye] originates from the hollow nerve; its inner part is called retina).[416] In the sense of 'retina,' Hebr. רשתית features in BM 6763 and EM 1751 without any attestation.

[רתע] • *Part. Hif'il* מַרְתִּיעַ · **repellent**: Lat. *repercutio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 79[a]): וזה הקולירי מרתיע בצד[417] מה ובצד מה מבשל ובצד מה מתיך (The following collyrium has a partly repellent, partly ripening, and partly dissolving effect). Hebr. *Hif'il* הִרְתִּיעַ features for Arab. دفع in the sense of 'to restrain, to subdue, to suppress' in BCD 267 (NM 4:197–198). Synonyms featuring in medieval medical literature are *Hif'il* הֶחְסִיר (cf. NM 6:80, s.v. [חסר]); *Pi'el* שִׁבֵּךְ (cf. NM 5:194, s.v. [שכך]) and *Hif'il* הִזִּיר (cf. BMMG no. 2074).

• *Hof'al* הוּרְתַּע · **to be repelled**: Lat. *repercutior* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[a]): הגוף מנוקה יורתע החומר עם דיאמורון או עם מים חמים (Once the body has been purged, the [corrupt] matter should be repelled with diamoron[418] or hot water). Hebr. *Hof'al* הוּרְתַּע features (for Arab. ردع) in BM 6771–6772 in an attestation from Maimonides' *Medical Aphorisms* III.85, trans. Nathan has-Me'ati (cf. BMMN 52, l. 7; BMMG no. 2075). Yekutiel ben Solomon translates Lat. *repercutior* as הוּרְתַּע as well.

רֶתֶת · **tremor**: Lat. *tremor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60[a]): הרתת כשיקרה הפרלישיש אות טוב הוא (If tremors supervene upon PRLYŠYŠ [i.e., paralysis], it is a good sign). Hebr. רֶתֶת features in BM 6774 in the sense of רְעָדָה (trembling), a.o., in an attestation from Moshe Narboni's *Sefer Oraḥ Ḥayyim*.[419] It features in the sense of 'rigor' in BCD 267 (NM 3:223). Yekutiel ben Solomon translates Lat. *tremor* as רַעַשׁ (see entry).

רְתֵתִי · **trembling, quivering**: Lat. *tremulosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 60[a]): אין ספק שכל המתמיד השכרות אי אפשר שלא ימות או שלא יתחדש בו איפילימציאה או שלא יעשה איפיפלקשיאה או פרליטיק או רתתיי או בעל[420] טפה היא[421] גוטה (There is no

416 ND 921, s.v. *retina* (Chauliac, M. Engl. trans.): 'The þridde tunycle spryngeþ of þe synowe optikre, and þe ynner parte is cleped rethina.'

417 בצד מה: *partim* L.

418 'diamoron': Cf. ND 290: 'Electuary containing crushed mulberries or juice extracted from mulberries used esp. in gargles for throat maladies.'

419 On the author and his *Sefer Oraḥ Ḥayyim*, see Bos, 'R. Moshe Narboni.'

420 בעל טפה היא גוטה: Emend. ed. בעל טפה ניגוטה Ms *guttosus* L.

421 היא: Emend. ed. ני Ms.

doubt that everyone, who is constantly drunk, will unavoidably die [as a result] or will suffer from epilepsy, a stroke, paralysis, trembling, or gout, i.e., GWṬH [i.e., Lat. *gutta*]). Hebr. רְתֵתִי features in BM 6775 in an attestation from *Giv'at ha-Moreh 'al Moreh Nevukhim*.

ש

שְׁאִיפָה · **blowing; blast [of the wind]**: Lat. *flatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 49[a]): וירחיק שאיפת כל הרוחות וביחוד הרוח הדרומי (He should avoid all wind blasts, especially of the southern wind …). Hebr. שְׁאִיפָה features in BM 6798 in the sense of 'inhalation, ambition' only.

[שאף] • *Hof'al* **הֻשְׁאַף** · **to be blown into**: Lat. *insufflor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[a]): או ייובשו ויאובקו ויושאף עד שיגיע למקום (Alternatively, the [pulverized ingredients] should be dried, pulverized, and blown into [the mouth] until they reach the [affected] spot). Hebr. הֻשְׁאַף features in EM 1761 as a modern term: החולה השאף חמצן (The patient was ventilated (got oxygen)). Yekutiel ben Solomon translates Lat. *insufflor* as נַפַּח.

שִׁבְכִי → **חכתונת חשבכיית** • **פְּתִנָּת**.

שְׁגָגָה · **[bodily] defect, blemish**: Lat. *vitium* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): נפילת השיער הנה נשירתם מעט מעט מבלי שגגת ליחה (When hair loss occurs step by step, it is not caused by a humoral defect). Hebr. שְׁגָגָה is not attested in the sense of '[bodily] defect, blemish' in the current dictionaries. A synonym used by Yekutiel is חֶטְא (see entry). John of Avignon translates Lat. *vitium* as הפסד.

[שגח] • Inf. *Hif'il* **לְהַשְׁגִיחַ** · **to prognosticate**: Lat. *prognosticare* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[b]): המשפט ההשגחיי: איפוקרט יורנו להשגיח. אמר כי נמנע לרפאת זאת העלה מהאופופלקשיאה החזקה והמין הקל ממנו קשה התרופה (Prognostication: Hippocrates taught us to prognosticate. He said that this illness, i.e., severe apoplexy, is impossible to cure, while the light variety is hard to cure). Hebr. *Hif'il* הִשְׁגִיחַ is not attested in the sense of 'to prognosticate' in the current dictionaries. Yekutiel ben Solomon translates Lat. *prognosticare* as להקדים הידיעה (see entry קָדַם).

[שגל] • *Hif'il* **הִשְׁגִיל** · **to have sexual intercourse**: Lat. *coeo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 115[b]): חמישית ראוי להבין שהקנה מתרחב ונוסף ר״ל מקניפיגרא בטבע לפי עת הגדול מפני שהקול משתנה בטבע אע״פ שלא ישגיל (In the fifth place: One should know that the trachea naturally gets larger and increases in size, i.e., MQNYPYGR' [i.e., Lat. *magnificare*], according to the growing up [of the child], for the voice changes by nature, although he does not have sexual intercourse). Hebr. *Hif'il* הִשְׁגִיל features in BM 6896 in a Piyyut by Joseph Bar Solomon in the sense of 'to let a man sleep with a woman.' Yekutiel ben Solomon translates Lat. *coeo* as שכב עם אשה.

שַׁד • *Dual* **שדים** • **תוספות כמו פטמות חשדים מהמוח** → **תּוֹסֶפֶת**.

שָׁדוּף (*Part. Pass.*) → **שָׁדַף**.

שָׁדַף • *Part. Pass.* **שָׁדוּף** • *Plur.* **שדופים** · **[people] suffering from phthisis**: Lat. *phthisicus*, Plur. *phthisici* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 28[a]): ולזה כאשר יבצר[422] האידיות היבש אז יתחסרו[423] השערות ויפולו כמו בשדופים (Therefore, when the dry vapor becomes[424] weak, the hair becomes[425] weak [as well] and falls off, as is the case with [people] suffering from phthisis). In the sense of 'suffering from phthisis,' Hebr. *Part. Pass.* שָׁדוּף features for Arab. مسلول in NM 6:210. Yekutiel ben Solomon translates Lat. *phthisicus* as *Part. Nif'al* נִשְׁדָּף (see next entry).

• *Part. Nif'al* **נִשְׁדָּף** • *Plur.* **נשדפים** · **I. [people] suffering from phthisis**: Lat. *phthisicus*, Plur. *phthisici* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): ולכן תהיה ההשתדלות לבטלה בקרחת טבעית ובנעדרי הזקן ובזנקים ובנשדפים (Therefore, any effort [to grow hair] will be in vain in the case of [those suffering from] natural baldness, those who cannot have a beard, who are old, who suffer from phthisis …). Hebr. *Part. Nif'al* נִשְׁדָּף does not feature in the sense of 'suffering from phthisis' in the current dictionaries. John of Avignon translates Lat. *phthisicus, Plur. phthisici*, as שדופים (see previous entry).

· **II. [people] suffering from consumption**: Lat. *consumptus*, Plur. *consumpti* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 107[b]): וזה המשקה יועיל לבעלי הדקה ולנשדפים (This potion is beneficial for people suffering from hectic fever, consumption …). Hebr. *Part. Nif'al* נִשְׁדָּף does not feature in the sense of 'suffering from consumption' in the current dictionaries. John of Avignon translates Lat. *consumpti* as מצומקים (see entry [צמק]).

שִׁדָּפוֹן · **phthisis**: Lat. *phthisis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68[b]): כי אם ילך החומר אל הריאה יפוחד משדפון או מפריפולומוניאה (When the [corrupt] matter streams to the lungs one has to fear that [the patient will suffer from] phthisis or PRYPWLWMWNY'H [i.e., Lat. *peripleumonia* 'pneumonia']). In the sense of 'phthisis,' Hebr. שִׁדָּפוֹן features for Arab. سلّ in BCD 269–270 (NM 2:87, 3:224); for the synonymous חלי היבש, see NM 5:76. Yekutiel ben Solomon translates Lat. *phthisis* as שִׁדָּפוֹן as well.

[שוב] • **שב נתק** · **to get moldy**: Arab. تكلّج · Ibn Sīnā, *K. al-Qānūn* · trans. Nathan ha-Me'ati, *Sefer ha-Qanun* (Ms Oxford, Bodleian Can. Or. 88, fol. 61[b]): אס … ומיצו כשיתישן יחלש וישוב נתק ויאות לעשותו עוגות ([Arab. *ās*]: Myrtle [*Myrtus communis* L.]: … The extract grows weak when it becomes old and gets moldy. Therefore, one should

422 יבצר: *deficit* L.
423 יתחסרו: *deficiunt* L.
424 'becomes weak': Trans. acc. to L.
425 'becomes weak': Trans. acc. to L.

make pastilles from it). Hebr. שב נתק is not attested in the current dictionaries. The term נָתֶק on its own features in medieval Hebr. medical literature in the sense of 'cradle cap, freckles' (cf. BCD 182 (NM 2:15, 69)), and 'scurfy or scabby disease of the scalp, scalp head' (cf. NM 5:136). Anonymous I translates Arab. نكّج as נדבק (see entry [דבק]) and Anonymous II has עשה קלפה (see entry קְלִפָּה).

שָׁוֶה · **moderate**: Lat. *temperatus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 107[a]): הלחם יהיה אפוי ומחומץ היטב וכמות שוה מהמלח (The bread should be well baked and fermented with a moderate amount of salt). In the sense of 'moderate,' Hebr. שָׁוֶה is attested for Arab. معتدل in medieval Hebr. medical and philosophical literature (cf. BMMG no. 3250; PESHAT[426]). John of Avignon translates Lat. *temperatus* as שָׁוֶה as well.

שִׁוּוּי · **moderation**: Lat. *temperamentum* (cf. DMLBS 3735–3736, 4: '(act of) restraining or moderating (excessiveness of state, action, effect, etc.)') · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 64[a]): וככה ירפא העלוף לפי גלי' ב"ב מתחבולה והוא עוזר בעניינים אחרים הרבה ואמנם יתאמת זה כשיקובל על השווי (Thus, it [i.e., wine] heals syncope, according to Galen's opinion in *De methodo medendi*, [bk.] XII, and it has many other benefits; this has been verified when it is taken in moderation). Hebr. שִׁוּוּי features in the sense of a.o. 'moderation' in a philosophical-scientific context in KTP 4:80–81; see also BM 6955–6956, and PESHAT.[427] John of Avignon translates Lat. *temperamentum* as הַשְׁוָאָה (see entry).

• יציאת השווי → יְצִיאָה.

שׁוֹעֵר (*Part.*) → שָׁעַר.

שׁוֹק · **[lit. 'the large leg']; leg, thigh, lower leg, and foot**: Lat. *pes magnus* (cf. ND 812, s.v. *pes magnus*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 23–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): הרגל הגדול הוא השוק הגדול ימשך מפרק בוקא דאטמא עד סוף פרקי הרגל ('The large leg,' i.e., *ha-šoq ha-gadol*, extends from the joint of the thigh bone all the way to the end of the joints of the foot). Hebr. השוק הגדול is not attested in the current dictionaries. For the synonymous הרגל הגדול, see entry רֶגֶל.

• השוק הקטן · **[lit. 'the small leg']; the lower leg extending from the knee to the ankle**: Lat. *parva tybia* (ND 258) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 27–28) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16[b]): ובאמת החלק הגדול מהרגל הגדול או השוק יקר' ירך והאחר השוק הקטן והשלישי החלק הקטן (The major part of the large leg is called 'thigh;' the other [part is called] *ha-šoq ha-qatan* [i.e, the lower leg extending from the knee to the ankle]; and the third [part of the

426 https://peshat.org/display/peshat_lemmas_00003906 (accessed August 4, 2024).
427 https://peshat.org/display/peshat_lemmas_00003908 (accessed December 24, 2023).

leg] is called 'the small part' [i.e., the foot]). Hebr. השוק הקטן is not attested in the current dictionaries.

שְׁחוּסִי · **cartiliginous**: Lat. *cartilaginosus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, l. 6) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): האף יש בו חלקים בשריים ועצמיים ושחוס〈י〉ים (The nose consists of parts that are fleshy, bony, and cartiliginous). In the sense of 'cartiliginous,' Hebr. שְׁחוּסִי features for Arab. غضروفي in BCD 271 (NM 4:271).

שָׁחוֹר • **תחבשת השחור** → תַּחְבֹּשֶׁת.

שְׁחוֹרִי • *Plur.* **שחוריים** · **melancholic persons [i.e., persons suffering from a surplus of black bile]**: Lat. *melancholicus*, Plur. *melancholici* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 56[a]): ובמופתים הכלליים הם אלו שמעצמות השחוריים הוא גם כן שנאת החיים והתבודדות ביחודי והבריחה מהחבורות והישיבה בתוגה תמידית (General symptoms that are peculiar to all melancholic persons are also that they hate life, prefer to be alone, avoid the company of other people, and are permanently sad). Hebr. שְׁחוֹרִי features for Arab. سوداوي in the sense of 'black bilious, melancholic' in BCD 271 (NM 4:201). Yekutiel ben Solomon translates Lat. *melancholici* as שחוריים, just like John.

שְׁחִינְיוּת · **virulence [i.e., thin purulent discharge]**: Lat. *virulentia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 35[b]): מן הנתק ... ולפעמים יהיה עם מוגלא ועם פאוו ... ועם שחיניות ולפעמים לא (Tinea (itchy and crusty scalp infection):[428] ... Sometimes it comes with sanies, favus, ... and virulence, but sometimes not). Hebr. שְׁחִינְיוּת is not attested in the current dictionaries. In addition to שְׁחִינְיוּת, John translates Lat. *virulentia* as שְׁמָנְיוּת (see entry). Yekutiel ben Solomon translates Lat. *virulentia* as אַרְסִיוּת (see entry).

[שטח] • *Hof'al* **הֻשְׁטַח** · **to be spread**: Lat. *extendor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 125[a]): יוכתשו ויבושלו במים ואם החום חזק יעורבו עם שמן ויאולט ויעשה תחבשת ויושטח על החזה (One should pound [these ingredients] and boil them in water; and when the heat [of the fever] is strong, one should mix them with violet oil, prepare a plaster from them, and spread it on the chest). Hebr. *Hof'al* הֻשְׁטַח is not attested in medieval Hebr. medical literature. Yekutiel ben Solomon translates Lat. *extendor* as הֻשְׁטַח as well.

שֵׁינָה • **שינה שקועה** · **deep sleep**: Lat. *somnus profundus* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol., 57[b]): השינה הארוכה הבלתי טבעית ושקועה תבדל מאשטופור (A long, unnatural, deep sleep is different from a stupor). Hebr. שינה שקועה, which also features for Arab.

428 Cf. ND 1102.

النوم المستغرق in BMMG no. 5335, is not attested in the current dictionaries. John of Avignon translates Lat. *somnus profundus* as השינה העמוקה, but also as שינה שקועה (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 68ᵇ): כשיקרה לחולה שיהיה בלי הרגש ותנועה כדמות ישן בשינה שקועה וכבידה בדמיון השינה הנקראת שוביט ותתארך מאד הנה אז תקראהו בשמו העצמיי ובקול רם (When it occurs to the patient [suffering from apoplexy], that he is without sensation and does not move like someone who is in a deep, heavy, and lethargic sleep, called ŠWBYṬ [i.e., Arab. *subāt*], and it takes a long time, one should call him with a loud voice by his proper name). Yekutiel ben Solomon translates Lat. *somnus profundus* as שינה שקועה, just like John (see also previous entry).

עַרְבוּב שכל → **עַרְבוּב**.

שְׁכֶם • *Plur.* **שכמים** · **shoulders**: Lat. *humerus*, Plur. *humeri* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:39, ll. 19–20) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 7ᵇ): ומביא החוש והתנואה לשכמים והזרועות ולחלקים מה מהראש וגם כן לצואר עצמו (And they [i.e., seven nerves] bring sensation and motion to the shoulders, arms, some parts of the head, and to the neck itself). Hebr. שְׁכֶם is not attested in the *Plur.* שכמים in the current dictionaries.

שֶׂלֶב • *Plur.* **שלבים** · **commissures, sutures, joints, joints between two bones**: Lat. *commissura*, Plur. *commissurae* (cf. ND 232–233 (A2): 'cranial suture; line of junction between neighbouring bones in skull') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 18–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3ᵃ): והקרום העבה שגלי׳ קראו פירי קרניאום שהוא מכסה כל הגלגלת ראוי שידע שהוא עצביי ויצמח מהקרום הקשה ויקשר עמו בקשורים ועצבים ווריד‍ים נכנסים ויוצאים דרך שלבי הגלגלת ([Regarding] the thick membrane (pericranium), which Galen called PYRY QRNY'WM [i.e., Lat. *perycraneum*], which covers the whole skull, one should know that it has nerves, originates from the dura mater and that it is connected to it with ligaments, nerves and veins that enter and exit through the cranial sutures). In the sense of 'sutures,' Hebr. שֶׂלֶב, *Plur.* שלבים, features in SRP 38 (274). For the synonymous חליות (for Arab. شؤون), meaning 'cranial sutures,' cf. BCD 99 (NM 4:63). For a synonym of Sing. שֶׂלֶב, cf. entry שְׁלִיבָה.

שְׁלוּחַ • **על צד השלוח** · **in a broad sense**: Lat. *largo modo* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 122ᵇ): ראוי להבין בזה הדרוש שהשדפון שני מינים האחד נאמר בעצם והוא מצד נגעי הריאה והאחרת נאמרת על צד השלוח והיא מצד נגעי הקנה וצנורות הריאה (One should understand, regarding this subject, that there are two kinds of phthises. One is meant in the proper sense, which is due to an ulcer in the lung, and the other is meant in a broad sense, which comes from an ulcer in the trachea or pulmonary canals). Hebr. על צד השלוח does not feature in the current dictionaries. Yekutiel ben Solomon translates Lat. *largo modo* as על צד ההעברה (see entry הַעֲבָרָה).

שְׁלִיבָה · **commissure, suture, joint, joint between two bones; cranial suture**: Lat. *commissura* (cf. entry שָׁלָב) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:32, ll. 36–38) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 3[a]): השלישי והרביעי הם באמצע הצדדים ונק׳ כתליים ויתחלקו בשליבה מה כפי אורך הקדרה (The third and fourth bone [of the skull] are in the middle of the sides [of the skull] and are called 'parietal bones;' they are separated according to the length of the skull by a cranial suture). In the sense of 'commissure,' Hebr. שְׁלִיבָה features in MD 175, s.v. 'commissure.' Next to שְׁלִיבָה, Anonymous uses the synonymous term שָׁלָב (see entry).

שָׁלֵם · **to be cured, to be healed**: Lat. *remedior* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[a]): ואם יהיה הסבה מקרית וחדשה אפשר שתשלם (If the cause [of the hair loss] is incidental and recent, it can be cured). In medieval Hebr. medical texts, Hebr. שָׁלֵם features in BCD 276 in the sense of 'to grow [together again]' (cf. NM 2:228) and 'to reach a crisis' (cf. NM 3:227–228). John of Avignon translates Lat. *remedior* as נרפא.

שְׁמָנִיוּת · **virulence [i.e., thin purulent discharge]**: Lat. *virulentia* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 61[b]): ואע״פ שיהיה שם מוגלא ושמניות לא ישאר מפני זה שהטבע 〈לא〉 ינקהו או דרך הנחירים או דרך האזנים בלי הרגש (Although there will be pus or virulence in that spot, it will not remain there because nature will purge it either through the nostrils or through the ears and [the patient] will not notice it). Hebr. שְׁמָנִיוּת is not attested in the current dictionaries.[429] In addition to שְׁמָנִיוּת, John translates Lat. *virulentia* as שְׁחִינִיוּת (see entry). Yekutiel ben Solomon translates the Lat. term as מים כרכומיים (see entry מַיִם).

[שמש] • Inf. *Pi'el* • **מגרה היצר לשמש • לְשַׁמֵּשׁ** → [גרה].

שֵׁן בלוי • שן · **rotten tooth (tooth decay)**: Lat. *dens putridus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 99[a]): פרק כ״ב באשת הפה: אם יקרה לשן בלוי יעקר (Ch. 22: On bad smell: If it occurs because of a rotten tooth (tooth decay), it should be extracted). Hebr. שן בלוי is not attested in the current dictionaries. The term בלוי features as synonymous with בָּלָה in the sense of 'worn' in EM 170; cf. BCD 35–36. Yekutiel ben Solomon translates Lat. *dens putridus* as שן מעופשת (see next entry).

• שן מעופשת · **rotten tooth (tooth decay)**: Lat. *dens putridus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 94[b]): בביאוש הפה אם יתחדש משן מעופשת חעקר (On bad smell: If it occurs because of a rotten tooth (tooth decay), it should be extracted). Hebr. שן מעופשת is not attested in the current dictionaries. John of Avignon translates Lat. *dens putridus* as שן בלוי (see previous entry).

429 The term is possibly a scribal error for שְׁחִינִיוּת.

• *Dual* **שנים • בשר אדום שיהיה בין השיניים** → **בָּשָׂר**.

• **חכוך השניים** → **חִכּוּךְ**.

• **קשקוש השנים** → **קִשְׁקוּשׁ**.

[שנח] • *Part. Pi'el* **מְשַׁנֵּחַ • הכח המשנח** → **כּוֹחַ**.

[שעל] • *Part. Hof'al* **מֻשְׁעָל** · **suffering from cough**: Lat. *tussiculosus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 121[a]): שעול האביונים: אם המושעל דל[430] יעצור תמיד הנשימה כפי יכלתו (Cough affecting poor people: If the person suffering from cough is poor, he should hold his breath frequently according to his ability). Hebr. *Part. Hof'al* מֻשְׁעָל is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *tussiculosus* as בעל השעול.

[שער] • *Part. Pi'el* **מְשַׁעֵר • הכח המשער** → **כּוֹחַ**.

שַׁעַר • *Part.* **שׁוֹעֵר** · **gatekeeper [i.e., pylorus]**; **duodenum [i.e., first section of the small intestine, between stomach and jejunum]**: Lat. *portanarius sive duodenum* (cf. ND 320, s.v. *duodene*; ND 865, s.v. *portanarius*) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, l. 39) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fols. 11[b]–12[a]): הראשון באמת אחרי הבטן הוא[431] השוער או בעל י״ב אצבעות (Indeed, the first [intestine] after the stomach is the duodenum, [also called] 'intestine of twelve finger-widths' [i.e, Lat. *duodenum*]).[432] Hebr. שׁוֹעֵר features in BCD 281 (NM 4:200) for Arab. بوّاب in the sense of 'pylorus.'

שַׁעַר · **portal vein**: Lat. *porta* (cf. ND 864) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:49, ll. 19–21) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 113[b]): מקערירות הכבד יצא עורק אחד נק׳ שער שהוא מלא[433] מורידים בלי מספר הנק׳ משירקש (A vein called 'portal vein' exits the concave part of the liver and[434] divides into innumerable veins called 'mesenteric').[435] In the sense of 'portal vein,' Hebr. שַׁעַר features in BM 7363, s.v. שער הכבד, and is explained as עורק לכבד של בעלי חיים. See also SCP 4.

שֵׁעָר • **חפוך השער [בעפעוף]** → **חִפּוּךְ**.

שִׁפּוּי • **שפוי הברזל** · **iron filings**: Lat. *ferrugo ferri* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fols. 87[b]–88[a]): ולמדו גלינוס לשים באוזן בעד המחץ והמוגלא והמורסא אם היתה שם משפוי הברזל מאובקת הדק היטב וצואת יונים וחומץ ובשלם כלם עד שיתעבו בדבש (Galen instructed him to put into the ear for an ulcer, pus, or an abscess if it happens to be there,

---

430 דל: Emend. ed. בל Ms.

431 הוא: Emend. ed. או Ms.

432 Cf. ND 320, s.v. *duodene* (Chauliac, M. Engl. trans.): 'The firste gutte forsoþe after þe wombe is þe portonarye or þee duodene.'

433 מלא: *partita* L.

434 'and divides into': Trans. acc. to L.

435 Cf. ND 864, s.v. *porta* (Chauliac, M. Engl. trans.): 'In þe holownesse of þe lyuere gooþ oute a veyne icleped porta (i. þe gate).'

iron filings that have been thoroughly pulverized, pigeon droppings, and vinegar, once [these ingredients] have been cooked and thickened with honey). Hebr. שפוי הברזל features in BM 7377 in an attestation from *Sefer ha-Qanun*. John of Avignon translates Lat. *ferrugo ferri* as פרוג׳י מברזל (for PRWĞY, i.e., O. Occ. **ferruge* 'filings or cutings of iron,' cf. SHS 1:357 (Samekh 7)). The synonymous Lat. *squama ferri* is rendered by Yekutiel as קלפות הדקות מברזל (see entry קְלִפָּה) and by John as סנפיר הברזל (see entry סְנַפִּיר).

• **שפוי כובע** · **epiglottis**: Lat. *epiglottis* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 130[b]):[436] סבות זאת העלה הן כל הדברים המכבדים הטרפשא או הריאה או השפוי כובע או העצלים המניעים עשן החזה בהיות אלה האיברים נושאים מיוחדים לזאת העלה (The causes of this illness [i.e., shortness of breath] are all those things that are oppressive for the diaphragm, or the lungs, or the epiglottis, or the muscles, which move the thorax, since these organs are especially bearers of (susceptible to) this illness). Hebr. שפוי כובע features in the current dictionaries in the sense of 'Adam's apple' only (cf. BM 7377–7378; Low LXXXIII). Yekutiel ben Solomon translates Lat. *epiglottis* as ראש הסלון (see entry רֹאשׁ).

שָׂפַט · **to prognosticate**: Lat. *prognostico* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 30[b]): הרופא אפשר שישפוט כי מהרה קל תתרפא זאת העלה אם החולה ירצה להיות סר אל משמעתו (The physician can prognosticate whether the illness will be cured quickly [and] easily if the patient is willing to follow his orders). Hebr. שָׂפַט does not feature in this sense in the current dictionaries. The noun *prognostica* (prognosis), coined from *prognostico*, is rendered by John as מִשְׂפָּט (see entry). Yekutiel ben Solomon translates Lat. *prognostico* as הקדים הידיעה (cf. entry קָדַם for Inf. *Hif'il* להקדים הידיעה for Lat. Inf. *prognosticare*).

שְׁפִיטָה · **symptoms**: Lat. *indicium*, Plur. *indicia* · i. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 44[a]): העדר הליחה יוכר[437] מהגהה הצנומיית ומהקדחת שקדמו ומשפיטת החולה (A lack of humor can be recognized from the lean complexion, preceding fevers, and from the [other] symptoms shown by the patient). Hebr. שְׁפִיטָה does not feature in this sense in the current dictionaries.

· ii. (Lat. Sing. *indicium*) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 131[a]): אם אמנם יבא מסבות חצוניות יוכר בשפיטת החולה (If [asthma] is caused by external factors, it can be recognised from the symptoms shown by the patient).

436 See also entry קִבּוּב: קבוב החזה above: שפוי כובע נקרא אפיגלוטוס.

437 יוכר: Emend. ed. יותר Ms.

שְׁפִיכָה • זוית השפיכה → זָוִית.

• זוית לשפיכה → זָוִית.

שֶׁפַע • שפע הרחם · **leukorrhea [i.e., a thick, whitish, yellowish, or greenish vaginal discharge]**: Arab. سيالان الرحم · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 12[b]): ואם ... אקציאה יושם בתחבושת מועיל לשלשול[438] הבטן וחותך ועוצר שפע הנשים (ʾQṢYʾH [i.e., Lat. *acacia*]: Acacia gum (Senegal gum) [derived from *Acacia nilotica* (L.) Delile]: ... If it is put in a poultice, it is beneficial for bloody[439] diarrhea and cuts and stops leukorrhea). Hebr. שפע הרחם is not attested in the current dictionaries. Nathan ha-Me'ati and Zeraḥyah Ḥen translate Arab. سيالان الرحم as הגרת הרחם (see entry הַגָּרָה) and Anonymous I has הזלת הרחם (see entry הַזָּלָה). For other entries with שֶׁפַע, which is used by Anonymous II throughout his translation for any flow from the body, namely 'nosebleed' (שפע הדם מן הנחירים) and 'uterine (menstrual) bleeding' (שפע עת הנשים), cf. NM 7:229–230.

שַׂק • *Plur.* **שַׂקִּים** · **1. bags; sachets**: Lat. *sacculus* (cf. ND 944, s.v. 'sacket': 'bag-like support of bandages, used in treatment of e.g. penile ulcers') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 3–4) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[a]): ויקשר המקום ויתפר עם השקים והקשירות (The spot should be bandaged with a bag (sachet) and ligament).[440] Hebr. *Sing.* שַׂק is not attested as a medical term in the current dictionaries.

[שקה] • *Part. Pu'al* **מְשֻׁקֶּה** · **suffering from dropsy**: Lat. *hydropisus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 119[r]: הקדמת הידיעה: שעול במשוקה הבאה מן השקוי הוא יותר רע (Prognosis: When someone who has dropsy suffers from cough originating from the dropsy, it is [a very bad sign]). In the sense of 'suffering from dropsy,' Hebr. *Part. Pu'al* מְשֻׁקֶּה features for Arab. مستسق in BCD 283 (NM 3:147). Yekutiel ben Solomon translates Lat. *hydropisus* as שקוי.

שָׁקוּעַ (*Part. Pass.*) → שָׁקַע.

שְׁקִיעָה • שקיעת העין · **sinking of the eyes (sunken eyes)**: Lat. *profundatio oculi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 84[a]): בשקיעת העין: יושקע העין לרעת הקדחת ורבוי התעורה והדאגה והמצוק ודברים רבים דומים לאלו (On sinking of the eyes (sunken eyes): Eyes sink because of a high fever, severe sleeplessness, worry, anxiety, and many similar things). Hebr. שקיעת העין is not attested in the current dictionaries. John of Avignon renders Lat. *profundatio oculi* as פרופונד ... העין.

---

438 a. الاسهال الدموي: לשלשול הבטן

439 'bloody diarrhea': Trans. acc. to L.

440 Cf. ND 944, s.v. 'sacket' (Chauliac, M. Engl. trans.): 'Let þe place be bounde & sustened wiþ a saket & a ligament.'

[שָׁקַט] • *Hifʿil* **הִשְׁקִיט** · **to assimilate**: Lat. *anodizo* (cf. Gr. ἀναδίδωμι, ἀνάδοσις (BDAG 133); Galen, *De usu partium* (*On the Usefulness of the Parts of the Body*))[441] · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:46, ll. 32–34) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 11ᵇ): והנה המעים הם כלים משתי כתנות לתת שלמות אל העכול הראשון ולהשקיטו וזה להביא הכילוס לכבד באמצעות ורידי המשריקאש (The intestines are organs covered by two tunics in order to complete the first digestion [and to send the chyle to the liver where it will be assimilated by means of the mesenteric veins]). Hebr. *Hifʿil* הִשְׁקִיט does not feature in this sense in the current dictionaries.

שָׁקַע • *Part. Pass.* **שׁינה שקועה** • **שָׁקוּעַ** → **שׁינָה**.

[שרג] • *Nitpaʿel* **נִשְׁתָּרֵג** · **to branch out, to ramify**: Lat. *ramifico* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:54, ll. 36–37) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 16ᵇ): ובהשתרגם יתפשטו בשוקים עד היתדות ועד הרגלים (When they [i.e., the veins of the legs] ramify, they spread in the legs all the way to the malleoli of the feet (ankles) and feet). In the sense of 'to ramify,' Hebr. *Nitpaʿel* נִשְׁתָּרֵג features in BM 7613, a.o., in an attestation from *Sefer Shaʿar ha-Shamayim*, composed by Gershom of Arles.

[שרט] • *Puʿal* **שֹׁרַט** · **to be scarified**: Lat. *scarificor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 104ᵇ): ואחר יושרטו החנכים וכל שכן כאשר יתוספו וינפחו ויתעפשו (Then the gums should be scarified, especially when they have grown, swollen, and putrefied …). Hebr. שׂרט features in EM 1894 in the sense of נפצע בעורו without any attestation. The term already features for Arab. شُرِطَ in *Sefer ha-Qanun*, trans. Anonymous I (cf. NM 7:230). Yekutiel ben Solomon translates Lat. *scarificor* as *Nifʿal* נִשְׂרַט (cf. ibid.).

שֶׂרֶט · **scarification**: Lat. *scarificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refuʾot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71ᵃ): ובעתות ירידת התחלואה יתנו לו יין פושר בכמות מועט וכאשר יעשו לו המשיחה הנזכרת יניחו לו קרני בראשי העצבים המתקווצים 〈אם יצטרך〉 המציצה שתים או שלש בלי שרט (At the time of the decline of the disease, the patient should be administered a small quantity of lukewarm wine, and when the ointment that I mentioned is applied, one should put two or three cupping glasses on the ends of the contracting nerves without scarification). Hebr. שֶׂרֶט does not feature in the sense of 'scarification' in the current dictionaries. Yekutiel ben Solomon translates Lat. *scarificatio* as שְׂרִיטָה (see next entry).

שריגיה* • *Plur.* **שריגיות** · **seton [i.e., thread or sim. of silk or other material, placed in a wound or incision to allow it to be kept open or to be reopened, to drain liquid or discharge, or for therapeutic access]**: Lat. *seto*, Plur. *setones* (cf. DMLBS 3408) ·

441 Ed. G. Helmreich (Leipzig 1907), 1:237–239; trans. M.T. May (New York 1968), 1:235–237. May renders the Gr. term as *anadosis*.

Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 65^{b}): ... אם היה החומר דמיי או היה הגוף מלא ראשונה תעשה הקזת הצפאן ואחר כך מהספאליקא אם יכריח הצורך ואחר כן מהעורקים שתחת הלשון ואחר כן יעשו קרני המציצה בין הכתפים ואחר כן יעשו כויות ושרגיות (If the [corrupt] matter is sanguinous or the body is full, ... one should first of all bleed the saphenous vein and then the cephalic vein, if necessary, and then the veins under the tongue; next, one should put cupping glasses between the shoulders and apply cautery and setons). Hebr. שריגיה*, *Plur*. שריגיות, is not attested in the current dictionaries. Yekutiel ben Solomon translates Lat. *setones* as שריטות.

שְׂרִיטָה · **scarification**: Lat. *scarificatio* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 72^{a}): ואמנם בירידה ינתן אליו יין היישן בשעור מועט וכוסות המציצה צרות פה מבלי שריטה מונח〈ו〉ת על ראשי העצבים יועילו מאד (At the time of the decline [of the disease, the patient] should be administered a small quantity of old wine; two or three cupping glasses with narrow openings put on the ends of the nerves without scarification are very beneficial). In the sense of 'scarification,' Hebr. שְׂרִיטָה features for Arab. شرط in NM 7:230. John of Avignon translates Lat. *scarificatio* as שֶׂרֶט (see previous entry).

שְׂרָיָנִי • **העורק השרייני** → עוֹרֵק.

[שרש] • *Pu'al* שׁוֹרַשׁ · **to be extracted**: Lat. *eradicor* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 102^{b}): אחר כך אם לא יוסר הכאב תשורש ובהתשרשה תעשה[442] תחבולה שלא תעקר אם לא יהיה ההיזק מופלג כמו אם תהיה מעופשת או מאוכלת (Then, if the [toothache] does not go away, [the tooth] should be extracted, however, one should be careful only to extract [the tooth] when it is severely damaged, for instance, when it is affected by decay and corrosion). Hebr. *Pu'al* שׁוֹרַשׁ features in the Bible in the sense of 'to be rooted up [of produce]' (cf. BDB 1057; BM 7472).

• Inf. *Hitpa'el* **הִשְׁתָּרֵשׁ** · **extraction**: Lat. *eradicandum* (Ger.) · (see previous entry). Hebr. *Hitpa'el* הִשְׁתָּרֵשׁ features in the sense of 'to be uprooted' in Rabb. literature only (cf. JD 1635; BM 7473; EM 1899).

שֹׁרֶשׁ • *Plur*. **שרשי הירכים** • **שרשים** · **groins**: Lat. *inguen* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43^{b}): כי רבוי השער יורה על חום ומיעוטו על קור באי זה חלק שיהיה מן הגוף אם בראש או בחזה או בכסלים או בבטן או בשרשי הירכים וכן זולתם (For a large volume of hair indicates heat and a small volume indicates cold in any part of the body, whether head, chest, hypochondria, abdomen, or groins, etc.). Hebr. שרשי הירכים is not attested in the current dictionaries. In addition to שרשי הירכים, Yekutiel translates the Lat. term as ארבות הרגלים (see entry אֶרְבָּה). A translation of Lat. *inguen* is missing in trans.

442 תעשה תחבולה: *debet esse magna cautela* L.

John of Avignon, *Peraḥ ha-Refu'ot*. For the synonymous term שפולי הבטן, cf. BCD 282 (NM 1:41).

שְׁרָשִׁי → **האברים השרשיים** • **אֵבֶר**.

שֵׁת · **buttocks**: Lat. *anus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:51, ll. 27–28) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 14[b]): ולצד השת בסוף הגב (At the end of the back towards the buttocks). Hebr. שֵׁת is not attested in medieval Hebr. medical literature.

רְפוּאָה → **רפואות מריקות דרך השת** •.

שִׁתּוּף · **I. homonymy**: Lat. *equivoco* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:45, l. 14) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 10[b]): הנה הבטן יקרה בו השתוף[443] בשני פנים ([The Hebr. term] *beṭen* [i.e., abdomen, stomach] is a homonym in two ways). In the sense of 'homonymy,' Hebr. שִׁתּוּף is attested in medieval philosophical-scientific literature only; cf. BM 7494; PESHAT.[444] In medieval medical literature, Hebr. שִׁתּוּף features for Arab. مشاركة in BCD 286 (NM 3:237) in the sense of 'affinity, interrelationship, sympathetic affection' and for Arab. شركة in NM 7:231–232 in the sense of 'sympathetic affection;' see also next entry.

· **II. affinity, interrelationship, sympathetic affection**: Lat. *colligancia* (cf. DMLBS 503, s.v. *colligantia*: 'connexion: a (physical); b (fig.)') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:48, ll. 35–36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 13[a]): יש לו שתוף עמהם ועם הלב והכליות והאשכים ג״כ ועם כל האברים (It [i.e., the liver] has a sympathetic affection with them [i.e., the back, stomach, intestines] and with the heart, kidneys, and testicles also, and [in fact] with all the organs).

שִׁתּוּק · **apoplexy, stroke**: Lat. *apoplexia* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 58[a]): ויובדלו ג״כ בזה משתוק ואיפלימסיאה ושינקופיש ועלת האם (They [i.e., lethargy and an unnatural long sleep] also differ in this regard from apoplexy (stroke), epilepsy, syncope, and hysterical suffocation). In the sense of 'apoplexy, stroke,' Hebr. שִׁתּוּק features for Arab. سكتة in BCD 286–287 (NM 1:193, 2:91).

נֵבֶל → **נבל מקות השתן** • **שֶׁתֶן**.

שִׁתְנִי · **urinary**: Lat. *urinalis* · i. Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:52, ll. 1–3) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 15[a]): מהמוקפים הראשון הוא המקוה שהיא מקבלת כמו שק המותרים השתניים נעתקים אליה מהכליות (Regarding the organs contained [in the haunches]: The first [organ] is the urinary bladder, which—like a bag—receives the urinary residues, which pass to it from the kidneys). In the sense of 'urinary,' Hebr. שִׁתְנִי features in MD 753, s.v. 'urinary, *urinarius*.'

443 השתוף: שם משותף Ms[1] (cf. BM 7504).

444 https://peshat.org/display/peshat_lemmas_00011542 (accessed May 10, 2022).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 133[b]): ולפעמים חומר בעלת הצד יתקשה ויתאבן ופעמים תלך[445] במעברים השתניים (Sometimes the pleural matter (sanies) becomes hard and stony, and sometimes it[446] goes to the urinary passages …). Yekutiel ben Solomon translates Lat. *vias urinales* as מעברי השתן.

[שְׂתַף] • *Nitpa'el* **נִשְׂתַּתֵּף** · **to be mixed**: Arab. خلط · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous II, *Sefer ha-Qanun* (Ms Parma, Biblioteca Palatina, Cod. Parm. 3045, fol. 11[b]): אניסו … ואם יודק וישתתף בשמן שושן[447] וידולף בתוך האוזן מרפה חולי הראש הנעשה לצד פנימי מכאב הראש מן הכובד[448] ומהכאה (’NYSW [i.e., Ital.-Rom. *aniso*]: Anise [*Pimpinella anisum* L.]: … If it is pulverized and mixed with lily[449] oil and dripped into the ear, it alleviates headache caused by a[450] bump (collision) or a blow). In the sense of 'to be mixed,' Hebr. *Nitpa'el* נִשְׂתַּתֵּף does not feature in the current dictionaries. For *Part. Pu'al* מְשֻׂתָּף in the sense of 'mixed' (for Arab. مخلوط), cf. NM 7:232. Nathan ha-Me'ati, Zeraḥyah Ḥen, and Anonymous I translate Arab. خلط as ערב.

• *Part. Pu'al* **מְשֻׂתָּף** • **החלק המשותף מהראש** → חֵלֶק.

[שתק] • *Part. Pu'al* **מְשֻׂתָּק** · **suffering from apoplexy**: Lat. *apopleticus* (*apoplecticus*) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 70[a]): ותעקצו עם מחט או חרט ואם לא ישיב כלל הנה הוא משותק (One should prick him [i.e., the patient possibly suffering from apoplexy] with a needle or stylus, and if he does not react at all, he indeed suffers from apoplexy). In the sense of 'suffering from apoplexy,' Hebr. *Part. Pu'al* מְשֻׂתָּק features for Arab. مسكوت in BCD 288 (NM 2:64). John of Avignon renders Lat. *apopleticus* as אפופלקטיק.

---

445 תלך במעברים השתניים: *vadit ad vias urinales* L.
446 'it goes to the urinary passages': Trans. acc. to L.
447 שושן: الورد a.
448 הכובד: الصدمة a.
449 'lily': 'rose' a.
450 'a bump (collision)': Trans. acc. to a.

ת

נְפִילָה → נפילת התאוה • תַּאֲוָה.

תֵּבָה • תיבת האברים הרוחניים · **box (receptable) of the spiritual members [i.e., chest]**: Lat. *archa membrorum spiritualium* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:43, ll. 1–2) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 9[b]): הפרק החמישי מנתוח החזה וחלקיו החזה הוא תיבת האברים הרוחניים ומפני זה יהיה בו באמת חלקים מקיפים וחלקים מוקפים (Ch. 5: On the anatomy of the chest and its parts. The chest is the box of the spiritual members and for this reason it indeed has parts (organs) that contain [others] and parts that are contained [in others]). Hebr. תיבת האברים הרוחניים is a non-attested calque from Lat. *archa membrorum spiritualium*.

תַּבְלִיתִיּוּת · **curliness**: Lat. *crispitudo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43[b]): ואם נדבר במזג השיער מצד הפועל או כפי התחלפות החום יתחלפו השערות ברבוי ומיעוט ובתבליתיות ובצבע (If we discuss the temperament of hair from the aspect of the efficient cause or according to the variety in heat, then [we say that] hair varies in a large and small volume, in curliness, and in color). Hebr. תַּבְלִיתִיּוּת is not attested in the current dictionaries. John of Avignon renders Lat. *crispitudo* as קרישפרישא.

תְּבַלֵּל · **membrane-like growth (cataract); corneal opacity compared to a spider's web**: Lat. *tela* (cf. DMLBS 3732 (5); ND 1081) · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 84[a]): ראוי לדעת שהכתם והדוק והתבלול אינם חלאים מתדבקים לפי שעל המעט או לא לעולם יותך מהם טיטיות אך הטיטיות הוא חולי מתדבק מאשר יותך ממנו דבר מה (One should understand that a spot or opaque place on the eye [Lat. *macula*], white opaque blemish upon the cornea [Lat. *pannus*], or membrane-like growth [Lat. *tela*] are not infectious (contagious) illnesses, because hardly any watery or rheumy matter or nothing at all is dissolved from them (they[451] shed hardly any watery rheumy matter or nothing at all). However, a watery or rheumy condition of the eyes [Lat. *lippa*] is infectious (contagious) because something is dissolved (shed)). Hebr. תְּבַלּוּל features once in the Bible and is explained as 'an abnormality in or around the eyes, as no more specific meaning can be adduced from the derivation of the word or from its phonetic pattern' (cf. KB 1684–1685); for subsequent interpretations of the term as referring to albugo (leucoma), macula, or to Gr. πτίλος (eyes, inflamed round the edges), cf. KB ibid.; BM 7658, n. 1. Yekutiel ben Solomon translates Lat. *tela* as אֲרִיגָה (see entry).

451 Cf. LDM 160.

תִּבְנִי • תבני המראה · **straw-colored**: Arab. تِبْنِي اللون · Ibn Sīnā, *K. al-Qānūn* · trans. Anonymous I, *Sefer ha-Qanun* (Ms Paris, BnF, héb. 1142, fol. 22[a]): אכליל[452] אלמלך כלו׳ נזר המלך ונקר׳ בלשונם מלילוט מהות הוא פרח צמח תבניי המראה ([Arab.] *iklīl al-malik*; i.e., [Hebr.] *nezer ha-melekh*; [i.e.,] MLYLWṬ [i.e., O. Occ. *melilot*]: Melilot [*Melilotus officinalis* L.]: What is it? It is a plant that is straw-colored). In the sense of 'straw-colored,' Hebr. תִּבְנִי features in BM 7659 on its own in an attestation from *Sefer ha-Qanun*. Zeraḥyah Ḥen translates Arab. تِبْنِي اللون as מראהו כמראה התבן, Nathan ha-Me'ati has תבניי הגון, and Anonymous II has צבעו כצבע תבן.

תגבורת → תִּגְבֹּרֶת.

תִּגְבֹּרֶת · **abundance, fullness, large quantity**: Lat. *abundantia* · i. Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 86[b]): ואחר תעשה הקזה מהעורקים אשר הם בקרנות העינים לפי שמחשך העינים על הרוב יבא מתגבורת לבנה או שחורה או שניהם (Then one should bleed the veins that are in the corners of the eyes because dimness of vision is mostly caused by an abundance (large quantity) of phlegm or black bile or both). Hebr. תִּגְבֹּרֶת features in BM 7663 in attestations from, a.o., *Sefer ha-Qanun* in the sense of 'growing stronger, reinforcement' only; it is attested in medieval Hebr. philosophical-scientific literature in the sense of 'excess, preponderance;' cf. PESHAT.[453] A synonymous term used by John is יִתְרוֹן (see entry). Yekutiel ben Solomon translates Lat. *abundantia* as הַשְׁפָּעָה (see entry), but also as תִּגְבֹּרֶת (see next entry).

· ii. Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): ויותר בקיץ כשהוא מתגברת האדומה (It [i.e., pleurisy] [occurs] more frequently in summer because of the abundance (large quantity) of yellow bile). A synonymous term featuring in Yekutiel's trans. is הַשְׁפָּעָה (see entry). John of Avignon translates Lat. *abundantia* as יִתְרוֹן (see entry), in addition to תִּגְבֹּרֶת.

תּוֹסֶפֶת • התוספת החצי · **sagittal (arrowy) addition [i.e., styloid process of the temporal bone]**: Lat. *addicio sagittalis* (cf. ND 28–29) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:37, ll. 22–24) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 6[a]): ויש לו ט׳ עצלים אשר מהתוספת החצי[454] ומעצם הדומה ללמד (It [i.e., the tongue] has nine muscles that come from the styloid process of the temporal bone and from the hyoid bone).[455] Hebr. התוספת החצי is not attested in the current dictionaries.

• *Plur.* **תוספות** · **outgrowths, excrescences**: Lat. *excrescentia*, Plur. *excrescentiae* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-*

---

452 אכליל: לע׳ קורונה ריאל Ms[1].

453 https://peshat.org/display/peshat_lemmas_00004167 (accessed April 9, 2024).

454 החצי: Emend. ed. וחצי Ms *sagittalis* L.

455 Cf. ND 28, s.v. 'arrowy addition' (Chauliac, M. Engl. trans.): 'It [tongue] haþ forsoþe 9 brawnis þat springen out fro þe sagittal or arwy addicion & fro þe os laudiform.'

Refu'ah (Ms Paris, BnF, héb. 1185, fol. 90[a]): אלה התוספות יוסרו עם האורפימינט ועם ויטריאול ומלח ארמוניאק או יכוה המקום (These excrescenses [in the nose] can be removed with orpiment, vitriol, and sal armoniac; one may also cauterize the spot). In the sense of 'excrescences,' Hebr. תוספות features for Arab. زوائد in BCD 291 (NM 2:91).

• **תוספות כמו פטמות השדים מהמוח** · **mamillar additions of the brain [i.e., olfactory lobes]**: Lat. *addiciones mamillaris cerebri* (cf. GIC 2:31; ND 624) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:36, ll. 11–13) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[b]): והנחירים הם שתי חלונות עולות עד[456] עצמות המסננת ושם יתוספו[457] תוספות כמו פטמות השדים מהמוח (The nostrils are two channels that rise to the bones of the cribiform plate where they are joined by the mamillar additions of the brain [i.e., olfactory lobes]). Hebr. תוספות כמו פטמות השדים מהמוח is a non-attested calque from Lat. *addiciones mamillaris cerebri*.

תּוֹעֵבָה • **בתי התועבות** → **בַּיִת**.

תּוֹרִי • *Plur*. **תוריים** · **theologians**: Lat. *theologus*, Plur. *theologi* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 66[a]): ואם יקרה לילדים יונקים יחנקו תמיד לפי שלא יוכלו לסבול הפחד הגדול כזה והוא דעת התוריים (If it [i.e., a nightmare] occurs to sucklings, they will frequently suffocate (suffer from strangulation) as they cannot bear such a great fear; this is the opinion of the theologians). Hebr. *Sing*. תּוֹרִי features in medieval Hebr. philosophical-scientific literature in the sense of 'religious; relating to the Law; scriptural;' cf. KTP 4:186–187; PESHAT.[458] John of Avignon renders Lat. *theologi* as טולוגוש.

תּוּת • *Plur*. **תותים** · **mulberry-shaped hemorrhoids**: Lat. *moralis*, Plur. *morales* (cf. ND 691) · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:241, ll. 32–35) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 132[b]): ... והטחורים מיניהם רבים התותים הם מתהווים מדם עבה והיבליים משחורה והבועות[459] מלבנה והענביים מהממוצעים (There are many [different] kinds of hemorrhoids: ... mulberry-shaped hemorrhoids that arise from thick blood,[460] wart-like hemorrhoids from black bile, blister-like hemorrhoids from phlegm, and grape-like hemorrhoids from moderate [humors]). Hebr. תּוּת, *Plur*. תותים, is not attested in this sense in the current dictionaries.

תַּחְבוּלָה · ***De methodo* [*medendi*]**: Lat. *Terapeutica* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:239, ll. 34–36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131[a]): הנגעים שהם בלי פלגמון באברים שהם במקום הבשת והטבעת כפי גלי׳ בה׳

456 עד: Emend. ed. עם Ms *ad* L.

457 יתוספו: *applicantur* L.

458 https://peshat.org/display/peshat_lemmas_00004185 (accessed January 10, 2024).

459 והבועות: *vesicales* L.

460 Cf. ND 691, s.v. *moralis* (Chauliac, M. Engl. trans.): 'þat ben lik mulberies comen of grosse blod.'

מתחבו׳ ההנחות המרככות הן בלתי נאותות וצריכות בזה וצריכות בזה רק לתרופות המביאות העור (When non-inflamed ulcers occur in the organs of private parts and anus softening poultices are—as Galen says in *De methodo medendi* V—neither appropriate nor necessary [as they are] not beneficial; [one should only apply] cicatrizing medicines). Hebr. תַּחְבוּלָה, standing for תחבולת הרפואה, is not attested as a proper name in the current dictionaries. The same term features for Arab. حيلة or حيلة البرء in BMMG 615; for synonyms, see ibid.

תַּחְבֹּשֶׁת • תחבשת השחור · **the black plaster**: Lat. *emplastrum nigrum* (cf. ND 344, B4: 'Black plaster made by boiling litharge (lead monoxide), olive oil, and vinegar') · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:248, ll. 7–8) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 136^{b}): יתחדש הבשר במקום בהטפחת היין ואינגינט אפישטובלרום ותחבשת השחור (Flesh should be grown on the spot [of the fistula] with a fomentation of wine, the[461] apostles' ointment, and the black plaster). In the sense of 'the black plaster' Hebr. תחבשת השחור is not attested in the current dictionaries.

[תחל] • *Part. Hif'il* **מַתְחִיל • סבות מתחילות** → **סַבָּה**.

תַּחֲלוּ · **illness**: Lat. *morbus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 71^{a}): אך אחר שיהיה האישטו׳ ריקה 〈בכל פעם〉 ושיהיה הגוף נטהר כי זולת זה יתוסף בו התחלו (But [he should only do so] once the stomach is empty and the body purged, otherwise the illness will be worse). Hebr. תַּחֲלוּ only features in BM 7722 in an attestation from Joseph Zabara's *Sefer Sha'ashu'im*. Yekutiel ben Solomon translates Lat. *morbus* as חולי.

תַּחְתִּי · **lower**: Lat. *inferior*, Plur. *inferiores* · Bernard de Gordon, *Lilium Medicinae*· trans. John of Avignon, *Peraḥ ha-Refu'ot*, Ms Oxford, Bodleian Library, Mich. 552, fol. 118^{v}: אמנם אותות הכבד והאיברים אחרים התחתיים יורום כאיבי המקומות ההם ([Cough originating from] the liver and other lower organs is indicated by pains in those sites). Hebr. תַּחְתִּי, *Plur*. תחתיים (for Lat. Plur. *inferiores*), is not attested in medieval Hebr. medical literature. Yekutiel ben Solomon translates Lat. *inferiores* as תחתונים.

תיבה → **תֵּבָה**.

תְּכוּנָה • בתכונת · **in the manner of**: Lat. *ad modum* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 43^{b}): וכל אלו ראוי שיוקלו ויאובקו ועם חומץ ודבש יעורבו מעט בתכונת אספלנית (All these [ingredients] should be roasted, pulverized, and mixed a little bit with vinegar and honey in the manner of a salve). Hebr. בתכונת is not attested in this sense in the current dictionaries. John of Avignon translates Lat. *ad modum* as כדמות (see entry דְּמוּת).

461 'the apostles' ointment': Cf. ND 58.

תְּכֶלְתִּיּוּת • נוטה לתכליות · **having a bluish, livid color**: Lat. *livens* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 128[b]): עוד ראוי להבין שאם החומר המוגליי נוטה לתכליות או ירוקות או שחרות יורה רע (One should also understand that if the purulent matter has a livid, green, or black color it is a bad symptom). Hebr. תְּכֶלְתִּיּוּת features in BM 7749 in an attestation from Isaac Aboab only.

תַּכְלִית · **climax, culmination, peak, crisis**: Lat. *terminatio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 113[a]): זה החולי אם כן הוא מאד מסוכן ותכליתה קרוב ולכן תכף בהתחלה ראוי לעזור (Thus, this illness [i.e., inflammation or swelling of the throat or parts of the throat] is very dangerous, its culmination is nearby (it culminates quickly); therefore, one should treat it immediately, at its onset). In the sense of 'climax, culmination, peak,' Hebr. תַּכְלִית features for Arab. منتهى and انتهاء in BCD 295 (NM 1:70, 2:92). Yekutiel ben Solomon translates Lat. *terminatio* as גְּבוּל (cf. BCD 42 (NM 2: 33)).

תְּכֶלְתִּי · **1. aethereal**: Lat. *ethereus* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:35, ll. 38–39) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 5[a]): הליחה הרביעית הורה גלי׳ ומצא שהוא זה במקום הנז׳ במקום אישון בת העין שהיא תכלתיית ומזהירה וקצפיית כלה (The fourth humor [of the eye]: Galen found and taught that it is [the humor] that is in the place of the pupil, and that it is aethereal, lucid, and full[462] of froth). Hebr. תְּכֶלְתִּי is attested in medieval Hebr. medical literature in the sense of 'blue' (for Arab أزرق) only (cf. NM 6:219).

· **11. livid**: Lat. *lividus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 113[b]): החומר בשחוריי יוכר כשהכאב לא יהיה גדול והרוק תכלתי[463] מעט והשתן צלול ([An indication for pleurisy caused by] melancholic matter is indicated when the pain is not severe and the sputum is somewhat livid and the urine is clear). John of Avignon translates Lat. *lividus* as תכליתיי (i.e., תְּכֶלְתִּי), just like Yekutiel.

תְּכֶלְתִּיּוּת · **1. glaucescence [i.e., a pale grey bluish green color]**: Lat. *glaucedo* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 46[a]): ולזה השער הנולד מלבנה טכעית יטה אל התכלתיות (For this reason, hair originating from natural phlegm will tend to be glaucescent). Hebr. תְּכֶלְתִּיּוּת is not attested in the current dictionaries. John of Avignon renders Lat. *glaucedo* as ברכמות.[464]

---

462 'full of froth' (Lat. *totum spumosum*): Read: *totum spirituosum* (full of pneuma) (cf. GIC 2:32).

463 תכלתי: Emend. ed. תכליתיי Ms.

464 ברכמות: לובן Ms[2].

· **11. a livid color**: Lat. *livor* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 57[a]): ומראה[465] עיניו ישתנה פעם אל התכלתיות ופעם אל הכרכמיות (The color of his face[466] will change, then it will be livid and then again yellow). John of Avignon translates Lat. *livor* as תְּכֶלְתִּיּוּת, just like Yekutiel.

[תמד] *Part. Hof'al* **מֻתְמָד** · **continuous**: Lat. *continuus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 67[b]): ולמה לא יהיה הכאב מותמד אחרי היות החומר מותמד במוח (And why would the pain not be continuous since the *materia* [*peccans*] is continuous in the brain?). Hebr. *Part. Hof'al* מֻתְמָד does not feature in a medical context in the current dictionaries (cf. BM 7786–7787). Yekutiel ben Solomon translates Lat. *continuus* as *Part. Hif'il* מַתְמִיד.

תָּמִיד · **frequently**: Lat. *frequenter* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 104[b]): אם אמנם יהיה אכול סרטן באשה או נאצור נפעל כן יעורער ויחופף תמיד מן הדברים המגירים (If [the gums are affected by] wasting, cancer, stench, or an ulcer, the following should be done: one should apply cupping glasses and frequently rub [the gums] with ingredients that promote urination). Hebr. תָּמִיד is attested in the current dictionaries in the sense of 'always, constantly, continuously' only (cf. BM 7798–7799; RAC 2804). Yekutiel ben Solomon trnaslates Lat. *frequenter* as תָּמִיד as well.

תְּנוּעָה • *Plur.* **תנועות באזנים • תנועות** · **tinnitus**: Lat. *tinnitus in auribus* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 54[a]): אם יהיה החולי מחומר עומד במוח וירגיש התנועות באזנים ורוע ההרחה (If the illness [i.e., dizziness] is caused by [putrid] matter occurring in the brain and [the patient] suffers from tinnitus and a poor sense of smell …). Hebr. התנועות באזנים is not attested in the current dictionaries. John of Avignon translates Lat. *tinnitus in auribus* as צלצול באזנים (cf. NM 5:168).

תַּנּוּר • **תנור החזה** · **thorax**: Lat. *clibanum pectoris* (cf. ND 209) · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 105[b]): הסבה הד׳ איפשר שתהיה חליים שיהיו בתוך תנור החזה כשאינם מנוקים היטב כמו בעלת הצד והריאה ורקיקת הדם ומוגלא מקובצת ודומיהם (The fourth cause [of phthisis] can be illnesses in the thorax when they are not well cured, such as pleuritis, pneumony, hemoptysis, pus accumulated [in the thorax], and the like). Hebr. תנור החזה is not attested in the current dictionaries. John of Avignon translates Lat. *clibanum pectoris* as כבשן החזה (see entry כִּבְשָׁן), and additionally as עשן החזה (see entry עָשָׁן).

תְּעָלָה • *Plur.* **תעלות** · **passages, channels [in the body]**: Lat. *meatus*, Plur. *meatus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms

465 ומראה עיניו: *color faciei* L.

466 'face': Trans. acc. to L.

Oxford, Bodleian Library, Mich. 552, fol. 63[b]): רק שבאופילימציאה[467] יסתממו התעלות הגדולות והעצמיות ובאיפילינציאה יסתתמו הקטנים (However, in the case of apoplexy,[468] the large, major channels are blocked, while in the case of epilepsy the small [channels] are blocked). Hebr. תְּעָלָה, *Plur.* תעלות, features in BM 7835 as תעלות העורקים in the sense of 'vessels, veins' in an attestation from *Sefer Asaph ha-Rofe* (cf. BCD 297 (NM 4:222)). Yekutiel ben Solomon translates Lat. *meatus* as מעברים (cf. BCD 153 (NM 4:101; corr.)).

תַּפּוּחַ · pomander [i.e., ball-like mixture of aromatic substances]: Lat. *pomus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 119[b]): יוקח משתיק אנשינש לאדנום מ״א אוקי׳ וחצי ריגליציאה מנוקה אוקי׳ יובשלו במים ... אז מאלו הדברים עם אמברי יעשה תפוח (Take one and a half ounce each of mastic, frankincense, labdanum, one ounce of pure licorice; boil these ingredients in water ... then make a pomander by adding ambergris). In the sense of 'pomander,' Hebr. תַּפּוּחַ is a non-attested calque from Lat. *pomus*. Yekutiel ben Solomon translates Lat. *pomus* as תפוח as well.

• תפוח הארץ · feverfew [*Tanacetum parthenium* (L.) Sch. Bip.; synonym: *Matricaria parthenium* L.]: Arab. أقحوان (the Arab. term is also used as a synonym for *bābūnaj*; i.e., German camomile [*Matricaria chamomilla* L.] and Roman camomile [Anthemis nobilis L.]; cf. MIG 24) · Ibn Sīnā, *K. al-Qānūn* · trans. Nathan ha-Me'ati, *Sefer ha-Qanun* (Ms Moscow, RSL, Guenzburg 573, fol. 148[a]): [Arab.] אקחואן ... והוא תפוח הארץ ([Arab.] *uqḥuwān*: Feverfew [*Tanacetum parthenium* (L.) Sch. Bip.]: ... i.e., [Hebr.] *tappuaḥ ha-areṣ*). Hebr. תפוח הארץ is not attested in the current dictionaries.

תְּפִיחָה · moving (shifting) [re: teeth]: Lat. *commotio* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552, fol. 102[b]): השנים יש להם עלות רבות כמו נקבים עפוש תולעת תפיחה (Teeth are affected by many illnesses, such as holes (cavities), decay, worms, moving (shifting), ...).[469] Hebr. תְּפִיחָה features in the sense of 'swelling' for Arab. تَرَبُّل in BMMG no. 2041; cf. EM 1960. Yekutiel ben Solomon translates Lat. *commotio* as נְדָנוּד (see entry).

תְּפִלָּה · Ave Maria: Lat. *Ave Maria* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 67[a]): לפעמים לא יצטרך החולה אל ההשען אבל יקרה לו בלבול הראש וערפיליות העינים והוא היה קורא תפלתו וקודם השלימו אותה עברה העונה (Sometimes, the patient [suffering from epilepsy] does not need to lean [against a wall], but will suffer from perturbation of the head and dimness of sight; he says the Ave Maria, and before he finishes it, the paroxysm has

467 שבאופילימציאה: *apoplexia* L.

468 'apoplexy': Trans. acc. to L.

469 The same Hebr. term features for Lat. *commotio* on fol. 103[r]. רפואת תפיחת השן (Treatment of a moving (shifting) tooth).

passed). Hebr. תְּפִלָּה is not attested in the specific sense of 'Ave Maria' in the current dictionaries. John of Avignon does not translate the Lat. sentence with *Ave Maria*.

• **תפלת יום ראשון** · **Pater Noster prayer (Our Father)**: Lat. *Oratio Dominica* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 78ᵇ): עוד תלוקט אגראמוניאה בתפלת יום ראשון ויתלה על הצואר ויתרפא הנאצור על הרוב (One should also gather agrimony at the time of the Pater Noster prayer, hang it around the neck and the fistula [in the lacrimal] will be cured in most cases). Hebr. תפלת יום ראשון does not feature in this specific sense in the current dictionaries. John of Avignon translates Lat. *Oratio Dominica* as תפלת פאטיר נושטיר.

[תקן] • *Pi'el* תִּקֵּן · **to cover up**: Lat. *pallior* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 90ᵃ): ואם לא נוכל〉 לסלק הבאישות נתקנהו בדרך זה (If we cannot get rid of the [nasal] stench, we cover it up as follows …). Hebr. תִּקֵּן does not feature in this sense in the current dictionaries. The chapter on 'nasal stench' is missing in trans. John of Avignon, *Peraḥ ha-Refu'ot* (Ms Oxford, Bodleian Library, Mich. 552).

• *Part. Pu'al* מְתֻקָּן · **prepared**: Lat. *paratus* · Bernard de Gordon, *Lilium Medicinae* · trans. John of Avignon, *Peraḥ ha-Refu'ot*, (Ms Oxford, Bodleian Library, Mich. 552, fol. 78ᵇ): רציפי טוטיא שרופה ומתוקנת כראוי סרקקולא שרויה בחלב אשה (Recipe: [Take] burnt properly prepared tutty, sarcocol steeped in breastmilk, …). Hebr. *Part. Pu'al* מְתֻקָּן on its own features in the sense of 'properly prepared' in Rabb. literature; cf. JD 1692. In medieval Hebr. medical literature, מְתֻקָּן features for Arab. مطيّب in the sense of 'seasoned' in BCD 297–298 (NM 2:64–65) and as מתוקן המלאכה in the sense of 'well (properly) prepared' (for Arab. المحكم الصنعة) in NM 5:205. In medieval Hebr. philosophical-scientific literature, it is attested in the sense of 'correct; regular; said of something that occurs the way it ought to;' cf. PESHAT.[470] Yekutiel ben Solomon translates Lat. *paratus* as מְתֻקָּן as well.

תְּרוּפָה • *Plur.* **התרופות המביאות העור • תרופות** · **cicatrizing medicines**: Lat. *farmacum cicatrizans* · Guy de Chauliac, *Inventarium sive Chirurgia Magna* (cf. GIC 1:239, ll. 34–36) · trans. Anonymous (Ms Paris, BnF, héb. 1189, fol. 131ᵃ): הנגעים שהם בלי פלגמון באברים שהם במקום הבשת והטבעת כפי גלי״ בה׳ מתחבו׳ ההנחות המרככות הן בלתי נאותות וצריכות בזה וצריכות בזה רק לתרופות המביאות העור (When non-inflamed ulcers occur in the organs of private parts and anus softening poultices are—as Galen says in *De methodo medendi* v—neither appropriate nor necessary [as they are] not beneficial; [one should only apply] cicatrizing medicines). Hebr. התרופה המביאה העור, *Plur.* התרופות המביאות העור, is not attested in the current dictionaries. Synonyms featuring in medieval Hebr. medical literature are: הסם החותם (see NM 7:142); הרפואה

470 https://peshat.org/display/peshat_lemmas_00033372 (accessed March 17, 2024).

החותמת (cf. NM 7:209); הרפואה המדביקה (cf. NM 5:189); and הרפואה המעלה הבשר (cf. NM 5:190).

תְּרוּפִי · **curative**: Lat. *medicinalis* · Bernard de Gordon, *Lilium Medicinae* · trans. Yekutiel ben Solomon, *Shoshan ha-Refu'ah* (Ms Paris, BnF, héb. 1185, fol. 50[a]): כל כאב חזק וחד בתכלית וביחוד מהראש הנה כל פועל תרופיי לא יועיל מאד עד שירגע ממנו הכאב וינוח (If someone suffers from very strong and acute pain, especially in the head, no curative action (activity) is very useful until the pain subsides and abates). Hebr. תְּרוּפִי features in BM 7910 in an attestation from הקד׳ בית מדות בשיר. John of Avignon translates Lat. *medicinalis* as תְּרוּפִי as well.

Bibliography

Bos, G., 'R. Moshe Narboni, Philosopher and Physician: A Critical Analysis of *Sefer Oraḥ Ḥayyim*,' *Medieval Encounters* 2, no. 1 (1995): 219–251.

Bos, G., and R. Fontaine, 'Medico-Philosophical Controversies in Nathan b. Jo'el Falaquera's *Sefer Ṣori ha-Guf*,' *JQR* 90 (1999): 27–60.

Bos, G., G. Mensching, and Fr. Savelsberg: 'Il multilinguismo degli ebrei nell'Italia meridionale del XV secolo: Due testimonianze leccesi della tradizione ebraica del secondo libro del Canone della medicina di Avicenna,' *Congresso Internazionale di Linguistica e Filologia Romanza*, Lecce, June 30–July 5, 2025 (publication in preparation).

Cohen-Hanegbi, N., 'Jean of Avignon: Conversing in Two Worlds,' *Medieval Encounters* 22 (2016): 165–192.

Cohen-Hanegbi, N., 'Transmitting Medicine across Religions: Jean of Avignon's Hebrew Translation of the *Lilium Medicinae*,' in *Latin-into-Hebrew: Texts and Studies*, vol. 1, ed. by R. Fontaine and G. Freudenthal, 121–145 (Leiden 2013).

Cohen-Hanegbi, N., and U. Melammed, 'Appendix: Jean of Avignon's Introduction to his Translation of *Lilium Medicinae*, an Annotated Critical Edition and Translation,' in *Latin-into-Hebrew: Texts and Studies*, vol. 1, ed. by R. Fontaine and G. Freudenthal, 146–159 (Leiden 2013).

Demaitre, L., *Doctor Bernard de Gordon: Professor and practitioner* (Toronto 1980).

du Fresne du Cange, Ch., et al., *Glossarium mediae et infimae latinitatis* (Niort 1883–1887).

Ferre, L., 'Hebrew Translations from Medical Treatises of Montpellier,' *Koroth* 13 (1998/1999): 21–36.

Ferre, L., 'Las Traducciones Hebreas de la Obra Médica de Bernard de Gordon,' *Miscelánea de estudios árabes y hebraicos* 49 (2000): 191–205.

Galen, *De usu partium*, vol. 1, ed. by G. Helmreich (Leipzig 1907).

Galen, *On Antecedent Causes*, ed. and trans. by R.J. Hankinson (Cambridge 1998).

Galen, *On the Usefulness of the Parts of the Body*, vol. 1, trans. by M.T. May (New York 1968).

Hippocrates, 'Coan Prenotions,' in: *Hippocrates*, vol. 9, ed. and trans. by P. Potter, 103–270 (*Loeb Classical Library*, Cambridge, MA 2010).

Jacquart, D. and Cl. Thomasset, *Sexuality and Medicine in the Middle Ages*, trans. by M. Adamson (Cambridge 1988).

Neubauer, A., *Catalogue of the Hebrew Manuscripts in the Bodleian Library* and *Supplement of Addenda and Corrigenda*, comp. under the direction of M. Beit-Arié, ed. by R.A. May (Repr. Oxford 1994).

Pormann, P.E., and N.P. Joosse, 'Commentaries on the Hippocratic Aphorisms in the

Arabic Tradition: The Example of Melancholy,' in: *Epidemics in Context: Greek Commentaries on Hippocrates in the Arabic Tradition*, ed. by P.E. Pormann, 211–249 (*Scientia Graeco-Arabica*, vol. 8) (Berlin 2012).

Richler, B., *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue*, with palaeographical and codicological descriptions by M. Beit-Arié (Jerusalem 2001).

Richler, B., 'Manuscripts of Avicenna's *Kanon* in Hebrew Translation: A Revised and Up-to-Date List,' *Korot* 8, nos. 3–4 (1982): 145–168.

Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* (Berlin 1893).

van 't Land, K., 'Internal, Yet Intrinsic: Conceptions of Bodily Space and Their Relations to Causality in Late Medieval University Medicine,' in *Medicine and Space: Body, Surroundings, and Borders in Antiquity and the Middle Ages*, ed. by P.A. Baker, H. Nijdam, and K. van 't Land, 85–116 (Leiden-Boston 2011).

Wolfson, H.A., 'The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts,' *The Harvard Theological Review* 28, no. 2 (1935): 69–133.

Zotenberg, H. (ed.), *Catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Paris 1866).

Corrections to BCD and NM 7

BCD 153: entry מַעֲבָר, *Plur.*[1] מעברים **add** → NM 4:101.
BCD 295: entry תַּכְלִיתִיּוּת **corr.:** תְּכֶלְתִּיּוּת, trans.: 'cataract' **corr.:** 'glaucoma.'

NM 7:155: entry עֲדָשָׁה, Arab. عدشيات **corr.:** عدسيات.
NM 7:189: entry קְלוּף, II. scabies **corr.:** scab.

Index of Latin/Romance Terms

ablatio: ablatio appetitus cibi 19
aborthi → *materia*
abrasio 76, 180
abstergeo 131
abundantia 64, 98, 230
acies 182
acualis → *os*
acuo: acuatus 77
ad: ad modum 49, 116, 232
  ad quantitatem 49
addicio: addicio sagittalis 230
  addiciones mamillaris cerebri 231
additio 76
adiungo: adiunctus 77
adiutorium 157
aduro: adustus 88
adustio 88, 89
aer: aer pestilentialis 60
aestimativus → *virtus*
afflictio 61
agitatio 66, 185
agito: agitatus 92
agrestis 63
albedo 111
albugineus → *humor*
alienatio 55, 170
  alienatio mentis 11
alterativum, Plur. *alterativa* 47, 84
amplus → *canalis*
ampulla, Plur. *ampullae* 28
ancha, Plur. *anchae* 154
anfractuosus 154
angulus, Plur. *anguli* 199
anhelitus → *difficultas, foetor, retentio*
animalis → *spiritus*
annulosus 91
annulus 91
anodizo 225
ansa 31
antecedo: antecedens → *causa*
antichristus 84
aper, Plur. *apri* 78
apoplecticus → *apopleticus*
apopleticus 228
apoplexia 227
apostema 96
  → *aposteme*
aposteme: aposteme calidum in panniculis cerebri generatum 130
  → *apostema*
apostemo: apostemor 128, 130
appetitus 87
  → *ablatio*
  → *casus*
applano 84
apprehensivus: apprehensiva [*virtus*] 56
araneus → *tunica*
archa: archa memrorum spiritualium 229
ardeo: ardens 35
ardor 68
arenosus 77
aromaticus, Plur. *aromatici* 34
arsura 65, 68
arteria → *trachea*
arterialis → *vena*
ascendo: ascendens → *materia*
asperus → *facio*
assello 28, 177
assimilativus → *virtus*
asthma 197
atrochita 94
auricula, Plur. *auriculae* 16
  auriculae muris 16
auris → *tinnitus*
Ave Maria 235
axilla, Plur. *axillae* 22

bracal 11
brachium, Plur. *brachia* 75
  → *funis*
brodium 132
butyrosus 85

calceo: calceatus 141
calidus → *aposteme*
caligino: caliginor 172
caligo 172
calvesco 38
calvities 39
canalis 128
  canalis amplus 82
  canalis virge 82
  Plur. *canales* 82
  canales pulmonis 150, 185

canicularis → *dies*
canna 150, 181
cannae 150, 195
cannula 128, 194
canon, Plur. *canones* 92
capitellum 121
capsula 81, 89, 191
caput → *perturbatio*
caputpurgium, Plur. *caputpurgia* 63, 100, 144
cartilaginosus 219
caruncula, Plur. *carunculae* 36
caseatus 39
casus: casus appetitus 142
casus matricis 159
casus [*pilorum*] 142, 146
cataracta 51, 121
catarrhus 73, 139
cauda 74
causa: causa antecedens 147, 148
causa immediata 147, 148
Plur. *causae: causae primitivae* 148, 149
causon 188
caverna 82
cavilla, Plur. *caville* 98
cecum 156, 206
cepa → *rotulus*
cephalica 71
ceposus 81
cerebrum → *addicio, aposteme, commissura*
cerusa 32
chilosatus 105
chilus 104
cholericus, Plur. *cholerici* 14
cibus → *ablatio*
cicatrix, Plur. *cicatrices* 89
cicatrizo: cicatrizans → *farmacum*
circumvolutio, Plur. *circumvolutiones* 170
citrinitas 25
citrino 108
citrinus 24
clarificatio 35, 55, 74
clibanum: clibanum pectoris 100, 174, 234
clipeus 116
coeo 216
colligancia 227
collyrium 190
collyrizo: collyrizor 193
colon 190
commissura 221
commissura cerebri 85
Plur. *commissurae* 220
commotio 235
competo, Inf. *competere* 136
compressio 45, 48, 68, 113, 162, 172
comprimo: comprimens 162
concavitas 41, 83
concavitas pectoris 187
Plur. *concavitates* 84
concavus → *vena*
concupiscibilis → *virtus*
condenso 199
conditus 126, 212
confectio 130, 212
conficio: confici 164
conficior 213
confirmatio 187, 188
congelatio 61, 195
conglutinatio: conglutinatio et inviscatio 45
conglutino 63
coniunctiva 46, 77
conserva 133
consolidatio 45, 54
consolidativum, Plur. *consolidativa* 46, 162
consolido: consolidor 45, 201
constipatio 169, 200
constipato: constipatus 168
constrictio 69, 186, 208, 212
constrictivum, Plur. *constrictiva* 47
constringo: constringi 145
constringor 188
constringendo 196
consumo: consumor 104, 146
consumptus, Plur. *consumpti* 104, 146, 184, 217
consumptio 58, 60, 67
continuitas → *solucio*
continuus 234
→ *febris*
contractio 69
contraho: contractus 141
convalescentia → *sum*
convalesco: convalescens, Plur. *convalescentes* 191
convenientia 54
cor → *materia, syncopis, tremor*
coriandrum 39
corneus → *tunica*

cornu, Plur. *cornua* 198
coronale 158
corporalis 156
corpus 44, 168, 176
corrodo: corrosus 143
corrosio 17, 60, 105
corrosivus 81
corrugatio 193, 194
corrugo: corrugans 102, 194
corrugatus 193
costa: coste false sive mendose 184
crapula 123
crisis 38, 144
crispitudo 229
cristatus: criste → os
criticus 29
crystallinus → humor
cultellare 149
curabilis 187
curo: curor 157
curvum 194
cyrurgicus 15

de: De iuvamentis membrorum 157
debiles 211
declinatio 97
decor 67
deficio 35
delicatus 161
dens: dens putridus 221
→ stridor, stupor
desipientia 59
destruo: destruor 177
desudatio 66
diaeta 56
diaeto: diaetor 151
diaphragma 98, 106
dicto 149
dies: dies caniculares 94
difficultas: difficultas anhelitus 196, 197, 200
digero 138
digitus 21
dilatatio 70
diligentia 88, 159
dislocatio 63, 178
dispersio 69
dispumo 195
despumatus 196
distempero: distemperor 130
doctrina 52
dominium 124
duodenum → portanarius
durus: dura mater 198
dyscrasia 96

egestio 180
electuarium 132, 212
elongo: elongatus ab 23
eminentia: eminentia oculi 31, 55
emoroydus 91
emplastrum: emplastrum nigrum 232
empyema 131, 213
emunctorium 52, 73
Plur. *emunctoria* 74
→ emuntorium
emuntorium 133
Plur. *emuntoria* 134
→ emunctorium
epar → lobus
epiglottis 202, 223
→ epiglottus
epiglottus 202
→ epiglottis
epilepsia 142
equivoco 227
eradicatio 170
eradico: eradicor 226
eradicandum 169, 226
erectio 57
eructatio, Plur. *eructationes* 41, 160
ethereus 233
evaporatio 14, 145, 203
evaporo 17
eventatio 69, 145, 204
evento 144
exaspero: exasperor 140
excedo: excedens 154
excrescentia, Plur. *excrescentiae* 230
exhalo 156
expulso: expulso superfluitates 143
exspiro 17
extendo: extendor 219
exudatio 53, 68

facio: facio ... asperum 140
fio 66
→ fomentatio
falsus → costa

farmacum: farmacum cicatrizans 236
fasciculus, Plur. *fasciculi* 13, 76
favus 95
febris: *febris continua* 188
fermento: fermentatus 86
ferrugo: ferrugo ferri 222
ferrum → *ferrugo, limatura, squama*
fistularis 136
fistulo: fistulatus 143
flatosus 142
flatus 111, 216
flavitudo 111, 112
fleuma 111
fluxus 139, 211
  fluxus sanguinis 53, 209
  fluxus ventris 211
foetor 207
  foetor anhelitus 26
  foetor narium 26
  foetor oris 26, 27, 152
fomentacio 57
  → *fomentatio*
fomentatio 57
  fomentatio fio 17
  fomentationes 96, 160, 173, 192, 207
  → *fomentacio*
fomento: fomentor 97, 173
formido 41, 78
forte 15
fortis → *vinum*
frequenter 234
fricatio, Plur. *fricationes* 87
funis: funis brachii 76
furfureus 149
furiosus 87
futurus 175

gargarisma 42, 171
gargarizo 171
genero: generatus → *aposteme*
genu → *patella*
gingiva, Plur. *gingivae* 141
glandulosus 40
glaucedo 233
globosus 101, 203
granulosus 43
gratia: gratiā (Ablat.) 86, 171
gravitas 58
grossities 42
guidegi 157
guttosus 32

hamus 123, 199
hectica 51
hecticus, Plur. *hectici* 33
hereos 89
homoplate 129
humerus, Plur. *humeri* 220
humor: humor albugineus 80, 113
  humor crystallinus 113
  humor vitreus 113
hydropisus 224
hypochondrium 106
  hypochondria 107, 182, 183
  → *ypocundrium*

iectigatio 211
ieiunum 183
ignio: ignitus 111
ignis: ignis sacer 23
imaginatio 49
immediatus → *causa*
impressio 57, 180
inanitio 20, 62, 63, 105
incarcero: incarcerati 105
incarno: incarnatus 43
incinero: incineratus 20
incorpo: incorpor 164
incubus 161
incurvatio 169
indicium, Plur. *indicia* 223
infectivus, Plur. *infectivi* 46, 177
inferior, Plur. *inferiores* 232
inflatio 65
inflo: inflatus 111
ingrossatio 154
inguen 226
  inguina 22
injectio 75
inordinatus 32
inspectio 64
insufflor 216
intellego 213
inverto: inversus → *pilus*
inviscatio → *conglutinatio*
involvo 108, 185
irascibilis → *virtus*
iudicium, Plur. *iudicia* 55
iuvamentum → *de*

kilis 190

lacerta 182
lacertus, Plur. *lacerti* 199
lachrymalis 50
lana: lana succida 184
largus: largo modo 58, 220
laudiformis → *os*
lenitivum, Plur. *lenitiva* 208
lenitivus → *res*
lentigo, Plur. *lentigines* 155
lichinium, *Plur. lichinia* 181
ligamentosus 199
limatura: limatura ferri 43, 185
lippa 91, 114
liveo: livens 233
lividus 233
livor 234
lixivium 20, 21
lobus, Plur. *lobi* 15
  lobi epatis 99
lues 91
lynx 73

macies 104
macula 109, 117
  macula rubea 109, 118
magnus → *manus, pes*
mamillaris → *addicio*
manipulus, Plur. *manipuli* 13
manubrium 30
manus: manus magna 93
margarita, Plur. *margaritae* 128
margo 40, 182
masticatorium 114
mater → *durus, pius*
materia 51, 86
  materia aborthi ascendens a corde 71
  materia peccans 86
matrix → *casus*
maxilla, Plur. *maxillae* → *pomum*
meatus, Plur. *meatus* 150, 234
mediana 71
mediastinum 198
medicinalis 237
medulla: medulla panis 119
melancholicus, Plur. *melancholici* 219
membrum: membra radicalia 13
  membra spiritualia 12
  membra subiecta 12
  → *archa, de*
mendosus → *costa, os*
mens → *alienatio*
menstrualis 137
mentum 75
meridionalis → *ventus*
metatarsus 167
misceo: misceor 164
modus: modus operandi 48
  → *ad, largus*
mollificatio 70, 208, 210
mollities 211
moralis, Plur. *morales* 231
morbus 232
mordificatio 145
mortifico 118
mucillago 207
mundifico: mundificor 100
  mundificatus 100
mus → *auricula*
musculosus 163

nares → *foetor*
nausea 21, 66
nauseativus 19
navicularis → *os*
nemoralis 95
nervus: nervus opticus 163
niger → *emplastrum*
nobilitas 160
nocivum, Plur. *nociva* 136
nodus 201
noto 179, 213

occultatio: occultatio pulsus 106
occulto: occultus 106
oculus → *eminentia, profundatio*
odoramentum, Plur. *odoramenta* 62
opero: operandum → *modus*
ophthalmia 83
opilacio, Plur. *opilaciones* 152
oppilo: oppilatus 152
opticus → *nervus*
Oratio Dominica 236
os: os criste 164
  os laudiforme 164
  os navicularis 165
  os sacrum 97, 165, 166, 167

Plur. *ossa: ossa acualia* 166
ossa mendosa 166
ossa petrosa 165
os: oris → foetor
ossosus 168

pallio: pallior 161, 236
palpebra → pilus, separatio
panis → medulla
panniculosus 198
panniculum, Plur. *pannicula → aposteme*
pannus 27, 50, 125, 197
paralisis 29
→ *paralysis*
paralysis 30, 176
→ *paralisis*
paralyticus 30, 140
parietalis, Plur. *parietales* 108
paro: paratus 236
paroxysmus, Plur. *paroxysmi* 155
paroxysmaliter 61
particula 85, 179
particularis 178
parvus: parva tybia 218
→ *testiculus*
passibilis 160
patella: patella genus 107
pati 79
pauper 48
pecco: peccans → materia
pecten 125
pectus → clibanum, concavitas, velamen
penetro: penetrans 176
perforatio, Plur. *perforationes* 144
periodalis 29
periodus 61
peripleumonia 34, 131
permixtio: permixtio rationis 171
permuto: permutor ad saniem 115
persona → vilis
perturbatio: perturbatio capitis 31, 170
perycardium 192
perycraneum 198
pes: pes magnus 203, 218
pestilentialis 47
→ *aer*
peto 15
petrificatio 65, 200
petrosus → os
phthisicus, Plur. *phthisici* 217
phthisis 217
pilus: pili inversi in palpebra 59, 60
pilula, Plur. *pilulae* 42
pius: pia mater 198
pixis 191
plethoricus 122
pleuresis 33, 34
pneumonia 160
pomum, Plur. *poma: poma maxillarum* 176
pomus 235
poples 21
portanarius: portanarius sive duodenum 222
porus, Plur. *pori* 152
precipio 183
preparatio 69
prepucium 158, 202
primitivus → causa
principalis 94, 167, 168
privatio 58
proba 115
profundatio: profundatio oculi 224
profundus → somnus
prognostica 133
prognostico 223
prognosticare 189, 216
prolongatio 65
promissio, Plur. *promissiones* 138
promo: promptus 101
proprie 83
proprietas 167
proprius 167, 168
pruritus 80
pudendum 127
pudibundum, Plur. *pudibunda* 38, 127
pulmo → canalis, velamen
pulsus → occultatio
punctura 169
purus → vinum
pustula 28, 186
putredo 117
putridus → dens

quadrupedale, Plur. *quadrupedalia* 58
quantitas → ad
quidem 18

radicalis → membrum
radius 141
ramifico 225

rapio: raptus 27
raritas 151
Plur. *raritates* 151
raro 126, 174, 206
ratio → *permixtio*
raucedo 140
receptaculum, Plur. *receptacula* 83
rectificatio 57
rectum 98
reduco 56
regitivus → *virtus*
regulo 52
religiosus, Plur. *religiosi* 108, 178
remedio: remedior 221
remedium, Plur. *remedia* 64
repercutio 214
repercutior 214
reprimo: repressus 208
reptile, Plur. *reptilia* 23
res: res lenitivae 125
restaurator 80, 143
resudatio 47
resudo 35
retentio: retentio anhelitus 59
rethina 213
→ *retina*
retina 110
→ *rethina*
retractio 69
rheuma 139
de rheumate 139
rheumaticus 139
rigidus 79
rotulus: rotulus cepe 154
rubeus → *macula*
rugacio 194
ruo 93

sacculus 224
sacer → *ignis, os*
sagittalis → *addicio*
saltus 48
sanguinacio 50
sanguis → *fluxus*
sanies → *permuto*
saniosus 116
scarificatio 225, 226
scarifico: scarificor 225
scia 29
scio 179
secessivum, Plur. *secessiva* 210
secundina 123
sedo 64
separatio: separatio palpebrarum 67, 177
seposus → *ceposus*
serosus 122
serratilis 116
serro: serratus 132
seto, Plur. *setones* 225
sicut 49
sigillatus → *terra*
signo 16
signum, Plur. *signa* 16, 118, 162
simplicium, Plur. *simplicia* 86, 180
solidus 127
sollicitudo 88
solucio: soluciones continuitatis 178
somnus: somnus profundus 219, 220
sorbilis 42
spasmus 101
speculum 128
spiritualium, Plur. *spiritualia* 13, 205
→ *archa*
spiritus 205
spiritus animalis 204
spiritus visibilis 204
spumosus 196
squama: squama ferri 151, 193
squamosus 200, 201
squinantia 19
status 59
sternutatio 158
sternutatorium, Plur. *sternutatoria* 158
strabositas 53, 155
strictura 48, 114
stridor: stridor dentium 80, 200
stupefacio 28
stupha 24, 56, 105, 129, 130
stupho: stuphor 16
stupor 55
stupor dentium 189
stylus 87
suavis 135
subiectus → *membrum*
substancia 168
subtile 50
succidus → *lana*
suffocativus 120

suffumigatio 173
Plur. *suffumigationes* 173
suffumigo: suffumigor 85, 173
sum: sum (*esse*) *in convalescentia* 51
sumo: sumor 187
superfluitas, Plur. *superfluitates* → *expulso*
superfluus 95, 119
supervenio 155
syncopis: syncopis cordis 20
syrupus 134

tabula 112
tarsus 166
tela 22, 229
temperamentum 63, 218
tempero 119
temperatus 124, 135, 218
templum, Plur. *templa* 31
tenaculum, Plur. *tenacula* 123
tensio 127, 134
tenta 181
tentigo 206
Terapeutica 231
terminatio 233
termino 36, 39
terra: terra sigillata 163
testiculus: testiculus parvus 24
theologus, Plur. *theologi* 231
theriaca 186
tinnitus 58
tinnitus in auribus 234
torsio, Plur. *torsiones* 60, 132
trachea: trachea arteria 71
tremor 209, 214
tremor cordis 210
tremulosus 214
tremulus 209
→ *vox*
truncatio 61
tubicinator, Plur. *tubicinatores* 87
tubicino 96
tunica: tunica aranea 97, 109
tunica cornea 98, 110
tunica uvea 110
turbidus 159
tussiculosus 222
tybia → *parvus*

ulcer 120
ulceratio 143
ulcero 120, 137
ulcus 76, 137
undosus 42, 200
unguentum 18, 19, 128, 192
ungula 185
urinalis 227
uti 152
uvales 161
uveus → *tunica*

vapor 14
Plur. *vapores* 174
vaporosus 14
velamen: velamen pulmonis 122
velamines pectoris 156, 183
velox 38
vena: vena arterialis 157
vena concava 81
venter → *fluxus*
ventositas 205
ventosus 204, 205
ventus: ventus meridionalis 204
verrucales (Plur.) 93
vesicales (Plur.) 28
vesico: vesicor 32
vilis: vilis persona 50
villus, Plur. *villi* 181
vinum: vinum forte 94
vinum purum 95
virga 18, 21
→ *canalis*
virgo 36
virtus: virtus aestimativa 103
virtus assimilativa 103
virtus concupiscibilis 102
virtus irascibilis 102
virtus regitiva 103
virulentia 23, 121, 219, 221
viscosus 46
visibilis → *spiritus*
vitium 79, 216
vitreus → *humor*
vocalis 190
volatile, Plur. *volatilia* 34, 156
vox: vox tremula 189, 190
vulgariter 179
vulva 122

ypocundrium, Plur. *ypocundria* 107
→ *hypochondrium*

Index of Arabic Terms

أبولوس: أبولوسات 11
أحْوان 235

باه ← محرك

تبني: تبني اللون 230

مثقال 73

حرق: حرق النار 65
محرك: محرك للباه 43
حمى: الحميات العتيقة 189

خفقان 209
خلط: خُلِطَ 228

داحس 83
دوار 115
مستدير 41

رحم ← سيالان
استرخاء 208
رمد 149

(زيد) زاد 40

(سوس) تسوس 17
سيالان: سيالان الرحم 54, 56, 224

طفو 183
طلى 207
طمث 174

عتيق ← حمى
عمر: عمور 36

تغذية 40

مفصل: مفاصل 180

قرص 81
قرنية 120
قطر: قُطِرَ 49

(كرج) تكرّج 45, 192, 217
كيموس: كيموسات 73

لون ← تبني

مثانة 136

نطول 96
نار ← حرق

This volume is a continuation of the seven already published titles in the series (2011–2024) and further pursues the mapping of medical terminology featuring in medieval Hebrew medical works in order to facilitate study of medical terms that do not appear in the existing dictionaries, as well as identifying the medical terminology used by specific authors and translators in order to identify anonymous medical material.

The Hebrew terminology discussed in this volume has been derived from six different sources, namely translations of Guy de Chauliac's *Inventarium sive Chirurgia Magna*, Bernard de Gordon's *Lilium Medicinae*, and Ibn Sīnā's *K. al-Qānūn*.

Gerrit Bos (Ph.D. 1989) is Professor Emeritus of Jewish Studies at the *University of Cologne*, Germany. He has widely published in the fields of Jewish Studies, Islamic Studies, and medieval science and medicine in Arabic and Hebrew texts.

9 789004 743342

brill.com