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The Syriac Book of Medicines –
Section Three – The Local Recipes

In cooperation with Stefanie Rudolf
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This edition of the third and final section of the Syriac Book of Medicines is based upon the publication of E. A. Wallis Budge (1913), with two other manuscripts from Berlin and Paris unknown to Budge, edited together in a Partitur format.¹

This preliminary edition will be followed by a final edition of these same texts in collaboration with Stefanie Rudolf.

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Manuscripts

A = MS Or 9360 (1884 CE), edited in E. A. W. Budge, *The Syriac Book of Medicines* (vol. 1, 553ff. translation vol. 2, 656ff.).
This is the only one of the three manuscripts which begins with recipes corresponding to Section III in Budge's edition. Measurements: 23cm x 17 cm. The front cover inside page has the following note: Volume de 139 Feuillets les feuillets 68, 69 sont blancs. 3 Fevrier 1894.
C = Staatsbibliothek Berlin, Ms or 3119 (1883 CE), fol. 111 r-119v (labelled as Syrisches Medizinbuch 1600).
M. J. Geller

Title pages (introductory incipits) of the work

Ms. A: byd 'lh' ktbynn qyl l spr smmn' 'r'ny' mrn 'dryn brḥmyn 'myn

‘In the name of God we write an easy book of topical medicines. Our Lord, help us in your mercy, amen.’

Ms. B: from BNF Ms. Syraque 325 (text in red):²

‘l ḥyl' mṛny' mšr' ‘bd' ḥṭy' lmktb qyl l spr smmn' 'r'ny' d'bydyn lglynws pylswp' mḥyr' mrn 'dryny lḥrt' 'myn

‘In the power of the Lord the sinful servant begins to write a small book of local drugs which were created by Galen, the skilled philosopher, our Lord assisted me until the end, amen.’

(NB: recipes No. 1 and 2 are not in Gottheil’s edition of BNF 325):

Ms. C: reads similarly:

\textit{twb ktbynn qyl l spr smmn' 'r'ny' mrn ‘dryny brḥmyn 'myn

² Gottheil (1899: 187-188) cites part of this incipit (but not all), and relates the expression \textit{smmn' 'r'ny'} to Gr. \textit{pharmaka kata topous} (φαρμακα κατα τοπους). Gottheil summarises the colophon (pp. 187-188), dating the copy to 1888, copied by a Christian scribe in Tell Keppe, 13 kilometers northeast of Mosul. See also Gollancz 1912: xxv, the incipit of Charm 1 in Codex A reads, ‘By the Divine Power, the servant, the sinner, begins to write the “Book of Protection”.’
Introduction

The so-called Syriac Book of Medicines is a long and fascinating text brought back to London by the famous British Museum curator E. A. Wallis Budge, who discovered it in the monastery of Alqosh, in the vicinity of Mosul. This is what Budge had to say about this very important and valuable text:

The manuscript, from which my copy of the “Book of Medicines” ... was made, was one of a small collection which belonged to a native of Môsul, the famous town on the Tigris opposite the ruins of Nineveh (Kuyûnjîk), and which he guarded jealously. After much talk he agreed to allow a copy of it to be made by one of his friends who was a scribe, and he allowed a collation of the copy to be made with his manuscript by another copyist.

The Syriac Book of Medicines brought back by Budge consists of several hundred folios, divided into three distinct sections. The first section was identified as Syriac translations or paraphrases of Galen and Hippocrates, referred to approvingly by Budge as ‘the great founders of Greek Medicine ... who were the first to give medicine the status of a science’. This is hardly trivial, since the SBM, although not unique, provides extensive evidence for the introduction of Western medicine into Mesopotamia.

The second section of the Syriac Book of Medicines consisted mostly of astral divination or iatromathematics, which Budge describes rather disparagingly as being written by a ‘student or scribe who could not free himself from the trammels of the beliefs of some of his contemporaries’. In other words, this was for Budge an example of superstition which could hardly match up with Greek science, and he was clearly disappointed to find it in a medical tract. But everything pales in comparison with the third section of the manuscript, which Budge clearly found most distasteful. Here is what he wrote:

The third section contains four hundred prescriptions, many of them of a most extraordinary character; these must have been written by “physicians” who were both ignorant and superstitious.

It is this third section of the SBM which is being edited in the present work.

The structure of SBM Section 3

The third and final section of the SBM is a collection consisting of at least 282 recipes, taking into account discrepancies between manuscripts. The London and Berlin manuscripts (A and C) both include a glossary of terms at the end of the folios, which were later additions to the text. The Paris manuscript (C) consists mainly of SBM Section 3 but includes extra passages and recipes in Garshuni, as well as numerous Arabic glosses on the text. The character of the recipes, however, is not consistent throughout, since the earliest recipes in SBM Section 3 have numerous Akkadian cognates and loans, while
these become progressively fewer in later recipes. Moreover, recipes after No. 222 focus on surgery and later on animal parts used as medical ingredients or refer to King Solomon, all reminiscent of medieval Hebrew and Arabic medicine. It seems clear that like the rest of SBM, the third section represents an accumulation of medical lore based on a variety of sources, but parts of which can be traced back to surprisingly early periods.

**Dating the recipes**

All three manuscripts used in this study, from London, Paris, and Berlin, date from the 19th century (according to their colophons), and all three appear to come from roughly the same vicinity in Northern Iraq. However, the late dates of these Mss. does not adequately reflect the era in which the text was originally composed, which can only be determined by comparative methods and by noting crucial patterns.

The usual assumption is that Syriac medicine, such as that found in SBM Section 1 and in the Syriac translation of *Hippocratic Aphorisms*, probably originated in Nestorian schools in Nisibis in the 6th century CE. With this working hypothesis taken as fact, it is unsurprising that Philippe Gignoux investigated the technical vocabulary of the SBM with the *idée fixe* of identifying all Greek and Persian loanwords in the text, assuming (correctly) that Akkadian would not have survived into this late period.

However, certain patterns reveal unexpected results. It turns out that the vast majority of Greek and Persian loanwords appear predominantly in SBM Section 1, while numerous technical names of plants in SBM Section 3 have Akkadian cognates but few Greek and Persian ones. This pattern also reflects something about the character of the recipes, which vary considerably between the sections. Those treatments based upon Galen are easily recognised by the discursive narratives about the diseases, etc, while prescriptions consistently list drugs with exact amounts or dosages. Recipes in SBM Section 3 are markedly different, beginning with identifying a disease or symptom, followed by listing *materia medica* and instructions for administering the drugs. Many of the SBM Section 3 recipes consist of a series of consecutive treatments introduced by ‘w, ‘or’, usually comprising *simplicia* or single-ingredient remedies. There are a few recipes in SBM Section 1 following similar patterns, and these most likely represent non-Galenic prescriptions which were introduced into SBM Section 1.

As can be seen from the glossary at the end of this text, SBM Section 3 appears to have plant / drug and disease designations with more than a 100 Akkadian cognates and loanwords, all of which are previously unrecognised in the SBM. This immediately raises crucial questions about the origin of recipes in SBM Section 3, with the following considerations. 1). The text of SBM Section 3 is Eastern Syriac from Iraq, with little evidence of the strong presence of Greek loanwords known from Western Syriac. Aramaic spoken in Mesopotamia was more likely to have been influenced by an Akkadian substratum. 2). It is not plausible for so many cognate terms and loanwords, as well as calques, to be derived from a language which is dead, i. e. no longer legible or accessible. 3). The question of cognates is somewhat

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9 See Raggetti 2018, providing the evidence for the use of animal body parts in Arabic medicine. Since Akkadian medicine did not generally deal with surgery, it seems probable that all recipes after No. 222 represent later accretions to the original corpus.

10 Pognon 1903, although he considered the Syriac translation to be highly literal, which is useful for our purposes.

11 See Kessel 2019: 441ff., for an immensely useful survey of Syriac translations of Greek medicine.

12 Gignoux 2020, and see the review of the present author in *Semitica and Classica* 14 (2021), 8-14.
ambiguous, since it would not be surprising for Akkadian and Syriac to share common lexemes, such as Akk. *binu* and Aramaic *byn’* for ‘tamarisk’. However, the fact that clusters of Syriac drug names with Akkadian cognates appear as ingredients point to a technical medical vocabulary known from Akkadian medical texts, while some Syriac drug names are unambiguously Akkadian loanwords, such as *šambilitu* and *šibburratu*. 4). While the latest exemplars of cuneiform Akkadian medicine cannot be precisely dated, there are two astronomically datable Akkadian almanacs from Babylon and Uruk dating to c. 80 CE, which allows us to assume that the language was still being written and read and hence could have survived as technical knowledge for another couple of centuries. 5). One other pattern to consider is the appearance of Syriac technical terms which have no Akkadian cognates but represent uniquely Syriac terminology. Many of these terms appear in the Syriac translation of the *Hippocratic Aphorisms*, to which Pognon conveniently appended a glossary.13

**General observations on loanwords vs cognates**

The Syriac translation of the popular *Hippocratic Aphorisms* edited by Pognon offers a useful guide for distinguishing between loanwords from Akkadian into Aramaic and cognates terms shared by both languages. Many of the terms for parts of human anatomy are common to both Akkadian and Syriac, e.g. *kwlyt’* ‘kidney’, *mwh’* ‘brain, cranium’ (‘marrow’), *šk* (’zk’) ‘testicle’, *kbd’* ‘liver’, *hw’* jaw (Akk. *lu’u*), *krs’* ‘stomach’, *gyd’* ‘nerve’, *mrt’* ‘bile’, *zr’* ‘seed’, etc. The fact that all these terms have Akkadian cognates is not particularly significant, except that the Syriac text mostly avoided using Greek loanwords for body parts (exceptions: *hdr’* for ‘anus’ [Gr. *hedrē*] or *dy’prgm’* for ‘diaphragm’, etc.). Many ordinary terms, like *pytylt’* for ‘cord’ (Akk. *pitiltu*), indicate a common vocabulary, but more significant are technical names in SBM Section 3 for symptoms and drugs. The SBM terminology suggests an open question which needs further investigating, based on the hypothesis that a technical Syriac medical vocabulary was in active use prior to the Greek-to-Syriac translation movement, and that Akkadian cognate terms played a key role in this medical lexicon.

**Textual parallels with SBM Section 3**

With these considerations in mind, it is worth looking at close parallels to SBM Section 3, both within Akkadian and other branches of Aramaic medicine. The usual formats for Akkadian recipes look quite different from those in SBM Section 3, since the standard structure is for prescriptions to begin with a variation of ‘if a man suffers from ...’, followed by listing ingredients and processes of administration. One Akkadian text, however, looks like an indirect forerunner to SBM recipes, since it appears to be a handbook of drugs applied to various ailments. The text, known as BAM 1, is a tablet in three columns on the obverse and reverse, with the first column listing drugs, the second column listing symptoms or diseases, and the third column providing basic information for administration of drugs. This unique and highly informative text appears to be a scheme for providing the basic *simplicia* for various ailments, with minimal information as to whether drugs are to be crushed, heated, consumed internally or applied externally, etc.14 This text provides a useful model for treatments which would have been relatively easy to remember and transmit orally.

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13 Pognon 1903: 57-66. This highly useful glossary differs substantially from the glossary in the present work.

Moreover, the types of recipes found in SBM Section 3 resonate with prescriptions in the Babylonian Talmud, which is another source for Aramaic medicine in Late Antiquity. One useful grouping of 24 prescriptions in the Talmud are attributed to a single scholar named Abbaye, who flourished in the third and early fourth centuries CE; Abbaye attributed his recipes to his ‘master’, equivalent to the Akkadian um-mânu or ‘expert’.\textsuperscript{15} Like SBM Section 3 recipes, the Abbaye prescriptions contain Akkadian loanwords and cognates and generally resemble those in SBM, and it seems likely that SBM Section 3 recipes may have served as models for those in the Babylonian Talmud.

Finally, the other area of important parallels is in designations of symptoms and diseases in SBM Section 3 and other Aramaic sources, since many of these disease names are known from Akkadian and appear to be clear examples of loanwords. The range of medical ‘topics’ listed in SBM Section 3 conforms to the same range of ailments mentioned in the Akkadian handbook BAM 1 cited above, while also resembling symptoms listed in the Babylonian Talmud. The general pattern is highlighting symptoms easily identifiable from external examination of the patient, with skin ailments being prominent, and otherwise symptoms associated with a part of the body (eyes, teeth, legs, stomach, spleen, etc.), while avoiding more general pathologies such as epilepsy, stroke, and seizure.

Fortuitously, there are two sources from Late Antiquity with similar types of symptoms being listed. One is a medical handbook incorporated into the Babylonian Talmud, in Tractate Gittin 68b-70a, in which symptoms are listed from head-to-foot with associated drugs. Many of these same symptoms are listed in roughly the same sequence in a Mandaeic text known as Phylactery for the Rue, published by Lady E. Drower, in which the šambra-plant (Akk. šibburaru) is ingested in order to treat various bodily ailments listed from head-to-foot.\textsuperscript{16} It is likely that all three of these texts – SBM Section 3, the Gittin medical handbook, the Mandaeic Phylactery – date from roughly the same period when Akkadian medicine was still accessible, possibly contemporary with the 3\textsuperscript{rd}-4\textsuperscript{th} century Talmud scholar Abbaye and his intensive interests in medicine and medical recipes.

\textsuperscript{15} See the forthcoming volume from the present author on Akkadian Medicine in the Babylonian Talmud, which deals in detail with Abbaye’s recipes and his attribution to an ummânu.

\textsuperscript{16} Drower 1946, now being prepared in a new edition by B. Burtea, M. Geller, and S. Rudolf, and see the important article from C. Kessler-Müller 1999.
The Recipes of The Syriac Book of Medicines

Head Disease

No. 1 (A = 1, 553: 5-17, B = 1: 1, C = 111r 3b\textsuperscript{17}) simplicia

A  qdmty lnqws\textprime drš\textprime wpłgw\textprime lnqws\textprime
B  qdmty lnqws\textprime drš\textprime wpłgw\textprime lnqws\textprime
C  qdmty lnqws\textprime drš\textprime wpłgw\textprime lnqws\textprime (marginal note: lnqws\textprime drš\textprime)

A  dwq ḥdw\textprime  wysym lrš\textprime \textquoteleft sr\textquoteright\ dqwr\textprime swk bnhyrw\textprime mn
B  dwq ḥdw\textprime l\textsubscript{udib}\textquoteright  wysym lrš\textprime \textquoteleft sr\textquoteright\ dqwr\textprime swk bnhyrw\textprime bhw
C  dwq ḥdw\textprime  wysym lrš\textprime \textquoteleft sr\textquoteright\ dqwr\textprime swk bnhyrw\textprime bhw

A  gb\textprime dnqš\textprime \textquoteleft h\textquoteleft wdbš\textprime ḥlwṭ bḥdd\textprime wṭwš\textprime c l rš\textprime wqw\textprime qlyl wḥl\textprime wšyg bmy\textprime
B  gb\textprime dnqš\textprime \textquoteleft h\textquoteleft wdbš\textprime ḥlwṭ bḥdd\textprime wṭwš hḥdd\textprime c l rš\textprime qlyl \textquoteleft syg bmy\textquoteleft
C  gb\textprime dnqš\textprime \textquoteleft h\textquoteleft wdbš\textprime ḥlwṭ bḥdd\textprime wṭwš c l rš\textprime wqw\textprime qlyl \textquoteleft syg bmy\textquoteleft

A  \textquoteleft w qtm\textquoteright\ wḥl gbwl bḥdd\textprime wṭwš\textprime c l rš\textprime \textquoteleft w qwd gwz\textquoteleft wbṭm\textprime wrws \textquoteleft lyhwn
B  \textquoteleft w qtm\textquoteright\ wḥl gbwl bḥdd\textprime wṭwš\textprime c l rš\textprime \textquoteleft w qwd gwz\textquoteleft wṭm\textprime wrws \textquoteleft lyhwn
C  \textquoteleft w qtm\textquoteright\ wḥl gbwl bḥdd\textprime wṭwš\textprime c l rš\textprime \textquoteleft w qwd gwz\textquoteleft wbṭm\textprime wrws \textquoteleft lyhwn

A  ḥl\textquoteleft ḥlṭ bḥdd\textprime ḥlwṭ bḥdd\textprime wṭwš\textprime c l rš\textprime \textquoteleft bṣ\textquoteleft ḥd\textprime mnt\textprime dwq wgbwl bṭrn\textprime wṭwš
B  ḥl\textquoteleft ḥlṭ bḥdd\textprime ḥlwṭ bḥdd\textprime c l rš\textprime mnt ḥd\textprime dwq wgbwl bṭrn\textprime wṭwš
C  ḥl\textquoteleft ḥlṭ bḥdd\textprime ḥlwṭ bḥdd\textprime c l rš\textprime \textquoteleft bṣ\textquoteleft ḥd\textprime mnt\textprime dwq wgbwl bṭrn\textprime wṭwš

A  \textquoteleft w šlwq s\textquoteleft r\textquoteright\ wrm\textprime bsdwn\textprime wkwrk\textquoteleft c l rš\textquoteleft kd šhynyn wnwh
B  \textquoteleft c l rš\textquoteleft kd šhynyn \textquoteleft wn\textquoteright h
C  \textquoteleft w šlwq s\textquoteleft r\textquoteright\ wrm\textprime bsdwn\textprime wkwrk\textquoteleft c l rš\textquoteleft kd šhynyn (margin minuscule: \textquoteleft wn\textquoteright h)

A  \textquoteleft w wqtd kby\textquoteleft dhmr\textprime wгрm\textprime dṣrtn\textprime wqyl\textprime \textquoteleft h\textquoteprime gbwl bmšḥ\textprime wṭwš
B  \textquoteleft w wqtd kby\textquoteleft dhmr\textprime wгрm\textprime dṣrtn\textprime wqyl\textprime \textquoteleft h\textquoteprime gbwl bmšḥ\textprime wṭwš
C  \textquoteleft w wqtd kby\textquoteleft dhmr\textquoteprime wгрm\textprime dṣrtn\textprime wqyl\textprime \textquoteleft h\textquoteprime gbwl bmšḥ\textprime wṭwš

A  \textquoteleft w mrṛt\textquoteprime dqwn\textquoteright \textquoteleft m mšḥ\textquoteprime dššm\textquoteprime wṭwš\textprime c l rš\textprime \textquoteleft w mwḥ\textquoteprime dšq\textquoteprime
B  \textquoteleft w mrṛt\textquoteprime dqwn\textquoteright \textquoteleft m mšḥ\textquoteprime dššm\textquoteprime wṭwš\textprime c l rš\textprime \textquoteleft w mwḥ\textquoteprime dšq\textquoteprime
C  \textquoteleft w mrṛt\textquoteprime dqwn\textquoteright \textquoteleft m mšḥ\textquoteprime dššm\textquoteprime wṭwš\textprime c l rš\textprime \textquoteleft w mwḥ\textquoteprime dšq\textquoteprime

A  dymyn\textquoteleft d\textquoteprime rb\textquoteprime dl\textquoteright mlyḥ \textquoteprime qlyl\textprime c l nwr\textprime wswk (text: qwk) \textquoteleft bnhyrw\textprime
B  dymyn\textquoteleft d\textquoteprime rb\textquoteprime dl\textquoteright mlyḥ \textquoteprime qlyl\textprime c l nwr\textquoteprime wswk \textquoteleft bnhyrw\textprime
C  dymyn\textquoteleft d\textquoteprime rb\textquoteprime dl\textquoteright mlyḥ \textquoteprime qlyl\textquoteprime wswk \textquoteleft bnhyrw\textprime

A  \textquoteleft w \textquoteleft sr\textquoteright dšq\textquoteprime swk bnhyrw\textprime \textquoteleft w tlt ṭwpyn dmy\textquoteright dpwgl\textquoteprime swk bnhyrw\textprime
B  \textquoteleft w \textquoteleft sr\textquoteright dšq\textquoteprime swk bnhyrw\textprime \textquoteleft w tlt ṭwpyn \textquoteleft my\textquoteright dpwgl\textquoteprime swk bnhyrw\textprime
C  \textquoteleft w \textquoteleft sr\textquoteright dšq\textquoteprime swk bnhyrw\textprime \textquoteleft w tlt ṭwpyn \textquoteleft my\textquoteright dpwgl\textquoteprime swk bnhyrw\textprime

\textsuperscript{17} In Ms. C, ‘a’ refers to the right-hand column and ‘b’ to the left-hand column.
First: for throbbing of the head and for the half (of the head) throbbing.

Pound endive\(^{18}\) and apply it to the head. Or crush extract of date-palm heart\(^{19}\) into the nostril\(^{20}\) on the side which throbs. Or mix vinegar\(^{21}\) and honey together and smear on the head and wait a little and wash with water. Or knead ash and vinegar together and smear on the head. Or burn nut and terebinth\(^{22}\) and sprinkle vinegar over them and mix together and rub on the head. Or crush one mina of gallnuts and knead in potash\(^{23}\) and smear on. Or decoct barley and put it on a cloth\(^{24}\) and wrap on the head while warm and it will give relief. Or burn the dung of an ass\(^{25}\) and bones of a crab and a small amount of henna, knead in oil and smear on.\(^{26}\) Or (take) gall\(^{27}\) of qqwn\(’\)-bird\(^{28}\) in oil of sesame\(^{29}\) and smear on. Or lightly heat up over a fire the marrow\(^{30}\) of the right leg of a sheep which is not salted and pulverize into his nostrils. Or crush into the nostril extract of beetroot.\(^{31}\) Or crush into the nostril three drops of radish\(^{32}\) juice.

No. 2  (\(A = 1\) 553: 17-21; \(B = 1:\) 19 [not edited by Gottheil]; \(C = \) 111r 25b)

A  \(lṣlḥt’\ drš’\)
B  \(lṣlḥt’\ drš’\)
C  \(lṣlḥt’\ drš’\)  (marginal note: \(lṣlḥt’\ drš’\))

A  \(lbwnt’\ wkwrkm’\ dwq wgbwl bhwr’\ db’t’\ wtqš’ l pst’\ dkt’n’\)
B  \(lbwnt’\ wkwrkm’\ dwq wgbwl bhwr’\ db’t’\ wtqš’ l pst’\ dkt’n’\)
C  \(lbwnt’\ wkwrkm’\ dwq wgbwl bhwr’\ db’t’\ wtqš’ l pst’\ dkt’n’\)

A  ‘w ‘l qrṭys’\ wsym ‘l ‘yn’\ ṣd’\ dntš’ ‘w dwq\ pwt’ wkmwn’
B  ‘w ‘l qrṭys’\ wsym ‘l ‘yn’\ ṣd’\ dntš’ ‘w dwq\ pwt’ wkmwn’
C  ‘w ‘l qrṭys’\ wsym ‘l ‘yn’\ ṣd’\ dntš’ ‘w dwq\ pwt’ wkmwn’

A  \(wgbwl\ bhwr’\ db’t’\ wtqš’ l qrṭys’\ wsym lṣd’\)
B  \(wgbwl\ bhwr’\ db’t’\ wtqš’ l qrṭys’\ wsym lṣd’\)
C  \(wgbwl\ bhwr’\ db’t’\ wtqš’ l qrṭys’\ wsym lṣd’\)

For migraine of the head.

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\(^{18}\) Usually written \(ḥdb\), corresponding to Mandaic \(hadua\), Arabic \(hendbā’\).

\(^{19}\) = Akk. \(uqūru\).

\(^{20}\) = Akk. \(nahīru\).

\(^{21}\) = Akk. \(ḥālu\).

\(^{22}\) = Akk. \(butnu\) and \(butumtu\) ‘terebinth’, but see Gignoux 2020: 24 (cedre).

\(^{23}\) = Akk. \(idrānu\).

\(^{24}\) = Akk. \(saddinu\).

\(^{25}\) = Akk. \(martu\).

\(^{26}\) = Akk. \(qaqānu\), see Gignoux 2020: 27, ‘coqueret’.

\(^{27}\) = Akk. \(šamaššammū\).

\(^{28}\) = Akk. \(muhhu\).

\(^{29}\) = Akk. \(silqu\), but see also Gignoux 2020: 21.

\(^{30}\) = Akk. \(puglu\), a rare but attested medical ingredient.
Pound lbwnt and saffron and knead (it) in egg-whites and rub on a rag of linen or on papyrus and apply on that temple which throbs. Or pound chaff and fungus and knead in egg-whites and smear on papyrus and apply to the temple.

No. 3 (A = 1 553: 21- 554: 7, B = 2: 4; C = 111v 1a)

A sm’ ddwk’ drš’ dḥdr
B sm’ ddwk’ drš’ dḥdr
C sm’ ddwk’ drš’ dḥdr

A hndb’ ‘sr’ zwz’ {w} wdb r zr’ drps’ hmš’ zwz’ w’nyswn hmš’ zwz’
B hndb’ ‘sr’ zwz’ wbr zr’ drks’ hmš’ zwz’ nyswn hmš’ zwz’
C hndb’ ‘sr’ zwz’ wbr zr’ drps’ hmš’ zwz’ w’nyswn hmš’ zwz’

A wdb hly’ tryn zwz’ wplgh w’n tryn zwz’ wplgh
B wbr hly’ tryn zwz’ wplgh
C wbr hly’ tryn zwz’ wplgh

A ‘tr’ bḥl’ ṭqyp’ trtn mnwn wḥd’ mn’r’ my’ ḥd ywm’ wḥd lly’ ‘tr’ nwn
B ‘tr’ bḥl’ ṭqyp’ trtn mnwn wḥd’ mn’r’ my’ w’tr’ nwn ḥd ywm’ wḥd lly’
C ‘tr’ bḥl’ ṭqyp’ trtn mnwn wḥd’ mn’r’ my’ ḥd ywm’ wḥd lly’ ‘tr’ nwn

A wbrkn ‘rḥ wšp’ wkn ‘yt’ skr w’rm’ bhwn my’ dsmmn’‘dm’ d’byn
B wbrkn ‘rḥ wšp’ wkn ‘yt’ skr w’rm’ bhwn my’ dsmmn’‘dm’ d’byn
C wbr kn ‘rḥ wšp’ wkn ‘yt’ skr w’rm’ bhwn my’ dsmmn’‘dm’ d’byn

A ytyr mn dbš’ wbkl rmš’ kd dmk n’kwl mh ḥw dkryh ‘yḥ ḥd zwz’ wtyyr
B ytyr mn dbš’ wbkl rmš’ ddmk n’kwl mh ḥw dkryh ‘yḥ ḥd zwz’ wmtḥšḥ
C ytyr mn dbš’ wbkl rmš’ kd dmk n’kwl mh ḥw dkryh ‘yḥ ḥd zwz’ wtyyr

A drug for the place (flow?) of the head which rotates. Endive 10 zuz, seeds of parsley, 5 zuz, and nyswn, 5 zuz, sweet fennel (br hly’), 2 1/2 zuz, (A: mint, possibly Akk. karpassu ‘cotton’. Ms. B adds a marginal notation, krps.) And thus bring henbane (var. beer-dregs) and put it into the juice of herbs until thickness is more than honey, and every evening when he sleeps, let him – the one who is ill – eat from it, about one zuz and more (B: and one can use it).
M. J. Geller

No. 4  (A = 1 554: 7-8, B = 2: 12; C = 111v 14a) simplicium

A  lḥkk' wlrḥš' dhw' brš'
B  lḥkk' wlrḥš' dhw' brš'
C  lḥkk' wlrḥš' dhw' brš'

A  \(\text{db}r\ zr\ 'dsgýr' dwq wgbwl bmšḥ' dw'n' wṭwš\)
B  \(\text{br} zr\ 'dsgýr' dwq wgbwl bmšḥ' dw'n' wṭwš\)
C  \(\text{brzr}' 'dsgýr' dwq wgbwl bmšḥ' dw'n' wṭwš\)

For itching\(^{44}\) and bugs\(^{45}\) which are on the head.
Pound seed of \(s\text{gýr}'\) in tallow of a sheep and smear (it on).

No. 5  (A = 1 554: 9-10, B = 2: 14; C = 111v 18a) simplicium

A  lqlm' dl' dhwny brš'
B  lqlm' dl' dhwny brš'
C  lqlm' dl' dhwny brš'

A  'pšt' dwq bmšḥ' d's' wṭwš 'w ḥwp ršk bmy \(\text{mlḥ}'\)
B  'pšt' dwq bmšḥ' d's' wṭwš 'w ḥwp ršk bmy' \(\text{wmlḥ}'\)
C  'pšt' dwq bmšḥ' d's' wṭwš 'w ḥwp ršk bmy \(\text{mlḥ}'\)

For lice\(^{47}\) which are not to exist on the head.
Pound \(r\text{ais}i\text{s}'\) in oil of myrtle\(^{48}\) and smear and wash your head with salt water (var. water and salt).

No. 6  (A = 1 554: 10-11, B = 2: 17; C = 111v 22a) simplicium

A  lšwnh' dhwny brš'
B  lšwnh' dhwny brš'
C  lšwnh' dhwny brš'

A  \(s'r' 'wqd wgbwl bmwqr' 'db' wṭwš\)
B  \(s'r' 'wqd wgbwl bmwqr' 'db' wṭwš\)
C  \(s'r' 'wqd wgbwl bmwqr' 'db' wṭwš\)

For ulcers\(^{49}\) being on the head.
Burn barley and knead (it) in egg yolk and smear on.

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44 < Akk. \(\text{ekēku}\) to scratch, and see Pognon 1903: 59, \(\text{ḥḥkk'}\) 'itch' corresponding to Gr. \(\text{xusmoi}\).
45 Cf. Pognon 1903: 65, relating \(\text{ḥḥš}'\) to Gr. \(\text{herpes}\).
46 = Akk. \(\text{šakirā}\)?
47 = Akk. \(\text{kalmatu}\).
48 = Akk. \(\text{asu}\).
49 = Akk. \(\text{šu₄nu} \) 'burning' (sore).
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No. 7  (A = 1 554: 11-14, B = 2: 19; C = 111v 23a) simplicium

A  mṭl šwḥn' dhwyn  Ṣāṭūn Ṣūḥi w'tyn mnhwn  Ṣūṭi
B  mṭl šwḥn' dhwyn  Ṣāṭūn Ṣūḥi bāš  Ṣāṭūn Ṣūṭi
C  mṭl šwḥn' dhwyn  Ṣāṭūn Ṣūḥi bāš  Ṣāṭūn Ṣūṭi

A  'yt' mn ḫwān qṭ' ḏsūl' Ṣīṯūn Ṣūṭu Ṣāṭūn Ṣūṭi
B  'yt' mn ḫwān qṭ' ḏsūl' Ṣīṯūn Ṣūṭu Ṣāṭūn Ṣūṭi
C  'yt' mn ḫwān qṭ' ḏsūl' Ṣīṯūn Ṣūṭu Ṣāṭūn Ṣūṭi

Concerning ulcers which developed (var. on the head) and from which yellow fluid comes. Bring from some old pieces of leather® of a tailor and burn and heat like kōhli and place it into ḥiṣhe and smear on.

No. 8  (A = 1 554: 14-15, B = 3: 3; C = 111v 29a) simplicium

A  ḏsūl' Ṣāṭūn Ṣūṭi
B  ḏsūl' Ṣāṭūn Ṣūṭi
C  ḏsūl' Ṣāṭūn Ṣūṭi

A  nqṛ' ḏk'p' ḡwrd ḥsīm' ḏbū ḥsūn Ṣūṭi Ṣūṭi
B  nqṛ' ḏk'p' ḡwrd ḥsīm' ḏbū ḥsūn Ṣūṭi Ṣūṭi
C  nqṛ' ḏk'p' ḡwrd ḥsīm' ḏbū ḥsūn Ṣūṭi Ṣūṭi

For ulcers of the head. Scrape fragments of calculus and set out to dry in the sun and ḥiṣhe (var. and place in olive oil) and boil and smear (it).

Alopecia

No. 9  (A = 1 554: 15-19, B = 3: 5; C = 111v 32a)

A  ḥbš' ḥgl
B  ḥbš' ḥgl
C  ḥbš' ḥgl

A  Ṣāṭūn Ṣūṭi Ṣūṭi Ṣūṭi
B  Ṣāṭūn Ṣūṭi Ṣūṭi Ṣūṭi
C  Ṣāṭūn Ṣūṭi Ṣūṭi Ṣūṭi

50 = Akk. šallu.
51 = Akk. guhlu, antimony or stibium, see Stol 2012: 628.
For the bald head.

Burn the bones of the dead (text 'sprouts') and crush (it) like ash and put (it) in olive oil, and boil and smear on the head, and sprinkle vinegar on the head. Bring compressed soap and fennel, and pound and mix with old tallow of sheep under the stars for three nights, on the fourth (day) of the week (lit. seven), and afterwards rub on the head.

No. 10  (A = 1 554: 20-555: 2, B = 3: 11; C = 111v 9b)

For ulcers and skin-lesions which develop on the head:

Pound lbnt' and flint and bread remnants in equal proportions and knead in olive oil and smear over the lesions. Afterwards heat an egg lightly over a fire and smear over (the lesion) some of the drug. Or (take) human blood and smear over the lesion. Or grind leaf of qpr and put it in vinegar over this drug. But beware lest it causes harm. Or crush chamomille and knead it in honey and smear it (on).
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No. 11  (A = 1 555: 2-5, B = 3: 18; C = 111v 19b)

A  ṭwḥ̱ lḥ̱zzy̱t’ dhw̱y’ bṟš’ wḇḥdm̱’ ḫ̱rn’
B  ṭwḥ̱ lḥ̱zzy̱t’ dhw̱y’ bṟš’ wḇḥdm̱’ ḫ̱rn’
C  ṭwḥ̱ lḥ̱zzy̱t’ dhw̱y’ bṟš’ wḇḥdm̱’ ḫ̱rn’

A  bṟw̱t’ ww̱rd’ ḫ̱by̱š’ ṯ̱hṟy ;y̱n’ w̱m̱š̱ḥ’ ḏn’ q̱ly’ ’l nw̱r’ w̱ṭw̱š
B  bw̱ṟt’ ḏwrd’ ḫ̱by̱š’ ṯ̱hṟy ;y̱n’ w̱m̱š̱ḥ’ ḏn’ q̱ly’ ’l nw̱r’ w̱ṭw̱š
C  bw̱ṟt’ ḏwrd’ ḫ̱by̱š’ ṯ̱hṟy ;y̱n’ w̱m̱š̱ḥ’ ḏn’ q̱ly’ ’l nw̱r’ w̱ṭw̱š

A  ’w ḥ̱y̱ḥ̱wr’ ḏmn bw̱rm’ gbwl bḥ̱l’ w̱ṭw̱š
B  ’w ḥ̱y̱ḥ̱wr’ ḏmn bw̱rm’ gbwl bḥ̱l’ w̱ṭw̱š
C  ’w ḥ̱y̱hw̱r’ ḏmn bw̱rm’ gbwl bḥ̱l’ w̱ṭw̱š

Again for skin-lesion which developed on the head and on other limbs.
Roast 57 juniper, 58 dried rose 59 and dove-dung and tallow over a fire and smear (it) on. Or knead black (residue) 60 which is from a jar in vinegar and smear on.

No. 12  (A = 1 555: 5-6, B = 4: 3; C = 111v 26b)

A  ḫ̱rn’ lš̱w̱ḥ̱n’ ḏṟš’
B  ḫ̱rn’ lš̱w̱ḥ̱n’ ḏṟš’
C  ḫ̱rn’ lš̱w̱ḥ̱n’ ḏṟš’

A  q̱ṉn’ dg̱w̱z’ w̱ṭ̱w̱m’ ḏw̱q w̱ṣ̱ym
B  q̱ṉn’ wg̱w̱z’ w̱ṭ̱w̱m’ ḏw̱q w̱ṣ̱ym
C  q̱ṉn’ dg̱w̱z’ w̱ṭ̱w̱m’ ḏw̱q w̱ṣ̱ym

Another (prescription) for head ulcers:
Crush kernels of gallnut and garlic and put (it) on.

Eye Disease (cf. BAM 10 28ff.)

No. 13  (A = 1 555: 7, B = 4: 5; C = 111v 29b)

In all 3 Mss. the title (lk’b’ ḏ̱yṉ’) refers to an entire section of SBM, not just to the single recipe, since the title is centred on its own line.

A  lk’b’ ḏ̱yṉ’
B  lk’b’ ḏ̱yṉ’
C  lk’b’ ḏ̱yṉ’

57  = Akk. qalā.
58  = Akk hurāšu.
59  = Akk urfū.
60  Gignoux 2020: 66 gives this as ‘vitriol’.
For eye disease (lit. pain).
Mix together from the juice of sweet fennel 30 zuz, and from strained honey, 10 zuz, and from the juice of sweet pomegranates, 30 zuz, cook it on a lingering fire until a half remains. Then remove (lit. lower) it from the fire and keep it in a vessel of glass and drip it in the eye when illness is sufficient.

No. 14  (B = I 555: 14-17, B = 4: 10; C = 112r 10a ) simplicia

For eyelashes which enter the eye.
Fumigate the skin of a snake under the eyes. Or paint (the eyes with) the gall of a stork and gall of the šibuṭa-fish (as) or paint (the eyes with) the gall of an eagle, and (they) will not enter.

No. 15  (A = I 555: 14-17, B = 4: 14; C = 112r 10a ) simplicia

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A  mn m’y dbr hly’ tltn zwz’ wmn dbš’ sly’ ’sr’ zwz’ wmn my’ drwmn’ hly’
B  mn m’y dbr hly’ tltn zwz’ wmn dbš’ sly’ ’sr’ zwz’
C  mn m’y dbr hly’ tltn zwz’ wmn dbš’ sly’ ’sr’ zwz’ wmn my’ drwmn’ hly’

A  tltn zwz’ whlt’ m hdd’ w’sq ’l nwr’ dky’t’ dm’ dp’s plg’ whydyn ’ht
B  hlt’ m hdd’ w’sq ’l nwr’ dky’t’ dm’ dp’s plg’ whydyn ’ht
C  tltn zwz’ hlt’ m hdd’ w’sq ’l nwr’ dky’t’ dm’ dp’s plg’ whydyn ’ht

A  mn nwr’ wtr  bm’n’ dzgwgyt’ w’tp b’y’n’ kd hw’y’ krs’ spyqt’
B  lh mn nwr’ wtr lh bm’n’ dzgwgyt’ w’tp b’y’n’ kd hw’y’ krs’ spyqt’
C  mn nwr’ wtr  bm’n’ dzgwgyt’ w’tp b’y’n’ kd hw’y’ krs’ spyqt’

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For eyelashes which enter the eye.
Fumigate the skin of a snake under the eyes. Or paint (the eyes with) the gall of a stork and gall of the šibuṭa-fish (as) or paint (the eyes with) the gall of an eagle, and (they) will not enter.

No. 15  (A = I 555: 14-17, B = 4: 14; C = 112r 10a ) simplicia

A  l’yn’ d’y’r’ wl’ dmk’
B  l’yn’ d’y’r’ wl’ dm’
C  l’yn’ d’y’r’ wl’ dm’

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61  < y’y.
62  = Akk. zakukītu.
63  = Gr. pelargos (uncertain)
64  = Akk. nišru.
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For the eye which is awake and does not shed tears.
Boil leaf of $\text{ṣtr'}$ in wine and in vinegar and apply. Or pound $\text{kmwn'}$ and mixed in egg-white, apply it on papyrus and apply to the eye externally.

No. 16  (A = 1 555: 17-19, B = 4: 18; C = 112r 15a) (2 simplicia)

For eyes which have flesh in them.
Pound eggs with their yokes and smear it on papyrus and apply on the eye externally. Or rub on saf-fron in new wine and paint on the eyes.

No. 17  (A = 1 555: 20- 556: 1, B = 5:3; C = 112r 20a)

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66 = Akk. kamūnu.
For a strand of hair growing in the eyes. Uproot these strands from the eyes and rub on their places (of origin) the blood of bugs, or the blood of fleas of a dog or gall of an owl and a little sal ammoniac mixed equally and smear on the place where you uprooted the strand of hair.

No. 18  (A = 1 556: 2-3, B = 5: 8; 112r 27a) Drekapoteke

A  lyny' dnplyn tlphyhwn
B  lyny' dnplyn tlphyhwn
C  lyny' dnplyn tlphyhwn

A  zbl' d'rn'b' wżbl' dtys' kdybyš dwqw wnsw whlwl wkhlwl
B  zbl' d'rn'b' wżbl' dtys' kdybyš dwqw wnsw whlwl wkhlwl
C  zbl' d'rn'b' wżbl' dtys' kdybyš dwqw wnsw whlwl wkhlwl

For eyes, the eyelashes of which fall out. Pound the dung of a rabbit and dung of a he-goat when dry and rub down and cleanse and paint the eyes.

No. 19  (A = 1 556: 3-6, B = 5: 11; C = 112r 29a) simplicia

A  lyny' dntnṭn mn tlg' wqyrwt'
B  lyny' dntnṭn mn tlg' wqyrwt'
C  lyny' dntnṭn mn tlg' wqyrwt'

A  tbn' dky' dḥṭ' bšl bmy' wšp' my' w'r'm' bryn zbn' sgy't'
B  tbn' dḥṭ' dky' bšl bmy' wšp' my' w'r'm' bryn zbn' sgy't'
C  tbn' dky' wḥṭ' bšl bmy' wšp' my' w'r'm' bryn zbn' sgy't'

A  'w 'wdq ḥṭ' wnsw whlwl wkhlwl 'w dwqw ttmw wšwr mwhy wkhlwl
B  'w 'wdq ḥṭ' wnsw whlwl wkhlwl 'w dwqw ttmw wšwr mwh
C  'w 'wdq ḥṭ' wnsw whlwl wkhlwl 'w dwqw ttmw wšwr mwh wkhlwl

For eyes which are to be protected from snow and cold. Boil in water clean chaff wheat straw and strain the liquid and deposit in the eyes many times. Burn wheat and rub and wash and paint (the eyes). Or pound garlic and press (out) its fluid and paint (the eyes).

68  < NP naušadar, cf. Sokoloff 2009: 905. The variant appears to be a corruption.
69  Cf. Pognon 1093: 66, for Gr. blepharon.
70  = Akk. taššu/daššu.
71  an erasure here.
72  = Akk. tibnu.
No. 20  
(A = 1 556: 6-9, B = 5: 15; C = 112r 4b)

A: ḫyn' ḏp'š bhyn ḫl'
B: ḫyn' ḏp'š bhyn ḫl'
C: ḫyn' ḏp'š bhyn ḫl'

A: ẓlp'= ḏrwmn' ḫly' ẓḥwq ṣwhq ṣḥwq ṣhwd ṣbm'y ḫd ṣwkm' ṣp' ṣm'y'
B: ẓlp'= ḏrwmn' ḫly' ẓḥwq ṣwhq ṣhwd ṣbm'y ḫd ṣwkm' ṣp' ṣm'y'
C: ẓlp'= ḏrwmn' ḫly' ẓḥwq ṣwhq ṣhwd ṣbm'y ḫd ṣwkm' ṣp' ṣm'y'

A: bprq' ḥdt' ḏktn' w'r'm' ṣbhnyn ṣbtrḥ 'ṣr' ḏškrwn'
B: bprq' ḥdt' ḏktn' w'r'm' ṣbhnyn ṣbtrḥ 'ṣr' ḏškrwn'
C: bprq' ḥdt' ḏktn' w'r'm' ṣbhnyn ṣbtrḥ 'ṣr' ḏškrwn'

For eyes in which dust remains behind.
Grind rind of sweet pomegranate and toss into water for one day, and then strain the liquid in a new rag of linen⁷³ and put it on the eyes six times and afterwards extract of henbane.⁷⁴

No. 21  
(A = 1 556: 9-11; C = 112r 10b) Dreckapotheke
(two separate recipes in A and C, combined into a single symptom in B, see below)

A: lk'b ṣyn' ṣbyš'
C: lk'b ṣyn' ṣbyš'

A: kps' d'nt' (text: dbnt') Ṿzr' ṣgbr' ḥlwṭ ḥdd' ṣw'rm' ṣbhnyn ṣw'n ṣwkm' ṣbyš'
B: kps' d'nt' Ṿzr' ṣgbr' ḥlwṭ ḥdd' ṣw'rm' ṣbhnyn ṣw'n ṣwkm' ṣbyš'
C: kps' ṭd'nt' Ṿzr' ṣgbr' ḥlwṭ ḥdd' ṣw'rm' ṣbhnyn ṣw'n ṣwkm' ṣbyš'

C: ṭbḥḥd' ṭw'khwl 'w 'rm' ṣbhnyn
C: ṭbḥḥd' ṭw'khwl 'w' 'rm' ṣbhnyn

For dry eye-disease.
Mix together menstrual (blood) of woman⁷⁶ and semen of a man and put into the eye. And if they (the ingredients) are dry, crush together and paint (the eye) or put in the eyes.

No. 21a  
(A = 1 556: 11-13, B = 5.19; C = 112r 14b) (Dreckapotheke)

A: ḫyn' ṣdkyn ṣw'khln
B: lk'b ṣyn' ṣbyš' ḫyn' ṣdkyn ṣw'khln
C: ḫyn' ṣdkyn ṣw'khln

A: ḥry ẓṣrwryt' Ṿṣwp ṣbm'y ṣwmšḥ' ṭyṭ' ṭyq' ṭ'b' ṭykb' ṭw'khwl

⁷³ = Akk. kitinnū.
⁷⁴ = Akk. šakirū.
⁷⁵ not in red.
⁷⁶ For kps' ‘menstruation’, see Pognon 1903: 61, for Gr. katamēnia.
For eyes which are painful and hurt.
Rub on the droppings of a small lizard in water and old olive oil which is thick like honey and paint (the eyes). Or paint the eyes with milk of a she-ass while warm. Or paint (the eyes) with milk of a female dog.

No. 22  (A = 1 556: 14-16, B = 6:4; C = 112r 18b) Dreckapotheke (Deckname)

For eyes which hurt.
Boil gallnuts and vinegar and wine and smear the eye externally. Or pound and knead the insides of an almond (var. gallnut) and kmwn and smear with wine. Or pound and boil in water fox-testicle and filter and paint (the eyes).

No. 23  (A = 1 556: 16-18, B = 6:8; C = 112r 25b) simplicium

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77 not in red.
78 = Akk. šurāru.
79 = Akk. atānu.
80 = Akk. akālu.
81 = Akk. kamānu.
82 = Akk. išku. See also Pognon 1903, 57, ‘zk’ for ‘testicle’.
83 = Akk. šahālu.
For eyes of children (which) are sick/painful and do not open.
Pound black dry herbs and honey and put it on them.

No. 24 (A = I 556: 18-19, B = 6:11; C = 112r 27b) simplicium

A ḫyn’ swmqṭ’
B ḫyn’ swmqṭ’
C ḫyn’ swmqṭ’

A prṣn’ drwmn’ ḥly’ ḥrmwṣ’ bšl ṭb’yṭ ʾd hwyn ʾyk ḏbš’ ḡkhlw
B prṣn’ drwmn’ ḥly’ ḥrmwṣ’ bšl ṭb’yṭ ʾd hwyn ʾyk ḏbš’ ḡkhlw
C prṣn’ drwmn’ ḥly’ ḥrmwṣ’ bšl ṭb’yṭ ʾd hwyn ʾyk ḏbš’ ḡkhlw

For red eyes.
Boil well seed grains of sweet and sour\(^4\) pomegranates until they are like honey and paint (the eyes).

No. 25 (A = I 556: 19-21, B = 6: 13; C = 112r 30b) Alternative simplicia

A lmḥwṭ’ wʾṣydwt’ ḏyn’
B lmḥwṭ’ wʾṣydwt’ ḏyn’
C lmḥwṭ’ wʾṣydwt’ ḏyn’

A ṭrm’ bgwhyn dm’ dywn’ ʾw ḥwr’ ḏbr’ ḱ ṣḥynʾ rm’ bṛyn’
B ṭrm’ bgwhyn dm’ dywn’ ʾw ḏm’ ḏṯngwt’ ʾw ḥwr’ ḏbr’ ḱ ṣḥynʾ rm’ bṛyn’
C ṭrm’ bgwhyn dm’ dywn’ ʾw ḏṯngwt’ ʾw ḥwr’ ḏbr’ ḱ ṣḥynʾ rm’ bṛyn’

For a lesion and outpouring (of fluid) of the eyes.
Put into them (eyes) the blood of a dove (var. or the blood of a cock), or the white of an egg, while warm, put into the eyes.

No. 26 (A = I 556: 21- 557: 3, B = 6: 16; C = 112v 1a) Alternative simplicia

A ḫyn’ ḏdm’n
B ḫyn’ ḏdm’n
C ḫyn’ ḏdm’n

A ṣr’ drwmn’ ḥrmwṣ’ ḡkwłʾ ḏm’ dywn’ ḥwrʾ ḥlywmʾʾw ṣrʾ ḏḥḥʾ ḡkwłʾ ḡkwł
B ṣr’ drwmn’ ḥrmwṣ’ ḡkwłʾ ḏm’ dywn’ ḥwrʾ ḥlywm ḡkwłʾʾw ṣrʾ ḏḥḥʾ ḡkwłʾ ḡkwł
C ṣr’ drwmn’ ḥrmwṣ’ ḡkwłʾ ḏm’ dywn’ ḥwrʾ ḥlywm ḡkwłʾʾw ṣrʾ ḏḥḥʾ ḡkwłʾ ḡkwł

\(^4\) Cf. Pognon 1903: 59, for vinegar.
For eyes which produce tears.
Paint (the eyes) with extract of sour pomegranate. Or paint (the eyes) with blood of white doves daily. Or paint (the eyes with) extract of black plum. Or pound seed of quince and the middle of roasted peas and mix in wine and smear. Or red plums – boil these well and mix them a little in vinegar and wash your(!) face. Or decoct sweet stuff and pour over your(!) head (for) seven days. Or paint (the eyes with) extract of mint. Tested and reliable.

No. 27 (A = I 557: 4-5, B = 7: 5; C = 112v 11a) simplicium

For inflammation of the eyes. (Decoct), take leaves of oak and chew and place on the eyes.

No. 28 (A = I 557: 5-6, B = 7: 7; C = 112v 13a) simplicia
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For throbbing (lit. knocking) of the eyes.
Paint (the eyes with) olive oil and olive-mineral stone. Or prepare for use olive-wood in egg-yoke and apply to the eyes.

No. 29  
(A = I 557: 6-10, B = 7: 10; C = 112v 17a)

A  lk'b' rwrb' wsgy''d'yn'
B  lk'b' rwrb' d'yn'
C  lk'b' rwrb' wsgy''d'yn'

A  'ṣr' dtwl' wkwrkm' wmlh' hlwṭ bḥlb' dnš' w'rm' b'yn' 'w ybš bsr' dswnyt'
B  'ṣr' dtwl' wkwrkm' wmlh' hlwṭ bḥlb' dnš' w'rm' b'yn' 'w ybš bsr' dswnyt'
C  'ṣr' dtwl' wkwrkm' wmlh' hlwṭ bḥlb' dnš' w'rm' b'yn' 'w ybš bsr' dswnyt'

A  wdwq wḥlwṭ b'nrwṛt wḳḥwl wḥmr' l' nṣṭ' wḥšḥ lḥwn kwby' db'spwg'
B  wdwq wḥlwṭ b'nrwṛt wḳḥwl wḥmr' l' nṣṭ' wḥšḥ lḥwn kvy' db'spwg'
C  wdwq wḥlwṭ b'nrwṛt wḳḥwl wḥmr' l' nṣṭ' wḥšḥ lḥwn kvy' db'spwg'

A  dṭmšyn lḥwn bmy' šḥyn' wšbq dm'
B  dṭmšyn lḥwn bmy' šḥyn' wšbwq dm'
C  dṭmšyn lḥwn bmy' šḥyn' wšbq dm'

No acute88 (and numerous) diseases of the eye.
Mix extract of twl89 and saffron and salt in mother's milk and put on the eyes. Or dry and pound meat of a swallow90 and mix with ʿnrwṛt-resin91 and paint (the eyes). And let him not drink wine. Cauterising92 is useful for them with a sponge, so that you cleanse them in hot water, and pour out blood.

No. 30  
(A = I 557: 11-15, B = 7: 15; C = 112v 26a)

A  ḫwbyn' wlrwḥ' d'yn'
B  ḫwbyn' wlrwḥ' d'yn'
C  ḫwbyn' wlrwḥ' d'yn'

A  dwq prphyn' wṣwr mıyḥwn wḥlwṭ bḥwn qmh' ds'r' wḥn' wmwqr' db'y'
B  dwq prphyn' wṣwr mıyḥwn wḥlwṭ bḥwn qmh' ds'r' wḥn' wmwqr' db'y'
C  dwq prphyn' wṣwr mıyḥwn wḥlwṭ bḥwn qmh' ds'r' wḥn' wmwqr' db'y'

A  ṃḥwš mn lbr 'w dwq ṣp' whḥq ṡwlp' ṡwmn' ḥḥy' wsmwq' ṡwhh'
B  ṃḥwš mn lbr 'w dwq ṣp' whḥq ṡwlp' drwmn' ḥḥy' wsmwq' ṡwhmṣ' ṡwhh'

88 lit. amplified.
89 = Akk. tuḥlu.
90 = Akk. sinuntu.
91 Persian, see Sokoloff 2009: 1116.
92 The var. in Ms. A kwby' is unclear (thorns or cups). For kwy, see Sokoloff 2009: 605.
For thickness and wind of the eye.
Pound **prphpyn**⁹³ and press out their fluids and mix them with barley flour and henna and egg-yolk and smear it externally. Or pound **gallnuts** and **hlq’** and sweet, red (and sour) pomegranate peel and black plum. Boil equally and filter their fluids and paint (the eyes) and rub on. (This is) also useful for tears.

No. 31  
(A = I 557: 15-18, B = 8: 2; C = 112v 2b) simplicia

A  **lyrqn’ d’yn’**
B  **lyrqn’ d’yn’**
C  **lyrqn’ d’yn’**

A  ‘**qlp’ drwmn’ hly’ dwq whlwt bmsh’ dyty’ twwsh ḥdry ’yn’**
B  ‘**qlp’ drwmn’ dwq whlwt bmsh’ dyty’ twwsh ḥdry ’yn’**
C  ‘**qlp’ drwmn’ dwq whlwt bmsh’ dyty’ twwsh ḥdry ’yn’’

A  ‘**w nšt’ ḥlb’ dtwrt’ kd ṣḥyn wnwbd mn h ywrqwt’ wš’wtw’**
B  ‘**w nšt’ ḥlb’ dtwrt’ kd ṣḥyn wnwbd mn h ywrqwt’ wš’wtw’’
C  ‘**w nšt’ ḥlb’ dtwrt’ kd ṣḥyn wnwbd mn h ywrqwt’ wš’wtw’

For yellowness (jaundice)⁹⁴ of the eye.
Pound peeling of (sweet) pomegranate, mix with olive oil, and smear around the eyes. Or let him drink cow’s milk while warm and it will eliminate from him the green (**ywrqwt’**) and yellow (**š’wtwt’**).⁹⁵

No. 32  
(A = I 557: 18- 558: 5, B = 8:5; C = 112v 8b) simplicia and **Dreckapotheke**

A  **lḥšwkn’ d’yn’**
B  **lḥšwkn’ d’yn’**
C  **lḥšwkn’ d’yn’**

A  ‘**rm’ b’ynwhy my’ dnrqws ’w dm’ drl’ khwl ḡšš’ p l’dr’ ’w hw dm’ drd’**
B  ‘**rm’ b’ynwhy my’ dnrqws ’w dm’ drl’ khwl ḡšš’ p l’dr’ ’w hw dm’ drd’’
C  ‘**rm’ b’ynwhy my’ dnrqws ’w dm’ drl’ khwl ḡšš’ p l’dr’ ’w hw dm’ drd’’

A  ‘**mn kbd’ dtys’ ’w dm’ d’rb’ dkwnm’ kd ṣḥyn khwl ’w ṭw’ kbd’ dtys’ bnwr’**
B  ‘**mn kbd’ dtys’ ’w dm’ d’rb’ dkwnm’ kd ṣḥyn khwl ’w ṭw’ kbd’ dtys’’
C  ‘**mn kbd’ dtys’ ’w d’rb’ dkwnm’ kd ṣḥyn khwl ’w ṭw’ kbd’ dtys’ bnwr’’

⁹³ = Akk. **parpahû.**
⁹⁴ = Akk **amurriqānu**, cf. Pognon 1903, **yrqn’** for Gr. **ikteros.**
⁹⁵ This is a rare term, with basic meaning is ‘wax’, with yellowness being secondary.
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A whw rth’ dnpq mn kbd’ khwł’ kbd’ khwł’ kbd’ whb’ whh’ lh kbd’ dn’kwl
B whw rth’ dnpq mn kbd’ khwł’ kbd’ whh’ lh kbd’ dn’kwl
C whw rth’ dnpq mn kbd’ khwł’ kbd’ whh’ whb’ lh kbd’ dn’kwl

For darkening (scil. of the sight) of the eyes.
Apply on his eyes some nrqws (narcissus).
Or paint (the eyes with) blood of a fox and this is useful even for an a.-sore.
Or paint (the eyes with) that blood which flows from the liver of a he-goat or black blood of a black sheep while warm. Or roast the liver of the he-goat (A adds: in a fire) and boil that which comes out of the liver and paint (the eyes) while warm and give him (the patient) the liquid that he should eat (it). Or paint (the eyes with) blood of a fish. Or boil the liver of a he-goat in a pot (A: and mind that [the eyes] adhere to the pot) and they should face the place so that whatever of the liquid goes up into the eyes. Or paint (the eyes) with human excrement. Or mix extract of leeks with the urine of a small child, paint (the eyes).

96 Cf Sokoloff 2009: 951. Although Greek, this term is well-integrated into BTA and Mandaic.
97 See Sokoloff 2009: 11, for Baghdad Sore or Leishmaniasis (both doubtful); the term also appears in Recipe 213, 214, and 220 below.
99 kwm’: Sokoloff 2009: 608, citing Recipe 26 above.
100 = Akk. taššu/daššu.
101 Budge 1913: 2, 662 translates ‘fumes that arise from the water’.
102 = Akk. karašu.
103 B adds a clause here which occurs two lines later in A.
104 = Akk. bisru.
eyes. Or pound moist coloquint[106] and press it and apply it to the (var. his) nostrils. Mix extract of the vine (var. cheese) with urine of a small child and paint (the eyes). Or paint around (the eyes with) gall[107] of a goat, mix with honey of a honeycomb.

No. 33  (A = I 558: 5-11, B = 8:19; C = 112v 28b)

A Ṗmnṯ' ḏy'n'
B Ṗmnṯ' ḏy'n'
C Ṗmnṯ' ḏy'n'

A sb prwg' dsnwnyt' w qr' ṣynwhy w'swr ḏh ḏ' wšbwq ḏh bqrh
B sb prwg' dsnwnyt' w qr' ṣynwhy w'swr ḏh ḏ' wšbwq ḏh bqrh
C sb prwg' dsnwnyt' w qr' ṣynwhy w'swr ḏh ḏ' wšbwq ḏh bqrh

A tlt' ywnyn w'ty' ṭm ṭhţy' ḏh d'ytwyhy ʿmyʾ ṭwʿl' ṭmyty' ḏd mn 'qr'
B tlt' ywnyn w'ty' ṭm ṭhţy' ḏh d'ytwyhy ʿmyʾ ṭwʿl' ṭmyty' ḏd mn 'qr'
C tlt' ywnyn w'ty' ṭm ṭhţy' ḏh d'ytwyhy ʿmyʾ ṭwʿl' ṭmyty' ḏd mn 'qr'

A wṣymʾ l ṣynwhy wmtptn ṭdwn ṭmsḥ ṭn ḏh ṭqr' ḏw ḏ'wktl ṭl' ḏw
B wṣymʾ l ṣynwhy wmtptn ṭdwn ṭmsḥ ṭn ḏh ṭqr' ḏw ḏ'wktl ṭl' ḏw
C wṣymʾ l ṣynwhy wmtptn ṭdwn ṭmsḥ ṭn ḏh ṭqr' ḏw ḏ'wktl ṭl' ḏw

A ṣzḥr ḏh wpwtyw ḏw pswq ṭrš ṭwʾwq ṭbʾyt wkḥwl ḏlw ḏl' ḏz' ṭhz'
B ṣzḥr ḏh wpwtyw ḏw pswq ṭrš ṭwʾwq ṭbʾyt wkḥwl ḏlw ḏl' ḏz' ṭhz'
C ṣzḥr ḏh wpwtyw ḏw pswq ṭrš ṭwʾwq ṭbʾyt wkḥwl ḏlw ḏl' ḏz' ṭhz'

For obscurity of the eyes.[110] Take the chick of a swallow and pull out its eyes and bind a sign on it and leave it in its nest for three days. When its mother comes and sees it that it is blind, she goes and brings a certain root and places it on its eyes and they open. If then you find this root – (the bird) at the same time revealing it – take care of it, and as for the chick, cut its head off and burn it thoroughly and paint (the eyes) of one who cannot see and he will see.

No. 34  (A = I 558: 11-20; B = 9: 7; C = 113r 7a) simplicia (various)

A Ḭmn ḏmhyl nwhrh
B Ḭmn ḏmhyl nwhrh
C Ḭmn ḏmhyl nwhrh

105 This clause is in a different position in Ms. B.
106 qrʾ = Akk. ḫrū.
107 = Akk. ṣrṭu, a common medical ingredient.
108 = Akk. marat enzi.
109 separated in Ms. B.
110 The reading in Ms. A is an error.
For one who is weak in regard to his light (scil. vision).
Burn and pound bones of a crab and knead into bitter šr' (var. almond\(^\text{111}\)) and paint (the eyes). Or burn the heads of young swallows in fire, pound and mix in honey and paint (the eyes). Or burn the hoof of a donkey and rub it in she-ass milk and paint (the eyes) and it helps greatly.\(^\text{112}\) Or melt the fat of a fish and mix in honey and paint (the eyes).\(^\text{113}\) Or paint (the eyes) with the fat of a qqwn'-bird\(^\text{114}\) and mare’s milk. Or paint (the eyes) with gall of a qqwn'-bird. Or pound kwrkm' and soak it in egg yolk and put it into the eye. Apply extract of sweet pomegranate in a vial of glass and place in the sun until it is thick like honey and mix in it an equivalent flow of honey, and when you(!) sleep, paint (the eyes), and it helps greatly.

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\(^{111}\) See Gignoux 2020: 16.

\(^{112}\) BTA m\(\text{r}'\).

\(^{113}\) This clause appears in a different sequence in Ms. B.

\(^{114}\) = Akk. qaqānu.
For one who does not see at night.
Paint (the eyes with) marrow of the leg of a mule.\(^{115}\) Or extract\(^{116}\) the liver of a horse and roast in a fire and and pound and pour over it oil of \( mwšk \)^{117} one \( rqn \)-measure and mix and paint (the eyes).

For eyes into which a \( bright \)^{118} or dark liquid descends.
Paint (the eyes with) gall of a \( vulture \)^{119} and honey. Or bring a green frog and (var. kill it) and draw some of its blood and paint (the eyes) when the illness is chronic (lit. old).

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\(^{115}\) = Akk. \( kūdanu \).

\(^{116}\) Syr. \( sry \) corresponds to Akk. \( nasāhu \), ‘tear out’ in context of extracting ingredients.

\(^{117}\) = Akk. \( mušku \).

\(^{118}\) = Akk. \( helû \).

\(^{119}\) perhaps Akk. \( kudurrānu \)-bird.

\(^{120}\) A marginal note in Budge reads: \( gbw \ dym \)’, ‘seashore’.
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A  dhcp't  w'swr b'yn'  'w z'pr'n  'tr'  bhbl'  dhcp't  wkhw'l  'w  mrrt'  dqyrt'  khwl
B  dhcp't  w'swr b'yn'  'w z'pr'n  'tr'  bhbl'  dhcp't  wkhw'l  'w  mrrt'  dqyrt'  khwl
C  dhcp't  w'swr b'yn'  'w z'pr'n  'tr'  bhbl'  dhcp't  wkhw'l  'w  x  mrrt'  dqyrt'  dg'l  khwl

A  'w  shk  mshy  wnbt  qr'  wlwz'  mryr'  wmrrt'  dqytw  dlwn'  dwrn'  klhwn
B  'w  shk  mshy  wnbt  qr'  wsh'd'  mryr'  wmrrt'  dqytw  dlwn'  dwrn'  klhwn
C  'w  shk  mshy  wnbt  qr'  wsh'd'  mryr'  wmrrt'  dqytw  dlwn'  dwrn'  klhwn

A  shw  rw'  'yk  khwhl'  wkhw'l
B  shw'yt  rw'  'yk  khwhl'  wkhw'l
C  shw  rw'  'yk  khwhl'  wkhw'l

For whiteness of the eyes.
Paint (the eyes with) gall of a dog (var. scaled-fish)\(^{121}\). Or paint (the eyes with) egg of a white raven.
Or pound and apply daytime dust and ash of ‘bones’ of dates and egg-peel. Or pound seeds of b.-rue,\(^ {122}\)
and put (it) on wool which is not washed, and steep in milk of a female donkey and press it on the eyes. Or steep z'pr'n\(^ {124}\) in milk of a female donkey and paint (the eyes). Or paint (the eyes with) gall of a tortoise. Or Egyptian beer and wild growth of coloquinth\(^ {125}\) and bitter almond and bitterness of a gourd and tongue of a lizard,\(^ {126}\) crush all in equal proportions like ko'hl and paint (it).

Nose

No. 38  \((A = 1 559: 8-13, B = 10: 15; C = 113r 16b)\)

A  ldm'  d't'  mn  nhyr'
B  ldm'  d't'  mn  nhyr'
C  ldm'  d't'  mn  nhyr'  (marginal note: ldm'  d't'  mn  nhyr')

A  t'n'  twš  bdš'  wtp'  byt  'ynwhy'  'w  lbwnt'  wkbrtyt'  wgwgyt'  rw'  wgbwl  bhl'
B  t'n'  twš  bdš'  wtp'  byt  'ynwhy'  'w  lbwnt'  wkbrtyt'  wgwgyt'  rw'  wgbwl  bhl'
C  t'n'  twš  bdš'  wtp'  byt  'ynwhy'  'w  lbwnt'  wkbrtyt'  wgwgyt'  rw'  wgbwl  bhl'

A  wtwš  'l'  p'  w'l  šd'  'w  'pr'  swmq'  gbwl  bhl'  wtwš  'l'  p'  kd  dmyk'  'l  hyš
B  wtwš  'l'  p'  w'l  šd'  'w  'pr'  swmq'  gbwl  bhl'  wtwš  'l'  p'  kd  dmyk'  'l  hyš
C  wtwš  'l'  p'  w'l  šd'  'w  'pr'  swmq'  gbwl  bhl'  wtwš  'l'  p'  kd  dmyk'  'l  hyš

A  wr's  'nt  'l  slmh  my'  džb  qryryn  qyl  qyl  wšyr
B  wr's  'nt  'l  slmh  my'  džb  qryryn  qyl  wšyr  wmnys
C  wr's  'nt  'l  slmh  my'  qyr'  qryryn  qyl  qyl  wšyr

\(^{121}\)  see above Recipe 15 ('šybwṭ').
\(^{122}\)  Cf. Akk. huššu 'rue', see CAD B 351 (from Uruanna).
\(^{123}\)  Or macerate, cf. Sokoloff 2009: 1665 (tr\(y\)).
\(^{124}\)  = Akk. azupirēnu, see Stol 2012: 627.
\(^{125}\)  = Akk. irrû (following the pattern of initial q > Ø).
\(^{126}\)  = Akk. umru.
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For blood which comes from the nostrils.
Smear fig in honey and apply\(^{127}\) between his eyes. Or soak and knead frankincense\(^{128}\) sulphur\(^{129}\) and glass\(^{130}\) in vinegar and smear on the nose and temple. Or knead red dust in vinegar and smear on the nose while sleeping on his side\(^{131}\) and you sprinkle over his image water which is sweet, somewhat cold and (this is) true and tested.

No. 39  \((A = I 559: 13-14, \ B = 11: 2; \ C = 113r \ 25b)\) simplicium

\[\begin{align*}
A & \quad ln\text{hyr}' \ dsryn \\
B & \quad ln\text{hyr}' \ dsryn \\
C & \quad ln\text{hyr}' \ dsryn \\
\end{align*}\]

\[\begin{align*}
A & \quad dwq \ lwz' \ 'm \ m\text{šh}' \ dk\text{wšn}' \ wšp' \ w'l p \ bhyn \\
B & \quad dwq \ lwz' \ 'm \ m\text{šh}' \ dk\text{wšn}' \ wšp' \ w'l p \ bhyn \\
C & \quad dwq \ lwz' \ 'm \ m\text{šh}' \ dk\text{wšn}' \ wšp' \ w'l p \ bhyn \\
\end{align*}\]

For nostrils which stink.
Pound almonds with oil of \text{kwišn}\(^{132}\) and strain and drip into them.

\textbf{Ears again}

No. 40  \((A = I 559: 14-15, \ B = 11: 4; \ C = 113r \ 27b)\)\(^{133}\) simplicium

\[\begin{align*}
A & \quad dk'b' \ d'dn' \\
B & \quad lk'b' \ d'dn' \\
C & \quad dk'b' \ d'dn' \quad (\text{marginal note } dk'b' \ d'dn') \\
\end{align*}\]

\[\begin{align*}
A & \quad qdm\text{yt} \\
B & \quad qdm\text{yt} \\
C & \quad qdm\text{yt} \\
\end{align*}\]

\textit{(followed by a new rubric):}\(^{134}\)

\[\begin{align*}
\ 'A & \quad lqny' \ d' \ l \ b'dn' \\
\ 'B & \quad lqny' \ d' \ l \ b'dn' \\
\ 'C & \quad lqny' \ d' \ l \ b'dn' \\
\end{align*}\]

\(^{127}\) = Akk \text{\text{	ext{ṭepū}}.}

\(^{128}\) = Akk. \text{labānatu.}

\(^{129}\) = Akk. \text{kiš\text{rītu.}}

\(^{130}\) = Akk. \text{zakakitu.}

\(^{131}\) Cf. Pogonon 1903: 59 translating ‘buck’ (Gr. \text{nōtōs}).

\(^{132}\) = Akk. \text{kiš\text{šama}}.

\(^{133}\) Ms. A and B (and C?) divide this recipe into two separate rubrics (divided by qdm\text{yt}), but not reflected in Budge’s translation (ii 664).

\(^{134}\) Both Ms. B and C have this line in red.
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A.  ‘qr dqny’ wqd wdwq wsym ‘lwhy wnpq
B.  ‘qr dqny’ wqd wdwq wsym ‘lwhy wnpq
C.  ‘qr dqny’ wqd wdwq wsym ‘lwhy wnpq

For ear disease.
First: For a reed which enters the ears.
Burn and pound the root of the reed and put (it) over (the ears) and bring it out.

No. 41  (A = 559: 15-21, B = 11: 6; C = 113r 29b)

A.  l’dn’ dhρšn wdgn
B.  l’dn’ dhρšn wdgn
C.  l’dn’ dhρšn wdgn

A.  trb’ dlžyr’ dl’ mlḥh wtrb’ dšwpyn’ wmšḥ’ dlwz’ mryt’ mdk mwmy’
B.  trb’ dlžyr’ dl’ mlḥh wtrb’ dšwpyn’ wmšḥ’ dgwz’ mryt’ mdk mwmy’
C.  trb’ dlžyr’ dl’ mlḥh wtrb’ dšwpyn’ wmšḥ’ dlwz’ mryt’ mdk mwmy’

A.  wšḥn w’rm’ bhyn ’w trb’ d’z’ wty’ dṬl’y dđ’ wmrṛt’
B.  wšḥn w’rm’ bhyn ’w trb’ d’z’ ḥlwṭ w’rm’ bhyn
C.  wšḥn w’rm’ bhyn ’w trb’ d’z’ wty’ dṬl’y dđ’ wmrṛt’

A.  dkwr’ dwq ḥlwṭ ḥdd’ wsym ’w mrrt’ d’z’ bty’ d’z’ ḥlwṭ w’rm’ bhyn ’w mrrt’
B.  dkwr’ dwq ḥlwṭ ḥdd’ wsym ’w mrrt’ d’z’ bty’ d’z’ ḥlwṭ w’rm’ bhyn ’w mrrt’
C.  dkwr’ dwq ḥlwṭ ḥdd’ wsym ’w mrrt’ d’z’ bty’ d’z’ ḥlwṭ w’rm’ bhyn ’w mrrt’

A.  dτwr’ bty’ d’z’ ḥlwṭ w’rm’ bhyn
B.  dτwr’ bty’ d’z’ ḥlwṭ w’rm’ bhyn
C.  dτwr’ bty’ d’z’ ḥlwṭ w’rm’ bhyn

For the ears which are deaf and dumb.
Compound pig fat which is not salted and fat of turtle doves,\textsuperscript{135} bitter nut oil, and mix asphalt and heat and put it in them (ears). Or mix goat fat and put in them. Pound and mix together urine of a young lad and gall of a vulture and apply. Or mix goat-gall in goat urine and put (it) into them. Or mix gall of an ox in goat urine and put (it) into them.

No. 42  (A = 1 559: 21- 560: 4; B = 11: 9; C = 113v 7a) simplicia

A.  l’dn’ ḏnqšn
B.  l’dn’ ḏnqšn
C.  l’dn’ ḏnqšn

A.  mšḥ’ dzty’ wmrṛt’ d’z’ ṛth wkd ṣḥyn ’rm’ bhyn ’w mšḥ’
B.  mšḥ’ dzty’ wmrṛt’ d’z’ ṛth wkd ṣḥyn ’rm’ bhyn ’w mšḥ’
C.  mšḥ’ dzty’ wmrṛt’ d’z’ ṛth wkd ṣḥyn ’rm’ bhyn ’w mšḥ’

\textsuperscript{135} Cf. Akk. šukannīnu.
For ears which throb.
Boil olive oil and gall of goat and while warm, put in them (the ears). Or heat up bitter almond oil and fat of a black hen and drip into them. Or cook gallnuts in vinegar and old wine and put (it) into them. Or boil onion in olive oil and put into them. Or drip pig-gall into them. Or he should eat garlic in a large amount and it will be beneficial for him.

No. 43 (A = 1 560: 4-7, B = 11: 16, C = 113v 17a)

A lrwḥ' d'dn' dzmn
B lrwḥ' d'dn' dzmn
C lrwḥ' d'dn' dzmn

A rwmn' ḥly' wḥmws' 'ṣwr ṭhmrm' 'tyq' ṭmšḥ' ḏṣyrg ṭmwr' ḏnh' ḏlwṭ
B rwmn' ḥly' wḥmws' 'ṣwr ṭhmrm' 'tyq' ṭmšḥ' ḏṣyṛ ṭmwr' ḏnh' ḏlwṭ
C rwmn' ḥly' wḥmws' 'ṣwr ṭhmrm' 'tyq' ṭmšḥ' ḏṣyṛ ḏwšm' ṭmwr' ḏnh' ḏlwṭ

A bhdd' wsym 'w ḥš' ṭmwvr' ṭmšḥ' ḏmwr' ḏlwṭ bhdd' wsym ṭmhyn
B bhdd' wsym 'w ḥš' ṭmwvr' ṭmšḥ' ḏmwr' ḏlwṭ wsym ṭmhyn
C bhdd' wsym 'w ḥš' ṭmwvr' ṭmšḥ' ḏmwr' ḏlw wsym ṭmhyn

For a spirit/demon (rwḥ') of the ears which ring.
Press out sweet and sour pomegranate and apply old wine and sesame oil and mother’s milk, mix one with the other. Or mix (var. together) ḥš' and ṭmwr' and oil of ṭmwr' and apply to them (ears).

No. 44 (A = 1 560: 7-10, B = 12: 1; C = 113v 23a)

A l'dn' dišly' d'i' mnhyn dm' wrhl'

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137 = Akk šumu.
138 The physiological effects of old wine are mentioned in Pes. 42a.
139 Gignoux 2020: 61.
140 = Akk. uhalu.
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For ears of children from which blood and pus comes.
Powder a spice and a little salt and mix milk of women and drip into them (the ears). Or heat up vinegar and honey and apply. Or boil gallnuts and lettuce in vinegar and press on the ears.

For ears which worms seize (var. for worms of the ears).
Pound blood and fluid and flesh of a bull and apply to them (the ears). Or: boil sharp onion in urine of a child and drip (it) into them. Or: Pound and mix a red (flower) and goats-milk and pomegranate peel in honey and heat and drip into them (the ears). Or (Ms. C adds marginal note: for pain in the throat and neck): press out flesh of kidneys of an ox which is roasted – half of it roasted with salt and apply. Or mix oil of bitter almond in vinegar and put it on them (the ears). Or mix oil and vinegar and apply.
on them (the ears). Or pour in them (ears) extract of worm-word and old oil and filth and (the worms) should go out.

No. 46  
(A = 1 560: 18-21, B = 12: 13, C = 113v 10b) simplicia

For the restraining blood from the ears (var. rising of blood from the ears). Pour aloe and saffron\(^\text{142}\) mixed into vinegar and apply. Or boil astringent, a reed mat,\(^\text{143}\) in vinegar and honey and apply. Or decoct extract of pomegranate in vinegar and apply. Or apply extract of leeks and vinegar.\(^\text{144}\) Or extract of thornbush and gallnuts and press (them) and put (it) into them (the ears).

No. 47  
(A = 1 560: 21- 561: 4; B = 12: 18; C = 113v 18b)

\(^{142}\) perhaps related to Akk kurkanû, but not proven.  
\(^{143}\) The var. ‘small pieces’, is likely to be an error.  
\(^{144}\) This clause is in a different sequence in Ms. B.
For the ears from which pus flows.

Boil a drug called ‘Egyptian’ and honey, one (Roman) pound (litre), three parts rosettes, and three parts vinegar, and then toss in vinegar and in the end take (it) from the fire, pour in the rosettes and use properly for every ulcer. For the ears: smear (oil on) the cord (of palm-fibre) and apply for chronic (lit. old) pains of the ears. Or apply milk of a female-donkey and mother’s milk and warm honey. Wash the ears in fluid honey and beet-juice and decoct lentils in water and when sleeping let it remain in his mouth. (Ms. C: or for pain in the throat and neck).

Throat

No. 48  (A = 1 561: 4-15, B = 13: 8; C = 113v 31b) simplicia and Dreckapotheke

A lrwh' dhwyn bggrt'
B lrwh' dhwyn bggrt'
C 'w lrwh' dhwyn bggrt'

A ṭrp' dwrd' wt'n 'wkm' wṭlpḥ' šlwq bmy' wkd dmkn nqw' bpwmh
B ṭrp' dwrd' wt'n 'wkm' wṭlpḥ' šlwq bmy' wkd dmkn nqw' bpwmh
C ṭrp' dwrd' wt'n 'wkm' wṭlpḥ' šlwq bmy' wkd dmkn nqw' bpwmh

A {w} 'w ḥlb' dḥmrt' wḥlb' dż' n r 'w ḥl' wmśḥ' dwrd' n r r r bpwmh
B 'w ḥlb' dḥmrt' wḥlb' dż' n r r r 'w ḥl' wmśḥ' dwrd' n r r r bpwmh
C 'w ḥlb' dḥmrt' wḥlb' dż' n r r r 'w ḥl' wmśḥ' dwrd' n r r r bpwmh

A 'w bṣl' ḥryp' dwq wšdy 'nwn bḥmr' wmrws 'nwn ṭb't wkn n r r r lḥm' bggrth
B 'w bṣl' ḥryp' dwq wšdy 'nwn bḥmr' wmrws 'nwn ṭb't wkn n r r r lḥm' bggrth
C 'w bṣl' ḥryp' dwq wšdy 'nwn bḥmr' wmrws 'nwn ṭb'yt wkn n r r r lḥm' bggrth

A whydyn hwnn bṣl' sym lṣwr' 'w 'q'r' dnyp' dwq wpwḥ bgny' bṣwrh 'w ḥry klb'
B whydyn hwnn bṣl' sym lṣwr' 'w 'q'r' dnyp' dwq wpwḥ bgny' bṣwrh 'w ḥry klb'
C whydyn hwnn bṣl' sym lṣwr' 'w 'q'r' dnyp' dwq wpwḥ bgny' bṣwrh 'w ḥry klb'

145 Ms. C (113v 30b) adds a line which is crossed out in red: ḥlb' dḥmrt' wḥlb' dż' n r r r.
146 = Akk. ajaru.
147 = Akk. pitiltu.
148 As opposed to ‘dry’ honey, see CAD D 163.
149 This is the final recipe edited in Gottheil 1899.
150 Ms. C shows a very lengthened 'w, corresponding to the double 'w 'w in Ms. A, but actually used in this Ms. to fill up the end of the line.
For winds (spirits) which develop in the throat.\textsuperscript{152} Decoct in water leaf of rose and black fig and lentils and when asleep let it remain in [the patient’s] mouth. Or let him gargle\textsuperscript{153} milk of a female donkey or goats-milk. Or: let him gargle vinegar and oil of roses in his mouth. Or pound strong onion and pour these into wine and press them well, and afterwards let him gargle(!) bread in his throat and then put these onions on his neck. Or pound root of \textit{np}-plant\textsuperscript{154} and blow in the windpipe (lit. reed in the neck). Or pound and blow (into the throat) excrement of a white dog. Or knead in honey and let him gargle in his mouth. Or bring a dried crab and pound and mix with cold water and let him gargle. Or boil in water flax seed and peppercorn and dates and figs and stinking rose and \textit{kamūnu} and lentils and keep it in your mouth while you sleep on your back (lit. loins). Or let him soften in his mouth the extract of sweet pomegranate while asleep on your back.\textsuperscript{156}

\section*{Mouth (Tongue)}

No. 49 \hfill (A = i 561: 16-17; B = 14: 3; C = 114r 21a) simplicium

\begin{itemize}
\item A \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{gbwl} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\item B \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{gbwl} \textit{wnn} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\item C \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{gbwl} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\end{itemize}

\begin{itemize}
\item A \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{w} \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\item B \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{w} \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\item C \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\end{itemize}

\begin{itemize}
\item A \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\item B \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\item C \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\end{itemize}

\begin{itemize}
\item A \textit{wṭlpḥ'} \textit{šlwq} \textit{bmy'} \textit{wqw'} \textit{bpwmk} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\item B \textit{wṭlpḥ'} \textit{šlwq} \textit{bmy'} \textit{wqw'} \textit{bpwmk} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\item C \textit{wṭlpḥ'} \textit{šlwq} \textit{bmy'} \textit{wqw'} \textit{bpwmk} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣk} \textit{w} \textit{zr'} \textit{drwmn'} \textit{ḥly'}
\end{itemize}

\begin{itemize}
\item A \textit{dmmll'} \textit{wkyt lšn'}
\item B \textit{dmmll'} \textit{wkyt lšn'}
\item C \textit{dmmll'} \textit{wkyt lšn'}
\end{itemize}

\begin{itemize}
\item A \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\item B \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\item C \textit{ḥwr'} \textit{dwq} \textit{wpwh} \textit{w} \textit{bdbs'} \textit{wr}r'r \textit{bpwmh} \textit{w} \textit{yt'} \textit{srtn'} \textit{ybs} \textit{wdwq}
\end{itemize}

\begin{itemize}
\item A \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{w} \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\item B \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{w} \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\item C \textit{wḥlwṭ} \textit{bmy'} \textit{qryr'} \textit{wr}r'r \textit{zr'} \textit{dktn'} \textit{wplpl'} \textit{wtmr'} \textit{wt'n'} \textit{wwrd'} \textit{sry'} \textit{wkmnw'}
\end{itemize}

\begin{itemize}
\item A \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣh}
\item B \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣh}
\item C \textit{nlbwk} \textit{bpwmh} \textit{kd} \textit{dmyk} \textit{nt} \textit{zl ḥṣh}
\end{itemize}

151 unusually not coloured red.
152 Cf. Akk \textit{sīqaggarātu}. Budge 1913: ii 666 does not recognise this as a separate recipe, although it is marked as such ibid. i 561.
154 = Akk \textit{nih'u/nip'u}.
155 = Akk. \textit{urṭū}.
156 Note the variation between 2\textsuperscript{nd} and 3\textsuperscript{rd} persons in these two final clauses, as if the second clause is a correction of the first.
Of the tongue, that is, the tongue.
Bring mulberry and press them and mix with them beer and heat in fire and gargle in his mouth. Or let him gargle goats-milk.

Tooth

No. 50

(A = 1 561: 17- 562: 7; B = 14: 6, C = 114r 25a) some simplicia

157 = Akk. *tutu.*
158 It is notable how many of the drugs in this recipe have Akkadian cognates.
For teeth which throb and have a worm in them.
Boil in vinegar rose, myrtle, gallnuts, and root of ash-tree and a red (flower) and štr' and soft part of the olive and let it remain in his mouth (var. or boil the peel of mulberry in vinegar and let it remain in his mouth). Or split a radish in fat of a goat (var. worm) and heat shovels (var. a bath) and put (the drugs) on him, and let him open his mouth so that the vapour goes up into it. Or pound gallnuts and boil in olive oil and rub on the teeth and let it remain in your(!) mouth. Or pound štr and leaves of olive with honey and strong vinegar and let it remain in your(!) mouth. Or (Ms. C adds: regarding the tooth-worm): fumigate henbane seed 2 zuz, and seed of leek and see of strong onion, 2 ½ zuz, and split (it) in fat of a water-bird and make a paste like a zuz, and put it on the fire when he opens his mouth. Or: Take a thick reed and split on one head with a small rip and put on the fire rose of rwdpn', so that smoke can enter the teeth and worms will die. Or heat a fire (var. apply wine) and potash and put (it) on the fire and let the one having the (sore) teeth open his mouth and the worms will fall away.

No. 51 (A = 1 562:7-8; B = 15: 3; C = 114r 17b) simplicium

A  lkk' d'y t bhwn bz
B  lkk' d'y t bhwn bz
C  lšn' d'y t bhwn bz

A  ḥltyt' sym bbz' hw wn'ḥ 'w twm' sym 'w šb sym
B  ḥldyt' sym bbz' hw wn'ḥ 'w twm' sym 'w šp sym
C  ḥltyt' sym bbz' hw wn'ḥ 'w twm' sym 'w šp sym

For teeth which have holes.
Put ḥltyt' in that hole and it will stop (lit. rest). Or: put garlic. Or put yellow paste.164

No. 52 (A = 1 562: 8-12; B = 15: 5; C = 114r 19b)

A  lkk' ḏnašyn
B  lkk' ḏnašyn
C  lkk' ḏnašyn

159  = Ms. B var. 'red beech'.
160  = i.e. not the stone.
161  = Akk. kumū.
162  = Akk šīpu.
163  = Akk. ḫīl šūjātī.
164  = Akk šīpu.
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For teeth which throb.

Uproot this kdkt'165 which is (var. has) an eye-drug and take the large stem166 which has exudation167 in it and put it on the teeth, and (it will be) relieved and firm (well). Or rub ‘milk’ of figs on the teeth and (var. or) crush a red small rose168 and rub some of it over (the teeth).

No. 53  
(A = 1 562: 12-14; B = 15: 10; C = 114r 26b) simplicia

For teeth which shake/move.

Pound gallnuts and boil in olive-oil and rub on the tooth while hot. If you soften169 some of it in your mouth it will strengthen the organs (or vessels) of your mouth. Or boil root of šbt170 in water (var. chamomille171 in vinegar) and soften (var. leave) it in your mouth.

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165 = Akk. kudkuddu.
166 Sokoloff 2009: 360, also citing Akk ur'uda, ‘trachea’.
167 = Akk. zu'tu, lit. ‘sweat’.
168 Sokoloff 2009: 360 only cites this passage (wrdrvnt’).
169 Cf. Akk. labāku.
170 = Akk. šibitu. CAD Š/2 381 (for ‘dill’) citing BAM 388 i 18 (not edited), but Gignoux 2020: 17 understands this as ‘aneth’ (dill), but with no etymology.
171 A specialised meaning from Galen given to ‘qr qrh’, lit. ‘bald root’.
M. J. Geller

No. 54  (A = 1 562: 14-16; B = 15: 15; C = 114v 1a)

A  lšn’ dhwrn  
B  lšn’ dhwrn  
C  lšn’ dhwrn  

A  qrn’ d’ył’ wrn’ d’z’ ‘wqd wqtm’ dylhwn šwp bšn’ whwrn  
B  qrn’ d’ył’ wrn’ d’z’ ‘wqd wqtm’ dylhwn šwp bšn’ whwrn špyr  
C  qrn’ d’ył’ wrn’ d’z’ ‘wqd wqtm’ dylhwn šwp bšn’ whwrn  

For teeth which are to become white.
Burn horn of a stag\(^{172}\) and horn of a goat\(^{173}\) and rub the ashes of these on the teeth and they will become white (var. adds: suitable!)

No. 55  (A = 1 562: 16-18; B = 15: 18; C = 114v 3a)

A  lk’b’ pwm’  
B  lk’b’ dpwm’  
C  lk’b’ pwm’  (marginal note: lk’b’ pwm’)

A  ḥmr’ wdbš’ šhn wlbwk bpwmk ‘w smwq’ wbsyr’ whwrśn’ w’rmwn’ ḫmwš’  
B  ḥmr’ wdbš’ šhn wlbwk bpwmk ‘w smwq’ wbsyr’ wlbwk bpwmk  
C  ḥmr’ wdbš’ šhn wlbwk bpwmk ‘w smwq’ wbsyr’ whwrśn’ w’rmwn’ ḫmwš’  

A  wmlḥ’ sym bpwmk  
B  wmlḥ’ sym bpwmk  
C  wmlḥ’ sym bpwmk  

For mouth pain.
Heat up wine and honey and soften in your mouth. Or put in your mouth a red (flower) and bṣyr’ and fruit-stone and sour apricot\(^{174}\) and salt.

No. 56  (A = 1 562: 18-19; B = 16:2; C = 114v 6a)

A  lsrywt pwm’  
B  lsrywt pwm’  
C  lsrywt pwm’  

A  wrd’ ybyš’ ws’r’ wkmwtn’ qly bnrwr’ wdwq šwy’yt wgbl’ ḫbdš’ wlbwk bpwmk  
B  wrd’ ybyš’ ws’r’ wkmwtn’ qly bnrwr’ wdwq ḫbdš’ wlbwk bpwmk  
C  wrd’ ybyš’ ws’r’ wkmwtn’ qly bnrwr’ wdwq šwy’yt wgbl’ ḫbdš’ wlbwk bpwmk  

\(^{172}\) = Akk. qaran ayyali (SI DARA\(_{4}\)), cf. also Gignoux 2020: 24.
\(^{173}\) = Akk. qaran enzi/urīṣi.
\(^{174}\) = Akk. armannu.
For stinking of the mouth.
(Take) dried rose and barley and \textit{kmwn'} roasted in fire and pound equally and knead in honey and 
\textit{soften} in your mouth.

No. 57 \quad (A = 1 \ 562: 20-563:1; \ B = 16: 5; \ C = 114v 9a)

A \quad l'kwlt' \ dpwm' \ dmtqr' \ dhpr \\
B \quad l'kwlt' \ dpwm' \ dmtqry' \ hp'r \\
C \quad l'kwlt' \ dpwm' \ dmtqr' \ lp' \\

A \quad hd' \ twl' \ byln' \ whd' \ mnt' \ 'ps' \ whd' \ dhl' \ whd \ trp' \ dzyt' \ wqylm \ mlh' \ dwq \ swy'yt' \\
B \quad hd' \ twl' \ byln' \ whd' \ mnt' \ 'ps' \ whd' \ dhl' \ whd \ trp' \ dzyt' \ wqylm \ mlh' \ dwq \ swy'yt' \\
C \quad hd' \ twl' \ byln' \ whd' \ mnt' \ 'ps' \ whd' \ dhl' \ whd \ trp' \ dzyt' \ wqylm \ mlh' \ dwq \ swy'yt' \\

A \quad wlbwk \ bpwmk \ 'w \ 'yt' \ qys' \ d's' \ wkrwk \ 'l \ ršh \ ktn' \ w'yt' \ dbš' \ wtrn' \ sym \ bm'n' \\
B \quad wlbwk \ bpwmk \ 'w \ 'yt' \ qys' \ d's' \ wkrwk \ 'l \ ršh \ ktn' \ w'yt' \ dbš' \ wtrn' \ sym \ bm'n' \\
C \quad wlbwk \ bpwmk \ 'w \ 'yt' \ qys' \ d's' \ wkrwk \ 'l \ ršh \ ktn' \ w'yt' \ dbš' \ wtrn' \ sym \ bm'n' \\

A \quad wr'tḥ \ bnwr' \ wšqwl \ brš \ hw \ qys' \ qlyl \ qlyl \ mn \ sm' \ wkwl \ lšwln' \\
B \quad wr'tḥ \ bnwr' \ wšqwl \ brš \ hw \ qys' \ qlyl \ mn \ sm' \ wkwy \ lšwln' \\
C \quad wr'tḥ \ bnwr' \ wšqwl \ brš \ hw \ qys' \ qlyl \ qlyl \ mn \ sm' \ wkwy \ lšwln' \\

For pain (lit. ‘consumption’)\textsuperscript{175} of the mouth which is called ‘shame’.

Pound one worm from a tree and one portion \textit{gallnuts} and one (portion of) \textit{vinegar} and one olive-leaf
and a small amount salt equally and you \textit{soften} in your mouth. Or bring a ‘stick’ of myrtle and wrap on
its end flax. And bring honey and potash put in a vessel and heat on a fire, and take on the end (of) this
‘stick’ a very small amount from the drug and paint on (var. cauterise) the ulcer.

No. 58 \quad (A = 1 \ 563: 1-3; \ B = 16: 12; \ C = 114v 19a)

A \quad l'kwlt' \ dpwm' \\
B \quad l'kwlt' \ dpwm' \\
C \quad l'kwlt' \ dpwm' \\

A \quad 'ps' \ wšwr' \ wrmwn' \ wqrṭ' \ 'wdq \ wdwq \ wḥlw \ bhwn \ qlyl \ mlh' \ whrw \\
B \quad 'ps' \ wšcw' \ wrwmw' \ wqāṭ' \ 'wdq \ wdwq \ wḥlw \ bhwn \ qlyl \ mlh' \ whrw \\
C \quad 'ps' \ wšşw' \ wrmwn' \ wqāṭ' \ 'wdq \ wdwq \ wḥlw \ bhwn \ qlyl \ mlh' \ whrw \\

A \quad w'qr' \ dnp' \ dwq \ wbdwr \\
B \quad 'qr' \ dnp' \ dwq \ wbdwr \\
C \quad w'qr' \ dnp' \ dwq \ wbdwr \\

For pain (lit. ‘consumption’) of the mouth.

Burn and pound \textit{gallnuts} and \textit{flint} and \textit{apricot} (var. pomegranate) and \textit{qrṭ'} and mix into them a small
amount of salt and spread (it) and pound extract of \textit{np'}-plant.

\textsuperscript{175} = \textit{Akk} \textit{ukultu}, \textit{CAD} U 64.
No. 59  (A = 1 563: 3-4; B = 16: 15; C = 114v 23a)

A  dpwm' ḏṭly'
B  dpwm' ḏṭly'
C  dpwm' ḏṭly'

A  ḏhl' wmy zyt' šwp
B  ḏhl' wmy zyt' šwp
C  ḏhl' wmy zyt' šwp

Of the mouths of children.
Rub on ḏhl'-grain and olive-juice.

No. 60  (A = 1 563: 4-5; B = 16: 16; C = 114v 24a)

A  lrwq' dsgyn bpwm'
B  lrwq' dsgyn bpwm'
C  lrwq' dsgyn bpwm'

A  bwnq wbr zr' ḏhs' nl's wbṣryn rwqwhy 'w br zr' ḏslq' nl's
B  bwnq wbr zr' ḏhs' nl's wbṣryn rwqwhy 'w br zr' ḏslq' nl's wbṣryn rwqwhy
C  bwnq wbrzr' ḏhs' nl's wbṣryn rwqwhy 'w brzr' ḏslq' nl's

For spittle which is excessive in the mouth.
Let him chew henbane and lettuce-seed and his spittle diminishes. Or let him chew beetroot-seed (var.
and his spittle diminishes).

No. 61  (A = 1 553: 6-13; B = 16: 19; C = 114v 28a)

A  lspwt' dpq'n
B  lspwt' dpq'n
C  lspwt' dpq'n  (marginal note: dspwt')

A  ūps'ywrq' dwq wnhwl wgblw bdb't dbṭm' wqyl ḏbs' wmsḥ' wṭwš' w šwp _ps'
B  ūps'ywrq' dwq wnhwl wgblw bdb't dbṭm' wqyl ḏbs' wmsḥ' wṭwš' w šwp _ps'
C  ūps'ywrq' dwq wnhwl wgblw bdb't dbṭm' wqyl ḏbs' wmsḥ' wṭwš' w šwp _ps'

A  yrwq' wzrnyk' bmšḥ' wṭwš' w dwq zwp' wgblw bdbš' wṭwš' w qlpt' gwt' dbt
B  yrwq' wzrnyk' bmšḥ' wṭwš' w dwq zwp' wgblw bdbš' wṭwš' w qlpt' gwt' dbt
C  yrwq' wzrnyk' bmšḥ' wṭwš' w dwq zwp' wgblw bdbš' wṭwš' w qlpt' gwt' dbt

A  ṭp' lh 'w qlpt' gwt' dbt' ṭp' lh 'w qlpt' dḥšl' ḡly' ṭp' lh 'w sḥ ḏḥ rm qrṇpl  ḥd
B  ṭp' lh 'w qlpt' gwt' tmr' ṭp' lh 'w qlpt' dḥšl' ḡly' ṭp' lh 'w sḥ ḏḥ rm qrṇpl  ḥd
C  ṭp' lh 'w qlpt' gwt' tmr' ṭp' lh 'w qlpt' dḥšl' ḡly' ṭp' lh 'w sḥ ḏḥ rm qrṇpl  ḥd

A  ḏḥrm Ǝb' wsym bgwhwn ḥd ks' ḡl' w'r th 'nwn 'dm  ḏbšyn wpsyyn 'yk qtm'
For lips which are ruptured.
Pound yellow gallnuts and sift and knead in exudation of terebinth and a small amount of honey and salt and smear. And smear yellow gallnuts and arsenic\(^\text{176}\) in oil and rub (on). Or pound zwp\(^\text{177}\) and knead in honey and rub on. Or peeling (and) date-pulp (var. egg-yolk) apply to it. Or apply the inner peel of an egg to it. Or apply to it a sweet onion. Or take one drachma of ivory (qrnpl)\(^\text{178}\) and one drachma alum, and put on them one cup vinegar and heat them until they are dried out and the remainder like ash, and take from this ash and rub on your lips.

### Neck

No. 62  
(A = 1 563: 14-18; B = 17: 10; C = 114v 9b). simplicia

For twisting of the neck.

Soften in your mouth water, honey, and olive oil. Or pound the ‘eternal life’-plant\(^\text{179}\) and blow it on the neck. Or mix milk and water and salt with each other and soften in your mouth. Or pound garlic and pepper and mix with strong vinegar and soften in your mouth. Or blow an astringent into his nostrils.

\(^{176}\) = MP zarnig (Gignoux 2020: 19).

\(^{177}\) = Akk. zūpu, but not in medical recipes.

\(^{178}\) = Akk. qaran pili?

\(^{179}\) a calque on Akk. šam balāṭi-plant.
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No. 63  (C = 114v 17b)

C  lšwḥn' ḥnwq' ḏhwyn bṣwr' (marginal note: lšwḥn' ḥnwq' ḏṣwr')
C  my' hṛpy' ḏsmwq' ḏwny mlḥ' dytm' ṭppl' ṭrykt' ḏkwṛkm' ṭwṛyd'
C  ḥmyṃ' šḥqw ṭšlwq ṭšt ṭšp' ṭnw ṭkn' ṭrth ḥnwṃ ṭmy' 'ṭdm' ṭḥyn ṭyḳ ṭdbṣ'
C  ṭrw' ṭr ḏpṃḥ ṭnw ṭbr ṭw ṭsw ṭdsw ṭwṛy ṭwṛ ṭw ṭw  .. ṭl ṭprq'
C  ḏṭkm' ṭswyt' ṭl ṭgd' mn ṭbr

For strangling ulcers which are on the neck.
Grind and decoct in equal proportions strong juice of a red flower, and salty sea-water and long peppers and ḫrwṃ' and fibres and strair180 them and thus heat these liquids until thick like honey, and he
will gargle in his mouth. And externally on his neck, prepare onions and compressed soap and cow's milk and smear .. on a rag of linen and apply it on the nape181 externally.

No. 64  (fol. 2, 266b) (A = 1 563: 18-19; B = 17: 16; C = 114v 27b)

A  lpq' ṭd'y' 
B  lpq' ṭd'y' 
C  lpq' ṭd'y'  (marginal note: lpq' ṭd'y')

A  ṭbwḥ' ḏ'rnb' ṭdwm' ṭdgry' ṭwṛṭn' ṭwṛyl ṭn' ṭgbw ṭwṛ 
B  ṭbwḥ' ḏ'rnb' ṭdwm' ṭdgry' ṭwṛṭn' ṭwṛyl ṭn' ṭgbw ṭḥdd' ṭwṛ 
C  ṭbwḥ' ḏ'rnb' ṭdwm' ṭdgry' ṭwṛṭn' ṭwṛyl ṭn' ṭgbw ṭwṛ

For a fissure of the hands.
Knead (var. together) and smear on hare brains182 and blood of a pest (var. young animal), ash of a crab and a small amount of henna.

No. 65  (A = 1, 563: 19-20; B = 17: 19; C = 114v 30b) simplicium

A  lpq' ṭd'ydy' ṭwṛgl'
B  lpq' ṭd'ydy' ṭwṛgl'
C  lpq' ṭd'ydy' ṭwṛgl'

A  'wṛq ṭṛp' ṭdyt' ṭwṛy ṭgbw ṭmšḥ' ḏ'n' ṭwṛ 
B  'wṛq ṭṛp' ṭdyt' ṭwṛy ṭgbw ṭmšḥ' ḏ'n' ṭwṛ 
C  'wṛq ṭṛp' ṭdyt' ṭwṛy ṭgbw ṭmšḥ' ḏ'n' ṭwṛ

For a fissure of hands and feet.
Burn olive leaf and knead in sheep-fat and smear on.

180  written over an erasure.
181  = Akk. katallu.
182  = Akk muhhu.
No. 66  (A = 1 563: 21-22; B = 18: 2; C = 114v 32b)

A  lrwḥ' d mr' b ydy' wbrgl'
B  lrwḥ' d mr' b ydy' wbrgl'
C  lrwḥ' d mr' b ydl' wbrgl'

A  qmḥ' ds'r' w'r't' bšl bḥlb' dḥmrt' wsym ʾlyhyn
B  qmḥ' ds'r' wrw't' bšl bḥlb' dḥmrt' wsym ʾlyhyn
C  qmḥ' ds'r' whlmt bšl bḥlb' dḥmrt' wsym ʾlyhyn

For the wind (spirit) which resides in the hands and feet.
Boil barley flour and ox-tongue in milk of a female donkey and put it on them.

No. 67  (A = 1 563: 22- 564: 1; B = 18: 4; C = 115r 3a) simplicium

A  lnqwš' dṣbr't'
B  lnqwš' dṣbr't'
C  lnqwš' dṣbr't'

A  mrrt' dtwr' ḥlwṭ bḥwr' db t' wtws
B  mrrt' dtwr' ḥlwṭ b bḥwr' db t' wtws
C  mrrt' dtwr' ḥlwṭ b bḥwr' db t' wtws

For throbbing of the fingers.
Mix ox gall in egg white and rub on.

Chest (Lungs)

No. 68  (A = 1 564 :1; B = 18:7; C = 115r 7a)

A  lk'b ḥdy'
B  lk'b ḥdy'
C  lk'b ḥdy'  (marginal note: dḥdy')

A  tmr' wt'n' w qr' ḥdws' wtwsr' ṣlwq ṭḥy't bmy' wšwp wkn bšl
B  tmr' wt'n' w qr' ḥdws' wtwsr' ṣlwq ṭḥy't bmy' wšp' wkn bšl
C  tmr' wt'n' w qr' ḥdws' wtwsr' ṣlwq ṭḥy't bmy' wšp' wkn bšl

A  hnwn my' 'dm' d byn wgbwl bhwn qmḥ' ds'r' wšwb
B  'nwn bmy' 'dm' d byn wgbwl bhwn qmḥ' ds'r' wšwb
C  hnwn my' 'dm' d byn wgbwl bhwn qmḥ' ds'r' wšwb

For chest pain/illness.
Decoct properly in dates and figs and root of *licorice* and *twzr* and rub, and thus boil this liquid until it is thick, knead into it barley flour and bind.

No. 69  
(A = 1 564: 4-5; B = 18: 11; C = 115r 11a)

A  \( lqšywṭ \ hdy' \)
B  \( lqšywṭ \ hdy' \)
C  \( lqšywṭ \ hdy' \)

A  \( ṭrp' \ dzyt' \ dwq \ wḥlwṭ \ bsplwṭ' \ wsym \)
B  \( ṭrp' \ dzyt' \ dwq \ wḥlwṭ \ bsplwṭ' \ wsym \)
C  \( ṭrp' \ dzyt' \ dwq \ wḥlwṭ \ bsplwṭ' \ wsym \)

For severity in the chest.

Pound olive leaf and mix with *splwṭ* and apply.

No. 70  
(A = 1 564: 5-8; B = 18: 13; C = 115r 13a)

A  \( lnqwš' \ dtdy' \)
B  \( lnqwš' \ dtdy' \)
C  \( lnqwš' \ dtdy' \) (marginal note: *dtdy*)

A  \( kbryt' \ wḥl' \ ṭwš' \ w ybyšt' \ wkmt' \ gwgm' \ qlyp' \ dwq \ ṭb'yt \ wḥlwṭ \ bmšḥ' \ dwrd' \)
B  \( kbryt' \ wḥl' \ ṭwš' \ w ybyšt' \ wkmt' \ gwgm' \ qlyp' \ dwq \ ṭb'yt \ wḥlwṭ \ bmšḥ' \ dwrd' \)
C  \( kbryt' \ wḥl' \ ṭwš' \ w ybyšt' \ wkmt' \ *gwgm' \ qlyp' \ dwq \ ṭb'yt \ wḥlwṭ \ bmšḥ' \ dwrd' \)

* C adds marginal variant: *bql'*

A  \( wtwš' \ w qmḥ' \ dšblylt' \ wḥrdl' \ wqmḥ' \ ds' \ bšl \ bḥl' \ wsym \)
B  \( wtwš' \ w qmḥ' \ dšblylt' \ wḥrdl' \ wqmḥ' \ ds' \ bšl \ bḥl' \ wsym \ lyhwn \)
C  \( wtwš' \ w qmḥ' \ dšblylt' \ wḥrdl' \ wqmḥ' \ ds' \ bšl \ bḥl' \ wsym \)

For throbbing in the breasts.

Smear on sulphur and vinegar. Pound well black dry-stuff and peeled *gwm*-bean (var. vegetables) and mix in rose-oil and rub on. Or boil flour of *šblylt* and mustard and barley flour in vinegar and put on (var. over them).

No. 71  
(A = 1 564: 8-11; B = 18: 18; C = 115r 19a)

A  \( ltdy' \ bhw' \ bhwn \ ḥlb' \)

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183 = Akk. *šūšu*.
184 = Akk *tuzru*.
185 = a corruption of Akk. *šam balāṭi(?)*.
For breasts that they have milk in them. You should drink milk of a red cow. Or decoct root of licorice and dates and figs and sweet milk and you should drink (it). Or take a crab, burn and mix with it sesame oil and smear on the breasts. Or take the testicles of a fox and plaster on an empty stomach and it will soothe greatly.

Cough

No. 72  (A = 1 564: 12- 565: 1; B = 19: 4; C = 115r 27a)

A lš' l’ “myq’
B liš’ l’ “myq’
C liš’ l’ “myq’ (marginal note: lš’ l’)

A šr’ drwnn’ ḥł’ wtmr’ bšl dńšt’ 3 ywmyn ’w ṣqwl tlt b’ wṃš’ 3 ’ṣ’ wdbš’
B šr’ drwnn’ ḥł’ wtmr’ bšl dńšt’ tlt ywmyn ’w ṣqwl tlt b’ wṃš’ 3 ’ṣ’ wdbš’
C šr’ drwnn’ ḥł’ wtmr’ bšl dńšt’ 3 ywmyn ’w ṣqwl tlt b’ wṃš’ 3 ’ṣ’ wdbš’

A wqyl plpl’ ry’ ḥlt ṣḥdd’ ṣḥn wmtwh ’w ’yt’ ḥmr’ wṣdy bgwh ḥmš’ zwz’
B wqyl plpl’ ry’ ḥlt ṣḥdd’ ṣḥn wntbh ’w ’yt’ ḥmr’ wṣdy bgwh ḥmš’ zwz’
C wqyl plpl’ ry’ ḥlt ṣḥdd’ ṣḥn wmtwh ’w ’yt’ ḥmr’ wṣdy bgwh ḥmš’ zwz’

A ybyšt wḥd rš’ twn’ bšl wṣp’ wnst’ brṃš’ wbṣpr’ ’w ybš .getElementsByClassName ’wdw q gbwbl bdbš’
B ybyšt wḥd rš’ twn’ bšl wṣp’ wnst’ brṃš’ wbṣpr’ ’w ybš .getElementsByClassName ’wdw q gbwbl bdbš’
C ybyšt wḥd rš’ twn’ bšl wṣp’ wnst’ brṃš’ wbṣpr’ ’w ybš .getElementsByClassName ’wdw q gbwbl bdbš’

A wṣq’ my’ śḥyn’ wn’h ’w ḏš’ ṭḥ’w’t’ ḏ’ ẓ’ ḥd’ ḥd’ mnt’ bšl bbwrm’ zw’ wr’ wdw q
B wṣq’ my’ śḥyn’ wn’h ’w ḏš’ ṭḥ’w’t’ ḏ’ ẓ’ ḥd’ ḥd’ mnt’ bšl bbwrm’ zw’ wr’ wdw q
C wṣq’ my’ śḥyn’ wn’h ’w ḏš’ ṭḥ’w’t’ ḏ’ ẓ’ ḥd’ ḥd’ mnt’ bšl bbwrm’ zw’ wr’ wdw q

A kbṛt’ wr’ qṛṣbyt’ ṭḥlbnṛ’ tṛy’trn zwz’ ḥlt ṭḥ’d’ wmtwh ’w ṣlwp

188 Cf. Akk. išik šešebi, fox testicle.
For deep coughing.  
Boil extract of sweet pomegranate and dates so that he drinks (it) for 3 days. Or take three eggs and goat-fat and honey and mix together a small amount of crushed peppers, heat and lick (them). Or bring wine and throw into it five zuz of dry-stuff and one head of garlic, boil and strain and let him drink evening and morning. Or dessicate and pound savory and knead (it) in honey and have (him) drink warm water and it will be relieved. Or boil honey and butter from a goat, one portion of each in a small pot, and pound sulfur and crush nettles and ḥlbnyt', two and two zuz. Mix together and have him lick (it). Or peel a citron and cook in honey and let him eat it. Or boil garlic and dates in water and let him drink (it) in the evening and morning. Or take four teeth (?) of garlic and pound and mix with vinegar and smear on his stomach and it will be well.

No. 73  (A = 1 565: 1-3; B = 19: 19; C = 115r 16b) (simplicia)

For coughing which brings up blood.
Prepare one and a half gallnuts in three eggs and heat and suck (them) in the morning. Or (take) dates and mix with a small amount of arsenic and let him eat.

No. 74  (A = 1 565: 4-6; B = 20: 3; C = 115r 20b)
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A  twl' ḥmšyn  wprṣn'drwmn' ḥmšyn ḥlwṭ btlt t'n' wn'l's
B  twl ḥmšyn  wprṣn'drwmn' ḥmšyn ḥlwṭ btlt t'n' wn'l's
C  kwṣbṛt' ḥmšyn prkyn  wprṣn' drwmn' ḥmšyn ḥlwṭ btlt t'n' wn'l's

A  'w'qr' dšwš' w's' tryn zwz' dwq wn'kwł btmr'
B  'w'qr' dšwš' w's' tryn zwz' dwq wn'kwł btmr'
C  'w'qr' dšwš' w's' tryn zwz' dwq wn'kwł btmr'

C adds marginal note:
'w 'ṣr' dšmr' whłb' d'z' ḥl wšln w'sq' 'w 'nqt' yl' wškr whłb' pšr w'sq'

C also adds to marginal notes circled: dhw brḥly', 'which is of ewes', referring to the milk, and dhw dwgt' dsm'm', 'that is sour milk which is poisoned'.

For pediatric cough.
Mix fifty (measures of) twl' (var. 50 dry coriander194-seeds) and fifty seeds of pomegranate with three figs and let him chew (it). Or pound root of licorice and myrtle, two zuz, and let him eat with dates.

C adds in the margin: Or mix juice of šmr' and goats-milk and heat and give to drink. Or dissolve astragalos and beer and milk and give to drink.

No. 75  (A = 1 565: 6-11; B = 20: 7; C = 115r 25b)

A  lql' dḥrš
B  lql' dḥrš
C  lql' dḥrš  (marginal note: lql' dḥrš)

A  br zr' dkrb' bšl brmš' whłh bn'kwł 'w 'yt' b' t' wspq plgh wml'yh mšh' d'n'
B  br zr' dkrb' bšl brmš' whłh bn'kwł 'w 'yt' b' t' wspq plgh wml'yh mšh' d'n'
C  brzr' dkrb' bšl brmš' whłh bn'kwł 'w 'yt' b' t' wspq plgh wml'yh mšh' d'n'

A  wšḥn wsrwp 'w 'qr' dšwš' wqmh' dkwšn' wdgwml' nqmr' wnl's brmš'
B  wšḥn wsrwp 'w 'qr' dšwš' wqmh' dkwšn' wdgwml' nqmr' wnl's brmš'
C  wšḥn wsrwp 'w 'qr' dšwš' wqmh' dkwšn' wdgwml' nqmr' wnl's brmš'

A  'w tw' bšl' bnwr' wn'rw' bmš' wbdš' w' nš' ḥmr' 'w t'n' hmš wtmr' hmš
B  'w tw' bšl' bnwr' wn'rw' bmš' wbdš' w' nš' my' ḥmr' 'w t'n' hmš
C  'w tw' bšl' bnwr' wn'rw' bmš' wbdš' w' nš' ḥmr' 'w t'n' hmš wtmr' hmš

A  w'qr' dšwš' bšl t'yt wn'kwł
B  w'qr' dšwš' bšl t'yt wn'kwł
C  w'qr' dšwš' bšl t'yt wn'kwł

For a hoarse voice.
Boil the seeds of krb'(-cabbage) in the evening and give to him that he should eat (it). Or bring an egg and clean out half of it and fill it with tallow and heat it and suck. Or one should pulverize root of lic-

194  = Akk. kusibirītu.
orice and flour of vetch and of gwm’-bean and treat with flour chew (it) in the evening. Or roast onion in a fire and one should gargle (it) in oil and honey but one should not drink wine (var. adds water). Or boil well five figs and five dates and root of licorice and let him eat (it).

The Liver

No. 76  (A = 1 565: 12-15; B = 20: 15; C = 115v 3a)

A  llb’ wlkbd’ wm’ ny gw’ d’ yt bhwn mwm’
B  llb’ wlkbd’ wm’ ny gw’ d’ yt bhwn mwm’
C  llb’ wlkbd’ wm’ ny gw’ d’ yt bhwn mwm’  (marginal note: dm’ ny gw’)

A  dwq ḫdb’ wbr ḫl’ wṣp’ myyhwn w’ sqhy ‘w ḫrw’ wmy’ dsmwq’ wmy’ ḫsr’
B  dwq ḫdb’ wbr ḫl’ wṣp’ myyhwn w’ sqhy ‘w ḫrw’ wmy’ dsmwq’ wmy’ ḫsr’
C  dwq ḫdb’ wbr ḫl’ wṣp’ myyhwn w’ sqhy ‘w ḫrw’ wmy’ dsmwq’ wmy’ ḫsr’

A  ḫlwṭ w’ sq’ qlyl bspr’ ‘w ḫy l’m wṣkr bmy’ qyr’ wṣqhy qlyl
B  ḫlwṭ w’ sq’ qlyl bspr’ ‘w ḫy l’m wṣkr bmy’ qyr’ wṣqhy qlyl
C  ḫlwṭ w’ sq’ l’ qlyl bspr’ ‘w ḫy l’m wṣkr bmy’ qyr’ wṣqhy qlyl

For the ‘heart’ and liver and inner vessels which have a defect.

Pound endive and sweet fennel and filter their fluids and make him drink it. Or mix juniper and juice of a red (flower) and juice of barley and give a small amount to drink in the morning. Or (take) ‘eternal life’-plant and beer-dregs in cold water195 and make him drink it in small amounts.

No. 77  (A = 1 565: 15-19; B = 20: 18; C = 115v 9a)

A  ḥlmymwt’ bkbd’
B  ḥlmymmt’ bkbd’
C  ḥlmymwt’ bkbd’

A  br zr’ ḫdb’ ḫlwṭ bmy’ ḫhm’ wnst’ ‘w ṣkr dwq ḫlwṭ ḫqyl’ my’ ḫdrbrs wnst’
B  br zr’ ḫdb’ bmy’ ḫhm’ wnst’ ‘w ṣkr dwq ḫlwṭ ḫqyl’ my’ ḫdrbrs wnst’
C  brzr’ ḫdb’ ḫlwṭ bmy’ ḫhm’ wnst’ ‘w ṣkr dwq ḫlwṭ ḫqyl’ my’ ḫdrbrs wnst’

A  ‘w ḫw tf’ ḫhwr’ dq ḫl ḫwlt’ ḫtl’ ḫqyl’ ‘w ḫy ḫh’ ḫhmr’ ḫqyl’ gwry’
B  ‘w ḫy ḫh’ ḫhmr’ ḫqyl’ gwry’
C  ‘w ḫh’ ḫhmr’ ḫqyl’ gwry’

A  dwrd’ ḫlt’ ḫzw’ ḫt’ dsmwq’ ḫlwṭ ḫhdd’ wnst’ qlyl
B  dwrd’ ḫlt’ ḫzw’ ḫt’ dsmwq’ ḫlwṭ ḫhdd’ wnst’ qlyl
C  dwrd’ ḫlt’ ḫzw’ ḫt’ dsmwq’ ḫlwṭ ḫhdd’ wnst’ qlyl

For heat in the liver.

195 Beer appears to be ruled out here.
Mix seed of endive in juice of pomegranate seed and let him drink (it). Pound beer-dregs and mix in a small amount of juice of \( brbrs' \) and let him drink it. Or pound sweat of a cow and mix (it) in ice (lit. snow) and let him drink (it) in small amounts. Or mix together plum juice and of pomegranate seed and a small amount of leaves of rose and three zuz – portions of a red (flower), and let him drink in small quantities.

No. 78 \( (A = 1\ 565: \ 20-22; \ B = 21: \ 5; \ C = 115v \ 18a) \)

A \( lyrqn' \)
B \( lyrqn' \)
C \( lyrqn' \) (marginal note: \( lyrqn' \))

A \( br\ zr'\ dpw'l'\ wtwt\ hlwt\ bḥdd'\ w'sq'\ w\ nyb'\ dklbt'\ tly\ 'l\ 'nš \)
B \( br\ zr'\ dpwg'l'\ wtwt\ hlwt\ bḥdd'\ w'sq'\ w\ nyb'\ dklbt'\ tly\ 'l\ 'nš \)
C \( brzr'\ dpw'l'\ wtwt\ hlwt\ bḥdd'\ w'sq'\ w\ nyb'\ dklbt'\ tly\ 'l\ 'nš \)

A \( w'zl\ mnh\ yrqn' \)
B \( w'zl\ mnh\ yrqn' \)
C \( w'zl\ mnh\ yrqn' \)

For jaundice.
Mix together radish seed and mulberry and have (him) drink. Or hang the (canine) tooth\(^{196} \) of a bitch over a man and jaundice will depart from him.

**lbūbu**

No. 79 \( (A = 1\ 565: \ 22-23; \ B = 21: \ 7; \ C = 115v \ 22a) \) simplicium

A \( llb'\ dḥymym \)
B \( llb'\ dḥymym \)
C \( llb'\ dḥymym \) (marginal note: \( llb' \))

A \( my'\ d'spdk'\ gbwl\ bqmḥ'\ ds'r'\ ṭwš \)
B \( my'\ d'spdk'\ gbwl\ bqmḥ'\ ds'r'\ ṭwš \)
C \( my'\ d'spdk'\ gbwl\ bqmḥ'\ ds'r'\ ṭwš \)

For a ‘hot’ belly (‘heart’).
Knead ‘water’ of white lead in flour of barley and smear (it).

\(^{196}\) in other animals, the tusk, so not a molar.
\(^{197}\) The initial aleph was omitted but added above the line.
M. J. Geller

No. 80 (A = 1 565: 23- 566:1; B = 21: 9; C = 115v 24a)

A  $lṣhwn'$
B  $lṣhwn'$
C  $lṣhwn'$

A  $hw'r'dbr$ wzr$' dhrmy' dwq wbšl $'wnn bmy' wbr$dn rmš$nšt$' myhwn$
B  $hw'r'dbr$ wzr$' dhrmy' dwq wbšl $'wnn bmy' wbr$dn rmš$nšt$' myhwn
C  $hw'r'dbr$ wzr$' dhrmy' dwq wbšl $'wnn bmy' wbr$dn rmš$nšt$' myhwn

A  $'w$ zr$' dpṛphyn' dwq wnšt$' bmy$' šḥyn'$
B  $'w$ zr$' dpṛphyn' dwq wnšt$' bmy$' šḥyn'$
C  $*'w$ zr$' dpṛphyn' dwq wnšt$' bmy$' šḥyn'$

*C adds minuscule marginal note: $'w$ kmtr$'$ ṭḥ$' rmwt$

For thirst.
Pound white of egg and seeds of spices and boil these in water and at the critical time\textsuperscript{198} of the evening let one drink their fluids. Or: Pound seed of prpḥyn and let one drink (it) in heated water. (C adds marginal note: or a pear under force.)

No. 81  (A 1 566: 1-7; B = 21: 12; C = 115v 27a)

A  $llb$' dšn$'$ wk$'b$ wnqš
B  $llb$' dšn$'$ wk$'b$ wnqš
C  $llb$' dšn$'$ wk$'b$ wnqš

A  $'sr$' ḏrwmn$' hly$'$ wḥmws$'$ wqwbl$' rṯḥ ḏrwlord$ wnšt$' $'w$ dwq bnt$' s$'$ ḥḍ zwz$
B  $'sr$' ḏrwmn$' hly$'$ wḥmws$'$ wqwpl$' rṯḥ ḏrwlord$ wnšt$' $'w$ dwq bnt$' s$'$ ḥḍ zwz$
C  $'sr$' ḏrwmn$' hly$'$ wḥmws$'$ wqwbl$' rṯḥ ḏrwlord$ wnšt$' $'w$ dwq bnt$' s$'$ ḥḍ zwz$

A  wḥlwṭ b$'sr$' ḏṣprgl'$ wqlyl$' $'sr$' ḏḥrdl$' wnšt$' mnḥ$ 3$ ywmyn$ 'w$ bšl$' qr$'$ dšwš$
B  wḥlwṭ b$'sr$' ḏṣprgl'$ wqlyl$' $'sr$' ḏḥrdl$' wnšt$' mnḥ$ 3$ w bšl$' qr$'$ dšwš$
C  wḥlwṭ b$'sr$' ḏṣprgl'$ wqlyl$' $'sr$' ḏḥrdl$' wnšt$' mnḥ$ 3$ ywmyn$ 'w$ bšl$' qr$'$ dšwš$

A  wmzwg bhmr$' wdwq brwr$' wḥlwṭ wnšt$' $'w$ my$'$ dḥmyr$' ḥlwṭ bhwn qlyl dbš$
B  wmzwg bhmr$' wdwq brwr$' wḥlwṭ wnšt$' $'w$ my$'$ dḥmyr$' ḥlwṭ bhwn qlyl dbš$
C  wmzwg bhmr$' wdwq brwr$' wḥlwṭ wnšt$' $'w$ my$'$ dḥmyr$' ḥlwṭ bhwn qlyl dbš$

A  wšḥn wnšt$
B  wšḥn wnšt$
C  wšḥn wnšt$

For the belly which changes and hurts and throbs.
Heat extract (root?) of sweet and sour pomegranate and chamomile (qwbl') in an iron spoon and let one drink. Or pound myrtle berries, one zuz, and mix in extract of quince and a small amount of

\textsuperscript{198} = Akk. adanmu.

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extract of mustard and let one drink from it for 3 days. Or boil extract of licorice and mix (it) in wine and pound juniper and mix and let one drink. Or (take) water of leavening, mix in it a small amount of honey and heat and let one drink.

No. 82  (A = 1 566: 7-12; B = 21: 19; C = 115v 6b)

A \( \text{ḥwmr \ lb'} \)
B \( \text{ḥwmr \ lb'} \)
C \( \text{ḥwmr \ lb'} \)

A \( '\text{ṣr' d'sprgl' \ wḥdw' \ wbsyr'} \ \text{ḥd \ zwz' \ nšt' \ bmy' \ qyr'} \ \text{w \ dhl'} \ \text{dny'} \)
B \( '\text{ṣr' d'sprgl' \ wḥdb' \ wbsyr'} \ \text{ḥd \ zwz' \ nšt' \ bmy' \ qyr'} \ \text{w \ dhl'} \ \text{dny'} \)
C \( '\text{ṣr' d'sprgl' \ wḥdw' \ wbsyr'} *\text{ḥd \ zwz' \ nšt' \ bmy' \ qyr'} \ \text{w \ dhl'} \ \text{dny'} \)

* C adds another \( \text{ḥd} \) in the margin

A \( \text{wbr \ zr'} \ \text{dḥmt'} \ \text{dwq \ wʾrm'} \ \text{ḥhblb' \ hmwṣ' \ ḥl' \ wdwq qlyl ḥrdl' \ wʾrm'} \)
B \( \text{wbr \ zr'} \ \text{dḥmt'} \ \text{dwq \ wʾrm' \ ḥhblb' \ hmwṣ' \ ḥl' \ wdwq qlyl ḥrdl' \ wʾrm'} \)
C \( \text{wbr \ zr'} \ \{\text{dḥmt'}\} \ \text{dḥmt' \ dwq \ wʾrm' \ ḥhblb' \ hmwṣ' \ ḥl' \ wdwq qlyl ḥrdl' \ wʾrm'} \)

A \( \text{bhwn \ wnwtwn \ tht \ kwkb' \ wnst' \ ḥspr' \ 'w \ gw' \ dtlpḥ' \ nqmrw'h \ wnst' \ bhmr'} \)
B \( \text{bhwn \ wnwtwn \ tht} \ \text{kwkb' \ wnst' \ ḥspr' \ 'w \ gw' \ dtlpḥ' \ nqmrw'h \ wnst' \ bhmr'} \)
C \( \text{bhwn \ wnwtwn \ tht} \ \text{kwkb' \ wnst' \ ḥspr' \ 'w \ gw' \ dtlpḥ' \ nqmrw'h \ wnst' \ bhmr'} \)

For swelling of the belly (‘heart’).
Let one drink extract of quince and endive and \( \text{bsyr'} \), one zuz, in cold water. Or pound household dhl-grain and pomegranate seed and toss into sour milk and vinegar and pound a small amount of mustard and toss it into them, and let them spend the night under the stars and let one drink (them) in the morning. Or let one pulverize and drink in wine the inner parts of lentils. Or mix into an extract of sweet pomegranate a small amount of crushed mustard and let one drink.

No. 83  (A = 1 566: 13-17; B = 22: 7; C = 115v 18b)

A \( \text{lrwḥ' \ dqym' \ 'l \ lb'} \)
B \( \text{lrwḥ' \ dqym' \ 'l \ lb'} \)
C \( \text{lrwḥ' \ dqym' \ 'l \ lb'} \)

A \( \text{bšl \ ḥl' \ sb' \ lytr' \ wdbš' \ ḥd \ trwd' \ wnst' \ kδ' qyr' \ 'w \ šlwq \ šbt' \ bmy'} \ \text{wsp'} \)
B \( \text{bšl \ ḥl' \ sb' \ lytr' \ wdbš' \ ḥd \ trwd' \ wnst' \ kδ' qyr' \ 'w \ šlwq \ šbt' \ bmy'} \ {\text{bmy'}} \ \text{wsp'} \)
C \( \text{bšl \ ḥl' \ sb' \ lytr' \ wdbš' \ ḥd \ trwd' \ wnst' \ kδ' qyr' \ 'w \ šlwq \ šbt' \ bmy'} \ \text{wsp'} \)

A \( \text{wḥlwṭ \ bhwn \ my' \ dbš' \ kδ' \ šḥyn' \ 'w \ šhn \ b't' \ wsdy \ bgwḥq \ qlyl' \ kḥlyt' \ wnsrwp} \)
For wind (r\textit{wh}') which exists in the belly (‘heart’).
Boil vinegar, seven litres, and honey, one spoonful, and let one drink when cold. Or: decoct and \textit{strain} in water $\textit{šbt}$ and mix into these fluids honey while warm. Or: heat an egg and place into it\textsuperscript{199} a small amount of $\textit{ḥltt}$ and let one suck it. Or: pound juniper and knead (it) in wine and let one drink. Or: let one drink \textit{spices}\textsuperscript{200} in wine.

No. 84 \hspace{1cm} (A = 1 566: 17-20; B = 22: 13; C = 115v 26b)

A  $\textit{lrwḥ}'\textit{ dlb}'$
B  $\textit{lrwḥ}'\textit{ dlb}'$
C  $\textit{lrwḥ}'\textit{ dlb}'$

A  $\textit{rw}'\textit{ kmwn}'\textit{ wdw}'\textit{ dḥmt}'\textit{ wšdy hblb}'\textit{ d'z}'\textit{ w'rth wnšt}'\textit{ bṣpr}'\textit{ l bryqyn}'\textit{ w  šbt}'$
B  $\textit{rw}'\textit{ kmwn}'\textit{ wdw}'\textit{ dḥmt}'\textit{ wšdy hblb}'\textit{ d'z}'\textit{ w'rth wnšt}'\textit{ bṣpr}'\textit{ l bryqyn}'\textit{ w  šbt}'$
C  $\textit{rw}'\textit{ kmwn}'\textit{ wdw}'\textit{ dḥmt}'\textit{ wšdy hblb}'\textit{ d'z}'\textit{ w'rth wnšt}'\textit{ bṣpr}'\textit{ l bryqyn}'\textit{ w  šbt}'$

A  $\textit{wšmr}'\textit{ wkprs}'\textit{ šlwq bmy}'\textit{ wšp}'\textit{ myyhwn wḥlwṭ my}'\textit{ hblb}'\textit{ d'z}'\textit{ kd šlyn wnšt}'$
B  $\textit{wšmr}'\textit{ wkprs}'\textit{ šlwq bmy}'\textit{ wšp}'\textit{ myyhwn wḥlwṭ my}'\textit{ hblb}'\textit{ d'z}'\textit{ kd šlyn wnšt}'$
C  $\textit{wšmr}'\textit{ wkprs}'\textit{ šlwq bmy}'\textit{ wšp}'\textit{ myyhwn wḥlwṭ my}'\textit{ hblb}'\textit{ d'z}'\textit{ kd šlyn wnšt}'

For wind/spirit (r\textit{wh}') of the belly (‘heart’).
Crush $\textit{kmwn}'$ and resin (lit. ‘sweat’) of terebinth and toss it into goat-milk and boil and let one drink (it) in the morning on an empty stomach. Or: Decoct in water and \textit{strain} the liquids of $\textit{šbt}$ and \textit{fennel} and parsley and mix their fluids in goat-milk when warm and let one drink (it).

No. 85 \hspace{1cm} (A = 1 566: 20-22; C = 116r 1a). (not in MS. B)

A  $\textit{lmn d'kl}‘\textit{pr}'$
C  $\textit{lmn d'kl}‘\textit{pr}'$ (marginal note: $\textit{lmn d'kl}‘\textit{pr}')$

A  $\textit{kmwn}'\textit{ wkrm}‘\textit{ wbr zr}‘\textit{ dḥs}'\textit{ nspwt tlt zbnyn bywm}'\textit{ wsn}'\textit{ lh}$
C  $\textit{kmwn}'\textit{ wkrm}‘\textit{ wbr zr}‘\textit{ dḥs}'\textit{ nspwt tlt zbnyn bywm}'\textit{ wsn}'\textit{ lh}$

For one who ate dust.
Let one heap up black $\textit{kmwn}'$ and lettuce seed three times per day and it (dust) will be loathsome to him.

\textsuperscript{199} a calque on Akk. \textit{ina libbi nadû}, ‘place (lit. toss) into the middle’.
\textsuperscript{200} = Akk. \textit{raqqûtu}. 
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No. 86  (A = 1 566: 22-567:1; B = 22: 18; C = 116r 4a)

A  lṭl’ d’kl ‘pr’
B  lḥly’ d’kl ‘pr’
C  lṭl’ d’kl ‘pr’

A  šsr’ wkl lh bhlm’ k’d l’ yd’ wnsn’ lh ‘w ‘qr’ dšwš’ wt’mr’ wt’n’ wḥlb’ hly’
B  šsr’ wkl lh bhlm’ k’d l’ yd’ w ‘qr’ dšwš’ wt’mr’ wt’n’ wḥlb’ hly’
C  šsr’ wkl lh bhlm’ k’d l’ yd’ w ‘qr’ dšwš’ wt’mr’ wt’n’ wḥlb’ hly’

A  šlwq w’wkl lh ‘w ‘twk’ ywrqt’ d’ł gl’ w’wkl lh
B  šlwq w’wkl ‘w ‘twk’ ywrqt’ ‘w ḏwy’ ‘d’ł gl’ w’wkl lh
C  šlwq w’wkl lh ‘w ‘twk’ ywrqt’ d’ł gl’ w’wkl lh

For a child who ate dust.
Have him eat cricket with bread when he doesn’t know it and it (dust) will be loathsome to him. Or decoct and have him eat extract of licorice and dates and figs in sweet milk. Or roast a green worm from out in the open and have him eat (it).

No. 87  (A = 1 567: 1-2; B = 23:3; C = 116r 9a) simplicium

A  lkryh’ dl’ ‘k’l mdm
B  lkryh’ dl’ ‘k’l mdm
C  lkryh’ dl’ ‘k’l mdm

A  srṭn’ dnhr’ dwq w’šq’ lh ‘m ‘y’s’ dkrb’
B  srṭn’ dnhr’ dwq w’šq’ lh ‘m ‘y’s’ dkrb’
C  srṭn’ dnhr’ dwq w’šq’ lh ‘m ‘y’s’ dkrb’

For the sick who does not consume anything.
Pound a crab of the river and have (him) drink (it) with extract of cabbage (krb’).

No. 88  (A = 1 567: 2-4; B = 23: 5; C = 116r 12a)

A  lmn dmr’ mn ḥmr’ wšr’ lbh
B  lmn dmr’ lh lbh mn ḥmr’ wšw’ lh
C  lmn dmr’ mn ḥmr’ wšw’ lbh  (marginal note: lmn dmr’ mn ḥmr’)

A  ṭrp’ dwrd’ wmšḥ’ {wmšḥ’} dgwz’ wḥmr’ ‘rṭḥ wnšt’ ‘w ‘qr’ dšwš’ nšt’ bḥmr’
B  ṭrp’ dwrd’ wmšḥ’ dgwz’ wḥmr’ ‘rṭḥ wnšt’ ‘w ‘qr’ dšwš’ nšt’ bḥmr’
C  ṭrp’ dwrd’ wmšḥ’ dgwz’ wḥmr’ ‘rṭḥ wnšt’ ‘w ‘qr’ dšwš’ nšt’ bḥmr’

For one who was sick from wine and loosens his belly (var. loosens him).
Boil leaf of rose and gallnut oil and wine and let one drink (it). Or: let one drink licorice-root in wine.

201  = Akk šāširu.
For a belly (‘heart’) which hurts.
Mix together a small amount of honey and crushed sweet fennel and vinegar and water and let one drink (it) for three mornings.

For a ‘heart’ which revels (var. changes) and hurts and throbs.
(Take) juice of sweet pomegranate and juice of a red (flower) and honey in boil in a spoon and let one drink.

For one who is very sick.
Have one drink sweat of his feet and his flowing excrement.

No. 92 (A = 1 567: 8-11; B = 23: 15; C = 116r 25a)
A  lmn dl' dmk
For one who cannot sleep.
Pound mandrake\textsuperscript{202} in sour vinegar and smear over his face. Or: Mix together sour milk and lettuce seed and rose oil and smear between his eyes and one sleeps.

No. 93 \quad (A = 1 567: 11-13; C = 116r 30a) (not in B)

For one who sleeps much but cannot feel (it).
Roast and rub on dhl-grain and cabbage seed, and pound and give him to drink and one does not sleep.

**Antidote**

No. 94 \quad (A = 1 567: 13-15; B = 23: 19; C = 116r 1b)

For one who drank poison.
Let one drink a child’s urine in wine. Or let one drink gazelle-gall in goats-milk and (thus) dissolving the poison for him. Let him suck bull’s blood.

\textsuperscript{202} Perhaps Akk. baluhhu.
Spleen

No. 95 (A = 1 567: 15-568: 9; B = 24: 3; C = 116r 6b)

A  lk'b ṭhl'
B  lk'b ṭhl'
C  lk'b ṭhl'  (marginal note: lk'b ṭhl')

A  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
B  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw tmt  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
C  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq

A  w'swr mmyhwn wnšt' 'w ṭhl' d'rb' nkwł 'w wryd' ḥlp' wqált' ḥw hy bhryt'
B  w'swr mmyhwn wnšt' 'w ṭhl' d'rb' nkwł 'w wryd' ḥlp' wqált' ḥw hy bhryt'
C  w'swr mmyhwn wnšt' 'w ṭhl' d'rb' nkwł 'w wryd' ḥlp' wqált' ḥw hy bhryt'

A  šlwq bmy' w'sq' lh w'tłq wmnssy wšryr 'w nšt' qyl ymr' trqrt' d'-gl' bmy' dkrb'
B  šlwq bmy' w'sq' lh w'tłq wmnssy wšryr 'w nšt' qyl ymr' trqrt' d'-gl' bmy' dkrb'
C  šlwq bmy' w'sq' lh w'tłq wmnssy wšryr 'w nšt' qyl ymr' trqrt' d'-gl' bmy' dkrb'

A  ṭrp' ṭrb' šlwq ṭwq tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
B  ṭrp' ṭrb' šlwq ṭwq tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
C  ṭrp' ṭrb' šlwq ṭwq tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq

A  dṭḥlh w'n nšt' klh 'zl klh ṭlwq ṭḥlh  'w sb prwg' dsnwnt mn qnh wdw
B  ṭdṭḥlh w'n nšt' klh 'zl klh 'wkyt ṭlwq ṭḥlh  'w sb prwg' dsnwnt mn qnh wdw
C  ṭdṭḥlh w'n nšt' klh 'zl ḥy ṭlwq ṭḥlh  'w sb prwg' dsnwnt mn qnh wdw

A  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
B  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
C  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq

A  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
B  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
C  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq

A  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
B  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
C  ṭrp' ṭrb' šlwq ṭb'y tmy' ḥlw  bhnw mswt' d'rb' w'sq' lh 'w ṭrp' dgwm' dwq
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For spleen pain/illness.
Decoct properly willow leaf in water. Mix into it rabbit rennet and have one drink it. Or pound the leaf of gwm'-beans and press out their juices and let one drink. Or let one eat rabbit spleen. Or decoct in water fibre of hilēpu-willow and bark which is on the outside of it and (the pain) disappears; tested and reliable. Or let one drink a small amount of gall of a calf in juice of cabbage, and bring one of the ibexes/kites before sunrise in the name of he who has the (sick) spleen and of his mother, and burn over a fire, and after it is burned, let one drink from the (resulting) ash in wine. If he should drink a half (of the drug), half of the spleen goes, and if one drank all of it, all of his spleen disappears. Or take the young of a swallow from its nest and trample (it) before sunrise, in the name of the man and his mother, and burn it in fire. And have him drink from one third of its blood, and half of it in wine. If he drank all of it, nothing at all from his spleen remains, and it is reliable. Or if you fumigate the spleen of a fox over him, it disappears. Or boil leavening of barley in vinegar and bind (it on). Or let a spleen which is dried up be suspended on his left side for 3 days, and on the fourth day release and hang (it) over the hearth and when it dries, also the spleen dries. Or dry out the liver of a fox and pound it and let one drink it in water and honey. Or burn the horn of a stag and have him drink (it) in wine and it disappears.

karšu Stomach

No. 96  (A = 1 568: 9-14; B = 25:5; C = 116v 9a)

For stomach pain, for cramp.

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203 the first letter is an erasure.
204 = Akk. hilēpu, see Stol 2012: 628.
205 reading dys' for ‘gazelle’, or perhaps dyt' for ‘kite’.
206 = Akk karšu.
Bring three eggs and six ‘heads’ of garlic, pound and mix (it) in olive oil and let one eat. Or pound kmwn’ roasted in a fire and a small amount of salt and mix with wine and let one drink. Or pound white oak and toss it into the middle of the yoke(?) of an egg and let one eat. Or burn rind of garlic and knead in olives and smear on the stomach.

No. 97  (A = 1 568: 14-16; B = 25: 11; C = 116v 17a)

A  lrwḥ’ d’sṭwmk’
B  lrwḥ’ d’sṭwmk’
C  lrwḥ’ d’sṭwmk’

A  dwq plpl’ wkmwn’ wsd’d bdbš’ wbšl qyl’ wn’kwl ‘yk tlt’ zrw’
B  dwq plpl’ wkmwn’ wsd’d bdbš’ wbšl qyl’ wn’kwl ‘yk tlt’ zrw’
C  dwq plpl’ wkmwn’ wsd’d bdbš’ wbšl qyl’ wn’kwl ‘yk tlt’ zrw’

A  tryn ywmyn
B  tryn ywmyn
C  tryn ywmyn

For wind in the stomach.
Pound peppercorn and kmwn’ and sdb-rue and knead in honey and boil lightly and let one eat something like three zu‘ in two days.

No. 98  (A = 1 568: 16-17; B = 25: 14; C = 116v 20a) simplicium

A  lkrs’ dnh’h’
B  lkrs’ dnh’h’
C  lkrs’ dnh’h’

A  plpl’ gbwl bdbš’ wn’kwl tlt’ ywmyn
B  plpl’ gbwl bdbš’ wn’kwl tlt’ ywmyn
C  plpl’ gbwl bdbš’ wn’kwl 3 ywmyn

For the stomach which is bloated. Knead peppercorns in honey and let one eat (them) for three days.

No. 99  (A = 1 568: 17-18; B = 25: 16; C = p. 243: 22a) simplicium

A  lkrs’ dl’ mbgl’ m’kwlt’
B  lkrs’ dl’ mbgl’ m’kwlt’
C  lkrs’ dl’ mbgl’ m’kwlt’

A  bšl ḥḥ’ bmy’ wnšt’
B  bšl ḥḥ’ bmy’ wnšt’
C  bšl ḥḥ’ bmy’ wnšt’

207 This term was coloured in black rather than red.

62
For the stomach which does not tolerate food.
Boil plums in water and let one drink.

No. 100  (A = 1 568: 18-19; B = 25: 19; C = 116v 24a) simplicium

A  \textit{lmn d’kl sgy wqym’} m’kwl’t’ ʾl \textit{lbh}
B  \textit{lmn d’kl sgy wqym’} m’kwl’t’ ʾl \textit{lbh}
C  \textit{lmn d’kl sgy wqym’} m’kwl’t’ ʾl \textit{lbh}

A  ’\textit{yt’ nnḥ’} wšlwq \textit{wnšt’} myyhwn
B  ’\textit{yt’ nnḥ’} wšlwq \textit{wnšt’} myyhwn ʾw šlwq \textit{kmwn’} r m ḥmr’ w’šty
C  ’\textit{yt’ nnḥ’} wšlwq \textit{wnšt’} myyhwn

For one who has eaten much and food remains in his belly.
Bring mint and decoct and let one drink its fluid (var. or boil \textit{kmwn’} with wine and have him drink).

No. 101  (B = 26: 2)

B  \textit{ltybt’}

B  \textit{sb mj’ drwmn’ hly’} wḥmṣ’ \textit{wn’} n’ wšp’ w’šq’

For excrement.
Take the liquid of sweet pomegranate and mint and \textit{strain} and mix and give to drink.

\textbf{martu gall as subtopic of karsu}

No. 102  (A = 1 568: 19-21; B = 26: 4; C = 116v 26a)

A  \textit{lmrt’}
B  \textit{lmrt’}
C  \textit{lmrt’}

A  \textit{dwq nnḥ’} wšqwl myyhwn ḥd ks’ wḥd ks’ ḥmr’ wḥd ks’ dbš’ w’št’y \textit{wqw’} ʾdm’
B  \textit{dwq nnḥ’} wšqwl myyhwn ḥd ks’ wḥd ks’ ḥmr’ wḥd ks’ dbš’ w’št’y \textit{wqw’} ʾdm’
C  \textit{dwq nnḥ’} wšqwl myyhwn ḥd ks’ wḥd ks’ ḥmr’ wḥd ks’ dbš’ w’št’ \textit{wqw’} ʾkm’

A  \textit{lplgh dywm’ dl’} m’kwl’t’ ʾw ḥlb’ d’nb’ wsmwq’ nšt’ tlt ywmyn
B  \textit{lplgh dywm’ dl’} m’kwl’t’ ʾw ḥlb’ d’nb’ wsmwq’ nšt’ ʾ3 ywmyn
C  \textit{lplgh dywm’ dl’} m’kwl’t’ ʾw ḥlb’ d’nb’ wsmwq’ nšt’ tlt ywmyn

For gall.\footnote{\textit{martu.}}
Pound mint and take its liquid, one cup\footnote{\textit{kāsu.}} and one cup of wine and one cup of honey and have (one)

\footnote{\textit{martu.}}
\footnote{\textit{kāsu.}}
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drink and wait until midday without eating. Or let one drink juice (lit. ‘milk’) of grapes and a red (flower) for three days.

No. 103 (A = 1 568: 22-569: 4; B = 26: 8; C = 116v 1b)

A  lmrt' wlkrs' dšry'
B  lmrt' wlkrs' dšry'
C  lmrt' wlkrs' dšry'

A qlyl mn ḥlb' dhlwyn' hw dl' ybš ḥlwṭ ḥḥlb' ḥl'y wnšt' wšr' wmyt'
B qlyl ḥb' dhlwyn' wkly' dgwm'ł hw dl' ybš ḥlwṭ ḥlb' ḥly wnšt' wšr' wmyt'
C qlyl mn ḥlb' dhlwyn' hw dl' ybš ḥlwṭ ḥḥlb' ḥl'y wnšt' wšr' wmyt'

A  lh lkrs' 'w ḥd' prdt' ḥb lmlwk dwq wgwbwl b'pšt swmqt' w' br'n'wnbťyh
B  lh lkrs' 'w ḥd' prdt' ḥb lmlwk dwq wgwbwl b'pšt swmqt' w' br'n'wnbťyh
C  lh lkrs' 'w ḥd' prdt' ḥblmlwk dwq wgwbwl b'pšt swmqt' w' br'n'wnbťyh

A  wšr' lh lkrs' tryn zwz' slmk' rw' ḥlwṭ bmy' d'pšt swmqt dšlyq'n
B  wšr' lh lkrs' 'w tryn zwz' slmk' rw' ḥlwṭ bmy' d'pšt swmqt' dšgýln gwýhyn
C  wšr' lh lkrs' 'w tryn zwz' slmk' rw' ḥlwṭ bmy' d'pšt swmqt dšlyq'n

A  wqlyl dbš' wbšl wnšt' wšr' lh lkrs'
B  wqlyl dbš' wbšl wnšt' wšr' lh lkrs'
C  wqlyl dbš' wbšl wnšt' wšr' lh lkrs'

C  'w qlql' ḥblbl' dtyr' 'qwr mn 'qr' tḥty' wpşwq mynch qlyl qlyl bsbyn'
C  wrd' mnḥ ḥlb' lv' mn ḥw ḥlb' bsbrk' 'l bryn'yn' w' tp mn ḥlb' šškr w'kwł
C  ḥlk ḥšnš' wnštr' krsk ṭl' t'kwł mdm 'ḍm' lplgh dywmx' wytyr ml' ḥkm'
C  dl' kyl' nt mdm šry' krsk wm' d'kl qṭr'

For a gall bladder and for a stomach which is loose.

Mix a small amount of milk of ḥllwn\textsuperscript{212} (var. and ‘anti-mold’-plant), that which is not dried, in sweet milk and let one drink and it releases and loosens the bowels (lit. stomach) for him. Or pound and knead one grain\textsuperscript{213} (of) ḥb lmlwk in red raisins (’pšt) or in figs and let one swallow it and it loosens the bowels for him. Crush two zuz, slmk’ and mix in water of red raisins which are boiled, and a small amount of honey, and boil (it) and let one drink and it loosens the bowels for him.

C only: uproot qlql’-spices,\textsuperscript{214} mountain ḥblbl-weed from the root beneath and cut a small amount with a knife, and beat from it milk, lick from it the milk with your finger on an empty stomach. Or drip some of the milk in beer and consume. (If) going in the daytime and a bowel movement occurs, you

\textsuperscript{210} superscript in red.

\textsuperscript{211} It appears that Ms. B was corrected, perhaps based on comparison with another Ms., since the omitted word ḥlb’ was twice inserted into marginal notations.

\textsuperscript{212} Cf. Akk. alilānu. Cf. Sokoloff 2009: 457 cites this passage as a plant name.

\textsuperscript{213} a calque on Akk. uṭṭetu, a barley grain used for a small measure.

\textsuperscript{214} Cf. Akk. qalqālu ‘spices’, but not well attested in CAD Q 67.
do not consume anything until half a day, and more because of the same, that you do not eat before moving the bowels, and what you have eaten becomes a knot.

No. 104  (A = 1 569: 4-13; B = 26: 15; C = 116v 20b)

A  lkrs' dkly' wl' šry'
B  lkrs' dkly' wl' šry'
C  lkrs' dkly' dl' tšry'  (marginal note: lkrs' dkly')

For retentive bowels (lit. stomach) and not loose.
Let one chew an old log and his bowel will not be loose. Or pound halves of raisins and he should drink (it) in wine and his belly will be retentive. Burn bread and horn of stag and let one drink (it) in wine and it will be retentive. Or let one drink 'flesh' of gallnut in wine. Or burn goat-horn and take the burned-stuff which comes out of it and give to drink in wine. Or pound kmwn' and henna and krkwm' (saffron?) and beer-dregs; mix them well in honey and let one eat (it) for 3 mornings. Or let one drink red clay in wine. Or seeds of dhl-grain and seed of pomegranate roasted on a fire and let him drink (it) in cold water. Or pound butter215 and black dried stuff and fat of a water-bird and dates and put (it) on the navel and his belly will be retentive.

215 = Akk. himētu.
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No. 105  (A = 1 569: 13-17; B = 27: 8; C = 117r 7a)

A  lkrs' ḏṭly'
B  lkrs' ḏṭly'
C  lkrs' ḏṭly'

A  mrrt' ḏṭḥy' ṭwš 'l kwnt šrḥ wšrṛy 'w pgn' wdbš' 'bd šyp' wsym lḥḥ krsh wkly'
B  mrrt' ḏṭḥy' ṭwš 'l kwnt šrḥ wšrṛy 'w pgn' wdbš' 'bd šyp' wsym lḥḥ krsh wkly'
C  mrrt' ḏṭḥy' ṭwš 'l kwnt šrḥ wšrṛy 'w pgn' wdbš' 'bd šyp' wsym lḥḥ krsh wkly'

A  'w qlyl gw' ḏṭlpḥ' wgbwl bdbš' wn'kwł 'w bšl 'lyt' bhḥl' ḥḷy' wdbwr ḫwhy smwq'
B  'w qly gw' ḏṭlpḥ' wgbwl bdbš' wn'kwł 'w bšl 'lyt' bhḥl' ḥḷy' wdbwr ḫwhy smwq'
C  'w qly gw' ḏṭlpḥ' wgbwl bdbš' wn'kwł 'w bšl 'lyt' bhḥl' ḥḷy' wdbwr ḫwhy smwq'

A  wn'kwł wkly' krsh
B  wn'kwł wkly' krsh
C  wn'kwł wkly' krsh

For paediatric stomach (colic).
Smear gazelle gall on the umbilical cord and it will be reliable. Or (take) droppings and honey, make a yellow paste and put (it) under the belly and it will be retentive. Or (take) a small amount (var. roast) of the insides of lentils and knead in honey and let him eat (it). Or boil seaweed in sweet milk and spread over it a red (flower) and let him eat and his belly will be retentive.

No. 106  (A = 1 569: 17-20; B = 27: 13; C = 117r 15a)

A  lkrs' ḏšry' w't' İh ḥḥwr'
B  lkrs' ḏšry' w't' İh ḥḥwr'
C  lkrs' ḏšry' w't' İh ḥḥwr'

A  my wrd' w'sṛ' drwmn' hmws' wqyl wbt' wqyl ḏṭlp' bšl wms' dbšlyn 'rm' ḫlyhwn
B  my' dwrd' w'sr' drwmn' hmws' wqyl ḏṭlp' bšl wms' dbšlyn 'rm' ḫlyhwn
C  my wrd' w'sṛ' drwmn' hmws' wqyl wbt' wqyl ḏṭlp' bšl wms' dbšlyn 'rm' ḫlyhwn

A  qlyl 'nyswn wn'kwł 'w dwq blwṭ' 'nšt' bhṃṛ'
B  qlyl 'nyswn wn'kwł 'w dwq blwṭ' 'nšt' bhṃṛ'
C  qlyl 'nyswn wn'kwł

For a stomach which is loose and develops hemorrhoids.
Boil rose water and extract of sour pomegranate and small amount of šbt', a small amount of lentil and toss what is boiled over them a small amount of anise(?) and let him eat. Or pound oak and let one drink (it) in wine.

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216 = Akk. piqqanu.
217 Sokoloff 2009: 524.
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No 107 (A = 569: 21-570: 2; B = 27: 17; C = 117r 20a\(^{219}\))

A \(ldm' \ d't' \ mn \ krs'\)
B \(ldm' \ d't' \ mn \ krs'\)

A \(prphyn' \ bšl \ bmy' \ wbdwr' \ lyhwn \ smwq' \ wn'kwl\)
B \(bšl \ prphyn' \ bmy' \ wbdwr' \ lyhwn \ smwq' \ wn'kwl\)

A \('w \ ḥlb' \ dtwrt' \ wdbš' \ wmswt' d'rnb' \ wnwr' wnsṭ' w'kmwn'\)
B \('w \ ḥlb' \ dtwrt' \ wmswt' d'rnb' \ wmswt' d'rnb' \ Šhn \ bnwr' \ wnsṭ' w'kmwn'\)
C \('w \ ḥlb' \ dtwrt' \ wdbš' \ wmswt' d'rnb' \ wmswt' d'rnb' \ Šhn \ bnwr' \ wnsṭ' w'kmwn'\)

A \(dwq \ wgbwl \ bhl' \ wṭwš \ lkrsh' \ w'kmwn' \ wtrb' \ dwz' \ wḥwr' \ dbt' \ dwq \ wbd' \ yk\)
B \(dwq \ wgbwl \ bhl' \ wṭwš \ lkrsh' \ w'kmwn' \ wtrb' \ dwz' \ wḥwr' \ dbt' \ dwq \ wbd' \ yk\)
C \(dwq \ wgbwl \ bhl' \ wṭwš \ lkrsh' \ w'kmwn' \ wtrb' \ dwz' \ wḥwr' \ dbt' \ dwq \ wbd' \ yk\)

A \(ptylt' \ wsym \ mn \ lht' \ wlm\)
B \(ptylt' \ wsym \ mn \ lht' \ wmt'lym\)
C \(ptylt' \ wsym \ mn \ lht' \ wmt'lym\)

For blood which comes from the stomach.
Boil \(prphyn'\) in water and spread over it a red (flower) and let one eat. Or heat cow's milk and honey and rabbit rennet and sheep rennet in a fire and let one drink. Or pound \(kmwn'\) and knead in vinegar and smear on his belly. Or fat of a goose and egg-white, pound and make it like a cord and apply it from below (the rectum) and it will heal.

Anus

No. 108 \((A = 570: 2-3; \ B = 28: 6; \ C = 117r 27a-7b)\) simplicium \((A \ and \ B)\)

A \(ltwl' \ dhwn' \ bmpq' \ wlrhš' \ dkrs'\)
B \(ltwl' \ dhwn' \ bmpq' \ wlrhš' \ dkrs'\)
C \(ltwl' \ dhwn' \ bmpq' \ wlrhš' \ dkrs'\)

A \(qrn' \ d'yl' \ w'qd \ w'sq' \ wmytyn\)
B \(qrn' \ d'yl' \ w'qd \ bnwr' \ w'sq' \ wmytyn\)
C \(qrn' \ d'yl' \ w'qd \ w'sq' \ wmytyn\)

C \(šq' \ drwn' \ hmws' \ dtwrt' \ dmtqryn' \ ršhyy' \ kwł \ lw \ šsy' \ lw \ bryqyn'\)
B \(šq' \ drwn' \ hmws' \ dtwrt' \ dmtqryn' \ ršhyy' \ kwł \ lw \ šsy' \ lw \ bryqyn'\)
C \(šq' \ drwn' \ hmws' \ dtwrt' \ dmtqryn' \ ršhyy' \ kwł \ lw \ šsy' \ lw \ bryqyn'\)

For worms which are in the anus and for bugs of the stomach.
(Take) horn of stag and burn (it) (var. in fire) and have one drink and bringing (them) out.

\(^{219}\) without an incipit. This is joined to the previous recipe in Ms. C.
C only: Consume a drink of sour *mallows* of the mountain which resist/are called *snake* poison only in the mornings on an empty stomach, but you should not consume much of it by itself. Eat every morning the equivalent of 12 drinks or 15, but if you consume more, hiccoughs (*pwqt*) will seize you and you will be distressed by it. And with what you ate in measure you expel the worms for the most part and (the condition) is removed.

No. 109  
(A = 1 570: 3-7; B = 28: 8; C = 117r 8b)

A $lḥdd'$ *dhw* $b$mp$qn'$  
B $lḥdd'$ *dhw* $b$mp$qn'$  
C $lḥdd'$ *dhw* $b$mp$qn'$

A ‘$wqd ṣrp'$ *bnwr* *wḥlwṭ* $b'trn$ *whl* $wṭwš$ ‘$w$mr$rt'$ *dtwr* *wtwm* $w'lyt'$ *dwq* $wḥlwṭ$  
B ‘$wqd ṣrp'$ *bnwr* *wḥlwṭ* $b'trn$ *whl* $wṭwš$ ‘$w$mr$rt'$ *dtwr* *wtwm* $w'lyt'$ *dwq* $wḥlwṭ$  
C ‘$wqd ṣrp'$ *bnwr* *wḥlwṭ* $b'trn$ *whl* $wṭwš$ ‘$w$mr$rt'$ *dtwr* *wtwm* $w'lyt'$ *dwq* $wḥlwṭ$

A $bḥdd'$ $w'$ $bd$ $ptylt'$ $w$sym $b$mp$qn'$ $w'n'h$ ‘$w$qm$h'$ *ds'r*’ $wḥmr'$ *ḥlwṭ* $bḥdd'$ $wṭwš$  
B $bḥdd'$ $w'$ $bd$ $ptylt'$ $w$sym $b$mp$qn'$ $w'n'h$ ‘$w$qm$h'$ *ds'r*’ $wḥmr'$ *ḥlwṭ* $bḥdd'$ $wṭwš$  
C $bḥdd'$ $w'$ $bd$ $ptylt'$ $w$sym $b$mp$qn'$ $w'n'h$ ‘$w$qm$h'$ *ds'r*’ $wḥmr'$ *ḥlwṭ* $bḥdd'$ $wṭwš$

For each one that was in the anus.  
Burn *astringent* in fire and mix in potash and vinegar and smear on. Or pound ox gall and garlic and *seaweed* and mix together and make a cord and apply (it) on the anus and it gets better. Or mix together barley flour and wine and smear on.

No. 110  
(A = 1 570: 7-15; B = 28: 13; C = 117r 15b)

A ‘$lzqt'$ ‘$wkjt$ *mp$qn'$ $dnpq$ $mn$ $lbr$  
B ‘$lzqt'$ ‘$wkjt$ *mp$qn'$ $dnpq$  
C ‘$lzqt'$ ‘$wkjt$ *mp$qn'$ $dnpq$ $mn$ $lbr$

A *nmšwḥ mšḥ'* $d'n'$ ‘$w$ *dtwr*' $kd$ *šḥyn* $w'$ *ldwkth* ‘$w$ *kmwn* $w$ *brwrt* ‘$dwq$ *ḥlwṭ*  
B *nmšwḥ mšḥ'* $d'n'$ ‘$w$ *dtwr*' $kd$ *šḥyn* $w'$ *ldwkth* ‘$w$ *kmwn* $w$ *brwrt* ‘$dwq$ *ḥlwṭ*  
C *nmšwḥ mšḥ'* $d'n'$ ‘$w$ *dtwr*' $kd$ *šḥyn* $w'$ *ldwkth* ‘$w$ *kmwn* $w$ *brwrt* ‘$dwq$ *ḥlwṭ*

A *bnmr$t'$ *dtwr* ‘$w'trn' *wṭwš*$ $l$ *pst*$ $w$sym ‘$w$ *twm*$ *bšl* *bnpt*$ *wṭwš*$ ‘$w$ *dwq* *ḥlzwn*$  
B *bnmr$t'$ *dtwr* ‘$w'trn' *wṭwš*$ $l$ *pst*$ $w$sym ‘$w$ *twm*$ *bšl* *bnpt*$ *wṭwš*$  
C *bnmr$t'$ *dtwr* ‘$w'trn' *wṭwš*$ $l$ *pst*$ $w$sym ‘$w$ *twm*$ *bšl* *bnpt*$ *wṭwš*$ ‘$w$ *dwq* *ḥlzwn*$

A ‘$wzpt'$ ‘$šwt$ *ḥlwṭ*$ $w$*$ḥn$ *bnwr* ‘$wṭwš$ *lt* *zbyn$ *bywm*$ ‘$w$ *ṣrp*$ *wb$*$*$d'ps*$*$wḥš*$  
B ‘$w$ *ṣrp*$ *wb$*$*$d'ps*$*$wḥš*$  
C ‘$wzpt'$ ‘$šwt$ *ḥlwṭ*$ $w$*$ḥn$ *bnwr* ‘$wṭwš$ *lt* *zbyn$ *bywm*$ ‘$w$ *ṣrp*$ *wb$*$*$d'ps*$*$wḥš*$

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220 This is not marked as an incipit in Budge p. 570: 3, although it is clearly an incipit in the other Mss.
For the sphincter (lit. seal-ring), that is, the anus (lit. exit) which comes outside (prolapse). Let one anoint (the prolapse) with fat of sheep or of a cow while warm and re-enter its place. Or pound kmwn' and juniper and mix it in ox gall and potash and rub on a rag and apply. Or boil garlic in naphtha\(^{221}\) and smear. Or pound astringent (refined stuff) and flesh of gallnut (a mineral?) and smelted copper and apply. Pound a small amount of sherds\(^{222}\) of glass and iron rust\(^{223}\) and lime and apply all of them. Or fumigate spider's web and myrtle-leaves over a fire and let (the patient) sit over them and let him be anointed with sheep oil.

No. 111  (A = 1 570: 15-16; B = 29: 3; C = 117r 31b)

For one whose anus (lit. seal-ring) is swollen (lit. thick). Take juice of leeks and oil of rose, mix and smear on.

(Anal fissure)

No. 112  (A = 1 570 17-571: 2; B = 29: 5; C = 117v 2a)
For a hemorrhoid, that is, for splits which develop in the anus (lit. seal-ring).

Bring the bile of a pig and fumigate it under whoever has the split. Or bring alkali and henbane and gallnuts separately. Pound and knead something in the urine of a small child and when it reaches the point that his anus swells, smear it with a finger and afterwards smear it with tallow. Or bring the fat of a black snake with its nape being red, and bile of a pig and mix them together and put them on the anus (lit. exit). Or seed of b.-rue and silver dross and crumbled myrtle leaves and mix (it) in pig fat (lit. oil) and make a cord of hemp and put it into the anus.

For a closed-up anus.

Mix ash of coloquint and ash of šbt’ together and spread. Or burn splwṭ’ (var. and spread). Or burn rind of plane-tree and spread on. Or grind aloe and spread on the anus.
Genitalia

No. 114  
(A = 1 571: 5-6; B = 30: 1; C = 117v 22a)

A  $\nu'n 'yt b$mhs$n' $w$mr' $w$ry'
B  $\nu'n 'yt b$mhs$n' $w$mr' $w$ry'
C  $\nu'n 'yt b$mhs$n' $w$mr' $w$ry'

A  b$s$r' d$p's' 'w$kl' d$rmn' b$hl b$hmr' w$swl w$fw$
B  b$s$r' d$p's' 'w$kl' d$rmn' b$hl b$hmr' w$swl w$fw$
C  b$s$r' d$p's' 'w$kl' d$rmn' b$hl b$hmr' w$swl w$fw$

If there are moles and splits in the genitalia.
Boil ‘flesh’ of black gallnuts and pomegranate rind in wine and apply and smear.

No. 115  
(A = 1 571: 6-8; B = 30: 3; C = 117v 24a)

A  l$dkr' d$hrb
B  l$dkr' d$hrb
C  l$dkr' d$hrb

A  'yt m$sh' d$twr' s$wmt' w$trp' d$b$dyl' 'w$qd w$gbw$
B  'yt m$sh' d$twr' w$trp' d$b$dyl' 'w$qd w$gbw$
C  'yt m$sh' d$twr' s$wmt' w$trp' d$b$dyl' 'w$qd w$gbw$

A  b$msh' d$n' wfw$
B  b$msh' wfw$
C  b$msh' wfw$

For the penis which is flaccid (wasted away).
Bring the fat of a red cow and burn leaf of brdyl$^{227}$ and knead in sheep-oil and smear on.

No. 116  
(A = 1 571: 8-12; B = 30: 6; C = 117v 28a)

A  l$'wby$n' d$krs'
B  l$'wby$n' d$krs'
C  l$'wby$n' d$krs'  (marginal note: l$'wby$n' d$krs')

A  b'wr' d$b'y' w$qlp' d$rmn' b$hl b$my' t$b'yt w$sp' w$h lw b>m$s$h' d'n' w$ym
B  b'wr' d$b'y' w$qlp' d$rmn' b$hl b$my' t$b'yt w$sp' w$h lw b>m$s$h' d'n' w$ym
C  b'wr' d$b'y' w$qlp' d$rmn' b$hl b$my' t$b'yt w$sp' w$h lw b>m$s$h' d'n' w$ym

A  'w k$sn' d$twr' d$yn$n t$w' w$'yg b$h l' 'w 'q$ r' d$sw's' w$b$l'  'r$th w$sw$q
B  'w k$sn' d$twr' d$yn$n t$w' w$'yg b$h l' 'w 'q$ r' d$sw's' w$b$l'  'r$th w$sw$q
C  'w k$sn' d$twr' d$yn$n t$w' w$'yg b$h l' 'w 'q$ r' d$sw's' w$b$l <w$b$l'>  'r$th w$sw$q

$^{227}$ Perhaps Akk. ardadilu.
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A  lmyyhwn lw'wbyn' wthyrt' šwp
B  lmyyhwn lw'wbyn' wthyrt' wšwp
C  lmyyhwn lw'wbyn' wthyrt' šwp

For thickening of the belly. 
Boil well gazelle dung and pomegranate rind in water and strain and mix in sheep-fat and apply. Or smear kšn from the ploughing of Nisan and wash in vinegar. Or heat extract of licorice and onion and take their juices and smear the tumours (lit. fingers) and breaks (in the skin).

No. 117  (571: 12-15; B = 30: 12; C = 117v 4b)

A  lṭly' dzw' wyrq
B  lṭly' dysq wzw'
C  lṭly' dzw' wyrq

A  sb ṭlpḥ' w'tr' 'nyn bḥmr' 3 ymyn wkn 'pq wdwp wnšw' bhl' wgbwl 'nyn bḥmr'
B  sb ṭlpḥ' w'tr' 'nyn bḥmr' qtt'ymyn wkn 'pq wdwp wnšw' bhl' wgbwl 'nyn bḥmr'
C  sb ṭlpḥ' w'tr' 'nyn bḥmr' 3 ymyn wkn 'pq wdwp wnšw' bhl' wgbwl 'nyn bḥmr'

A  wṭwš 'l pst' wsym 'l krsh
B  wṭwš 'l pst' wsym 'l krsh
C  wṭwš 'l pst' wsym 'l krsh

For a child who is swollen and yellow. 
Take lentils and soak them in wine and thus remove and pound and rub (the child) down in vinegar and knead these in wine and smear on a rag and apply (it) on his belly.

General (including wind)

No. 118  (A = 1 571: 15-17; B = 30: 16; C = 117v 9b)

A  lmn d'yt lh rwh' dqwlng
B  lmn d'yt lh rwh' dqwlng
C  lmn d'yt lh rwh' dqwlng

A  sb zbl' dkbl' ḫwr' qlyl wškr qlyl wšḥwn wlḥw't bmy' w'sq' lh wmštry' krsh wnwh
B  sb zbl' dkbl' ḫwr' qlyl wškr qlyl wšḥwn wlḥw't bmy' w'sq' lh wmštry' krsh wnwh
C  sb zbl' dkbl' ḫwr' qlyl wškr qlyl wšḥwn wlḥw't bmy' w'sq' lh wmštry' krsh wnwh

For one who has the spirit of colic. 
Take a small amount of excrement of a white dog and a small amount of beer-dregs and crumble (< ṣḥn) and mix in water and have him drink it, and his bowels (lit. belly) will be loosened and relieved.

228  = Akk. kiššanu.
229  Ms. C appears to show a superlinear/b/above the word, which is puzzling.
No. 119  (A = 1 571: 17-18; B = 30: 19; C = 117v 13b) (simplicium)

A  lk'b gw'
B  lk'b gw'
C  lk'b gw'

A  'ṛṭḥ ḥmr' wṣdy lgwh str' wbšl ṭbwyt wnšt' qyl
B  'ṛṭḥ ḥmr' wṣdy bgwh str' wbšl ṭbwyt wnšt' qyl
C  'ṛṭḥ ḥmr' wṣdy lgwh str' wbšl ṭbwyt wnšt' qyl

For inner pain.  
Heat wine and toss it into str' and boil it well and let him drink it in small amounts.

No. 120  (A = 1 571: 19-21; B = 31: 2; C = 117v 15b) (simplicia)

A  lrwḥ’ dhwyn bkrs'
B  lrwḥ’ dhwyn bkrs'
C  lrwḥ’ dhwyn bkrs'

A  kmwn’ qyl dvq ṭhlwt bqlyl mlḥ’ w’rm’ bḥmr’ wnšt’ ‘w dwq tryn gwz’ ṭhlwt
B  kmwn’ qyl dvq ṭhlwt bqlyl mlḥ’ w’rm’ bḥmr’ wnšt’ ‘w dwq tryn gwz’ ṭhlwt
C  kmwn’ qyl dvq ṭhlwt bqlyl mlḥ’ w’rm’ bḥmr’ wnšt’ ‘w dwq tryn gwz’ ṭhlwt

A  bqlyl ḥl’ wnšt’
B  bqlyl ḥl’ wnšt’
C  bqlyl ḥl’ wnšt’

For winds (spirits) which are in the belly (‘stomach’).  
Pound lightly kmwn’ and mix (it) in a small amount of salt and pour it into wine and let one drink. Or pound two gallnuts and mix in a small amount of vinegar and let one drink.

Gynaecology

No. 121  (A = 1 571: 21-572: 2; B = 31: 5; C = 117v 20b)

A  l’ntt’ dmt’ls’ byldh w’l’ nhū w’lḥ
B  l’ntt’ dmt’ls’ byldh w’l’ nhū
C  l’ntt’ dmt’ls’ byldh w’l’ nhū (marginal note: l’ ħṣwt yld’)

A  ‘swr twl’ w’tl’ ‘l ṭmh dymyn’ w’m’ dyld’ ṣqwł ’nwn w’tl’ ‘l yldh ‘w ṭšt’ str’ bḥmr’
B  ‘swr twl’  ‘l ṭmh dymyn’ w’m’ dyld’ ṣqwł ’nwn w’tl’ ‘l yldh ‘w ṭšt’ str’ bḥmr’
C  ‘swr twl’ w’tl’ ‘l ṭmh dymyn’ w’m’ dyld’ ṣqwł ’nwn w’tl’ ‘l yldh ‘w ṭšt’ str’ bḥmr’

A  ‘w bśl qr’ w’sq’  myyḥwn ‘w kmwn’ ṭwstr’ wgwrm’ dkt’n’ dvq w’sq’ ṭh bḥmr’
B  ‘w bśl qr’ w’sq’  myyḥwn ‘w kmwn’ ṭwstr’ wgwrm’ dkt’n’ dvq w’sq’ ṭh bḥmr’
C  ‘w bśl qr’ w’sq’  lh myyḥwn ‘w kmwn’ ṭwstr’ wgwrm’ dkt’n’ dvq w’sq’ ṭh bḥmr’

230  ‘not to (be able) to retrieve the child.’
For a woman who is distressed while giving birth and the foetus does not descend. Bind on twl’ and hang (it) on her right thigh and when she is giving birth, take these and hang (them) on her child. Or she drinks štr’ in wine. Or boil coloquintth and have her drink from their water. Or pound kmwn’ and štr and seed (lit. bones) of flax and have her drink it in wine.

No. 122  (A = 1 572: 2-7; B = 31: 10; C = 117v 28b)

A  l’ntt’ dm’t ‘wlh bkrsh
B  l’ntt’ dm’t ‘wlh bkrsh
C  l’ntt’ dm’t ‘wlh bkrsh

A  tšt’ hl’ bkl’t’ bhm’r’ ‘w ‘tn prst’ dswsy’ thwyh ‘w prst’ dhmr’ ‘tn wnl h ‘trn
B  tšt’ hl’ bkl’t’ ‘w ‘tn prst’ dswsy’ thwyh ‘w prst’ dhmr’ ‘tn wnl h ‘trn
C  tšt’ hl’ bkl’t’ bhm’r’ ‘w ‘tn prst’ dswsy’ thwyh ‘w prst’ dhmr’ ‘tn wnl h ‘trn

A  mtq’ hry twr’ pšwš bmy’ wšq’ ‘h wnl h ‘bšl ‘qr’ dhwt’ dr’y bmy’
B  mtq’ hry twr’ pšwš bmy’ wšq’ ‘w nwpq ‘w bšl ‘qr’ dhwt’ dr’y bmy’
C  mtq’ hry twr’ pšwš bmy’ wšq’ ‘h wnl h ‘bšl ‘qr’ dhwt’ dr’y bmy’

A  wšq’ ‘h ‘w ‘wqd br zr’ dhwh’ thwyh
B  wšq’ ‘h ‘w ‘wqd br zr’ dhwh’ thwyh
C  wšq’ ‘h ‘w ‘wqd brzr’ dhwh’ thwyh

For a woman whose foetus died in her belly.
Let her drink milk of a female-dog in wine. Or fumigate horse-hoof beneath her. Or fumigate the hoof of a donkey and (the foetus) will descend. Or dissolve two shekels of ox-dung in water and have her drink it and (the foetus) will descend. Or boil the seed of ‘shepherd’s staff’ in water and have her drink it. Or burn the seed of a thorn-bush under her.

şemertu-Distension

No. 123  (A = 1 572: 7-16; B = 31: 16; C = 118r 5a)

A  lšmry’t’
B  lšmry’t’
C  lšmry’t’  (marginal note: lšmry’t’)

A  brzr’ dprphy ny wšq’ bhm’r’ ‘w gbwl bhl’ wtvš lkrsh ‘w hry nwn’
B  br brzr’ dprphy ny wšq’ bhm’r’ ‘w gbwl bhl’ wtvš lkrsh ‘w hry ywn’
C  br brzr’ dprphy ny wšq’ bhm’r’ ‘w gbwl bhl’ wtvš lkrsh ‘w hry ywn’

A  nšt’ bhm’r’ ‘w bsl’ hry’ wgrwm’ dkt’ dwq wšq’ ‘h bhm’r’ ‘w ‘tn
B  nšt’ bhm’r’ ‘w bsl’ hry’ wgrwm’ dkt’ dwq wšq’ ‘h bhm’r’ ‘w ‘tn
C  nšt’ bhm’r’ ‘w bsl’ hry’ wgrwm’ dkt’ dwq wšq’ ‘h bhm’r’ ‘w ‘tn

231 = Akk. haṭṭi rēʾi.
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For distension.
Crush seed of *prpḥn* and give to drink in wine. Or knead in vinegar and smear on the belly. Or let one drink dove dung in wine. Or pound sharp onion and seed of *flax* and have one drink it in wine. Or fumigate under him seed of *endive*. Or take a crab and roast in olive oil until dried out, and then grind it and wash it and let one drink from it, approximately two zuz, in wine. Or let one drink cock-dung in wine. Or let one break the tortoise testicles (lit. eggs) within a vessel and give to drink for the complaint of suffering urinary problems and bind on his belly. Or boil pomegranate peel and give to drink for three days. Or pound semen of a *šmš*-lizard (var. gecko) and have him drink it in water.

No. 124  (A = 1 572: 16-17; B = 32: 8; C = 118r 21a)

For pediatric distension.
Decoct droppings and vinegar and *safflower seeds* and have the child and his mother drink it.

No. 125  (A = 1 572: 17-19; B = 32: 10; C = 118r 24a)

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232 a variant of Akk. *hndb*.
For distension of those who urinate continually.
Roast the flesh of a raven and pound and apply in dough \(^{233}\) and have it adhere to an oven which is cooking, take it out and have him eat it when he doesn't realise (it).

**Urinary Tract**

No. 126 \((A = 1\ 572: 20-22; B = 32: 13; C = 118r\ 27a)\)

A  \(l\text{mn}\ d'l' \text{npqyn} \text{tynwhy}\)
B  \(l\text{mn} \ d'l' \text{npqyn} \text{tynwhy}\)
C  \(l\text{mn} \ d'l' \text{npqyn} \text{tynwhy}\)

A  \(w\text{dq}\ \text{trp}' \text{dwnqys} \ w\text{'swr} \ \text{mwhy} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{whdrhy} \ 'w \ 'yt' \ h\text{hy} 'w q\text{br}' \ \text{wgbwl}\)
B  \(w\text{dq}\ \text{trp}' \text{dwnqys} \ w\text{'swr} \ \text{mwhy} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{whdrhy} \ 'w \ 'yt' \ h\text{hy} 'w q\text{br}' \ \text{wgbwl}\)
C  \(w\text{dq}\ \text{trp}' \text{dwnqys} \ w\text{'swr} \ \text{mwhy} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{whdrhy} \ 'w \ 'yt' \ h\text{hy} 'w q\text{br}' \ \text{wgbwl}\)

A  \(b\text{rwq}' \ d\text{pwmk} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{mn} \ l\text{br}\)
B  \(b\text{rwq}' \ d\text{pwmk} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{mn} \ l\text{br}\)
C  \(b\text{rwq}' \ d\text{pwmk} \ w\text{twš} \ \text{klh} \ \text{kynh} \ \text{mn} \ l\text{br}\)

For one whose urine does not come out.
Pound leaf of *narcissus* and press out its juice and smear lice on all of it and its surroundings. Or bring mouse-dropping and knead it with spittle from your mouth and smear lice on all of it from outside.

No. 127 \((A = 1\ 572: 22-\ 573: 3; B = 32: 17; C = 118r\ 1b)\)

A  \(l\text{mn} \ d't'n \ d'm'\)
B  \(l\text{mn} \ d't'n \ d'm'\)
C  \(l\text{mn} \ d't'n \ d'm'\)

A  \(m\text{rrth} \ d\text{swsy'} \ h\text{lw\text{t' 'mh} \ l\text{bwn\text{t'} 'w} \ b\text{sm'} \ w\text{s\text{w'd'} \ wkm\text{wn'} n\text{št'} }\)
B  \(m\text{rrth} \ d\text{swsy'} \ h\text{lw\text{t' 'mh} \ h\text{nw dyn} \ b\text{sm'} \ w\text{s\text{w'd'} \ wkm\text{wn'} n\text{št'} }\)
C  \(m\text{rrth} \ d\text{swsy'} \ h\text{lw\text{t' 'mh} \ b\text{sm'} \ w\text{s\text{w'd'} \ wkm\text{wn'} n\text{št'} }\)

A  \('w \ k\text{mwn'} \ w\text{dlh'} q\text{ly b\text{nw\text{r'} wgbwl b\text{bdś'} wn'k\text{kw\text{l q\text{d\text{m l\text{hm'} 'w \ trp'} d's'} b\text{šl}\)
B  \('w \ k\text{mwn'} \ w\text{dlh'} q\text{ly b\text{nw\text{r'} wgbwl b\text{bdś'} wn'k\text{kw\text{l q\text{d\text{m l\text{hm'} 'w \ trp'} d's'} b\text{šl}\)
C  \('w \ k\text{mwn'} \ w\text{dlh'} q\text{ly b\text{nw\text{r'} wgbwl b\text{bdś'} wn'k\text{kw\text{l q\text{d\text{m l\text{hm'} 'w \ trp'} d's'} b\text{šl}\)

A  \(w\text{bdwr b\text{hnw p\text{w't'} n\text{št'} 'w h\text{lw\text{t' h\text{ry y\text{w'nt\text{hy w'\text{r\text{t\text{h n\text{št'}}}}}}}}}\)
B  \(w\text{bdwr b\text{hnw p\text{w't'} n\text{št'} 'w h\text{lw\text{t' h\text{ry y\text{w'nt\text{hy w'\text{r\text{t\text{h n\text{št'}}}}}}}}}\)

\(^{233}\) = Akk. *līšu.*
For the one who urinates blood.
Mix horse-gall with lbwnt (frankincense). Or let him drink(!) a spice and swcd and kmwn. Or roast in a fire kmwn and dlh-grain and knead in honey and let him eat (it) before a meal (lit. bread). Or boil myrtle leaves and spread over them useless chaff and let him drink. Or mix dove-droppings in his urine and heat and give to drink.

For one who urinates below in bed.
Burn a cock’s comb and let one drink in wine. Or let one chew cock testicles. Or roam the testicles of a he-goat and pound and let one drink in wine. Or roast the bladder of a ram or pig and let one eat (it). Or take the brain of a hare and dry it and pound (it) with seed of šbt and parsley and let one

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234  = Akk. suādu.
235  = Akk. karballatu (turban).
236  = Akk. taššu/dāššu.
237  = Akk. elippuhu.
drink (it) in wine. Or pound plum, three zuz, and have one drink (it) in wine. Or let one chew kmwn’ in
the night. Or burn raisins and put it into the middle of an egg and also put blood of a bird in it and heat
and suck (it). Or when you dry out the bladder of a sheep and you give to drink to one who urinates in
his sleep, it does him much good. Or roast fox testicles and let him eat.

No. 129  (A = 1 573: 12-15; B = 33: 15; C = 118r 28b)

A  lk’b’ dšk’
B  lk’b’ dšk’
C  lk’b’ dšk’  (marginal note: lk’b’ dšk’)

A  ’pšt’ wkmn’ dmdkyn wkmwn’ dgwm’ dšlyqn wq’lypn dwq wḥlwṭ wsym ‘w tṛr’
B  ’pšt’ wkmn’ dmdkyn wkmwn’ dgwm’ dšlyqn wq’lypn dwq wḥlwṭ wsym ‘w tṛr’
C  ’pšt’ wkmn’ dmdkyn wkmwn’ dgwm’ dšlyqn wq’lypn dwq wḥlwṭ wsym ‘w tṛr’

A  dhmr’ wnšḥ’ d n’ gbwl wsym
B  dhmr’ wnšḥ’ d n’ gbwl wsym
C  dhmr’ wnšḥ’ d n’ gbwl wsym

For pain of the testicles.²³⁸
Pound black raisins which are crushed and kmwn’ and gwm’-beans which are boiled and peeled and
mix and apply. Or: Knead excrement of an ass and fat of a sheep and apply.

No. 130  (A = 1 573: 15-22; B = 33:19; C = 118r 32b)

A  lrwḥ’ dšk’
B  rwḥ’ dšk’
C  lrwḥ’ dšk’

A  nšt’ mrrt’ dd’b’ bḥmr’ ‘w brwt’ wtwzr’ ḥd zwz’ ḥmr’ wdbš’ 2 ryf’ nṛḥ
B  nšt’ mrrt’ dd’b’ bḥmr’ ‘w brwt’ wtwzr’ ḥmr’ wdbš’ trtyn ryf’ nṛḥ
C  nšt’ mrrt’ dd’b’ bḥmr’ ‘w brwt’ wtwzr’ ḥd zwz’ ḥmr’ wdbš’ tryn ryf’ nṛḥ

A  wnšt’ 3 ywmyn ‘w mšḥ’ wdw’ bšl wmšwḥ tlt ywmyn kd dmyk ‘w ybyśṭ’ dwq
B  wnšt’ tlt’ ywmyn ‘w mšḥ’ wdw’ bšl wmšwḥ tlt ywmyn kd dmyk ‘w ybyśṭ’ dwq
C  wnšt’ tlt’ ywmyn ‘w mšḥ’ wdw’ bšl wmšwḥ tlt’ ywmyn kd dmyk ‘w ybyśṭ’ dwq

A  kd mpqyn kwrsnyhyn wkmwn’ wbrwt’ wlbwnt’ mn kl ḥd mṭql tryn zwz’
B  kd mpqyn kwrsnyhyn. wkmwn’ wbrwt’ wlbwnt’ mn kl ḥd yḥd mṭql zwz’ tryn
C  kd mpqyn kwrsn’ dylhyn wkmwn’ wbrwt’ wlbwnt’ mn kl ḥd mṭql tryn zwz’

A  dwq wḥlwṭ bmšḥ’ dšyšm’ wṣwb ‘lyhwn ‘w qmh’ dgwmt’ wq’rwt’ wwrdd’
B  wdwq wḥlwṭ bmšḥ’ dššm’ wṣwb ‘lyhwn ‘w qmh’ dgwmt’ wq’rwt’ wwrdd’
C  dwq wḥlwṭ bmšḥ’ dššm’ wṣwb ‘lyhwn ‘w qmh’ dgwmt’ wq’rwt’ wwrdd’

²³⁸  = Akk. išku.
For ‘wind’ of the testicles.
Let one drink gall of a wolf in wine. Or let one heat up of juniper and twzr’, one zuz, and wine and honey, 2 litres, and let him drink (it) for 3 days. Or boil oil and sweat and anoint (the testicles?) for three days while (he is) asleep. Or pound dry stuff when their ‘chairs’ (scil. toilets) produce them, and kmwn’ and juniper and lbwnt’ (frankincense), from each shekel two zuz, and mix (it) in oil of sesame and bind it on them. Or mix equally flour of gwm’-beans and wax and rose and salt and boil and apply. Or fat of the kidneys of a he-goat and unslaked lime.

No. 131  (A = 1 573: 23- 574: 4; B = 34: 10; C = 118v 14a)

For testicles which throb.
Melt and mix one portion each of mastic and flower of wheat and wax and fat of an ox and oily-fat of a pig, 3 minas, and oil of rose, one portion, and apply. Or boil alkali in water and strain (it) and pound absynth like flour and mix (it) and bind on. Or decoct wheat straw and apply. Or burn spelt239 and knead in oil and bind on. Or pound sulphur and knead in vinegar and smear.

No. 132  (A = 1 574: 4-7; B = 34: 18; C = 118vs 25a)

239 we expect trkyn'.
A 't' nymṭ' mn 'st' wdwq wdhl' 'nwn 'm ḥđd' wgbwl bḥd tpśwrth dhw
B 't' nymṭ' mn 'st' wdhl' wdwq 'nwn 'm ḥđd' wgbwl byd tpśwryth dhw
C 't' nymṭ' mn 'st' wdhl' wdwq 'nwn 'm ḥđd' wgbwl byd tpśwrth dhw

A dkryh wʹswb
B dkryh wʹswb
C dkryh wʹswb

For the 'wind' (spirit) which descends on the testicles (lit. eggs) of boys. Bring a felt cloth from the storehouse\(^{240}\) and pound together dḥl-grain and knead (them) with one another in the hand of an exorcist who is male and bind on.

No. 133 (A = 1 574: 7-14; B = 35: 2; C = 118v 29a)

A ḥwbyn' wlrwḥt' dhwny bpgr'
B ḥwbyn' wlrwḥt' dhwny bpgr'
C ḥwbyn' wlrwḥt' dhwny bpgr' (marginal note: ḥwbyn' wlrwḥt' dpgr')

A qpr' wtrb' dkwm' pšr wṣym 'w ḥmr' ḥw'l' ḥwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq
B qpr' wtrb' dkwm' pšr wṣym 'w ḥmr' ḥw'l' ḥwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq
C qpr' wtrb' dkwm' pšr wṣym 'w ḥmr' ḥw'l' ḥwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq

A plwḥ ḡḥlwṭ 'm ḥṭd' ḡṣym 'w ḥmr ḥl' ḡhl' ḡwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq
B plwḥ ḡḥlwṭ 'm ḥṭd' ḡṣym 'w ḥmr ḥl' ḡhl' ḡwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq
C plwḥ ḡḥlwṭ 'm ḥṭd' ḡṣym 'w ḥmr ḥl' ḡhl' ḡwbš' ḡḥmr' ḡwylḥ' ḡṣntyn ḡd ḡdqyq

A ṭḥ'ṭym ḡṣym 'l ḡwkt d'ṭy bh ṭrwḥ' 'w ḡwq ḧṣl' ḧḥy' ḡḥlwṭ ḧḥl' ḡṣym 'w ḡṛt ḡṭḤp'
B ṭḥ'ṭym ḡṣym 'l ḡwkt d'ṭy bh ṭrwḥ' 'w ḡwq ḧṣl' ḧḥy' ḡḥlwṭ ḧḥl' ḡṣym 'w ḡṛt ḡṭḤp'
C ṭḥ'ṭym ḡṣym 'l ḡwkt d'ṭy bh ṭrwḥ' 'w ḡwq ḧṣl' ḧḥy' ḡḥlwṭ ḧḥl' ḡṣym 'w ḡṛt ḡṭḤp'

A ḏḥrb' ḏḥbr' ḡwq ṭḤwš 'w ḡkwst' wmrdsng ḡwbš' ḡw qr' ḡdwš' ḡṃḥš' ḡdwṛd'
B ḏḥrb' ḏḥbr' ḡwq ṭḤwš 'w ḡkwst' wmrdsng ḡwbš' ḡw qr' ḡdwš' ḡṃḥš' ḡdwṛd'
C ḏḥrb' ḏḥbr' ḡwq ṭḤwš 'w ḡkwst' wmrdsng ḡwbš' ḡw qr' ḡdwš' ḡṃḥš' ḡdwṛd'

A ḧṣl ṭḤwš
B ḧṣl ṭḤwš
C ḧṣl ṭḤwš

For a thickening and 'spirits' (flatulence/wind) which develop in the body. Melt qpr\(^{241}\) and fat of a water-bird and apply. Or prepare wine, vinegar, honey and leavening, and a small amount of absinth when ground/split, and mix with each other and apply. Or wine-vinegar, milk and a child's urine and barley flour – boil these properly and apply to the place which has a 'spirit'/wind in it. Or pound sweet onion and mix in vinegar and apply. Or pound leek and leaf of desert cabbage and rub on. Or boil grass and silver dross and honey and root of licorice and oil of rose and smear.

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\(^{240}\) = Akk. isittu.

\(^{241}\) See No. 10 above, leaf of qpr (indeterminate).
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No. 134  (A = 1 574: 14-22; B = 35: 12; C = 118v 11b)

A  lk'b bwrk' wḥš'
B  lk'b bwrk' wḥš'
C  lk'b bwrk' wḥš'

A  bšl pr' bmšḥ' ddk' wmy'  wkd šḥyn 'ṣwb 'w 'lyt' ḥdt' sym mn lgw wmn lbr lšryn'
B  bšl pr' bmšḥ' ddk' wmy'  wkd šḥyn 'ṣwb 'w 'lyt' ḥdt' sym mn lgw wmn lbr lšryn'
C  bšl pr' bmšḥ' ddk' wmy'  ḵd šḥyn 'ṣwb 'w 'lyt' ḥdt' sym mn lgw wmn lbr lšryn'

A  wbwrk' kd qdmyt tmšwḥ mšḥ' dwrd' lšryn' wkn t 'ṣwb 'lyt' 'w npt' ḥwr' 'rm'
B  wbwrk' kd qdmyt tmšwḥ mšḥ' dwrd' lšryn' wkn t 'ṣwb 'lyt' 'w npt' ḥwr' 'rm'
C  wbwrk' kd qdmyt tmšwḥ mšḥ' dwrd' lšryn' wkn t 'ṣwb 'lyt' 'w npt' ḥwr' 'rm'

A  'l bwrk' tlt ywmyn wnḥyn 'w qmḥ' dgwm' ḥd' mnt' wtlt mnwn dqṭy ḥwy'
B  'l bwrk' tlt ywmyn wnḥyn 'w qmḥ' dgwm' ḥd' mnt' wtlt mnwn dqṭy ḥwy'
C  'l bwrk' tlt ywmyn wnḥyn 'w qmḥ' dgwm' ḥd' mnt' wtlt mnwn dqṭy ḥwy'

B  dwq wḥlwṭ bdbš' w 'ṣwb 'l ḥš' w'l bwrk' 'w trb' 'd z'
C  dwq wḥlwṭ bdbš' w 'ṣwb 'l ḥš' w'l bwrk' 'w trb' 'd z'

A  dwq wḥlwṭ bqmh' ds ʾr' wrws 'lwhy hl qlyl qlyl wpĮwḥ bmdkt' špyr w 'ṣwb
B  dwq  bqmh' ds ʾr' wrws 'lwhy  qlyl qlyl wpĮwḥ bmdkt' špyr w 'ṣwb
C  dwq wḥlwṭ bqmh' ds ʾr' wrws 'lwhy hl qlyl qlyl wpĮwḥ bmdkt' špyr w 'ṣwb

A  'w trb' dtwr' wṭrp' ddwlbk' dwq wsym
B  'w trb' dtwr' wṭrp' ddwlbk' dwq wsym
C  'w trb' dtwr' wṭrp' ddwlbk' dwq wsym

For pain of the groin (lit. knees) and loins.
Bind pr in oil which is pure and water and bind while warm. Apply new seaweed on the inside and outside the sinews and knee, when at first you anoint the sinews with oil of rose and then you bind on the chaff. Or put white naphtha on the knees for three days and they will be relieved. Or pound one portion of bean flour and three minas of colocynth and mix (Mss. B & C: in honey and bind on the loins and knees, or pound and mix goat fat) with barley flour and sprinkle on them a very small amount of vinegar and prepare it well in a mortar and bind it on. Or pound ox fat and leaf of plane-tree and apply.

Legs

No. 135  (A = 1 574: 22-24; B = 36: 4; C = 118v 27b)

A  lnqwš' d ṭmt'
B  lnqwš' d ṭmt'
C  lnqwš' d ṭmt'

242  = Akk. šer'anu.
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A  qys' d’hl' ws'r' šlwq wmyyhwn mšwh 'w gbwl bhwn qmḥ' ds'r' w'swb
B  qys' d’hl' ws'r' šlwq  myyhwn mšwh 'w gbwl bhwn qmḥ' ds'r' w'swb
C  qys' d’hl' ws'r' šlwq wmyyhwn mšwh 'w gbwl bhwn qmḥ' ds'r' w'swb

For throbbing of the thighs/bones.
Decoct a ‘stick’ of alkali and barley and anoint with their liquid. Or knead in them barley flour and bind on.

No. 136  (A = 1 574: 24- 575: 3; B = 36: 7; C = 118v 31b)

A  drwḥ' dšq'
B  lrwḥ' dšq'
C  drwḥ' dšq'

A  glpn' dtrngl' whm' 'wqd wd k bḥl' wgbwl wṭwš 'w ‘pr' dtmr' wṃšḥ' dwrđ' ṭwš
B  glpn' dtrngl' whm' 'wqd wd k bḥl' wgbwl wṭwš 'w ‘pr' dtmr' wṃšḥ' dwrđ' ṭwš
C  glpn' dtrngl' whm' 'wqd wd k bḥl' wgbwl wṭwš 'w ‘pr' dtmr' wṃšḥ' dwrđ' ṭwš

A  'w zrnyk' wṣwr' ḥlwṭ bmwqr' db' wṭwš lhwn
B  'w zrnyk' wṣwr' ḥlwṭ bmwqr' db' wṭwš lhwn
C  'w zrnyk' wṣwr' ḥlwṭ bmwqr' db' wṭwš lhwn

For a ‘spirit’ (or wind) of the leg.
Burn cock feathers and terebinth and extinguish it in vinegar and knead and rub on. Or rub on dust of the oven and oil of roses. Or mix arsenic and flint in egg yolk and rub them in.

No. 137  (A = 1 575: 3-10; B = 36: 11; C = 119r 4a)

A  drwḥ'swmqt'
B  drwḥ'swmqt'
C  drwḥ'swmqt'  (marginal note: drwḥ'swmqt')

A  'yt' ṭrpnyt' dtwr' hy dhw' ṭrpḥ 'yk ṭrp' dt'n' bywm' d'r'bšb' mn qdm ddnḥ'  šmš'
B  'yt' ṭrpnyt' dtwr' hy dhw' ṭrpḥ 'yk ṭrp' dt'n' bywm' d'r'bšb'  ddnḥ'  šmš'
C  'yt' ṭrpnyt' dtwr' hy dhw' ṭrpḥ 'yk ṭrp' dt'n' bywm' d'r'bšb' mn qdm ddnḥ'  šmš'

A  'lyh wybš bṭll'  wṣym lwtk w'mty dhw' dm' rw' mnḥ wṭwš ḥlb' dnš'  dmynqn bnt'
B  'lyh wybš bṭll'  wṣym lwtk w'mty dhw' dm' rw' mnḥ wṭwš ḥlb' dnš'  dmynqn bnt'
C  'lyh wybš bṭll'  wṣym lwtk w'mty dhw' dm' rw' mnḥ wṭwš ḥlb' dnš'  dmynqn bnt'

A  wbdwr 'lwhy ṭrpnyt'  hydyn bšl gl' dhwy'  wbd plḥt'  wṣym 'lwhy 'w prpḥyn'
B  wbdwr 'lwhy ṭrpnyt'  hydyn bšl gl' dhwy'  wbd plḥt'  wṣym 'lwhy 'w prpḥyn'
C  wbdwr 'lwhy ṭrpnyt'  hydyn bšl gl' dhwy'  wbd plḥt'  wṣym 'lwhy 'w prpḥyn'

A  dk'p' dtwr'  bd plḥt'  wṣym  'lwhy  'dm' dtd̄ dṭbwkwk zbnt' dšd̄'  nt lh  wṣym
B  dk'p' dtwr'  bd plḥt'  wṣym  'dm' dtd̄ dṭbwkwk zbnt' dšr'  nt lh  wṣym
C  dk'p' dtwr'  bd plḥt'  wṣym  'dm' dtd̄ dṭbwkwk zbnt' dšr'  nt lh  wṣym
For a red `spirit'.

Bring leaves of a mountain – that its leaf is like the leaf of a fig – on a Wednesday (lit. day 4 in 7) before the sun has shined on it and dried in the shade and place it by you, and whenever blood develops, crush some of it and rub on milk of a woman nursing daughters and spread over it leaves, then boil the covering of a snake and make a bandage and apply over it. Or make pṛpḥyn' of the stone of a mountain into a bandage and apply, until you see the benefit, and every time that you remove it, apply over it bitter leaves.

No. 138  (A 1 575: 11-16; B = 37:1; C = 119r 19a)

A 'ḥrny' drwḥ' swmqt'
B 'ḥrny' drwḥ' swmqt'
C 'ḥrny' drwḥ' swmqt'

A ḥrpdnk smwq' ḏhw' ḏbgyn' dwq wsym 'w br ḥly' rgy' 'ṛṛh ḥlḥb' wsym ʾlt zbhnyn
B ḥrpyk smwq' ḏhw' ḏbgyn' dwq wsym 'w br ḥly' rgy' 'ṛṛh ḥlḥb' wsym ʾlt zbhnyn
C ḥrpdnk smwq' ḏhw' ḏbgyn' dwq wsym 'w br ḥly' rgy' 'ṛṛh ḥlḥb' wsym ʾlt zbhnyn

A wnwh 'w ḥr' ṭlm' ḥbk wsym 'w ġhr' ḏb' ṭlq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq'
B wnwh 'w ḥr' ṭlm' ḥbk wsym 'w ġhr' ḏb' ṭlq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq'
C 'w ḥlm' ṭlm' ḥbk wsym 'w ġhr' ḏb' ṭlq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq' ṭq'

Other things for the `red spirit'.

Pound red ḥrpdnk which has been in the garden and apply. Or boil moist (rgy) sweet fennel in milk and apply three times and it will give relief. Or mix ox-tongue and mst'-rennet and apply. Or burn egg-white and peel of coloquint and mix and rub on. Or (take) extract of sweet pomegranate and honey and šmr'. Or boil sweet fennel and twl' and rqw't'-mint and apply.

No. 139  (A = 1 575: 16-576: 2; B = 37: 7; C = 119r 29a)

A ḏwbš' wšmr' 'w br ḥly' wtwr' wrqwt' 'ṛṛh wsym
B 'w br ḥly' wtll' wrqwt' 'ṛṛh wsym
C 'w ḥly' wtll' wrqwt' 'ṛṛh wsym

243 ṭrpnyt', lit. `leaf-like'-plants.
244 These two words are in red in Ms. C.
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For thickening of the body.

Leaf of terebinth, leaf of ḥbwš-apple, leaf of ḥlp'-willow, leaf of vine, leaf of ḥwr'-white poplar, root of lgn'-artichoke and of ṭwz'-root and of bitter leaves and root of kwz and root of ṭwrw' and leaf of gallnut and leaf of 'winter-plant' and leaf of resinous (plant) and leaf of kwk and myrtle-like leaf and leaf of plane-tree and root and root of beetroot and mint and leaf of ybrw'-mandrake and leaf of almond and ṣmr' and ṣbt and ṣblyt': decoct all of these together and let one drink some of this and let one bathe in what remains of it. (Let one sit) over mint and let one lie down over mint. Or pound and boil root of lgn'-artichoke, let one bathe in it. Or decoct/boil first-quality root of willow and have one drink.

No. 140  (A 1 576: 2-4; B 37:19; C = 119r 15b) simplicium

For thickening of the body.

Leaf of terebinth, leaf of ḥbwš-apple, leaf of ḥlp'-willow, leaf of vine, leaf of ḥwr'-white poplar, root of lgn'-artichoke and of ṭwz'-root and of bitter leaves and root of kwz and root of ṭwrw' and leaf of gallnut and leaf of 'winter-plant' and leaf of resinous (plant) and leaf of kwk and myrtle-like leaf and leaf of plane-tree and root and root of beetroot and mint and leaf of ybrw'-mandrake and leaf of almond and ṣmr' and ṣbt and ṣblyt': decoct all of these together and let one drink some of this and let one bathe in what remains of it. (Let one sit) over mint and let one lie down over mint. Or pound and boil root of lgn'-artichoke, let one bathe in it. Or decoct/boil first-quality root of willow and have one drink.

No. 140  (A 1 576: 2-4; B 37:19; C = 119r 15b) simplicium

For thickening of the body.

Leaf of terebinth, leaf of ḥbwš-apple, leaf of ḥlp'-willow, leaf of vine, leaf of ḥwr'-white poplar, root of lgn'-artichoke and of ṭwz'-root and of bitter leaves and root of kwz and root of ṭwrw' and leaf of gallnut and leaf of ‘winter-plant’ and leaf of resinous (plant) and leaf of kwk and myrtle-like leaf and leaf of plane-tree and root and root of beetroot and mint and leaf of ybrw'-mandrake and leaf of almond and ṣmr' and ṣbt and ṣblyt': decoct all of these together and let one drink some of this and let one bathe in what remains of it. (Let one sit) over mint and let one lie down over mint. Or pound and boil root of lgn'-artichoke, let one bathe in it. Or decoct/boil first-quality root of willow and have one drink.
The Syriac Book of Medicines – Section Three

For one who has spirits in his body.
(As for) spļwṭ' of the meadow, it is a fungus which is in the mountains and in the desert and is on leaves, let one eat a small amount of it with oil.

No. 141  (576: 4-7; B = 38: 2; C = 119r 19b)
A  ldqrt'
B  ldqrt'
C  ldqrt'  (marginal note: ddqrt')
A  qmḥ' dḥṭ' ḥwr' b śl bmšḥ' dzyt' wṣym 'w spst' dwq wb śl bmšḥ' ḏ' n' wṣym 'w
B  qmḥ' dḥṭ' ḥwr' b śl bmšḥ' dzyt' wṣym 'w spst' dwq wb śl bmšḥ' ḏ' n' wṣym 'w
C  qmḥ' dḥṭ' ḥwr' b śl bmšḥ' dzyt' wṣym 'w spst' dwq wb śl bmšḥ' ḏ' n' wṣym 'w
A  lḥm' ds' r' k ṃ npq mn tnwr' brth ṣḥy bḥmr' wṣym
B  lḥm' ds' r' k ṃ npq mn tnwr' brth ṣḥy bḥmr' wṣym 'w spst' ṻ' wwr' ḏ' z' b śl bḥmr'
C  lḥm' ds' r' k ṃ npq mn tnwr' brth ṣḥy bḥmr' wṣym 'w spst' ṻ' wwr' ḏ' z' b śl bḥmr'
A  'w dwt' ḏprzyn nṣt' bmy' qyr'
B  wṃšḥ' wṣym 'w dwt' ḏprzyn nṣt' bmy' qyr'
C  wṃšḥ' wṣym 'w dwt' ḏprzyn nṣt' bmy' qyr'

For pleurisy (lit. goring).
Cook white flour of wheat in olive oil and apply. Or pound spst' and cook (it) in fat of a sheep and apply. Or dissolve barley bread when coming out of the oven while hot in wine and oil and apply. (Ms. B and C:) Boil spst' and dried dung of a goat in wine and oil and apply. Or let one drink sweat of przyn in cold water.

No. 142  (A = 1 576: 7-9; B = 38: 8; C = 119r 27b)
A  lk'b' dmtnt'
B  lk'b' dmtnt'
C  lk'b' dmtnt'  (dmtnt')
A  šbšt'  dkrm' 'wqd dwq  ṻmr' ṻlwṭ Ṽṭwš lmtnt' Ṽhb lkryḥ' bḥwr' ḏ'b't'
B  šbyt' ḏhm'r'dkrm' 'wqd dwq  ṻmr' ṻlwṭ Ṽṭwš lmtnt' Ṽhw kryḥw bḥwr' ḏ'b't'
C  šbšt'  dkrm' 'wqd Ṽdwq Ṽmr' Ṽlwṭ Ṽṭwš lmtnt' Ṽhw kryḥw bḥwr' ḏ'b't'

For pain in the loins.
Burn (and) pound branches of a vine, and (take) šmr' and mix and rub on the loins, and give to (var. for) the patient in egg-whites.

248  = Akk. aspastu, also as an ingredient in Ab. Zar. 28a ('spst'), but cf. Gignoux 2020: 43.
249  Var. Ms. B 'put, pour'.
No. 143  (A 1 576: 9-11; B = 38: 11; C = 119r 31b)

A  lmnḥb'l'
B  lmnḥb'l'
C  lmnḥb'l'  (margin: lmnḥb'l')

A  'qr' dkrs' w'qr' dlwš wqlp' ddwlb' w'qr' dqqn' wššm' n'kwł wbšr k'bh
B  'qr' dkrs' w'qr' dlwš wqlp' ddwlb' w'qr' dqqn' wššm' n'kwł wbšr k'bh
C  'qr' dkrs' w'qr' dlwš wqlp' ddwlb' w'qr' dqqn' wššm' n'kwł wbšr k'bh

For damaged (loins).
Let one eat root of krs'-leek and root which is kneaded, and the peel of plane-tree and root of qqn250 and sesame and his pain is diminished.

No. 144  (A = 1 576: 11-12; B = 38: 13; C = 119v 2a)

A  lpwqt
B  lpwst'
C  lpwqt (margin: lpwqt')

A  nšt' hl' tqyp' tlt' pwmh 'w my' dṭb qyr'n 'w my' dṭb šḥynyn 'w 'zy'yhy brḥybwt'
B  nšt' hl' tqyp' tlt' pwmh 'w my' dṭb qyr'n 'w my' dṭb šḥynyn 'w 'zy'yhy brḥybwt'
C  nšt' hl' tqyp' tlt' pwmh 'w my' dṭb qyr'n 'w my' dṭb šḥynyn 'w 'zy'yhy brḥybwt'

For the throat/hiccough.
Let one drink strong vinegar three mouthfuls, or very cold water or very hot water or move him with fear.

No. 145  (B = 38: 15; C = 119v 6a)

B  lmn d'syr mn 'nttḥ
C  lmn d'syr mn 'nttḥ  (marginal note: d'syr')

B  'yt' lbh dyd' slm' w'wbš wdwq w'sq' bḥmr' 'm b'ṭ' bṛt ywmh wmštr' bh bššt'
C  'yt' lbh dhwdhw dw'w'wbš wdwq w'sq' bḥmr' 'm b'ṭ' bṛt ywmh wmštr' bh bššt'

B  'w lbh dsnwnyt' ybš wdwq w'sqyhy bḥmr' 'w nwn' dądq' 'wbš wdwq wnšt'
C  'w lbh dsnwnyt' ybš wdwq w'sq' bḥmr' 'w nwn' dądq' 'wbš wdwq wnšt'

B  bḥmr' 'w mrrt' d'rnd' šwp 'l dkrh wsgy mwrtr' lh 'w 'šk' dṛl' sb wšrwq 'l bṛt 'w
C  bḥmr' 'w mrrt' d'rnd' šwp 'l dkrh wsgy mwrtr' lh 'w 'šk' dṛl' sb wšrwq 'l bṛt 'w

B  mrrt' dḥzyr' šwp bmy' w'rm' bńhyrwḥy bř gb' tlt znbyn wmštr' 'w mrrt'
C  mrrt' dḥzyr' šwp bmy' w'rm' bńhyrwḥy bř gb' tlt znbyn wmštr' 'w mrrt'

250  This must be a plant, not the qaqa'nu-bird.

86
For one who is bound (magically) by his wife.
Bring the heart of the hoopoe-bird and dry it and pound and give to drink in wine with the eggs one
day old and it is resolved by it at the time. Or dry and pound the heart of the swallow. Or dry out and
pound a speckled fish and let him drink in wine. Or rub bile of the rabbit on his male (member) and
it is very advantageous for him. Or take fox testicle and plaster (it) over a container. Or rub bile of a
pig in water and put into his nostrils, on the top, and it will be resolved. Or let him eat the bile of a
he-goat over a container. Or rub the bile of a wolf or wolf louse, bind on his leg at the time needed. Or
bring the seed of henbane pound and give him to drink in cow’s milk and it will be easily resolved. Or
fumigate beneath him pig hair. Or bind wolf-bile on his leg it will be very diluted. Or fumigate in the
mouth a fish seven times and put them in water and it will be resolved. Or fumigate in the mouth rose
and it will be resolved.

Ms. B interrupts the narrative for 10 pages, with texts about Solomon, etc.

No. 146  (B = 49: 5; C = 119v 31a)

B  ḧtyš’ phl’ n’kwl ‘lḥtwt ‘w mrṛt’ dd’b’ ṣwr’l ṭmh bš’t’ dsnyq ‘w ‘yτ
C  ḧtyš’ phl’ n’kwl ‘lḥtwt ‘w mrṛt’ dd’b’ ṣwr’l ṭmh bš’t’ dsnyq ‘w ‘yτ

B  šr’ škrwny’ dwq wšq’ ḥḥlb’ dwtr’t ṭmsṭ’ pṣq’yτ ‘w ṭm thwtwy šr’ dżyr’
C  šr’ škrwny’ dwq wšq’ ḥḥlb’ dwtr’t ṭmsṭ’ pṣq’yτ ‘w ṭm thwtwy šr’ dżyr’

B  ‘w mrṛt’ dd’b’ ṣwr bṛṭmh wsgy mzdwg ‘w t’n ṭpwm nwn’ šb’ zbnyn ṭrm’ lhwn
C  ‘w mrṛt’ dd’b’ ṣwr bṛṭmh wsgy mzdwg ‘w t’n ṭpwm nwn’ šb’ zbnyn ṭrm’ lhwn

B  bmy’ ṭmsṭ’
C  bmy’ ṭmsṭ’ ‘w ṭn ṭpwm ‘wrd’ ṭmsṭ’

Expect qdqd.

for the crying of a child.
M. J. Geller

For the baby which cries.
Take the marrow of the leg of an ox and anoint all his body and (the baby) will not cry, and after this
wash him with the waters of seven springs. Or shear the hair of its mother and hang from its right hand
and the child’s crying should cease. Or take a bat and strangle (it) in wine and apply under his head.
Or strip off its clothes and give them to a shepherd and let one wrap them around it after (being with)
the flock for one day until the morning. In the morning when the child sleeps slaughter the ones (i.e.
sheep) with those garments and it should not cry. Bring a ‘stick’ of a vine and horn of a black goat
under its head and it should sleep. Or the heart of a bat – when the child upon it does not rouse anyone
from sleep until it is taken from him. Or take the horn of a goat and tie it on a linen cloth and apply it
under his head, and whoever sleeps like he does not know you and he does not awaken until it is taken
from under his head.

No. 147 (B = 50: 1; C = 119v 20b) simplicium

B lmn dnbk’ dhw’ qlyl šnth
C lmn dnbk’ dhw’ qlyl šnth (margin: dqlylwštnt’)

B nšt’ my’‘l gph dprḥwd’ b’dn’ ḍrb šms’ whw’ ḥsyr šnt’
C nšt’ my’‘l gph dprḥwd’ b’dn’ ḍrb šms’ whw’ ḥsyr šnt’

For one who cries so that you have little sleep.
Let it drink water over a bat’s wing at the critical time of sunset (when) there was a lack of sleep.

No. 148 (B = 50: 3; C = 119v 14b)

B ḥtly’ ḏzy’yn bllyh bmdm’ dsnt’
C ḥtly’ ḥzyn bllyh bmdm’ dsnt’ (margin: ddḥlt’ ḏṭly’)

B ‘yn’ dd’b’ dyymn’ ybš wtly’ ḥlywn w’ dhlwn’ w šn’‘lyt’ dhwl’d qṭwr bdr’ h
C ‘yn’ dyymn’ dd’b’ ybš wtly’ ḥlywn w’ dhlwn’ w šn’‘lyt’ dhwl’d qṭwr bdr’ h ḏṭly’

253 of little sleep.
254 of worry regarding the child.
For the child which shakes at night while weeping (during) sleep.

Dry out the right eye of a wolf and hang it on them without worry. Or bind the upper tooth of a mole on its arms and the child should not shake. Or hang on him the fang of a fox without worry. Or hang ass hide over whatever of the child without worry.

No. 149  (B = 50: 7; C = 119v 31b) simplicium

For the child which cannot walk.

Rub on fish blood on the feet and legs of the child and it should walk.

No. 150  (A = 1 576: 13-14; B = 50: 9; C = 120r 2a)

For a person not to snore (lit. pant) in his sleep.

Put the tooth of a male horse under the head of one who snores in his sleep and he should not snore.

No. 151  (A = 1 576: 14-16; B = 50: 11; C = 120r 5a)

For people who are weakened.

Bind the heart of an ass in the hide of a stag and hang (it) over him. Or fumigate the heart of a dove under him and the daeva will flee from him.  

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255 An exorcistic ritual.
M. J. Geller

Egalkurra

No. 152  (A = 1 576: 16-19; B = 50: 13; C = 120r 8a)

A  'n šb' 'nt dit'  m' dblbh dhbrk
B  'n šb' 'nt dit'  m' dblbh dhbrk
C  w'n šb' 'nt dit'  m' dblbh dhbrk

A  sb lb' dtt' ḫršnyt'  w'mr blbk 'syr   ly kl bkl 'w ḥbry whw ḥbrk 'mr lk
B  sb lb' dtt' ḫršnyt'  w'mr blbk 'syr' 'nt   ly kl wbk'  w ḥbry whw ḥbrk 'mr lk
C  sb lb' dtt' ḫršnyt'  w'mr blbk 'syr'   ly kl bkl 'w ḥbry whw ḥbrk 'mr lk

A  mdm d'yt blbh  kd l' rgyš
B  kl mdm d'yt blbh  kd l' rgyš
C  klmdm  dblbh  kd l' rgyš

If you wish to know that which is in the mind of your friend.
Take the heart of a mountain-fig and say in your heart, ‘O my friend, are you bound to me entirely?’
And that friend will tell you whatever is in his mind while not sensing it.

No. 153  (C = 120r 14a) (recipe encircled)

C  did'  m' dblbh d'nttk
C  zl lgw gnt'  w'yt' qwr got'  z'wrt'  wsym 'l lbh d'nttk  kd l' rgyš'  hy gly'  lk
C  kl d'yt blbh  'w qrn'  dgdy'  'w dtyš'  sym thyt tšwyt'h  d'nttk  dk l' rgyš'  wgly'
C  lk kl d'yt blbh  w'n l' gly'  lk 'yt' qrn'  dsml'  wsym  wkd l' šby'  gly'  lk m' dblbh

That you know what is in the heart of your wife.
Go into a garden and bring the root of a small vine and put it over the heart of your wife when she doesn’t sense it, she will reveal to you everything which is in her heart. Or put the horn of a kid or he-goat under the mattress of your wife when she doesn’t sense it and she will reveal to you all that is in her heart. And if she doesn’t reveal (it) to you, bring the left horn and put (it) and even when not willing, she will reveal to you what is in her heart.

No. 154  (A = 1 576: 19-20; B = 50: 16)

A  l'nš dšb'  dšpr b'yny  šlytn'
B  l'nš dšb'  dšpr b'yny  šlytn'

A  qrapth  d'wrb'  nttl' 'lwhy
B  qrapth  d'wrb' nttl' 'lwhy

For a man who wishes to be pleasing in the eyes of the ruler.
Let the skull of a raven be hung over him.

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256 This recipe and the next recipe are circled in Ms. C, although for no clear reason.
257 Akk. tittu.
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No. 155  (A = 1 576: 20-22; B = 50: 18)

A  l’nš dšpr b’yn’ bnynš’
B  l’nš dšpr b’yn’ bnynš’

A  lbh dd‘b‘ w’ynh wgldh nttl’ ‘lwhy wrhmyn lh bnynš’
B  lbh dd‘b‘ w’ynh wgldh nttl’ ‘lwhy wrhmyn lh bnynš’

For a man who is to be pleasing in the eyes of people.
Let the heart of a wolf, and its eye and hide, be hung over him and he will be loved by people.

No. 156  (A 1 576: 22-23; B = 50: 19; C = 120r 24a) simplicium

A  l’p’ şwttn’y'
B  l’p’ şwttn'
C  l’p’ şwttn'

A  r‘th dgml’ kd ḫmym’ sym ‘l prṣwpḥ wṣpr
B  r‘th dgml’ kd ḫmym’ sym ‘l prṣwpḥ wṣpr
C  r‘th dgml’ kd ḫmym’ sym ‘l prṣwpḥ wṣpr

For a yellow (ş‘wttn) face.
Put the lung of a camel when warm on his face and it will be pleasing.

No. 157  (A = 1 576: 23- 577: 4; B = 51: 2; C = 120r 26a)

A  mṭl ṣlm’ dhw’ mšgny
B  mṭl ṣlm’ dhw’ mšgny
C  mṭl ṣlm’ dhw’ mšgny

A  ṭrp’ dš‘r’ mryrt’ bšl bqrwšt’ ḫlb’ ṭwrp’ dbybl’ smwq’ dnysn w‘yt’ ṭrp’ dgwz’
B  ṭrp’ dhw’ mṛyrt’ bšl bqrwšt’ ḫlb’ ṭwrp’ dbybl’ smwq’ dnysn w‘yt’ ṭrp’ dgwz’
C  ṭrp’ dš‘r’ mṛyrt’ bšl bqrwšt’ ḫlb’ ṭwrp’ dbybl’ smwq’ dnysn w‘yt’ ṭrp’ dgwz’

A  wbšl ’nwn ḫwdyhywn w‘yt’ hw sm’ qdmy’ ṭwp bšlmh wšbwq ḫbyš wbtrkn šqwl
B  wbšl ’nwn ḫwdyhywn w‘yt’ hw sm’ qdmy’ ṭwp bšlmh wšbwq ḫbyš wbtr kn šqwl
C  wbšl ’nwn ḫwdyhywn w‘yt’ hw sm’ qdmy’ ṭwp bšlmh wšbwq ḫbyš wbtrkn šqwl

A  mn ḫlyn ḫdgwz’ wšwp ’l ṣlm’ dhw’ mšgny
B  mn ḫlyn ḫdgwz’ wšwp ’l ṣlm’ dhw’ mšgny
C  mn ḫlyn my’ ḫdgwz’ wšwp ’l ṣlm’ dhw’ mšgny

Concerning the appearance which is changed.
Boil leaf of bitter residue in milk colostrumifers and leaves of red ybl’ of Nisan and bring leaf of gallnut

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258 A possible hapax.
and boil these separately, and bring this first drug, rub on his face, and leave (it) that it dries out and after this take some bits of gallnuts and rub (them) on the face which has changed.

No. 158 (A = 1 577: 4-6; B = 51:7; C = 120r 3b) simplicium

A \(ldb^+dnšmnwšpr\)
B \(ldb^+dšprgwbnwnšmn\)
C \(ldb^+dšprgw^*wnšmn\)

A \(dwqhlbnyt'whlw̄btbhl'b^{'dz'wnšt'}\)
B \(dwqhlbnyt'whlw̄btbhl'b^{'dz'wnšt'}\)
C \(dwqhlbnyt'whlw̄btbhl'b^{'dz'wnšt'}\)

For one who seeks to become stout and handsome.
Pound \(hlbn̄yt'\) and mix with goat-milk and let him drink.

For burns

No. 159 (A = 1 577: 6-7; B = 51: 9; C = 120r 5b) simplicium

A \(lyqdn^′dnwr^′mnqdmdnqnšlpwḥyt'\)
B \(lyqdn^′dnwr^′mnqdmdnqnšlpwḥyt'\)
C \(lyqdn^′dnwr^′mnqdmdnqnšlpwḥyt'\) (margin: \(lyqdn^′dnwr^′\))

A \(my^′rtyḥ^′wh̄w̄rd^′tw^śwl^n̄pqn\)
B \(my^′rtyḥ^′wh̄w̄rd^′tw^śwl^n̄pqn\)
C \(my^′rtyḥ^′wh̄w̄rd^′tw^śwl^n̄pqn\)

For burning by fire before pustules (lit. bladders) have broken out.
Rub on with boiled water and egg-whites and (pustules) will not break out.

No. 160 (A = 1 577: 7-12; B = 51: 11; C = 120r 8b)

A \(lyqdn^′dnwr^′wstr\)
B \(lyqdn^′dnwr^′wstr\)
C \(lyqdn^′dnwr^′wstr\)

A \(hw̄w̄rd^′wmšh^′dzyt^′tw^ś'wq̄m^′d^′qr^′dsny^′wq̄mt^′d̄ḡr̄tys^′w̄q̄m̄h^′ds^′r^′w^p^ś^′\)
B \(hw̄w̄rd^′wmšh^′d̄w̄rd^′tw^ś'wq̄m^′d^′qr^′dsny^′wq̄mt^′d̄ḡr̄tys^′w̄q̄m̄h^′ds^′r^′w^p^ś^′\)
C \(hw̄w̄rd^′wmšh^′d̄w̄rd^′tw^ś'wq̄m^′d^′qr^′dsny^′wq̄mt^′d̄ḡr̄tys^′w̄q̄m̄h^′ds^′r^′w^p^ś^′\)
A \(yw̄rq^′w̄q̄lp^′d̄rw̄m̄n^′gb̄wl̄b̄lw̄w̄rd^′w̄l̄w̄h^′'w̄q̄m̄h^′d̄ḡw̄m̄n^′w̄k̄s̄n^′b̄śl̄b̄z̄r^′\)
For burning by fire (fever), etcetera.
Rub on egg-white and olive oil. Or knead in egg-white ash of root of a thornbush, ash of papyrus, barley flour and yellow raisin and pomegranate rind and to smear it. Or cook bean flour and roasted grain in seed of gourd and smear on. Or take one handful of barley and roast over a fire and mix with rose oil and egg-white (?) and rub on.

No. 161  (A = 1 577: 13-14; B = 51: 17; C = 120r 18b) simplicium

No. 162  (A = 1 577: 14-22; B = 51: 19; C = 120r 21b)

For dogbite

259 Budge translates ‘crust of bread with a cat’s penis.’
For dogbite.
Rub on glaucium and saffron and extract of twl'. Or pound droppings and mix with olive oil and apply. Or pound dhīl-grain and natron and let him drink. Or burn papyrus and knead in oil and bind on. Or dry out root of rose and pound and knead in wine and bind on. Or pound kernels of gallnut and yellow paste and apply. Or burn hair belonging to the dog and apply. Roast any onion which has a twin, and burn a rag of sackcloth and crush and mix in vinegar and potash and rub on and apply above the onion.

No. 163  (A = 1 577: 22-24; B = 52: 9; C = 120v 3a)

For the bite of a mad dog.
Pound cheese and salt and place it on it. Or take human hair and soak in vinegar and put (it on). Hang the canine tooth of a dog on you and a mad dog will not bite you.

Namburbî and recipes vs. pests of all kinds

No. 164  (A = 1 577: 24- 578: 2; B = 52: 11)

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260 a mint, see Gignoux 2020: 38 and the var. reading in Git 69b (45).
261 = Akk. nitru.
262 These words have been mistakenly marked as an incipit in Ms. A and in red in Mss. B and C, but in all cases incorrect.
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A  lwz’ mryrt’ dwq wsym blḥm’ w’wkl lklb’ w’zl ‘mk ‘yk’ dṣb’ ‘nt

B  lwz’ mryrt’ dwq wsym blḥm’ w’wkl lklb’ w’zl ‘mk l’yk’ dṣb’ ‘nt

For the dog which goes behind a man.
Put it in bread and give it to a dog to eat and it will go with you where you want.

No. 165  (A = 1 578: 2-4; B = 52: 14)

A  dl’ nbḥyn bk klb’
B  dl’ nbḥyn bk klb’

A  sb dwnb’ dkkwšt’ wḥwṭ bmsnyk wl’ nbḥyn bk klb’
B  sb dwnb’ dkkwšt’ wḥwṭ bmsnyk wl’ nbḥyn bk klb’

That dogs not bark at you.
Take the tail of a weasel263 and sew (it) on your shoes264 and dogs will not bark at you.

No. 166  (A = 1 578: 4-11; B = 52: 16; C = 120v 9a)

A  lmḥwt’ dḥwy’ w’d’kdn’
B  lmḥwt’ dḥwy’ w’kdn’
C  lmḥwt’ dḥwy’ w’d’kdn’

A  mrrt’ dqṭw nšt’ bḥmr’ wsym bḥlwṭ bḥl’ wḥmr’ wsym bḥl’ wḥmr’ wsym bḥlwṭ bḥl’
B  mrrt’ dqṭw nšt’ bḥmr’ wsym bḥlwṭ bḥl’ wḥmr’ wsym bḥl’ wḥmr’ wsym bḥlwṭ bḥl’
C  mrrt’ dqṭw nšt’ bḥmr’ wsym bḥlwṭ bḥl’ wḥmr’ wsym bḥl’ wḥmr’ wsym bḥlwṭ bḥl’

A  ṭrp’ dbṭm’ bšl wsym
B  ṭrp’ dbṭm’ bšl wsym
C  ṭrp’ dbṭm’ bšl wsym

263  = Akk. *kakkišu*; *weasel*.
264  = Akk. *mešēnu* but not in the Syriac lexicon.
For a wound of a snake and of a viper. Let him drink bitterness of gourd in wine and not be hesitant and dissect around the lesion and pound onion and salt and pour it in vinegar and bind on the lesion. Or pound leek and mix with vinegar and wine and put on the lesion. Above these, put cuts of meat over a rag and bind on and poison will come out. Or bring a frog and dissect (it) and place (it) on the lesion. Or rub ḫlbnyt' on the location of the lesion. Or rub sap (lit. milk) of figs or boil leaf of white apple and apply to the place of the wound. Or boil leaves of terebinth and apply.

No. 167  (A = 1 578: 11-16; B = 53: 5; C = 120v 23a)

A  lmḥwt' ḏ qr ā b'
B  lmḥwt' ḏ qr ā b'
C  lmḥwt' ḏ qr ā b' (margin: lmḥwt' ḏ qr ā b')

A  ḥrdl' dwq wgbwl bmy' šḥyn' wsym 'w twm' wṭrp' dtwzr' dwq wsym 'w
B  ḥrdl' dwq wgbwl bmy' šḥyn' wsym 'w twm' wṭrp' dtwzr' dwq wsym 'w
C  ḥrdl' dwq wgbwl bmy' šḥyn' wsym 'w twm' wṭrp' dtwzr' dwq wsym 'w

A  glwgyn rw wgbwl brwq' wṭwš c lw pst' wsym 'w klš' wmnš' dwrd' ḫl ṭ wmnšwḥ
B  gwlgwyn rw wgbwl brwq' wṭwš c lw pst' wsym 'w klš' wmnš' dwrd' ḫl ṭ wmnšwḥ
C  gwlgwyn rw wgbwl brwq' wṭwš c lw pst' wsym 'w klš' wmnš' dwrd' ḫl ṭ wmnšwḥ

A  ldwkt' 'w mlḥ' wgwrm' dktn' dwq wsym 'w zwz' ds'm' 'swr 'l mlḥwt'
B  ldwkt' 'w mlḥ' wgwrm' dktn' dwq wsym 'w zwz' ds'm' 'swr 'l mlḥwt'
C  ldwkt' 'w mlḥ' wgwrm' dktn' dwq wsym 'w zwz' ds'm' 'swr 'l mlḥwt'

For a scorpion wound. Pound mustard and knead in heated water and apply. Or: pound garlic and twzr' and apply. Or crush glwgyn²⁶⁵ and knead in spittle and spread on a linen rag and apply. Or mix lime and rose oil and rub on the place. Or pound salt and seed of flax and apply. Or bind a zuz of a drug on the lesion.

No. 168  (A = 1 578: 16-18; B = 53: 11; C = 120v 31a)

A  dl' dsš' lk 'qr ā b'
B  dl' dsš' lk 'qr ā b'
C  dl' dsš' lk 'qr ā b'

A  sb blwṭ mlk' d'ytwhy šḥblwṭazes 'ly k ṭ l drs' lk 'qr ā b'
B  sb blwṭ mlk' d'ytwhy šḥ blwṭazes 'ly ṭ l drs' lk 'qr ā b'
C  sb blwṭ mlk' d'ytwhy šḥblwṭazes 'ly ṭ l drs' lk 'qr ā b'

In order that a scorpion not sting you. Take chestnut which is royal oak, pierce it and hang it on you and a scorpion will not sting you.

²⁶⁵  = Akk. qulqulliānu.
No. 169  (A = 1 578: 18-22; B = 53: 13; C = 120v 3b)

A ḫwḥw't ḵrḫš' ḡrqyn mn ḫy't
B ḫwḥw't ḵrḫš' ḡrqyn mn ḫy't
C ḫwḥw't ḵrḫš' ḡrqyn mn ḫy't

A ‘qṛ’ ḫhlbyt' ḡwr' ḡspst' ṣqrn' ḏ'yl' ḫwrṣṭ ḫšwḥt' ḫ'pywn ḫw ḫlwṭ ḫhdd'
B ‘qṛ’ ḫhlbyt' ḡwr' ḡspst' ṣqrn' ḫy't ḫwrṣṭ ḫšwḥt' ḫ'pywn ḫw ḫlwṭ ḫhdd'
C ‘qṛ’ ḫhlbyt' ḡwr' ḡspst' ṣqrn' ḫy't ḫwrṣṭ ḫšwḥt' ḫ'pywn ḫw ḫlwṭ ḫhdd'

A ḡsdy ḫgw ḫl’ ṭqyp’ ḫw’ ḫln ḫb’ ḫy’ ḫwklh ḫy’t ḡrq ḡwpq
B ḡsdy ḫhl’ ṭqyp’ ḫw’ ḫln ḫb’ ḫy’ ḫwklh ḫy’t ḡrq ḡwpq
C ḡsdy ḫgw ḫl’ ṭqyp’ ḫw’ ḫln ḫb’ ḫy’ ḫwklh ḫy’t ḡrq ḡwpq

For snakes and bugs to flee from the house.
Pound root of ḫhlbyt’ and seed of ḡspst’ and stag horn\textsuperscript{266} and its hooves and rust and mix together and pour strong vinegar and set them in the middle of the house and all the bugs will flee and go out.

No. 170  (A = 1 578: 22-24; B = 53: 18; C = 120v 9b)

A ḫhrpwšyt' ḡnpqyn mn ḫy’t
B ḫhrpwšyt' ḡnpqyn mn ḫy’t
C ḫhrpwšyt' ḡnpqyn mn ḫy’t

A ʂdy ḫh ḡwr’ ḡrg’ ḡwrqyn ḫw ṭr’ ḫz’ ḫwrṣṭ ḫz’ ḫwd ḫby’t ḫwrqyn
B ʂdy ḫh ḡwr’ ḫgw ḫwrqyn ḫw ṭr’ ḫz’ ḫwrṣṭ ḫz’ ḫwd ḫby’t ḫwrqyn
C ʂdy ḫh ḫwr’ ḫrg’ ḫwrqyn ḫw ṭr’ ḫz’ ḫwrṣṭ ḫz’ ḫwd ḫby’t ḫwrqyn

For beetles to depart from the house.
Put in it moist rose and they should flee. Or burn goat hair and goat hooves in the house and they should flee.

No. 171  (A = 1 578: 24-579: 1; B = 54:1; C = 120v 12b)

A ḫṣṣr’ ḡnpqyn
B ḫṣṣr’ ḡnpqyn
C ḫṣṣr’ ḡnpqyn

A ḫwr’ ḫd’ ḫw’ ḫr’ ḫl’ ṭr’ ḫby’t ḡwmytyṣ ḫṣṣr’ ḡwpłyn
B ḫwr’ ḫd’ ḫw’ ḫr’ ḫl’ ṭr’ ḫby’t ḡwmytyṣ ḫṣṣr’ ḡwpłyn
C ḫwr’ ḫd’ ḫw’ ḫr’ ḫl’ ṭr’ ḫby’t ḡwmytyṣ ḫṣṣr’ ḡwpłyn

For crickets to flee.
Fumigate\textsuperscript{267} egg-whites and fox hair in the house and crickets should die and fall away.

\textsuperscript{266} = Akk. qaran ajali.
\textsuperscript{267} = Akk. qutturu.
M. J. Geller

No. 172  (A = 1 579: 1-7; B = 54: 3; C = 120v 15b)

A  lškwn’ dmšnyn
B  lškwn’ dmšnyn
C  lškwn’ dmšnyn

A  kmwn’ dwq wgwbwl bmy’ wšdy ‘l ḫrw’r dšwšmn’
B  kmwn’ dwq wgwbwl bmy’ wšdy ‘l ḫrw’r dšwšmn’
C  kmwn’ dwq wgwbwl bmy’ wšdy ‘l ḫrw’r dšwšmn’

B  zwr’ wṃsnyn ’w sym ‘l ḫrw’r dšwšmn’
C  zwr’ wṃsnyn ’w sym ‘l ḫrw’r dšwšmn’

A  kbr’y wškrwn’ dhwyw bwng ‘w šqwl kbr’y wḥrdl’ wṣtr’ dwq wbdwr ‘l qn’
B  kbr’y wškrwn’ dhwyw bwng ‘w šqwl kbr’y wḥrdl’ wṣtr’ dwq wbdwr ‘l qn’
C  kbr’y wškrwn’ dhwyw bwng ‘w šqwl kbr’y wḥrdl’ wṣtr’ dwq wbdwr ‘l qn’

A  dšwšmn’ wṛqyn trb’ dqwt’ sym ‘l qn’ dšwšmn’ wṛqyn wkd mṭmš’h
B  dšwšmn’ wṛqyn ‘w trb’ dqwt’ sym ‘l qn’ dšwšmn’ wlr’ mqwyn wkd mṭmš’h
C  dšwšmn’ wṛqyn trb’ dqpt’ sym ‘l qn’ dšwšmn’ wlr’ mqwyn wkd mṭmš’h

A  ‘l šbwq’ dhlp’ ‘w dlwz’ mṛyr’ wṣymyn bzwyt’ dbyt’
B  ‘l šbwq’ dhlp’ ‘w dlwz’ mṛyr’ wṣymyn lh bzwyt’ dbyt’
C  ‘l šbwq’ dhlp’ ‘w dlwz’ mṛyr’ wṣymyn lh bzwyt’ dbyt’

A  lwth mṭknšyn klhwy pwrt’n’
B  wṭmnšyn lwth pwrt’n’ ‘w mšwḥ trb’ dqwt’ ‘l tlt šbwq’ dgpt’ wṣym
C  lwth mṭknšyn pwrt’n’ ‘w mšwḥ trb’ dqwt’ ‘l tlt šbwq’ dgpt’ wṣym

A  bzwyt’ dbyt lwṭhwn mṭknšyn pwrt’n’
B  bzwyt’ dbyt lwṭhwn mṭknšyn pwrt’n’

For ants to disappear.

Pound kmwn’ and knead with water and pour over the cavity of (var. small) ants (Mss. B and C: and they disappear, or place on the cavity of ants) sulphur and henbane, which is henbane/hashish. Or take sulphur and mustard and savory, pound and spread on the nest of the ants and they will flee. Put fat of a qwpt\(^\text{268}\) on the nest of ants and they will flee. And when smeared on the branch of ḫlp’-willow or bitter almond and placed on the corners of the house, all the fleas\(^\text{269}\) will gather to it. (B and C: Or rub fat of a qwpt’ on three vine branches and place at the corners of the house and the fleas will gather to it).

No. 173  (A = 1 579: 7-9; B = 54: 13)

A  lpwrtn’ dmytyn
B  lpwrtn’ dmytyn

\(^{268}\) Cf. Sokoloff 2009: 1341, ‘small owl’.

\(^{269}\) = Akk. parš’u.

98
For fleas to die.
Soak kmwn’ in water and sprinkle on the floor of the house and all of them will die. Or pound leaf of cypress\(^{270}\) and scatter in the house and they should die.

No. 174 \((A = 1\ 579: 9-10; B = 54: 15; C = 120v\ 32b)\)

\begin{align*}
\text{A} & \quad dl’ \ nhw’\ ss’\ bkwr’\ ddbš’ \\
\text{B} & \quad l’\ nhw’\ ss’\ bkwr’\ ddbš’ \\
\text{C} & \quad dl’\ nhw’\ ss’\ bkwr’\ ddbš’ \\
\text{A} & \quad hilb’\ hly’\ wty’n’\ dty’y’\ rwṣ’\ l’\ qwṛṣl’\ w’\ bdyn\ dbš’ \\
\text{B} & \quad hilb’\ hly’\ wty’n’\ dty’y’\ rwṣ’\ l’\ qwṛṣl’\ w’\ bdyn\ dbš’ \\
\text{C} & \quad hilb’\ hly’\ wty’n’\ dty’y’\ rwṣ’\ l’\ qwṛṣl’\ w’\ bdyn\ dbš’
\end{align*}

That there not be moths\(^{271}\) in the beehive.
Sprinkle sweet milk and child’s urine over the astragals\(^{272}\) and they will make honey.

No. 175 \((A = 1\ 579: 11-12; B = 54: 17; C = 121r\ 2a)\) (Dreckapotheke)

\begin{align*}
\text{A} & \quad ddbš’\ dl’\ ‘rqyn \\
\text{B} & \quad ldb\{b\}\ ‘rqyn \\
\text{C} & \quad ddbš’\ dl’\ ‘rqyn \\
\text{A} & \quad my’\ wḥmr’\ ‘ṛṭḥ\ wšwp\ bkwr’\ ‘w’\ tn\ lhwn\ kby’\ ḏḥmr’ \\
\text{B} & \quad my’\ wḥmr’\ ‘ṛṭḥ\ wšwp\ bkwr’\ ‘w’\ tn\ lhwn\ kby’\ ḏḥmr’ \\
\text{C} & \quad my’\ wḥmr’\ ‘ṛṭḥ\ wšwp\ bkwr’\ ‘w’\ tn\ lhwn\ kby’\ ḏḥmr’
\end{align*}

That bees not flee.
Heat up water and wine and rub on the hives or fumigate them with donkey dung.

No. 176 \((A = 1\ 579: 12-14; B = 54: 19; C = 121r\ 5a)\)

\begin{align*}
\text{A} & \quad ḫwqr’\ dmytyn \\
\text{B} & \quad ḫwqr’\ dmytyn \\
\text{C} & \quad ḫwqr’\ dmytyn
\end{align*}

\(^{270}\) = Akk. šurmēnu.
\(^{271}\) = Akk. sāsu.
\(^{272}\) = Akk. kiṣallu.
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For mice to die.
Fumigate in the house with algae (lit. 'water-fibre') and close the door. Or: burn well the leg of a camel and mix in their cavities and it kills them.

No. 177 (A = 1 579: 14-16; B = 55: 3).

For gnats to flee.
Fumigate where you sleep with sulphur and they will flee. Or fumigate with paste and they will disappear. Or place a measure of hemp under your head and they will not approach you.

No. 178 (A = 1 579: 16-18; B = 55: 5)

For an illness which occurs in sheep and in oxen.
Take the root of rose-like plants and dry and pound (it) and sift and mix with salt and have him eat these for up to seven days.

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273 = Akk. karpassu.
274 One expects another ingredient here, which Budge assumes to be omitted.
275 = Akk. baqqu.
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No. 179  (A = 1 579: 19-20; B = 55: 8)

A  lprḥt' dlʾ prḥn
B  lprḥt' dlʾ prḥn

A  'trʾ ḫtʾ bmyʾ dnnkʾ yrwqʾ wšdy lhyn wyqrn wlʾ prḥn
B  'trʾ ḫtʾ bmyʾ dnnḥʾ yrwqʾ wšdy lhyn wyqrn wlʾ prḥn

For birds not to fly away.
Soak wheat in juice of green mint and toss on them and they will become heavy and not fly.

No. 180  (A = 1 579: 20-23; B = 55: 10)

A  dtṣwd prḥt'
B  lsydʾ dprḥt'

A  'trʾ ḫtʾ btyнʾ ḥd ywmʾ whydyn bšlʾ nyn bkbrytʾ(dmʾ ddbqʾ kbrtyʾ bḥṭʾ wprq mn
B  'trʾ ḫtʾ btyнʾ ḥd ywmʾ whydyn bšlʾ nyn bkbrytʾ(dmʾ ddbqʾ kbrtyʾ bḥṭʾ wprq mn

A  ḥddʾ wšdy lprḥtʾ wkl ḥdʾ qylʾ mn ḫʾ mytʾ wʾn lʾ mytʾ lqṭʾ bswrḥbʾ ṯʾ
B  ḥddʾ wšdy lprḥtʾ wkl ḥdʾ qylʾ mn ḫʾ mytʾ wʾn lʾ mytʾ lqṭʾ bswrḥbʾ ṯʾ

That you can catch birds.
Soak wheat in urine for one day and then cook this in sulphur until the sulphur adheres to the wheat, and separate from each other and toss on the birds, and any (bird) which eats a small amount of the wheat dies, and if it does not die, it comes to be killed with haste.

No. 181  (A = 1 579: 24- 580: 1; B = 55: 14)

A  ltrngwlytʾ dhwny lhyn bʾrʾ
B  ltrngwlytʾ dhwny lhyn bʾrʾ

A  qmḥʾ dhʾ gbwl bḥmrʾ whblhyn dnʾ kln
B  qmḥʾ dhʾ gbwl bḥmrʾ whb lhyn dnʾ kln

For hens which have eggs.
Knead flour of wheat in wine and give to them that they eat (it).

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277  Gignoux 2020: 22.
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Baldness and hair growth

No. 182  (A = 1 580: 1-10; B = 55: 16; C = 121r 9a).

A  sm' dmw' s'r'
B  sm' dmw' s'r'
C  sm' dmw' s'r'

A  trb' dr'l' wmšḥ' dššm'  dwq bh<dd' wṭwš wy'r' s'r' w mwḥ' dšq' d'rn'b' wmwh'
B  trb' dr'l' wmšḥ' dššm'  dwq bh<dd' wṭwš wy'r' s'r' w mwḥ' dšq' d'rn'b' wmwh'
C  trb' dr'l' wmšḥ' dššm’ dwq bh<dd’ wṭwš wy'r’ s'r’ w mwḥ’ dšq’ d’rn’b’wmwh’

A  dršh ṭwš wy’ w ṭrp’ dzyt’ dwq ṭb’yt wṭwš wy’ s’r’ wmḥ’ dšq’ d’rn’b’wmwh’
B  dršh ṭwš wy’ s’r’ ṭb’yt wṭwš wy’ s’r’ wmḥ’ dšq’ d’rn’b’wmwh’
C  dršh ṭwš wy’ s’r’ w mwḥ’ dšq’ d’rn’b’ wṭrp’ dzyt’ dwq ṭb’yt ṭwš ldwkt’ dlyt

A  bh s’r’ w mrṛt’ dqqwn’ nṣt’ bhmr’ rṣy’ lwqbl shr’ mty dtrṣ’ w snwyny’ qṭwl
B  bh s’r’ w mrṛt’ dqqwn’ nṣt’ bhmr’ rṣy’ lwqbl shr’ dtrṣ’ w snwyny’ qṭwl
C  bh s’r’ w mrṛt’ dqqwn’ nṣt’ bhmr’ rṣy’ lwqbl shr’ mty dtrṣ’ w snwyny’ qṭwl

A  w’wqd’ m hwṭr’ dr’y’ k’d ybyṣyn ṭṛpyh wḥlwṭ btyn’ dṭly’ dl’ yd’yn zwwg’ wṭwš
B  w’wqd’ m hwṭr’ dr’y’ k’d ybyṣyn ṭṛpyh wḥlwṭ btyn’ dṭly’ dl’ yd’yn zwwg’ wṭwš
C  w’wqd’ m hwṭr’ dr’y’ k’d ybyṣyn ṭṛpyh wḥlwṭ btyn’ dṭly’ dl’ yd’yn zwwg’ wṭwš

A  wy’ s’r’ wmrq lh ṣpyr’ w trb’ dd’b’ pṣr wḥlwṭ’ m qṭm’ dḥlwṭ’ wṣym l’ y’ s’r’
B  wy’ s’r’ wmrq lh ṣpyr’ w trb’ dd’b’ pṣr wḥlwṭ’ m qṭm’ dḥlwṭ’ wṣym l’y’k’ dl’ y’
C  wy’ s’r’ wmrq lh ṣpyr’ w trb’ dd’b’ pṣr wḥlwṭ’ m qṭm’ dḥlwṭ’ wṣym l’y’k’ dl’ y’

A  wy’ s’r’ w psq rṣḥ dḥlḥdwd’ wbšl lh bmšḥ’ ṭzyt’ wmšḥ’ ṭyd’ db’ ’nt
B  s’r’ wy’’ w psq rṣḥ dḥlḥdwd’ wbšl lh bmšḥ’ ṭzyt’ wmšḥ’ ṭyd’ db’ ’nt dy’’
C  s’r’ wy’’ w psq rṣḥ dḥlḥdwd’ wbšl lh bmšḥ’ ṭzyt’ wmšḥ’ ṭyd’ db’ ’nt dy’’

A  wy’’’ s’r’
B  s’r’ wy’’
C  s’r’ wy’’

A drug for sprouting278 of hair.
Pound together fat of a fox and oil of sesame and smear and hair will grow. Or rub on marrow of the leg fat of a rabbit and its brain and it grows. Or pound well olive leaf and bind to the place which lacks hair. Or let him drink gall of the qqwn'-bird279 in premium-quality280 wine opposite the full moon. Or kill a swallow and burn with 'shepherd's staff' when its leaves are dried out and mix with urine of a lad who has not had conjugal relations and smear it and hair will grow and cleanse him beautifully. Or melt wolf fat and mix with ash of an oak and put (it where) hair does not grow and it will grow. Or cut off the head of a bat and cook it in olive oil and anoint (where) it is that you seek and hair will grow.

278  < y’y.
279  = Akk. qaqānu, see above, No. 34.
280  = Akk. rēštu.
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No. 183  (A = 1 580: 11-13; B = 56: 8; C = 121r 29a)

A  ls' r' dgbyn'
B  ls' r' dgbyn'
C  ls' r' dgbyn'

A  'wqd 'ṭrn' wgbw  bsyrg  wtwš 'w 'wqd gwz' wgwl' dmr' dwq wgwbwl
B  'wqd 'ṭrn' wgbw  bsyrg  wtwš 'w 'wqd gwz' wgwl' dmr' dwq wgwbwl
C  'wqd 'ṭrn' wgbw  bmśḥ' dššm' wtwš 'w 'wqd gwz' wgwl' dmr' dwq wgwbwl

A  bmśḥ' dwrd' wṭwš wy
B  bmśḥ' dwrd' wṭwš wy
C  bmśḥ' dwrd' wṭwš wy

For hair of eyebrows.

281 Burn potash and knead in sesame oil and rub on. Or: burn gallnut and date stone and knead in rose oil and rub on and they will grow.

No. 184  (580: 13-16; B = 56: 11; C = 121r 2b)

A  sm' dmtr śr'
B  sm' dmtr śr' wlm' mw'
C  sm' dmtr śr' wlm' mw'

A  'yt' bsr' dkwn' ybš bṭll' wbr' dškwn' wdwq ṭb'yt bhdd' wšwp wlm' y' śr' 'w dm'
B  'yt' bsr' dkwn' ybš bṭll' wbr' dškwn' wdwq ṭb'yt bhdd' wšwp wlm' y' śr'
C  'yt' bsr' dkwn' ybš bṭll' wbr' dškwn' wdwq ṭb'yt bhdd' wšwp wlm' y' śr' 'w dm'

A  dprḥdwd' ṭwš 'l dwkt' db' 'nt wlm' mw'y' śr'
C  dprḥdwd' ṭwš 'l dwkt' db' 'nt wlm' mw'y' śr'

Drug which sheds (lit. destroys) hair (and it does not grow).

Bring flesh of a water-bird, dried in the shade, and testicles of a cat and pound well and smear and hair will not grow. Or rub bat blood and rub on the place you wish and it will not grow hair.

No. 185  (580: 16-22; B = 56: 14; C = 121r 9b)

A  ls' r' dl' ḥwr
B  ls' r' dl' ḥwr
C  ls' r' dl' ḥwr

A  sb mrrt' dsnwyt' wšpr dgb' dymyn' dprtm' trytn ṭwp' wḥd' bgb' dsml' 'w šqwl

281 = Akk. kappi īni.
282 Ms. C glosses the rare term šyryg.
283 Cf. Sokoloff 2009: 238 <g³>, based on JPA parallels.
For hair not to turn white.

Take gall (or bile) of a swallow and pour two drops on the right side of the mouth and one on the left side. Or take one handful of alkali and roast them in olive oil and smear on the hair and it will be black. Or mix the fat of a black raven and moist thorns with each other and rub on the root of the hair. Or pound the gall of an ox and dung of a swallow and mix in water and wash your head.

Fevers

No. 186  (580: 22- 581: 1; B = 57: 3; C = 121r 20b)

For a strong fever which develops in the summer.
Drench heated water and rose oil in a rag and cool the middle of it in the joints of his hands and feet. Or roast mustard over fire and pound and mix in rose oil and rub all of his limbs.

No. 187  (581: 1-6; B = 57: 7; C = 121r 27b)
For a fever which is from fatigue of the road.
Rub on sweet oil and sit in heated water. Or pound flax seed and ‘royal garland’ and mix in rose oil and heated water and it is useful for one who has fever and headache. Or cook plums in water and let him drink. Or pound parsley and sdb-rue and mix in milk and honey and let him drink.

No. 188  (A = 1 581: 6; B = 57: 13; C = 121v 3a)

A  l’št'
B  l’št'
C  l’št'

A  'tn thwtwhy grm' dhzyr'
B  'tn thwtwhy grm' dhzyr' wn'h'
C  'tn thwtwhy grm' dhzyr'

For fever.
Fumigate under him pig bones (and it will calm down)

No. 189  (A = 1 581: 6-8; B = 57: 14; C = 121v 4a)

A  l’št' tlytyt'
B  l’št' tlytyt'
C  l’št' tlytyt'

A  grm' dsrtn' tly 'lwhy wpsq' 'w spth 'ltyt' dhwld' tly 'lwhy
B  grm' dsrtn' tly 'lwhy wpsq' 'w spth 'ltyt' dhwld' tly 'lwhy
C  grm' dsrtn' tly 'lwhy wpsq' 'w spth 'ltyt' dhwld' tly 'lwhy

For a ‘tertian’ fever.
Hang on him crab shell (lit. bone) and it will stop. Or hang on him the upper lip of a mole.
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No. 190  (A = 1 581: 8; C = 121v 7a)

A  lʾšʾ ḥmymtʾ
C  lʾšʾ ḥmymtʾ

A ʾtn thwtwhy šmrʾ wtlʾ
C ʾtn thwtwhy šmrʾ wzrʾ dwṣbrtʾ

For burning fever.
Fumigate under him wax\textsuperscript{286} and date-palm\textsuperscript{287} (var. and seed of coriander).

No. 191  (A = 1 581: 9-11; B = 57: 16; C = 121v 10a)

A  lʾšʾ
B  lʾšʾ
C  lʾšʾ

A  mrrʾ ʾrmʾ bḥltʾ bḥmrʾ wsym bšmšʾ qlyʾ lʾšʾ ṭwpyn wʾn npq
B  mrrʾ dtwrʾ ʾrmʾ bḥltʾ bḥmrʾ wsym bšmšʾ qlyʾ lʾšʾ ṭwpyn wʾn npq
C  mrrʾ dtwrʾ ʾrmʾ bḥltʾ bḥmrʾ wsym bšmšʾ qlyʾ lʾšʾ ṭwpyn wʾn npq

A  kwrhnʾ bgwšmʾ ʾyk mʾ ʾšwp bh ṭhlʾ ḏʾrbʾ wʾzn wʾnh
B  kwrhnʾ bgwšmʾ ʾyk mʾ ʾšwp bh ṭhlʾ ḏʾrbʾ wʾzn wʾnh
C  kwrhnʾ bgwšmʾ ʾyk *mʾ ʾšwp bh ṭhlʾ ḏʾrbʾ wʾzn wʾnh

*C adds marginal note (in red): ʾh mzʾ dnqryn ṭlyʾ

For fever.
Put bile in milk and wine and set it in the sun briefly and have him drink from it the equivalent of three drops, and if the illness goes out of the body like a weight,* rub on him the spleen of a sheep and they will go and he will have relief.

*Ms. C adds an explanatory note: ‘this is hair which cleanses a child’.

Skin lesions and boils

No. 192  (A = 1 581: 11-13; B = 58:1; C = 121v 15a)

A  ldwkʾ dkyʾ ʾlʾ mtydʾ dwkʾ
B  ldwkʾ dkyʾ ʾlʾ mtydʾ dwkʾ
C  ldwkʾ dkyʾ ʾlʾ mtydʾ dwkʾ

A ʾtn ḏḥʾ wʾšʾn wsym ʾlyʾ

\textsuperscript{286} Gignoux 2020: 26, etymology from Arabic.
\textsuperscript{287} = Akk. tālu.
B 'tn' dḥl' wšhn wsym 'lyh
C 'tn' dḥl' wšhn wsym 'lyh

For the location of a sore but its location is not known.
Fumigate with dḥl-grain heat it and put it on him.

No. 193  (A = 1 581: 13-14; C = 121v 17a)

A lšwhn' dnpth
C lšwhn' dnpth  (marginal note: lšwhn')

A ḥmyr' wtwm' dwq wplwḥ bḥl' wbšl wšryr
C ḥmyr' wtwm' dwq wplwḥ bḥl' wbšl wšryr

For an ulcer that should open.
Pound leavening (yeast) and garlic and prepare in vinegar and cook and bind on and it is reliable.

No. 194  (A = 1 581: 14-16; B = 58: 3; C = 121v 19a)

A lšwhn' d sq w l' mṭlm
B lšwhn' d sq w l' mṭlm
C lšwhn' d sq w l' mṭlm

A wryd' dqpp' 'wqd bwrm' wrw' wgbwl lh bmšḥ' dtwr' wsym lh wḥlm
B wryd' dqpp' 'wqd bwrm' wrw' wgbwl lh bmšḥ' dtwr' wsym lh wḥlm
C wryd' dqpp' 'wqd bwrm' wrw' wgbwl lh bmšḥ' dtwr' wsym lh wḥlm

For an ulcer which is troublesome and does not heal.
Burn the tendon of an owl in a fire and pound and knead it in fat of a cow and apply it and it will heal.

No. 195  (A = 1 581: 16-18; B = 58: 6; C = 121v 22a)

A lšwhn' dnyslyn m'
B lšwhn' dnyslyn m'
C lšwhn' dnyslyn m'

A qrn' dtwr' 'wqd wḥlb' dṭlyt' dwq wgbwl bhdd' wsym 'w smwq' wdbš'
B qrn' dtwr' 'wqd wḥlb' dṭlyt' dwq wgbwl bhdd' wsym 'w smwq' wdbš'
C qrn' dtwr' 'wqd wḥlb' dṭlyt' dwq wgbwl bhdd' wsym 'w smwq' wdbš'

A ḥlwṭ bhdd' wsym
B ḥlwṭ bhdd' wsym
C ḥlwṭ bhdd' wsym

For an ulcer which oozes fluid.
Burn ox horn and pound the milk(!) of a girl and knead together and apply. Or mix a red (flower) and honey together and apply.
No. 196 (A = 1 581: 18-20; B = 58: 9; C = 121v 26a)

A lšwḥn’ df’nyn my’
B lšwḥn’ df’nyn my’
C lšwḥn’ df’nyn my’

A sb hlzwn’ dnhr’ wdwq ’yk qmh’ wgbwl bḥwr’ dbt’ wsym
B sb hlzwn’ dnhr’ wdwq ’yk qmh’ wgbwl bḥwr’ dbt’ wsym
C sb hlzwn’ dnhr’ wdwq ’yk qmh’ wgbwl bḥwr’ dbt’ wsym

For ulcers which carry fluid.
Take shell of the river and pound like flour and knead in egg-white and apply.

No. 197 (A = 1 581: 20; B = 58: 11; C = 121v 29a)

A lšwḥn’ rtyb’
B lšwḥn’ rtyb’
C lšwḥn’ rtyb’

A ’yt’ qṭm’ dwrd’ wbdwr ‘lyhwn
B ’yt’ qṭm’ dwrd’ wbdwr ‘lyhwn
C ’yt’ qṭm’ dwrd’ wbdwr ‘lyhwn

For moist ulcers.
Bring ash of rose and scatter over them.

No. 198 (A = 1 581: 21-23; B = 58: 13; C = 121v 31a)

A lšwḥn’ tyq’ drdyn mnḥwn mwgl’ wmy’
B lšwḥn’ tyq’ dr’ mnḥwn mwgl’ wmy’
C lšwḥn’ tyq’ dr’ mnḥwn mwgl’ wmy’

A ṭrp’ dtwt’ dwq wbdwr ‘w ’pšt’ smwq’ wtrb’ dtyš’ ḥd’ ḥd’ mnt’ dwq
B ṭrp’ dtwt’ dwq wbdwr ‘w ’pšt’ smwq’ wtrb’ dtyš’ ḥd’ ḥd’ mnt’ dwq
C ṭrp’ dtwt’ dwq wbdwr ‘w ’pšt’ smwq’ wtrb’ dtyš’ ḥd’ ḥd’ mnt’ dwq

A šwy’yt wsym
B šwy’yt wsym
C šwy’yt wsym

For old ulcers from which pus and fluid flows.
Pound leaves of mulberry and scatter (them). Or pound red raisins and fat of a he-goat, one portion each in equal proportions and apply.
Concerning ulcers (or) sores which are on the legs and side.
Pound alkali and sift and knead in honey and fat of an old sheep and pour in the middle of the boil. If then there is broken bone in it or anything else, remove it and it will be sealed. Or pound human bone and spread it over it.

No. 200  (A = 1 582: 3-5; B = 59: 1; C = 121v 10b)

A  lnṣwr' dl' ḥtmyn
B  lnṣwr' dl' ḥtmyn
C  lnṣwr' dl' ḥtmyn

A  sb rṣṣ wšwp bmšḥ' tyq' 'd 'b' wsym w'šwb 'w tw' bšl' wḥlwṭ bmšḥ' dwrd' wsym
B  sb rṣṣ šwp  bmšḥ' tyq' 'd 'b' wsym w'šwb 'w tw' bšl' wḥlwṭ bmšḥ' dwrd' wsym
C  sb rṣṣ šwp  bmšḥ' tyq' 'd 'b' wsym w'šwb 'w tw' bšl' wḥlwṭ bmšḥ' dwrd' wsym

For a sore which is not ‘sealed.’
Take lead\(^{288}\) and rub with old oil until thick and apply and bind on. Or roast onion and mix with rose oil and apply and the sore of twenty years (duration) will have relief.

No. 201  (A = 1 582: 5-6; B = 59:5; C = 121v 15b)

A  lšwhn' sry'
B  lšwhn' sry'
C  lšwhn' sry'

A  dwq tt' wpgn' wsym 'lwhy
B  dwq tt' wpgn' wsym 'lwhy
C  dwq tt' wpgn' wsym 'lwhy

\(^{288}\) Cf. Gignoux 2020: 52, etymology Arabic.
For a stinking ulcer.
Pound fig and droppings and put over it.

No. 202  (A = 1 582: 6-7; B = 59: 6; C = 121v 16b)

A  lkl šwḥn'
B  lkl šwḥn'
C  lkl šwḥn'

A  ṭrp' dlwr' wq'lph bšl bhmṛ' wsym
B  ṭrp' dlwr' wq'lph bšl bhmṛ' wsym
C  ṭrp' dlwr' wq'lph bšl bhmṛ' wsym

For any ulcer.
Boil the leaf of white poplar and its bark in wine and apply.

No. 203  (A = 1 582: 7-8; B = 59: 7; C = 121v 18b).

A  lšwḥn'
B  lšwḥn'
C  lšwḥn'

A  ḥlbnyt' wq'rwt' wdwt' dš'd' wtrb' dkwm' dwq bhdd' wsym
B  ḥlbnyt' wq'rwt' wdwt' dš'd' wtrb' dkwm' dwq bhdd' wpšr wsym
C  ḥlbnyt' wq'rwt' wdwt' ṣygd' wtrb' dkwm' dwq bhdd' wpš  wsym

For an ulcer.
Pound together ḥlbnyt' and bitumen and ‘sweat’ of a demon289 and fat of a water-bird (and dissolve) and apply.

No. 204  (A = 1 582: 8-14; B = 59: 8; C = 121v 21b)

A  lgrb' wḥzzyt'
B  lgrb' wḥzzyt'
C  lgrb' wḥzzyt'

A  sb  ḥlb' d'ntt' wḥl' wqmh' dplylt' gbwl bhdd' wtwš 'w zr' grgyr' wzr' dhl' wzr'
B  sym ḥlb' d'ntt' wḥl' wqmh' dplylt' gbwl bhdd' wsym 'w zr' grgyr' wzr' dhl' wzr'
C  sb  ḥlb' d'ntt' wḥl' wqmh' dplylt' gbwl bhdd' wtwš 'w zr' grgyr' wzr' dhl' wzr'

A  krb' dwq śwy'yt w'rm' bḥl' tqp' wtwš wtb bšmš' lmynt' 'w trp' dtt' hršnty'
B  krb' dwq śwy'yt w'rm' bḥl' tqp' wtwš wtb bšmš' lmynt' 'w trp' dtt' hršnty'
C  krb' dwq śwy'yt w'rm' bḥl' tqp' wtwš wtb bšmš' lmynt' 'w trp' dtt' hršnty'

289 Ms. C var. ṣygd' may be an abbreviation of the disease ṣygδwn'.
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A wsdb ybš wdwq wgbwl bhl' kad lwqdm kpr ldwkt' bsdwn' w'yt' hl' whrwg ldwkt'
B wsdb ybš wdwq wgbwl bhl' kad lwqdm kpr ldwkt' bsdwn' w'yt' hl' whrwg ldwkt'
C wsdb ybš wdwq wgbwl bhl' kad lwqdm kpr ldwkt' bsdwn' w'yt' hl' whrwg ldwkt'

A bšmš' wbtrkn twš wnsḥ' bmy' šḥyn'
B bšmš' wbtrkn twš wnsḥ' bmy' šḥyn'
C bšmš' wbtrkn twš wnsḥ' bmy' šḥyn'

For scab\(^{290}\) and skin-lesion.\(^{291}\)
Take mother's milk and vinegar and flour of fenugreek, knead together and rub on. Or pound seed of rocket\(^{292}\) and dhl'-grain-seed and cabbage-seed equally and put into strong vinegar and rub on and set in the hot sun. Or dry out and pound leaf of the ‘mountain-fig’ and sdb-rue and knead in vinegar. First, wipe the place with a cloth and bring vinegar and rub on the spot in the sun and afterwards rub on and let him bathe in heated water.

No. 205  \( (A = 1\ 582: 14-20; B = 59:16; C = 121v\ 32b) \)

A dgrb' dmtqr' ḥrs'
B dgrb' dmtqr' ḥrs'
C dgrb' dmtqr' ḥrs'

A dwq srṭn' w'r'm' bḥry twr' wtwš 'w ḥmr' ywn' wzr' dgbr' w'ṭrn'
B dwq srṭn' w'r'm' bḥry twr' wtwš 'w ḥmr' ywn' wzr' dgbr' w'ṭrn'
C dwq srṭn' w'r'm' bḥry twr' wtwš ḥmr' ywn' wzr' dgbr' w'ṭrn'

A wmlḥ' mryrt' ḥlwṭ 'm ḥdd' wšwp 'w ḥry ywn' wzr' dgbr' w'ṭrn'
B wmlḥ' mryrt' ḥlwṭ 'm ḥdd' wšwp 'w ḥry ywn' wzr' dgbr' w'ṭrn'
C wmlḥ' mryrt' ḥlwṭ 'm ḥdd' wšwp 'w ḥry ywn' wzr' dgbr' w'ṭrn'

A dtwr' 'wqd wgbwl bmšḥ' dzyt' wحنmr' ṭyq' ṭwš wqwm bšmš' 'w dw't' d'rz'
B dtwr' 'wqd wgbwl bmšḥ' dzyt' wحنmr' ṭyq' ṭwš wqwm bšmš' 'w dw't' d'rz'
C dtwr' 'wqd wgbwl bmšḥ' dzyt' wحنmr' ṭyq' ṭwš wqwm bšmš' 'w dw't' d'rz'

A wdwt' dbṭm' wkbrty' bšl bḥwr' db't' wtwš
B wdwt' dbṭm' wkbrty' bšl bḥwr' db't' <wš> wtwš
C wdwt' dbṭm' wkbrty' bšl bḥwr' db't' wtwš

For scab which is called ḥrs' (itching).\(^{293}\)
Pound a crab and put it in ox-dung and rub on. Or mix the blood of a black dove and the blood of a dove and potash and bitter salt with each other and rub on. Or rub on dove dung and semen of a man and potash. Or burn ox horn and knead in olive oil and old wine, smear on (what?) and stand (it/him?) in the sun. Or boil 'sweat' (resin) of cedar and ‘sweat’ of terebinth and sulphur in eggwhite and rub on.

\(^{290}\) = Akk. garbu < Akk garābu to scratch.
\(^{291}\) = Akk. hanzizitu.
\(^{292}\) = Akk. girgirru.
\(^{293}\) < Akk harāsu, ‘to itch, scratch’ > hersu.
M. J. Geller

No. 206  
(A = 1 582: 21-23; B = 60: 5; C = 122r 11a).

A  l’kwlt’ qyšt’
B  l’kwlt’ qšyt’
C  l’kwlt’ qšyt’

A  klš’ dl’ md’ k tlt mnwn wzrnyk’ ḥd’  
wgbwl bḥl’ tgyp’ w’bd šyp’ wybš’ nwn
B  klš’ dl’ md’ k tlt mnwn wzrnyk’ ḥd’ mnt’  
wgbwl bḥl’ tgyp’ w’bd šyp’ wybš’ nwn
C  klš’ dl’ md’ k tlt mnwn wzrnyk’ ḥd’ mnt’  
wgbwl bḥl’ tgyp’ w’bd šyp’ wybš’ nwn

*added in margin

A  bṭll’ wdwq wbdwr ‘l šwḥn’ ‘kwł’
B  bṭll’ wdwq wbdwr ‘l šwḥn’ ‘kwł’
C  bṭll’ wdwq wbdwr ‘l šwḥn’ ‘kwł’

For severe (consumptive) pain.

Unslaked lime, three portions, and one (portion) arsenic and knead in strong vinegar and make a paste and dry them in the shade and pound and spread on the severe ulcer.

No. 207  
(A = 1 582: 23- 583:2; B = 60: 9; C = 122r 16a)

A  l’kwlt’
B  l’kwlt’
C  l’kwlt’

A  zrnyk’ wqly’ whllq’ ywrq’ dwq wḥlwṭ wldš’ ḥhr’ w’py wrw’
B  zrnyk’ wqly’ whllq’ ywrq’ dwq wḥlwṭ wṭwš’ ḥhr’ w’py wrw’
C  zrnyk’ wqly’ whllq’ ywrq’ dwq wḥlwṭ wṭwš’ ḥhr’ w’py wrw’

A  wbdwr ‘w srp’ wzg’  wsm’ ħwr’ wqmḥ’ dtlḥ’ dwq wḥlwṭ bdbš’ wsm
B  wbdwr ‘w srp’ wzgw’ ws’m’ ħwr’ wqmḥ’ dtlḥ’ dwq wḥlwṭ bdbš’ wsm
C  wbdwr ‘w srp’ wzg’  wsm’ ħwr’ wqmḥ’ dtlḥ’ dwq wḥlwṭ bdbš’ wsm

For (consumptive) pain.

Pound and mix arsenic and alkali and green/yellow myrobalan and knead and make a loaf and bake and crush and smear on. Or pound and mix astringent and lead and white silver and flour of lentil and honey and apply.

No. 208  
(A = 1 583: 2-4; B = 60: 13; C = 122r 21a) (Dreckapotheke)

A  lmn d’kl lh pgrh
B  lmn d’kl lh pgrh
C  lmn d’kl lh pgrh

294  = Akk. ukultu.
295  = MP halīlag.
296  < ḥḥwrt’ ‘loaf’.
For one whose body hurts him,
Rub on the dung of secretions of a donkey, and let it stand in the sun for one hour and then let him bathe in heated water.

No. 209  (A = 1 583: 4-5; B = 60: 16; C = 122r 25a)

A  dḥmt’
B  dḥmt’
C  dḥmt’

A  mšyyn lhwn b’ḥl’ wṣbwn wmrdṣng wṣwr ‘wbḥt swd’ wḥn’
B  mšyyn lhwn b’ḥl’ wṣpwn’ wmrdsng wṣwr’wḥbh swdh wḥnh
C  mšyyn lhwn b’ḥl’ wṣbwn wmrdṣng wṣwr’ wb ‘swd’ wḥn’

For heat-stroke.\(^{297}\)
Purging these with alkali and soap and silver dross and flint and ḥbt swd\(^{298}\) and henna.

No. 210  (A = 1 583: 5-12; B = 60: 18; C = 122r 27a)

A  lḥzwryt’ dhwn b’nš bqdl’ wbṣwr’
B  lḥzwryt’ dhwn b’nš bqdl’ wbṣwr’
C  lḥzwryt’ dhwn b’nš bqdl’ wbṣwr’

A  dwq s’r gnbr’ wḥlwṭ bqmh’ ds’r’ wṣwb šbr’ ywmyn ‘w šwšnt’ dhwn’ bbyt qbwṛ’
B  dwq s’r gnbr’ wḥlwṭ bqmh’ ds’r’ wṣwb šbr’ ywmyn ‘w šwšnt’ dhw’ bbyt qbwṛ’
C  dwq s’r gnbr’ wḥlwṭ bqmh’ ds’r’ wṣwb šbr’ ywmyn ‘w šwšnt’ dhwn’ bbyt qbwṛ’

A  dwq wgbwl bḥl’ tqp’ wṣym ‘w kbr’y twtm’ dwq wgbwl bḥl’
B  dwq wḥlwṭ wgbwl bḥl’ tqp’ wṭwš ’w
C  dwq wgbwl bḥl’ wṣym ‘w kbr’y twtm’ dwq wgbwl bḥl’ tqp’

A  wṣym ‘w trp’ rgy’ dgwzd’ dwq wgbwl bqmh’ dgwm’ wṭwš ‘w thl’ wqmn’ dgwzd’
B  trp’ rgy’ dgwzd’ dwq wgbwl bqmh’ dgwm’ wṭwš ‘w thl’ wqmn’ dgwzd’
C  wṭwš ‘w trp’ rgy’ dgwzd’ dwq wgbwl bqmh’ dgwm’ wṭwš ‘w thl’ wqmn’ dgwzd’

\(^{297}\) = Akk himṭu.
\(^{298}\) = Akk suādi habbûte.
M. J. Geller

For hzwrt²-sores which develop on a man, on the nape and neck.

Pound male-hair and mix with barley flour and bind on for seven days. Or pound lilies²⁹⁹ which are from a cemetery and knead in strong vinegar and apply. Or pound sulphur and garlic and knead in vinegar and apply. Or pound fresh leaves of gallnut and knead in bean flour and rub on. Or pound cress³⁰⁰ and kernels of gallnut and glass and mouse dung and bind on. Smear on potash on papyrus and dry out, and pound root of cabbage and spread over them (lesions).

No. 211  (A = 1 583: 12-14; B = 61: 8; C = 122r 8b) Dreckapotheke

For a man who has a tumour coming out from his throat.

Pound excrement of a white dog and pomegranate rind and raisin and šbt²-ash and pound all of them (var. equally and mix) together, soften³⁰¹ (or hold) in his mouth.

No. 212  (A = 1 583: 15-17; B = 61:11; C = p122r 13b)

299  Cf. Gignoux 2020: 42.
300  Akk. sahlu.
301  = Akk labāku.
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For an ‘dr’-sore.
Rub on raisin and bull urine. Or rub dog urine on it. Or pound silver dross and bitter almond and mix in vinegar and smear on. Or pound raisin and mix with strong vinegar and smear on the ‘dr’-sore.

No. 213  (A = 1 583: 17-18; B = 61: 15; C = 122r 18b)

A  lrhwšt' wl'dr'
B  lrhwšt' wl'dr'
C  lrhwšt'wl'dr'

A  'dl' w'hl' whrdl' w'trn' whl' šhn wṭwš
B  'dl' w'hl' whrdl' w'trn' whl' šhn wṭwš
C  'dl' w'hl' whrdl' w'trn' whl' šhn wṭwš

For a rhwšt'-sore and ‘dr’-sore.
Heat garden cress and alkali and mustard and potash and vinegar and smear on.

No. 214  (A = 1 583: 19-20; B = 61: 17; C = 122r 20b)

A  l'dr' dtly'
B  l'dr' dtly'
C  l'dr' dtly'

A  tyn' dtly' z'wr' whn' wtyrk wdw't' dbtǐm' ḥbwk bhl' tyq' wrwq 'l 'dr' wlṭwḥ lh
B  tyn' dtly' z'wr' whn' tyrk wdw't' dbtǐm' ḥbwk bhl' tyq' wrwq 'l 'dr' wlṭwḥ lh
C  tyn' dtly' z'wr' whn' tyrk wdw't' dbtǐm' ḥbwk bhl' tyq' wrwq 'l 'dr' wlṭwḥ lh

For a paediatric ‘dr’-sore.
Mix urine of a small child and henna and tyrk and ‘sweat’ of terebinth in old vinegar and spit on the ‘dr’-sore and smear it.

No. 215  (A = 1 583: 21- 584: 3; B = 62:1; C = 122r 24b)

A  ltwt' dhw' b'ns' wbqyn'
B  ltwt' dhwy' b'ns' wbqyn'
C  ltwt' dhw' b'ns' wbqyn'  (marginal note: ltwt')

A  šlḥ šlhn' mn 'yln' dtwt' w'wqd bnwr' kđ hw rtyb' wkn šqwl lhw šhwwr'
B  šlḥ šlhy'n' mn 'yln' dtwt' w'wqd bnwr' kđ hw rtyb' wkn šqwl lhw šhwwr'

302  preceded by {ḥr..}. 
For piles (lit. 'berry') which exists on man and livestock. Split chips from a mulberry-tree and burn over a fire, and when it is moist, take this black (sediment) and press it – this berry – with potash and then place this black (sediment) on it for five days and it will be healed. Or bring the skin of a snake of four fingers, and tie on (it) a cord of wool and tie (it) to the ‘berry’-sore and it will be plucked off. Or bring black (sediment) of the berry-tree and lime and egg-whites and cut it with a cord and smear on.

Ms. C adds marginal notes:

1) \text{w}'\text{yt}' šlwḥt 'dḥwy' wsym blyš' wbd lḥm w'wkl lmn d'yt bh twt' rb' lhmyn b'rb' ṣpryn

and bring snake skin and put it into dough and make a bread and have one who has piles (lit. a ‘berry’) eat four breads in four mornings.

No. 216

(A = 1 584: 3-6; B = 62: 7; C = 122v 5a)

For a stinking ulcer of ‘livestock’ (lit. possessions). Pound dog excrement and spread it. Or heat up alkali and sulphur and oil of a pig and smear on. Or smear on cock dung and burn root of beetroot and alkali and lentils and apply.

\text{303} = \text{Akk. matnu.}
Ms. C adds a marginal recipe in cursive script: Arabic Qarshuni

\[mjl\ 'ṣt\ tlytyt\]

'rbd\ n̄myqt mblṣr\ ḥ̣pyhm tlt\ rsmy w'glyhm \(l\) n'r yt' ybq\ mjl pngn ỵtmh \(l\) ṣṭw\ w'srb ylryq etc.

(mostly illegible to me)

Concerning tertian fever: take away four ostriches? bottles? from a small amount, 3 drips? and uncover over fire.

No. 217 \((A = 1\ 584: 6-19; B = 62: 11; C = 122v 11a)\)

A  lss' dnpqyn b'dy'    wbrgl' wmtqryn šyšmnyt'
B  lss' dnpqyn b'dy'    wbrgl' wmtqryn šyšmnyt'
C  lss' dnpqyn b'udy'    wbrgl' wmtqryn šyšmnyt'  (margin in red: lss')

A  zr' twm' ḳd ṛgy' ṣwp bhyn \(d\ dtn\) 'w \(y\)t' dt'n klb' sb mn tynwhy b'mr' \(w\ bktnt\)
B  zr' twm' ḳd ṛgy' ṣwp bhyn \(d\ dtn\) 'w dḳd t'n klb' sb mn tynwhy b'mr' \(w\ bktnt\)
C  zr' twm' ḳd ṛgy' ṣwp bhyn \(d\ dtn\) 'w \(y\)t' dt'n klb' sb mn tynwhy b'mr' \(w\ bktnt\)

A  wṃswḥ 'n̄wn lss' btyn' wybšyn ẉtḷyn 'w sym q̣ys' dg̣pt' ḍkrm' ḅnwr' ṭhw ṛth'
B  wṃswḥ 'n̄wn lss' btyn' wybšyn ẉtḷyn 'w sym q̣ys' dg̣pt' ḍkrm' ḅnwr' ṭhw ṛth'
C  wṃswḥ 'n̄wn lss' btyn' wybšyn ẉtḷyn 'w sym q̣ys' dg̣pt' ḍkrm' ḅnwr' ṭhw ṛth'

A  dnpq mnh ṭẉš lhwn wybšyn 'w przl\ ḍnpq' mn przl' ṭ̣hẉn ṭbỵt ẉ'rm' ḅhmṛ'
B  dnpq mnh ṭẉš lhwn wybšyn 'w przl\ ḍnpq' mn przl' ṭ̣hẉn ṭbỵt ẉ'rm'
C  dnpq mnh ṭẉš lhwn wybšyn 'w przl\ ḍnpq' mn przl' ṭ̣hẉn ṭbỵt ẉ'rm' ḅhmṛ'

A  ẉbd \(l\ pst' Ẉrm' \(l\ šyšmnyt' 'w ṭẉš dṃ ḍgl' wṇtrn \(w\ dṃ ḍgl' šwp wṇtrn
B  ẉbd \(l\ pst' ẉrm' \(l\ šyšmnyt' 'w ṭẉš dṃ ḍgl' wṇtrn \(w\ dṃ ḍgl' šwp wṇtrn
C  ẉbd \(l\ pst' ẉrm' \(l\ šyšmnyt' 'w ṭẉš dṃ ḍgl' wṇtrn \(w\ dṃ ḍgl' šwp wṇtrn

A  'w \(y\)t' ṣ̌ḥt ḍḥlp' ẉṃny šyšmnyt ẉỵk mṇnyhn p̣sẉ p̣sq' dhb bḥw ṣ̌ḥt ḍḥlp'
B  'w \(y\)t' ṣ̌ḥt ḍḥlp' ẉṃny ḅšyšmnyt' ỵk mṇnyhn p̣sẉ p̣sq' bḥw ṣ̌ḥt ḍḥlp'
C  'w \(y\)t' ṣ̌ḥt ḍḥlp' ẉṃny šyšmnyt ẉỵk mṇnyhn p̣sẉ p̣sq' bḥw ṣ̌ḥt ḍḥlp'

A  kl ṣ̌ỵšmnt' ḥ̣d p̣sq' ẉṣym \(l\ mn n̄wr' ẉkm' dyḅš n̄trn ṣ̌ỵšmnyt' ẉṃnsy ẉšṛỵr
B  kl ṣ̌ỵšmnt' ḥ̣d p̣sq' ẉṣym \(l\ mn n̄wr' ẉkm' dyḅš n̄trn ṣ̌ỵšmnyt' ẉṃnsy ẉšṛỵr
C  kl ṣ̌ỵšmnt' ḥ̣d p̣sq' ẉṣym \(l\ mn n̄wr' ẉkm' dyḅš n̄trn ṣ̌ỵšmnyt' ẉṃnsy ẉšṛỵr

A  'w hw ḍỵt bh Ṣ̌ỵšmnyt' \(ẓl ḷṭ ẉn̄q̣y' mn ḅtr ḍmk'\) ẉnṣb q̣̣ỵ' kṇẉṣ̣t'
B  'w hw ḍỵt bh \{ṣ̌\} ṣ̌ỵšmnyt' \(ẓl ḷṭ ẉn̄q̣y' mn ḅtr ḍmk' ṃdḅ' ẉnṣb q̣̣ỵ' kṇẉṣ̣t'
C  'w hw ḍỵt bh Ṣ̌ỵšmnyt' \(ẓl ḷṭ ẉn̄q̣y' mn ḅtr ḍmk' ṃdḅ' ẉnṣb q̣̣ỵ' kṇẉṣ̣t'

A  ḍmdḅ' ẉḳn̄š lhwn ḷẉšṃnyt'  3 ỵẉṃnsy tlt' wṇtrn
B  ḍmdḅ' \{ẉnsb q̣̣ỵ' kṇẉṣ̣t' ḍmdḅ'\} ẉḳn̄š lhwn ḷẉšṃnyt' tlt ẓḅ̣ỵṇ tlt' ỵẉṃnsy wṇtrn
C  ḍmdḅ' ẉḳn̄š lhwn ḷẉšṃnyt'  3 ẓḅ̣ỵṇ tlt' ỵẉṃnsy wṇtrn

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For moths that come out on hands and feet and are called šyšmnyt-sores. Rub on them seed of garlic when green until they fall out. Or bring what a dog urinated. Take from its urinating on wool or linen and anoint them for moths in urine and they will dry up and disappear. Or place a ‘stick’ of a vine of the vineyard in a fire and rub on them the hot substance which emerges from it and they (moths) will dry up. Or grind up well iron flakes which come out from iron and put in wine and prepare (them) on a rag and put on the š-sores. Or smear blood of a tortoise and they will disappear. Or smear blood of a calf and they will disappear. Or bring a rod of ḥlp’-willow and count the š.-moths and according to their numbers, make cuts in the rod of ḥlp’-willow – each moth one cut – put (it) over a fire and just as it dries out, the moths will disappear, and this is tried and true. Or the one who has moths on him goes to the doorkeeper after he has cleaned and the doorkeeper has taken the collected (remains) of the altar – (the patient) collects them for the š-moths, 3 times over 3 days, and they will disappear.

No. 218  (A = 1 584: 19-22; B = 63:8; C = 122v 4b)

A  lṣṣ' dnpqyn bgwšm'
B  lṣṣ' dnpqyn bgwšm'
C  lṣṣ' dnpqyn bgwšm’  (margin: lṣṣ')

A  kmwn' wybyšt' 'wkmt' dqw bḥdd' wtwš lhwn 'w qmh' dzr' wḥyl' gbwl bḥdd'
B  kmwn' wybyšt' 'wkmt' dqw bḥdd' wtwš lhwn 'w qmh' dzr' wḥyl' gbwl bḥdd'
C  kmwn' wybyšt' 'wkmt' dqw bḥdd' wtwš lhwn 'w qmh' dzr' wḥyl' gbwl bḥdd'

A  wtwš 'w 'wqd gwz’ wbḥm’ dqw wrws 'lyhwn hl’ wtwš
B  wtwš 'w 'wqd gwz’ wbḥm’ dqw wrws 'lyhwn hl’ wtwš
C  wtwš 'w 'wqd gwz’ wbḥm’ dqw wrws 'lyhwn hl’ wtwš

For nails which emerge from the body. Pound together kmwn’ and black dry stuff and rub on them. Or knead barley flour and a resinous plant together and rub on. Or burn gallnut and pound terebinth and sprinkle over them vinegar and smear.

No. 219  (A = 1 584: 22-585: 3; B = 63: 12; C = 122v 9b)

A  lrwpwt'
B  lrprpyt'
C  lrwpwt’  (margin: wrwpwt')

A  ḥlwṭ ḥl' bdbš' wn'kwl tlt' ṣpryn w'gr 'dm' lplgh dywm' wn'kwl bn' ḥmṣ' wbšl’ 'w
B  ḥlwṭ hl’ bdbš’ wn'kwl tlt' ṣpryn w'gr 'dm' lplgh dywm’ wn'kwl bn’ ḥmṣ’ wbšl’ 'w
C  ḥlwṭ hl’ bdbš’ wn’kwl tlt’ ṣpryn w’gr ‘dm’ lplgh dywm’ wn’kwl bn’ ḥmṣ’ wbšl’ ‘w

A  'wqd 'hl’ wtwš bdbš' byt ‘ynwhy wbšl smwq’ bhmr’ 'tyq’ wn’kwl
B  'wqd 'hl’ wtwš bdbš’ byt ‘ynwhy wbšl smwq’ bhmr’ 'tyq’ wn’kwl
C  'wqd 'hl’ wtwš bdbš’ byt ‘ynwhy wbšl smwq’ bhmr’ 'tyq’ wn’kwl

For twitching (Zuckung).
Mix vinegar in honey and have him eat (it) on three mornings, and have him wait\textsuperscript{304} until half of the day, and have him eat chickpeas and onion. Or burn alkali and smear in honey between his eyes, and boil a red (flower) in old wine and have him eat.

No. 220  \hspace{1em} (A = 1 585: 3-4; B = 63: 16; C = 122v 16b) (simplicium)

A  \hspace{1em} d'dr'
B  \hspace{1em} l'dr'
C  \hspace{1em} d'dr'  (margin: d'dr')

A  \hspace{1em} brzr' dpwl' dwq whlw bhl' tqp' wmśhw l'dr'
B  \hspace{1em} brzr' dpwl' dwq whlw bhl' tqp' wmśhw  l'dr'
C  \hspace{1em} brzr' dpwl' dwq whlw bhl' tqp' wmśhw

For an a.-sore.\textsuperscript{305}

Pound seed of radish\textsuperscript{306} and mix in strong vinegar and anoint the sore.

No. 221  \hspace{1em} (A = 1 585: 4-8; B = 63: 18; C = 122v 18b)

A  \hspace{1em} qmh' dgwm' mrq s't' mn pgr' g'y'yt
B  \hspace{1em} qmh' dgwm' mrq s't' mn pgr' g'y'yt\textsuperscript{307}
C  \hspace{1em} qmh' dgwm' mrq s't' mn pgr' g'y'yt  (margin: dšwpr')

A  \hspace{1em} ḥzynn lhlyn dnzbnyn  śl' wnś' sbys'yṯ mṭšḥyn bqmḥ' dgwm' bzhn mšhw'
B  \hspace{1em} ḥzynn lhlyn dnzbnyn  śl' wnś' sbys'yṯ mṭšḥyn bqmḥ' dgwm' bzhn mšhw'
C  \hspace{1em} ḥzynn lhlyn dnzbnyn  śl' wnś' sbys'yṯ mṭšḥyn bqmḥ' dgwm' bzhn mšhw'

A  \hspace{1em} whw' gwnhwn 'yk tlg' 'dm' ḥhrn' 'bdyn bntr' wṭyšyn mn qmh' 'l' p'  mdk'
B  \hspace{1em} whw' gwnhwn 'yk tlg' 'dm' ḥhrn' 'bdyn bntr' wṭyšyn mn qmh' 'l' pyhwn wmdk'
C  \hspace{1em} whw' gwnhwn 'yk tlg' 'km' d'hrn' 'bdyn bntr' wṭyšyn mn qmh' 'l' p'  mdk'

A  \hspace{1em} trmqṭ' wṭlpḥ' mn 'p'
B  \hspace{1em} trmqṭ'  mn 'p'
C  \hspace{1em} trmqṭ' wṭlpḥ' mn 'p'

Flour of gwm'-beans clears filth from the body pleasantly.

We see those children and women who sell (it) often use flour of gwm'-beans at the time of (ritual) bathing and it is their colour like snow, similar to others who work in natron and smear some of the flour on the nose cleansing skin lesions and pimples (lit. lentils) from the nose.

Ms. C adds a marginal note recipe at the bottom of the page:

\textit{lgbr' drp' ḥṣḥ mṭl ywwg'}

\textsuperscript{304} < ngr.
\textsuperscript{305} See above No. 212-214.
\textsuperscript{306} normally pwgl' = Akk. puglu.
\textsuperscript{307} Ms. B: only the first two words of this line are in red, while in Mss. A and C the entire line is designated as a rubric, although it is not indicated for an illness or symptom. It may be that the incipit was lost.
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'yt twf' d'r' dmtwryn 'kl 'pr' w'ryh 'nw'n bmšh' dwyt' wsym bhwn sm' dmtqr' 'rq 'ly's' wdm' lbg'l' rwf' 'nw'n wlbw bmšh' dwyt' wb'kl 'i' klhw mnnt' wsbwq ............ q'n 'ht' mn nnr' (?) wmn dbq' (?) twf 'l .... wbwk' wprwq wmthlm

(last line not fully legible)
For a man whose loins are weak because of sex.
Bring earthworms which are soaked, a moth (lit. dust eater) and heat them in olive oil and put on them a drug which is called 'leech .... ' and (bql' dmy')-plant.³⁰⁸ Crush them and mix in olive oil and .... all of it on the moth and leave .... smear on ... and knee (penis) and untie and he should be healed.

Recipes against wounds and lesions (using mrhm)

Surgical wounds:

No. 222 (A = 1 585: 9-586: 1; B = 64: 4; C = 122v 28b)

A smmn' dntshšyn lmhwt' dg'r' wdsyp' wklmdm  d'ytwhy mrhm
B smmn' dhššyn lmhwt' dg'r' wdsyp' wkl mdm  d'ytwhy mrhm
C smmn' dhššyn lmhwt' dg'r' wdsyp' wklmdm  d'ytwhy mrhm
(margin: dmhw't')

A 'yt' qdmyt škrwq whw gl' d'mryn dkl d qr lhl qtl lhd b'b' wpddw' wdw't' dbjm'
B 'yt' qdmyt škrwq whw gl' d'mryn dkl d qr lhl qtl lhd b'b' wpddw' wdw't' dbjm'
C 'yt' qdmyt škrwq whw gl' d'mryn dkl d qr lhl qtl lhd b'b' wpddw' wdw't' dbjm'

A sgy't' sym wqrd' wkr' w'ps' lhn' wqtw wpwt' wšwlt' wgl'
B sgy't' sym wqrd' wkr' w'ps' lhn' wqtw wpwt' wšwlt' wgl'
C sgy sym wqrd' wkr' w'ps' lhn' wqtw wpwt' wšwlt' wgl'

A dhw' wprplhn' dtrwr' wbsl' swmq' wqnn' dgwz' wbsm' wlyt' ytyr mn klhwn
B dhw' wprplhn' dtrwr' wbsl' swmq' wqnn' dgwz' wbsm' wlyt' ytyr mn klhwn
C dhw' wprplhn' dtrwr' wbsl' swmq' wqnn' dgwz' wbsm' wlyt' ytyr mn klhwn

*C adds marginal note: dhw hllylm(?)

A sym wbsl' th'yt wšp' bpsq' d'mr' ywm' qdmy' kwy mhwt' bdbs' wmlh' wpwt'
B sym wbsl' th'yt wšp' bpsq' d'mr' ywm' qdmy' kwy mhwt' bdbs' wmlh' wpwt'
C sym wbsl' th'yt wšp' bpsq' d'mr' ywm' qdmy' kwy mhwt' bdbs' wmlh' wpwt'

³⁰⁸ Cf. also Akk buqlu ‘malt’, a medical ingredient.
The Syriac Book of Medicines – Section Three

Drugs which are to be used for a wound of an arrow, sword, or anything which has (need) of a wound dressing (mrhm).

Bring first škrwq and it is obvious what they say that a wolf kills anyone who uproots it. Apply coal and a large (amount of) resin (lit. sweat) of terebinth and apply castor-bean (qrd') \(309\) and maternity-milk(?) and gallnuts and henna and gourd and chaff and šw'lt' and covering of a snake and mountain prphyn' and kernels of gallnut and spice and seaweed, more than all of them. And boil well and strain in a rag of wool. On the first day, cauterise the lesion with honey and salt and chaff until five days. Then apply mrhm. Do not apply astringent on the head but honey, chaff, and salt. If the lesion is on bone, burn a good quality \(310\) rag of linen, crush and mix together not much salt and put on. And after you apply (it), put onion on the opening of the lesion. But if it is summer and there is no onion, apply bitter leaves. And if it is summer, do not apply mrhm, but resin (lit. sweat) and fat or castor-bean (qrd') and maternity-milk is much better (var. in that a stinking smell cannot happen to it).

No. 223  \(A = 1 \, 586: \, 1-4; \, B = 65: \, 4; \, C = 123r \, 22a\)

A mrhm 'ḥrn'
B mrhm 'ḥrn'
C mrhm 'ḥrn'  (margin: mrhm)

A 'yt' dw't' dsmwq' wmwqr' dl't' wšmr' wpwt' wšdy  lgw zyt' wbšl bm'n' ṣpyr' 'l
B 'yt' dw't' dsmwq' wmwqr' dl't' wšmr' wpwt' wšdy  bzyt' wbšl bm'n' ṣpyr' 'l
C 'yt' dw't' dsmwq' wmwqr' dl't' wšmr' wpwt' wšdy  lgw zyt' wbšl bm'n' ṣpyr' 'l

A gwmr' wšp' wsym 'l mhwt'
B gwmr' wšp' wsym 'l mhwt'
C gwmr' wšp' wsym 'l mhwt'

Another mrhm.

\(309\) See Gignoux 2020: 57 ‘ricin’.
\(310\) myl' was omitted from Budge's translation.
\(311\) wm' is marked in all Mss. as a rubric (in red).
\(312\) w'n 'and if' is treated as a rubric (in red) in all Mss.
Bring resin (lit. sweat) of a red (flower) and egg yoke and wax and chaff and put olive into it and boil in a proper pot on coals and strain and apply onto the lesion.

No. 224  \( (A = 1\ 586: 4-7; B = 65: 8; C = 123r\ 26a) \)

A  \( mrhm\ 'hrn\ 'dšš\ lkl\ sw\ 'n' \)
B  \( mrhm\ 'hrn\ 'dšš\ lkl\ sw\ 'n' \)
C  \( mrhm\ 'hrn\ 'dšš\ lkl\ sw\ 'n'\) \( (\text{margin:}\ mrhm) \)

A  \( hl\ bnyt\ 'wšm\ 'wšr\ 'dš\ 'd' wb\ 'ym' 'ywn' dl'\ gl\ 'pn\ \ wq\ 'l\ z\ 't' wtr\ ' \)
B  \( hl\ bnyt\ 'wšm\ 'wšr\ 'dš\ 'd' wb\ 'ym' 'ywn' dl'\ gl\ 'pn\ \ wq\ 'l\ z\ 't' wtr\ ' \)
C  \( hl\ bnyt\ 'wšm\ 'wšr\ 'dš\ 'd' wb\ 'ym' 'ywn' dl'\ gl\ 'pn\ \ wq\ 'l\ z\ 't' wtr\ ' \)

A  \( dk\ wmn\ 'dwq\ bh\ 'dd'\ \ w\ ym \)
B  \( dk\ wmn\ 'dwq\ bh\ 'dd'\ \ w\ ym \)
C  \( dk\ wmn\ 'dwq\ bh\ 'dd'\ \ w\ ym \)

Another \( mrhm \) which is useful for all ulcers.
Pound together \( hl\ bnyt' \) and wax and extract of almonds and \textit{sprouting} terebinth which is not stripped and a little olive and fat of a water-bird and apply.

No. 225  \( (A = 1\ 586: 7-10; B = 65: 11; C = 123r\ 31a) \)

A  \( t\ wb\ mrhm\ 'hrn\ 'dk\ w'y\ 'd' kl\ bsr'\ sry' \)
B  \( t\ wb\ mrhm\ 'hrn\ 'dk\ w'y\ 'd' kl\ bsr'\ sry' \)
C  \( t\ wb\ mrhm\ 'hrn\ 'dk\ w'y\ 'd' kl\ bsr'\ sry'\) \( (\text{margin:}\ mrhm\ dk\ w'y') \)

A  \( ḥd\ rš'\ trb'\ dk\ wmn'\ \ whd\ rš'\ dbš'\ \ whd\ rš'\ dwt'\ \ dbjm'\ ytyr\ \ whd\ rš'\ 's'bwn\ \ rgy\ grwd \)
B  \( ḥd\ rš'\ trb'\ dk\ wmn'\ \ whd\ rš'\ dbš'\ \ whd\ rš'\ dwt'\ \ dbjm'\ ytyr\ \ whd\ rš'\ 's'pwn\ \ rgy\ grwd \)
C  \( ḥd\ rš'\ trb'\ dk\ wmn'\ \ whd\ rš'\ dbš'\ \ whd\ rš'\ dwt'\ \ dbjm'\ ytyr\ \ whd\ rš'\ 's'bwn\ \ rgy\ grwd \)

A  \( w\ p\ šr\ \ t\ 'y\ t\ w'\ r'm'\ bgwh\ \ 's'bwn\ \ w\ btr\ h\ \ dbš'\ \ w\ p\ šr\ \ t\ 'y\ t\ \ wym\ \ 'l\ \ m\ h\ w't\ \ wmt\ 's'y' \)
B  \( w\ p\ šr\ \ t\ 'y\ t\ w'\ r'm'\ bgwh\ \ 's'bwn\ \ w\ btr\ h\ \ dbš'\ \ w\ p\ šr\ \ t\ 'y\ t\ \ wym\ \ 'l\ \ m\ h\ w't\ \ wmt\ 's'y' \)
C  \( w\ p\ šr\ \ t\ 'y\ t\ w'\ r'm'\ bgwh\ \ 's'bwn\ \ w\ btr\ h\ \ dbš'\ \ w\ p\ šr\ \ t\ 'y\ t\ \ wym\ \ 'l\ \ m\ h\ w't\ \ wmt\ 's'y' \)

Again, another \( mrhm \) which cauterises (and) which consumes stinking flesh.
One \textit{‘head’}: fat of a water-bird; one \textit{‘head’}: honey; one \textit{head}: extra resin of terebinth; one \textit{‘head’}: \textit{compressed} soap. Scrape and dissolve well and place into it the soap and afterwards the honey, and dissolve well and apply to the lesion and it should be healed.

No. 226  \( (A = 1\ 586: 10-12; B = 65: 17; C = 123r\ 7b) \)

A  \( \ mrhm\ \ hwr':\ h:\ mlgm' \)
B  \( \ mrhm\ \ hwr':\ mlgm' \)
C  \( \ mrhm\ \ hwr':\ h:\ mlgm'\) \( (\text{marginal note:}\ mrhm\ hwr') \)
White *mrhm* is an emollient.

Heat together and apply wax and spices and *mdsyg* and sesame oil and silver dross.

No. 227  
(A = 1 586: 12-14; B = 65: 19; C = 123r 11b)

A  *mrhm‘wkm’*  
B  *mrhm‘wkm’*  
C  *mrhm‘wkm’*  (marginal note: *mrhm‘wkm’*)

Black *mrhm*.
Roman barley beer (*zythos*), and *kwndr* of Damascus,\(^{313}\) *rtnyg, hnwky*, gum-ammoniac (*’wšq*)\(^{314}\), *nzr-wt*-resin, and seed and wax; and heat up and apply.

No. 228  
(A = 1 586: 14-16; B = 66: 3; C = 123r 14b)

A  *mrhm‘swmq’*  
B  *mrhm‘swmq’*  
C  *mrhm‘swmq’*  (marginal note: *mrhm‘swmq’*)

Red *mrhm*.
Heat up and apply red lead (*sryqwn*) and a fibre of *zpr‘n* and wax and asparagus and cream which is *maternity-milk*.

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\(^{313}\) Gignoux 2020: 21 ‘berce’ (rock); Iranian.  
\(^{314}\) Gignoux 2020: 17, *hwšq*.
Another for cauterising of a wound caused by iron or stone, etc. Mix salt and egg-yoke together and cauterise the lesion and apply for one or two days. Apply on the opening (lit. mouth) of the wound dough which is kneaded in oil and after 2 days take (and) throw away the dough from the wound. Bring compressed soap, scrape and roll in terebinth resin (lit. sweat) and apply on the wound, two times daily, morning and evening. When you apply each time on the mouth of the wound egg and ox-tongue properly kneaded together, do this until it is healed. Also, daily rub (var. around) the wound together with unsalted maternity-milk.

No. 230 (A = 1 587: 2-4; B = 66: 15; C = 123v 2a)

A  ḥṁwṭ' ḏgrḥ'
B  ḥṁwṭ' ḏgrḥ'
C  ḥṁwṭ' ḏgrḥ'

A  ṣḥṛ' ḏqrṭ' ḡbwḥ ḏṅṣ' ṣḥwr  ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn'
B  ṣḥṛ' ḏqrṭ' ḡbwḥ ḏṅṣ' ṣḥwr  ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn'
C  ṣḥṛ' ḏqrṭ' ḡbwḥ ḏṅṣ' ṣḥwr  ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn' ṣḥwr ḏḥtn'

124
For the wound (caused by) a surgeon.
Bring vitriol of a copper vessel and knead in oil and apply onto the wound. If you wish that it (the
wound) be closed (lit. sealed), knead rust of the cooking pot in oil and apply. Or attach to it soot of the
oven.

No. 231  (A = 1 587: 4-6; B = 66: 19; C = 123v 7a)

A  lmḥwt' dsyp'
B  lmḥwt' dsyp'
C  lmḥwt' dsyp'

A  zngpr yrwa' ws'w'd' wmrtr' dtwr' wybyšt' 'wkmt' d'dy' wqlyl dbš' 'rtb' 'nwn
B  zngpr yrwa' ws'w'd' wmrtr' dtwr' wybyšt' 'wkmt' d'dy' wqlyl dbš' 'rtb' 'nbn
C  zngpr yrwa' ws'w'd' wmrtr' dtwr' wybyšt' 'wkmt' d'dy' wqlyl dbš' 'rtb' 'nwn

A  bḥdd' wsym
B  bḥdd' wsym
C  bḥdd' wsym

For a wound (caused by) a sword.
Heat up green cinnabar and sw'd' and bile of an ox and black dried stuff which is sprinkled and a little
honey and apply these together.

No. 232  (A = 1 587: 6-8; B = 67: 3; C = 123v 11a)

A  llwlyt' dpyšn bgwšm'
B  llwlyt' dpyšn bgwšm'
C  llwlyt' dpyšn bgwšm'

A  dm' dqn' h : dr't'  wkmwn' wybyšt' 'wkmt' d'dy' dwq 'm ḥdd' wsy. 'l
B  dm' dqn' h : dr't'  wkmwn' wybyšt' 'wkmt'  dwq 'm ḥdd' wsym w' 'l
C  dm' dqn'  dr't' d'rb'  wkmwn' wybyšt'  d'dy dwq 'm ḥdd' wsym. 'l

A  mḥwt' wpqn
B  mḥwt' wpqn
C  mḥwt' wpqn

For a spear/arrowheads which remain in the body.
Pound together ‘blood’ of reeds, that is of dr't' and kmwn' and black dried stuff which is sprinkled and
apply onto the wound that they will come out.

No. 233  (A = 1 587: 8-9; B = 67: 6; C = 123v 15a) (simplicium)

A  lqys' dpš bgwšm'
B  lqys' dpš bgwšm'
C  lqys' dpš bgwšm'
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A  $\text{trb' d'rnbi'swb wnpq}$
B  $\text{trb' d'rnbi'swb wnpq}$
C  $\text{trb' d'rnbi'swb wnpq}$

For a piece of wood which remains in the body.
Bind on fat of a hare and it will come out.

No. 234  (A = 1 587: 9-10; B = 67: 9; C = 123v 17a) (simplicium)

A  $\text{lr$\ddot{\text{s}}$ dp's bgwšm'}$
B  $\text{lr$\ddot{\text{s}}$ dp's bgwšm'}$
C  $\text{lr$\ddot{\text{s}}$ dp's bgwšm'}$

A  $\text{bsr'dsmwr'swb wnpq}$
B  $\text{bsr'dsmwr'swb wnpq}$
C  $\text{bsr'dsmwr'swb wnpq}$

For lead which remains in the body.
Bind on sable$^{315}$ flesh and it will come out.

No. 235  (A = 1 587: 10-11; B = 67: 7; C = 123v 19a)

A  $\text{lmḥwt' dplyn bhyn twlt'}$
B  $\text{lmḥwt' dplyn bh twlt'}$
C  $\text{lmḥwt' dplyn bhyn twlt'}$

A  $'ḥl' wnp'r' wklš' bdwr 'lyhyn$
B  $'ḥl' wnp'r' wklš' bdwr 'lyhyn$
C  $'ḥl' wnp'r' wklš' bdwr 'lyhyn$

For a lesion from which worms fall from it.
Spread over them alkali and np' and lime.

Inebriation

No. 236  (A = 587: 11-14; B = 67: 10; C = 123v 21a)

A  $\text{lnn db' dl' nrw' mn ḥmr'}$
B  $\text{lnn db' dl' nrw' mn škr'}$
C  $\text{lnn db' dl' nrw' mn ḥmr'}$

A  $\text{dw't dslm' wzr' dkrb' dbq thwt lšnh wl' nrw' w n'mr' 1 ks' qdmy'}$

$^{315}$ See Gignoux 2020: 44 < MP samōr, sable.
For someone who does not wish to become drunk from wine (var. beer). Attach under his tongue ‘sweat of an idol’ and cabbage seed and he will not become drunk. Or let him say over the first cup, O Mrhwem, and he is not drunk.

**Hemerology – Planting**

No. 237  (A = 1 587: 14-17; B = 67: 11; C = 123v 25a)

A  *mṭl thwy't d'nsbt' dgwpn' wšrk'*
B  *mṭl thwy't d'nsbt' dgwpn' wšrk'*
C  *mṭl thwy't d'nsbt' dgwpn' wšrk'*

A  *kd 'dmn ywm' qdmy' dshr' d'dr w'dm' l'rō' bh kl nšbt' dtśwb b'gl lbr'*
B  *kd 'mn ywm' qdmy' dshr' d'dr w'dm' l'rō' bh kl nšbt' dtśwb b'gl lbr' w*
C  *kd 'dmn ywm' qdmy' dshr' d'dr w'dm' l'rō' bh kl nšbt' dtśwb b'gl lbr'*

A  *wmyty' p'r' sgy'' wmnsy wšryr*
B  *wmyty' p'r' sgy'' wmnsy wšryr*
C  *wmyty' p'r' sgy'' wmnsy wšryr*

Concerning the example of planting a vine and the rest. Any planting you make from the first day of the month (lit. moon) of Adar until the fourth is to be healthy quickly and bring fruit; a subject tried and true.

**Drug Lore**

No. 238  (A = 587: 17-21; B = 67: 16; C = 123v 31a)

A  *smmn' ḏwr'*
B  *smmn' ḏwr'*
C  *smmn' ḏwr'*

A  *nkš mrrt' ḏtw 'wkmt'*  \(\text{wmrrt' dd'b'}\)
B  *nkš mrrt' ḏtw 'wkmt'*  \(\text{wmrrt' dd'b'}\)
C  *nkš mrrt' ḏtw 'wkmt'*  \(\text{wmrrt' dd'b'}\)

A  *wšḥwq 'yny 'm ḥdd' ṭbd 'yny 'yk kwḥl' ṭkwḥl 'ynyk wpwq ṭwr' wkl 'qr' d'ȳt*
B  *wšḥwq 'yny 'm ḥdd' ṭbd 'yny 'yk kwḥl' ṭkwḥl 'ynyk wpwq ṭwr' wkl 'qr' d'ȳt*
C  *wšḥwq 'yny 'm ḥdd' ṭbd 'yny 'yk kwḥl' ṭkwḥl 'ynyk wpwq ṭwr' wkl 'qr' d'ȳt*
Mountain drugs.
We collect the bitterness of a black gourd and bile of a wolf. Scrape these with one another and prepare them like koḥl. Paint your eyes (with it) and go out to the mountain and any mountain root known to you for what it is useful, you uproot it and put wheat and barley in its place.

Ms. C omits many of the following recipes

Drug to reveal secrets

No. 239  (A = 1 587: 21-588: 2; B = 68: 3)

A  bṭwr’ mḥw’ lk dlnn’ ḥšyḥ ‘qwr lh w’rm’ bdwkh ḥṭ’ ws’r’
B  bṭwr’ mḥw’ lk dlnn’ ḥšḥ ‘qwr lh w’rm’ bdwkh ḥṭ’ ws’r’
C  bṭwr’ mḥw’ lk dlnn’ ḥšḥ ‘qwr lh w’rm’ bdwkh ḥṭ’ ws’r’

A  sb rš’ dwrbd’ wkm’ wnps mwḥh wsym hmš prd’ dtwl’ wṯmwr bżbl’ wḥlywm
B  sb rš’ dwrbd’ wkm’ wnps mwḥh wsym hmš prd’ dtwl’ wṯmwr bżbl’ wḥlywm

A  s’wryhy ‘dm’ dy’yn ṭrp’ w’kwł wḥz’ ‘nt kl mdm db’ lbk
B  s’wryhy ‘dm’ dy’yn ṭrp’ w’kwł wḥz’ ‘nt kl mdm db’ lbk

Another (recipe), for the secret and the revealed.
Take the head of a black raven and crush its brains and apply 5 grains of twl’ and bury (it) in dung. Inspect it daily until leaves bud and eat (it) and you will see whatever your heart desires.

Amulet Stones

No. 240  (A = 1 588: 2-5)

‘l trn’l’ hwr’ hw ‘yn’ dpśmyq ‘wṛph
’mryn ḥkrm’ dhw’ bkrš dk’p’ dkl gwynɔn wḥln تراث l’ylyn ܕнима mn םתנ’ ndata
‘l’hwn w’l ƚy’ ƚy’yn ܘܛܪܝܢ ܘܘܠ’ ܒܝܫ’

Concerning the white cock being one which its cockscomb is removed.
Sages say that it has in its stomach all kinds of stones and these are good for those who fall because of Satan. They should be suspended on them and on children who shake and they drive away the evil spirits.
Concerning moles.
Sages say that every limb which there is in a mole is useful for a human limb, when you act carefully and collect and apply it in oil (or a paste) of mercury. 

No. 242  (A = 588: 8-17; B = 68: 7)\(^{317}\)

A  \(\text{tb} \text{w} \text{dh} \text{w} \text{l} \text{d}^{'}\)
B  \(\text{tb} \text{w} \text{h} \text{w} \text{l} \text{d}^{'\prime}\)

A  \(\text{r} \text{s} \text{h} \text{ 'wqd} \ '\text{m} \text{r} \text{s} \text{ 'd} \text{s} \text{n} \text{w} \text{n} \text{y} \text{t} \ ' \text{w} \text{t} \text{w} \text{s} ^{'} \text{ 'l} \text{k} \text{w} \text{r} \text{h} \text{n} \ ' \text{d} \text{r} \text{l} \text{w} \text{t} ^{'} \ ' \text{w} \text{n} ^{'} \text{y} \text{h} ^{'} \ ' \text{w} \text{r} \text{s} \ ' \text{w} \text{q} \text{d} \ ' \text{b} \text{n} \text{w} \text{r} ^{'} \ ' \text{w} \text{h} \text{l} \text{w} ^{'} \text{t}\)
B  \(\text{r} \text{s} \text{h} ^{'} \text{ 'm} \text{r} \text{s} ^{'} \text{ 'd} \text{s} \text{n} \text{w} \text{n} \text{y} \text{t} ^{'} \ ' \text{t} \text{w} \text{s} ^{'} \ ' \text{l} \text{k} \text{w} \text{r} \text{h} \text{n} ^{'} \ ' \text{w} ^{'} \text{n} ^{'} \text{y} \text{h} ^{'} \ ' \text{w} ^{'} \text{r} \text{s} ^{'} \text{ 'w} \text{q} \text{d} ^{'} \text{ 'b} \text{n} \text{w} \text{r} ^{'} \ ' \text{w} \text{h} \text{l} \text{w} ^{'} \text{t}\)

A  \(\text{b} \text{m} \text{s} \text{h} ^{'} \text{ 'd} \text{s} \text{y} \text{s} \text{m} ^{'} \ ' \text{w} \text{m} \text{s} \text{w} \text{h} ^{'} \ ' \text{l} \text{r} \text{s} ^{'} \ ' \text{d} \text{n} \text{a} \text{s} ^{'} \ ' \text{w} \text{ 'm} \text{w} \text{h} \text{h} ^{'} \text{ 'h} \text{l} \text{w} ^{'} \text{t} ^{'} \text{ 'b} \text{s} \text{y} \text{r} ^{'} \text{ 'w} \text{t} \text{w} \text{s} ^{'} \text{ 'l} \text{q} \text{r} \text{h} ^{'} \text{ 'w} \text{l} \text{s} \text{n} \text{w} \text{n} ^{'} \text{ 'w} \text{y}^{'} \text{ 's} ^{'} \text{r} ^{'}\)
B  \(\text{b} \text{m} \text{s} \text{h} ^{'} \text{ 'd} \text{s} \text{s} \text{m} ^{'} \ ' \text{w} \text{m} \text{s} \text{w} \text{h} ^{'} \ ' \text{l} \text{r} \text{s} ^{'} \ ' \text{d} \text{n} \text{a} \text{s} ^{'} \ ' \text{m} \text{w} \text{h} \text{h} ^{'} \text{ 'h} \text{l} \text{w} ^{'} \text{t} ^{'} \text{ 'b} \text{s} \text{y} \text{r} ^{'} \text{ 'w} \text{t} \text{w} \text{s} ^{'} \text{ 'l} \text{q} \text{r} \text{h} ^{'} \text{ 'w} \text{l} \text{s} \text{n} \text{w} \text{n} ^{'} \text{ 'w} \text{y}^{'} \text{ 's} ^{'} \text{r} ^{'}\)
A  \(\text{s} \text{b} \text{ 's} ^{'} \text{n} ^{'} \text{ 'l} \text{y} \text{t} ^{'} \ ' \text{d} \text{h} \text{w} \text{l} \text{d} ^{'}\)

Again about moles.
Burn its head with the head of a swallow and smear on the illness of baldness and it will have relief.
Or burn its head in fire and mix with oil of sesame for a head which throbs. Or mix its brains in sesame oil and smear on the bald and beardless and hair will grow.

No. 243  (A = 1 588: 17-21)

\(\text{d} \text{t} \text{r} \text{n} \text{g} \text{l} ^{'}\)
\(\text{t} \text{p} \text{r} \text{h} ^{'} \text{ 'r} \text{b} ^{'} \text{ 'd} \text{r} \text{g} ^{'} \text{l} ^{'} \ ' \text{d} \text{y} \text{m} \text{y} ^{'} \text{ 't} \text{l} \ ' \text{ 'l} \text{y} \text{k} \text{ 'w} \text{h} \text{w} \text{y} ^{'} \text{ 'z} \text{k} \text{w} ^{'} \text{ 'w} \text{y} \text{q} ^{'} \text{ ' 'b} \text{d} \text{y} \text{n} ^{'} \ ' \text{g} \text{r} \text{m} ^{'} \ ' \text{d} \text{g} \text{p} \text{h} \text{d} \text{s} \text{m} ^{'} \ ' \text{t} \text{l} \ ' \text{ 'l} \text{y} ^{'} \text{ 'l} \text{'k} \text{ ' 's} ^{'} \text{t} ^{'} \text{ 'm} \text{r} \text{r} \text{h} \text{ 'h} \text{l} \text{w} ^{'} \text{ 'm} \text{ 'd} \text{b} ^{'} \text{ 's} ^{'} \text{ 'l} \text{y} ^{'} \text{w} \text{k} \text{h} \text{w} ^{'} \text{ 'y} \text{n} \text{y} \text{k} \text{ 'w} \text{n} \text{h} \text{r} \text{n} \text{ 's} ^{'} \text{y} ^{'}\)

Concerning the cock.
Hang on yourself its large claw of the right foot and there will be an acquittal and honour in a judgement. Hang on yourself a bone of its left wing and no fever will come to you. Mix its bile with strained honey and paint your eyes and they will be very clear.

No. 244  (A = 1 588: 21-22; B = 68: 12)

\(^{316}\) < MP z\(\text{iw} \text{g}, \text{cf. Sokoloff 2009: 377.}\)
\(^{317}\) This is the final recipe in Ms. B which duplicates Ms. A.
Concerning the desert ass.
Whoever has eaten from the flesh of the wild ass during the summer, harm will not remain in his body.

Ms. B deviates at this point.

The following recipes are introduced by the line: *twb nktwb tḥ'yt*, 'again we write disturbing things?'

No. 245  \(A = 1588: 22-589: 2\)

`l gml'
\begin{align*}
\text{rw' t' dpwmh dgm' hyg' k'd tšq' l'nš btṛšh dshr' hw' ml'l' lbyb' w' yt' mrrt' dd'b'} \\
\text{šq' l' btršh dshr' l'nš ylw' wmswh pršwp h šlmh bmt} \text{mr't' wt'dmr' nt mn hkmth}
\end{align*}

Concerning the camel.
When you have a man drink foam of the mouth of a camel in heat when the moon is full – eloquent speech (will result). Or bring the bile of a wolf and have a man (or) disciple drink it at full moon and rub his face (i.e. his physique) with the bile, and you will be surprised by his wisdom.

No. 246  \(A = 1589: 2-5\)

`l prḥdwd'
\begin{align*}
\text{ršh s} \text{ym bspdyk w'l' k'm' nt kl ywmy kyk' ynw} \text{hy tly' lyk w'l' tdhl mn' qrb' lbh m'} \\
\text{dmttsym' l qn' dšwš} \text{mn' l' mq} \text{wyn}
\end{align*}

Concerning the bat.
Put its head in white lead\(^{318}\) and you will not be black all the days of your life. Hang its eyes on you and you will not be afraid of a scorpion. When its heart is placed on the nest of ants, they will not remain.

No. 247  \(A = 1589: 5-7\)

`l gwmr{r}’ ‘wkyt smwr
\begin{align*}
\text{psq' mn s'rh' wqd bmwr' wšqwl l} \text{ṯm' whlwt bmy' wrws bbyt' wmštr' šḥq'}
\end{align*}

---

\(^{318}\) See above, No. 79.
Concerning a g.-weasel that is, a sable. 319
Burn in fire from its hair and take ash and mix with water and sprinkle in the house and trouble will be undone.

No. 248  (A = 1 589: 7-11)

\[ \text{twb qlyl tr'} \]
\[ qdmty dnšr' mn dšql lbh 'mnh rḥm lh klnš mn dmwkł kbdh l'nš bl' brḥnmwth mn dl' 'ynh l' dmyk mn dl' lšnh mšłmlyn sw'renwhy mn dmtn mwłh' dšgh ntryn mnh ss'} \]

Again a few sections.
First, the eagle. Whoever takes its heart with him, everyone loves him. Whoever eats its liver will not be a person without friendship. Whoever suspends its eye will not have to sleep. Whoever suspends its tongue, his activities will be fulfilled. Whomever the marrow of its thigh fumigates, moths will drop off him.

No. 249  (A = 1 589: 11-15)

\[ \text{tr'} dkwdr'} \]
\[ 'ynh dsml' tly' 'lyk wrhm lk klnš wmn dl' 'lwhy nq<r>wzh l' dhl mn šwltn' \]
\[ mn dl' lšnh zk' lb' ldbbwhy wmn dmwqd ršh klh whlt lh bhl' wnsq' lmn d'syr \]
\[ mn zwwg' mštr' grnwhy dyn 'tn thyt mn d'yt lh 'št' wmtłm \]

Section of the vulture.
Hang on yourself its left eye and everyone will love you. Whoever hangs on himself its beak will not have fear from authority. Whoever suspends its tongue defeats his adversaries. Whoever burns its entire head and mixes (it) with vinegar and gives (it) to drink to one bound by a spouse, he will be freed. Fumigate its bones under whomever has fever and he will be healed.

No. 250  (A = 589: 16-18)

\[ \text{tr'} dbz'} \]
\[ mrrth khwl lmn d'yt lh hwr' b'ynwhy dmh mwș' s'r' mn d'kl lbh nhr sgy mn d'kl thłh hlm thłh \]

Section of the hawk.
Paint the eyes with its bile of whoever has white in his eyes. Its blood causes hair to sprout. Whoever eats its heart shines greatly. Whoever eats its spleen, his spleen is healed.

No. 251  (A 01 589: 18-19)

\[ \text{tr'} dšhyn} \]
\[ kbdh tmwr byt kwr' ddbš' wkşryn mn dšt' mrrth l' nkt lh hwy' \]

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Section of the falcon. Bury its liver within a beehive and they will prosper. Whoever drinks its bile, no snake will bite him.

No. 252  (A = 1 589: 20-21)

\[
\text{tr}'\ d\text{nš}' \\
mrr\text{th} \ bdb\text{s}' \ k\text{hw}l \ lm\text{n} \ d'\text{yt} \ lh \ h\text{wr}' \ b'\text{ynwhy} \ tp\text{rth} \ tm\text{wr} \ bbyt' \ w'l' \ npl \ bh \ h\text{ryn}'
\]

Section of a \( n. \)-falcon.
Paint the eyes with its bile in honey. For whomever has white in his eyes. Bury its claw in the house and no contention will befall it.

No. 253  (A = 1 589: 21-590: 3)

\[
\text{tr}'\ dq\text{qwn}' \\
'y\text{ynwhy}' \ m \ mr\text{zngwš} \ tm\text{wr} \ th\text{yt}' \ sk\text{wpt}' \ dm\text{n} \ db\text{yt} <\w> \ h\text{rm} \ lk \ sgy \ w\text{mn} \ dm\text{wqd} \ k\text{lh} \ w\text{gb\text{l} \ lh} \ 'm \ m\text{šh}' \ 'd'\text{sprgl}' \ w\text{t}'\ 's \ ls'r' \ 'l' \ h\text{wr} \ w\text{mn} \ dk\text{hl} \ m\text{rrrth} \ l' \ dm\text{kyn} 'y\text{ynwhy}
\]

Section of the \( q\text{qwn}' \)-bird.
Bury its eyes together with marjoram under the threshold, and whomever you seek will love you greatly. Whoever burns all of it and kneads it with oil of quince and smears on the hair – it will not be white. Whoever paints the eyes with its bile, his eyes will not slumber.

No. 254  (A = 1 590: 3-6)

\[
\text{tr}'\ d'r\text{nb}' \\
mn \ dtl' \ k\text{bdh} \ l' \ k\text{yb}' \ lh \ k\text{bdh} \ w\text{mn} \ dtl' \ t\text{ḥlh} \ w\text{lśnh} \ lw\text{qbl} \ ś\text{wltn}' \ ṭ\text{rḥm\text{wt}' dklnś} \\
mrr\text{th} \ h\text{lwṭ} \ bh \ my' \ w\text{šwp dd\text{krk} w\text{sgy tzdwg}
\]

Section of the hare.
One who suspends its liver, his own liver will not suffer pain. And whoever suspends its spleen and tongue (will find protection) against authority and friendship of everyone. Mix its bile in water and rub on your member and you will have much sex.

No. 255  (A = 1 590: 6-11)

\[
\text{tr}'\ d\text{sṛ\text{ṭn'}} \\
mn \ dš\text{qł} 'y\text{nh dymyn}' \ w\text{tl'}' l\text{why m\text{šmlyn} 'l\text{ḥlh w\text{mn} dm\text{tn} 'y\text{nh dsml}' 'l \š\text{mh dh\text{w}} d\text{ḥr'} \ h\text{rm} \ lh \ sgy \ w\text{mn} \ dm\text{wqd sṛ\text{ṭn'} k\text{lh w\text{gb\text{l} lh bhm\text{r'} wn\text{šq'} lm\text{n d'syr mn} 'ntn \ m\text{šr'} \ mn \ d\text{mśq'} s\text{ṛ\text{ṭn'} m\text{ṭwy'} 'm škr lmn d\text{št'} sm' dm\text{wr'} llt zb\text{hnyn mṭlh}}}
\]

320 Gignoux 2020: 35 \(<\) NP \( ş\text{ḥāhīn} \) ‘royal’, a hapax (Sokoloff 2009: 1516).
321 = Akk. \( \text{ak\text{uppatau},} \) a popular place for burying incantation bowls.
Section of the crab.
Whoever carries about its right eye and hangs (it) on himself, his harvest will be fully accomplished. Whomever its left eye fumigates in the name of the one he seeks will love him very much. Whoever burns the entire crab and kneads it in wine and gives it to drink to whomever is (magically) bound by his wife, he will be freed. Whoever gives to drink three times crab roasted with beer to one who drank lethal poison, he will be healed.

No. 256  (A = 1 590: 11-16)

\[\text{tr}' \text{ d'wrk}'\]
\[mn \text{ dšql dm' d'wrk}' \text{ ywrq}' \text{ wťš l' y' s} \text{ tr'} \text{ wmn dmwqd wbdr qtnh bbyt'} \text{rqyn}\]
\[mnh \text{ ḫwzt'} \text{ ḫšh' wbš wšq}' \text{ lh ḫlw}' \text{ ḫm}' \text{ dl'} \text{ mnll mnll mnrrt'} \text{ dtwr'} \text{ m mṭpt'}\]
\[\text{ḥlwṭ wšyg řš dhw' qšp} \text{ wṛb}\]

Section of the frog.
Whoever carries around the blood of a green frog and smears (it), hair will not grow. Whoever burns (a frog) and spreads its ash in the house, snakes will flee from it. Dry out its tongue and give it to drink with wine to a child who does not speak and he will speak. Mix ox bile with marsh mallow and wash the head with this peeling and it will be better.

No. 257  (A = 1 590: 16-20)

\[\text{tr'} \text{ dr}'\]
\[\text{qrqpth mn dtl'} \text{ 'why ř š ḫmhwt'} \text{ dklš ḫrmyh } \text{ 'tn ṭyт mn d'yт lh ḫt wmtkłm}\]
\[\text{kkh tly '} \text{ lm dnqš lh kkh ḫhw gb'} \text{ dnqš sb mnrrt'} \text{ ḡwkl bh 'yn'} \text{ dqyl nwrhwn}\]
\[\text{whżyn}\]

Section of the fox.
(If) one hangs the skull (of the fox) on him selv, it is favourable for the love of everyone. Fumigate its bones under one who has a fever and he will be healed. Hang its tooth on whomever has teeth which throb, on that side which throbs. Take its bile and paint a little of it on the eyes, they will be enabled and will see.

No. 258  (A = 1 590: 20-24)

\[\text{tr'} \text{ ddšt'}\]
\[m' dkłt mn mnrrt tlt zbnyn m' dšq shr' l' mtkr̄h wmn dšt' mnrrt' 'm ḫlb' ḫly'\]
\[wdbs' ḫlm mn ṭhw't mn dšt' mn mswth wmn' ny kršn s'mn wmn ds'm 'ynh bbyt\]
\[kwr' ddšt' kšrny\]

Section of the bear.
After one is painted (on the eyes) with its bile three times when the moon rises, he will not be ill. Whoever drinks its bile with sweet milk and honey, he recovers from wind. Whoever drinks from its rennet, the vessels of his stomach will be fat. Whoever puts its eye into a beehive, (the bees) will prosper.

---

Budge assumes that this last clause is out of place here.
Section of the weasel (/goat).
Whoever eats from its testicles will be able to engage in much sex. Whoever eats from its gall bladder can see at night as in daytime. Whoever drinks from its oil (brains) can sleep much. Whoever binds its heart to his head, his head will not throb. Whoever applies salve from its blood when it is warm, dogs will not bark at him. Whoever fumigates its dung in the name of whom he seeks, there will be contention between them. If he puts its bile into an oven, bread will not remain behind in it. Whoever drinks from its brains, sores will not come out on him.

No. 260  (A = 1 591: 7-8)

lb' dqwpd'
m' dbh' lh 'nš kd hw ḥṃym ḡz' klmdm db'`

The heart of the hedgehog.
When a man swallows it when it is warm, he will see everything he wishes.

No. 261  (A = 1 591: 8-592: 17)

‘l prḥt' qq' dmtqry' 'bw ḥṃgly
mttsym' bhṭ' 'rb' ywṃyn dl' mkwlt' whydyn btr 'rb' ywṃyn mtqṭl' ršḥ śqwlt
wnltwhły ḥmlḥ' dm'kwlt' wṃwḥḥ' pq śdy wbyš lrš' wṛṛṛhy ḥwtk w'ṇ 'ṭy 'nš
dsqyl ḡl sm mwt' rm' n t my' l rš' ḥw mn rmš' w'dm' ṭspṛ' wṣq' lh ḥsqyl lh sm'
my' ḥwnn wnṭhlm b' ṯ dyn trṭyn 'ṭy lh ḥd' gr' śr' wḥṛt' mw'y' śr' ṭy' nyn ḥlḥn
b' ṭbwṛ' nyn ḥs ṭryn 'br' dṛṅgl' wṃwšs kl ḥd' bhr' bṭ' hy ḡgr' śdy ḥl
why dl' gr' sb mnḥ swṃq' wbyš wḡbwł bṃšḥ' ḏyṭ' wḥợp bdqn' dgbr' snwṭ'
wḥw' ḡl ḏq'n' bṛm ḥn dl' nṭ' ḏśʾbʾ kl' ḫlḥн nḥwṃ s' r' ṭyṛy sb ḡṃ dṃyn' ybš wwr'
wrḥt' ‘m kwḥl' wḡḥl ḡl ḏz' lk bḥdwṭ' mḥbl lk 'lyṭḥ ṭy' 'lyḳ wḥk dlqṭš ḡl ḥz' n ṭ bḥlm' gḥ ḥṃyn' 'swṛ bpsṭ' ḏkm' wṭły 'lyḳ ḡwṛqyn ḥkwṭ' mn
lwtk gḥ ḥṃyn dl' ṭy 'l gbr' ddḥł mn mn ḥṣryn ḡl mn mḏyṛṭḥ dm' ḡḥḍ' gbwł 'm
kls' ḥdt' ybš wḍqā ṣḥyr ḡwł wbgdwr 'l ṣḥwṃ' ḏnqyn ḥgsṛ' wṃṭhlmyn lbḥ ḡḥḍ' bṣl ḡṣṛṛy ṭl 'l ṭwṛ' ḥḥwṃ ḡšwṃś'm' wqr ḥḥw ḡḥḍḥ bṣl ḡqly ḡnwṛ' wbyš ṭṛ purpos ḡy ḡqyl ḡwbl ḡdbs' ṭṣḍy ḡdwṭ' ḏṛṭ bh ḡn' wkgłyn ṭṭpyn wṣ' d'nt ḡḥṃn
bl' ‘ml' ṭmrḥ ḡḥḍ' ybš ḥṃš' ḏq wṛḥt' ‘m ṭwṛ' ḡkwl ṭyn' dṇṭrw ṭṛḥḷṣyṃn
wṛṣyn ṭḥ ybš ḡwṛ wṛḥt' ḡkwl ṭyn' ḡkwlt' ṭy' ḡw ḡwḥdwr qṭṃ ḏḥt' ḡkwl dlqṭ'
mḥn ḡb' n t ḡ bḥṛyn dl' ‘ml' ḡrm' ḡḥḍ' ḏḥt' ṭṣ' ṭwṛ'm rḥwṛ' ybš ḡwṛ ḡn wṇ ṭb'yt
’dnḥwṃn ‘yḳ qṭṃ' w'n ṭnš ṭḥw' bh ṭḥwṭ' ḏṣy p' ḡw ḡṛp' ḡw ḡdṣ' sb
qṭṃs mḥš' ḏyṭ' ṭṃṣwšyṛ ḡyḍyn bdwṛ mn qṭṃ' hw 'lyḥ wbgṣyḥ ywṃyn
mtḥlm' b'wδrm mn wṃnsy l'swt' prṣy' ṭṣyṛ ḡwr ḡp lkḥłwn ṭṣwṛn' ṭṛ'yḥ' bdwṛ
‘lṛḥwṃ ṭyṛṣyn ṭṣyṛ
For the *pelican* which is called stork.
It is to be put in a house for four days without eating and then after four days it is to be killed. Take its head and salt it with edible salt and remove and throw away its brains (lit. marrow) and dry out the head and toss (it) towards you. If there is someone who took a deadly drug, you pour water on that head (of the bird) from evening until morning and have the one who took the drug drink this water and he will be healed. It has two eggs – one removes hair and the other makes hair grow. Bring these eggs, break them, and take two feathers of a cock and immerse each feather in one of the eggs. Throw away the one which removes (the hair), take (from the other egg) the red (yoke) and dry and knead in olive oil and rub on the beard of a beardless person, and he will have a beard, but this is not to reach your fingers, lest all of them should have hair, which is certain. Take the right side (of the bird), dry, crush, mix with *kohl* and paint the eyes and everyone who sees you receives you with joy. Hang the fat tail on you and all that will happen to you will you see in a dream. Bind its right wing in a linen rag and hang it on you and snakes will flee from you. Hang its left wing on a person who is afraid of those who would prohibit him from his dwelling. Knead the blood of this (bird) with new lime, dry and pound well, sift and scatter of uclers which come out in the body and they will be healed. Boil the heart (stomach) of this (bird) in sesame oil and lay it on the sores (lit. berry) which develop in the body and it will uproot them. Lightly cook its liver in a fire and dry (it) and toss (it) towards you. Take and knead (it) in honey and put it in a place where there are fish and all of them will float and you can hunt them without effort. Dry out the gall-bladder of this (bird) in the sun, pound and mix with *antimony* and paint the eyes the eyelashes of which have fallen out, and they will grow (back). Dry out its lungs and pound and mix with any kind of foodstuffs, and scatter before birds, and any which collects some of it, you can take (it) wild without effort. Dry out the small or large bone of this bird and pound it well, fine like ash. If someone has a wound caused by a sword or iron or stone or wood, first take olive oil and rub on him and then scatter some of the ash on him and in a few days, he will be healed, with the help of our Lord, tested by Persian medicine and certain. Even for all moist lesions, scatter (ash) on them and they will dry out; this is certain.

No. 262  (A = 1 592: 17-22)

\[ mṭl 'wrb' h q ḥšyḥ lšwḥn' b'ryry' kbdh ḥšyḥ lḥwr' d'yn' ybš \]
\[ wbwq wḥwl wdbwšm' w'n ḥdt' wšdy lprḥt' lgwh w'mḥ tryn \]

Concerning the raven: it is the black crow.
Its heart (stomach) is useful for one who seeks to study eating it. Its blood is useful for burning ulcers, its liver is useful for ‘white’ of the eyes. Dry out and pound and sift and paint (the eyes). Its fat heals all lesions in the body. If a person paints his eyes with some of its brain, he will see stars in the daytime. Its lung helps greatly and dries out the spleen.

**Bird(-of prey) of Solomon**

No. 263  (A = 1 593: 1- 594: 13)

\[ twb mṭl prḥt' dmtqry' tyr slymn \]
\[ smmn' d'yt bh \]
\[ ḥz' kwkb' b'ymm' r'th sgy mdr' wmybš' lṭḥl' \]

\[ ḥz' kwkb' b'ymm' r'th sgy mdr' wmybš' lṭḥl' \]
Again, concerning a bird(-of prey) which is called: ‘Solomon-bird’

(and) the drugs which are in it. Kill it with a coin which has on it the name of God, and bring a new pot and put the bird into it, and with it two zuz of red dough and one zuz of wood ash and boil half of it in water. Then remove, placing the head to one side and its right wing to one side. Remove one of its fragments and put in a cup of wine, and anyone who drinks from it is inebriated (or sated). The left wing is useful for a man who is bound by his wife; removing one from its fragments in oil, let him drink and he will be released. Bind the right thigh(-bone) into a new rag and hang (it) over a woman whose body he desires and he is relieved. Soak its tongue in juice of a rose for five days, bind it in the hide of a bull and hold it in your hand and dogs will not bark at you. Dry its head and soak (it) and apply oil anywhere you want and hair will fall out/remain. Dry out in the shade the backbone and pound and pour over it oil of violets and hair will grow. Give its heart (lb), when salted with Indian (Ethiopian) salt in the skin of a lion, to a woman whose child is prevented (from coming) out; she grasps it in her left hand and her foetus will descend in her immediately. If a man drinks its lung in very bitter water, he will not be enticed from approaching towards sex all his life. Pound its liver when mixed with saffron and it is useful for dignity, for wrath, for strife. If a man hangs up its left wing on the night that he made a marriage feast, nothing (bad) will happen. Mix its right loin(!) with antimony and sphny and paint the eyes, and anyone who looks on you will receive you joyfully. Put its backbone into wine for ten days and take it out and place under the head of the one whom you seek, and he will not be awakened until you take away from him your injustice. Pound a small amount from its liver and knead it in honey and toss it into a place in which there are fish and they will die and float. Its heart is useful for one eating half of it and another (eating) half of it, and they will love each other. It blood is useful for one who has darkening of the sight in his eyes, and it is useful for scabies which develops on the neck and head; heat some of its blood and smear on them two times every day. Burn its heart and drink it and it

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324 for gplnh.
325 lbzyzt’ emendation.
will be very beneficial for you. Burn and pound its brain, mix with oil of sesame and anoint one who is tempted by a daeva. Burn its wings in the house and ants will flee, and if you burn some of its flesh in the house, daevas and sorcerers will flee from it. A man who suspends some of its wing and some of its leg and enters before the ruler, he will love him. You burn its liver and give (it) to drink to someone you want to love you.

No. 264 (A = 1 594: 14-21; C = 123v 8b)

A twb sm' dmthšh hw' bh mlk' šlymwn
C twb sm' dmthšh hw' bh mlk' šlymwn

A sb 'ynh dhwl'd kl ḥd' bļhwdyh whlwṭ dymyn' bdymyn' wdsml' bdsml'
C sb 'ynh dhwl'd kl ḥd' bļhwdyh whlwṭ dymyn' whw' dsml' bdsml'

A wsym 'nwn bm'n' dzgwgyt' w'r'm' łyhwn qyl mgntys dwq wklhw l'ynk
C wsym 'nwn bm'n' dzgwgyt' w'r'm' łyhwn qyl mgntys wdwq wklhw l'ynk

A dymyn' bdymyn' wdsml' bdsml' whydyn ḥz' 'nt klmdm d'yt bšmy'
C dymynk bdymyn' w'ynk wdsml' bdsml' whydyn ḥz' 'nt klmdm d'yt bšmy'

A w'r' 'yk d'ytynhw w'rqyn dyw' mnk whz' 'nt b'lddbyk wkl dhz'lk sbr dnmw'
C w'b'r' 'yk d'ytynhw w'rqyn dyw' mnk whz' 'nt b'lddbyk wkl dhz'lk sbr dnmw'
A 'yttyk wq'm hn' 'yk 'sr' ywmyn wīl' t'kwł bsr' ḏḥyr'
C 'yttyk wq'm hn' 'yk 'sr' ywmyn wīl' t'kwł bsr' ḏḥyr'

Again, a drug which was made use of by King Solomon. Take the eye of a mole, each one by itself, and mix (something) of the right (eye) with the right and of the left with the left (eye) and put these in a glass vessel and put over them a small amount of iron ore (magnet). Pound and paint your right eye with (its) right (eye) and left (eye) with (its) left and then you will see everything which is in heaven and earth, how the demons which there are flee from you, and you will see your adversaries and all who see you will think you have a mirror (or fire), and it will be like this for 10 days and you should not eat the flesh of pigs.

Ms. C introduces a different recipe here.

No. 265 (A = 1 594: 21-595: 12)

mṭl 'qr' khy' wpwnyḥ ddysqwrws 'l tmyht' dš'r hw' byt bmynš'
hn' 'qr' khyn' mtšq mpq š'd' wmtqr' sr' ry' ḏ' dqadmyn' slq mn 'r'' bwkr' hw dkhlwn 'qr' wḥb mṭšḥ hw' mlk' šlymwn slq mn 'r' dr' wpaqhwły smwq' 'yk dwrd' wšbwqwy wtrpqwy 'yk dqym' wh'n' 'qr' mn htr drnr pqgh dhwtwy 'yk dwrd' pš bršḥ trtyn šk 'šk ḏbrnš' wḥw' zr' 'wmk' wswmğ bgwhwn wkd šb' 'nt dr 'qwr 'qr' hn' dk' npsk mn tī' w'nn lḥm' dḥyd lnš' l 't kwł w'syq ṕšk ḡhr ṙhr mn įwɔn ṣwɔn' d ḥz' 'nt kwkb' w't' ṭwt 'qr' hn' bwyn' ḏśt ḏyr' y'r w'mr lḥ šlm lk 'qr' khyn' pwny' ḏ'lwry nmll mn kl dmwy' 'r' w'm' dẓl 'nt mn lwth 'mr pwš bšlm' 'qr' khyn' pwny' ḏ'lwhy nml mn kl dmwy' 'r'
Concerning an abundant root and the testimony of Dioscorides on the wonders which it causes between people.

This abundant root can be translated as ‘remover of demons’ and is called a ‘stinking smell’. Know that the first (one) rising from the earth, being the firstborn of all roots and King Solomon made use of it. It comes up from pasture-land and its blossoms are red like rose, and its stems and leaves are like the bean. This root, after its blossom – which it has like a rose – has dropped off, there remains behind on its top two ‘testicles’ like testicles of a man, and there is black and red seed inside them. When you wish to uproot this root, cleanse yourself from impurity and you should not eat from food prepared by women, and wash your head and whiten your garments and fast until you see stars. Approach this root on the sixth day of the month Iyyar and say to it, ‘peace to you, abundant root’. A testimony to it (the root) speaks about all which the earth grows, and when you go away from it, say, 'remain in peace, abundant root', a testimony to it in relation to everything which the earth grows.

A prayer over it.
I call to you, my Lord, my Lord almighty God, who is eternal and lives forever and gives birth to life in all places and hears and understands, Creator of the whole world, greater than whatever exists, of the sun and moon, and of the stars and of the earth and the sea and dry land. Creator of all creation, the glorious name and granter of intelligence: give us this good root for healing of all mankind. And in every evening, when you go to it, you say to it, ‘be healthy, abundant root, healing is good’, and when finishing this prayer, say, 'peace to you, abundant root, because you rule over all roots.' Do this for three days and on the fourth (day), come in the morning before the sun shines. Uproot (it) from four sides each, a cubit from all sides respectively. Bring a black dog and tie on its neck a cord and the other end of the cord tie onto this root, and thus strike the dog until it uproots this root. When you have uprooted it, then bring a peeling of gold or silver and tie (it) in a new clean linen rag and bury (it) in the place of the root and cover (it). Take the root and go home or to the church and place it on the opening of the top of the door or on the dwelling and take good quality incense from the church and fumigate it before it.

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326 This is marked as a rubric in Ms. A, but it is obviously a continuation of the previous passage.
And recite (lit. repeat) this prayer. Lord holding up all and desiring all and protecting all, a beautiful name and adorned with everything. Maker of sun and moon, give me, my Lord, in your mercy, this root precisely \( \text{ḥtyt'yt' \_ \_ \_} \) and in tranquil-\( \text{\_ \_ \_} \) ity \( \text{\_ \_ \_} \) in all its effect \( \text{\_ \_ \_} \) with its strength, so that it be for healing and recovery and aid in the persons (lit. souls) of all mankind. Let it come to me in all its (medicinal) effect \( \text{\_ \_ \_} \), indeed and amen. Thereupon, you beware of this root because of all the great power and extensive healing in it. If you take hold of it in your hand and you go to court, you will win. And if you go on the road and you hang (it) on you, you will not have fear from demons or from robbers. And if you enter a house which has in it sorcerers, they will make sounds (lit. raise voices) from inside the earth, from that place where they are located. If a man has stolen something and denies it, put (the root) under your couch and it will reveal and make known to you who stole it and to whom he sold it, and reveal to you where it is and at what time and on what day he sold it and consumed its price. If you take a wife and (the root) is tied by her on your left thigh, she will not get pregnant. If a man ate a fatal drug (poison) and drank from it (the root), it will not harm him, but healing the bite of snakes. And when placed in a town, it...
drives away from it heat and hail, and if placed on a ship, it drives away from it tempests. If found on a person, it drives away from him envy, impurity, and pollution. If placed (lit. tossed) into water and sprinkled in the house, it will guard against all tempests and evil act. If put under the threshold of the house, it will not allow that anything evil enters the house. And if wanting anything hidden, situate some of this root under your head and recite over it this prayer, and there will appear to you in a nocturnal dream whatever you seek. This root has two shoots, one of which has fine red (shoots) and is similar to pomegranate seed, and the other is black and similar to the hwby-bean, and this black shoot is good for throbbing of the head and of the eyes. Whenever it is placed under your tongue, people will act well towards you. When you suspend it over a woman haemorrhaging blood, she will recover. If you wish to recognise your friend, place this red shoot under your table. Send for and call those friends, and when one who has come stretches out his hand towards the table and eats, he is your friend, but the one who came who does not stretch his hand out to the table, he is your enemy. Take some of the black seed and water (it) with blood. When it is laden with shoots, take some seed and put water in a vessel. Take one seed in your mouth and toss it from your mouth into the water in the vessel and look at this water. If you see yourself, toss out this water, it is not – it is not favourable. Take another seed and toss it into the water in the vessel and look into the water. If you do not see yourself within the water, it is favourable. Take this seed in your mouth and go to wherever you want and you will not be seen by anyone. Tried and true. Take some of the root and its seed and put it in the nostrils of one within sight of the moon, either in the middle or end (lit. darkness, of the month). Completion of the abundant root (tale).

Cf. Budge 1913: I 598 (II 711), with the incipit ruled to indicate a new section of text.

p. 598 title: mṭl ‘qr’ dmnhr blly’. ‘concerning the root which shines at night’

No. 268 (A = 1 598: 1-13)

twb ‘qr’ ḫrṛn’ dmnhr blly’ wmtqr’ mwld gnrbr’ l’ hw’ ‘qr’ ḫn’ bdwkt’ dmttṛyṣn
mn bnynḥ ‘l’ bḥwr’ ḡṛb’

Again, another root which shines at night and is called, ‘a hero is born.’ This root is not in a place which is trampled by people but on a deserted mountain.

This root is a single shoot coming out from the earth, and when it rises it makes large tendrils, and it has flowers which resemble goblets, and they do not blossom two together and it is not the case that when one (flower) falls off another opens. Its rays grow at night like the gleam of a river in the sum-
mer and in the daytime are extinguished. Hang some of this root on a woman whose birth is difficult and it descends at once, and when tied on her back or thigh, a demon is driven from her. If you wish to depart from it (the demon), bring a pitcher and fill it with water and place it far off from the man and fumigate him with this root and then the demon will depart from him, and break the brazier for him (the patient). And those (persons) who hang it (the root) over themselves in order that sorcerers should stop, do it so that one does not see bad dreams. There is great ‘healing’ in this root.

Concerning another root.
Its leaves are like that of gourd and powerful underneath. It exists on a mountain difficult (to climb). It is useful against spirits for a man eating it in oil for days and it is useful for a man who has leprosy,

Concerning another root which is called ‘live forever’.
Uproot it (within) seven days in Iyyar. It exists on a deserted mountain and they plant it in towns. It resembles leaves of prpḥyn, when winnowed. Bring and pound it and press out its juices and smear on he who has the ‘red’ spirit and ‘hot’ spirit. And have the child who urinates in his bed drink it with beer(-dregs). It will be useful for the one who has a daeva-spirit in him – let him drink from it a zuz-weight in water. And it is useful for one who has severe (illness) – mix in honey and have him eat. If there is no strength, he will not reach the evening. If you put some of it in your shoe and you are

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331 = Akk. asûtu.
332 Sokoloff 2009: 99, but no etymology.
333 For this symptom, see No. 137 above.
going to court, you will have victory. It is useful for the ears which throb and for the head; have him eat (it) in pig-fat and smear on and he is healed. And it is useful if someone stole something from you; put some of it under his tongue, and if he stole it, he will not be able to speak, and if he did not steal it, he will be able to speak. It is useful for a woman whose children do not survive; hang over her the hide of a stag and they will live. For fever give some of it to drink in wine, and for one who is afraid in the night, give to drink in water, and whoever drinks a small amount will be stout and handsome. And whomever you give to drink – they whom demons have enslaved, they will forget and flee from them. And when you give it to drink to a man who remains useless in illness, God visits him, either for life or for death.

No. 271  (A = 1 599: 15-18)

\[ \text{mṭl} 'qr' \ dmtqr' \ bh \ m'dyn \ swhr \]
\[ 'ytwhy \ gl' 'yk \ mrqwz \ w'qrh \ z'w' \ bšḥymwt' \ hšyḥ \ lk'b' \ 'sq' \ hšyḥ \ lrwht' \ d'kl \ lh \ 'nš \ bmnḥ' \ ywnt' \ hšyḥ \ lrhmt' \ mṭl \ qnyn' \ dwq \ w'wkł \ bmlḥ' \]

Concerning the root which is called, ‘through it they remove shame.’

It has a covering like \text{mrqwz} and its root is small in simplicity. It is useful for severe pain. It is useful for ‘spirits’ (or winds) which a man eats with oil for days. It is useful for love towards livestock, pound and give to eat in salt.

No. 272  (A = 1 599: 19-22)

\[ \text{mṭl} 'qr' 'ḥrn' \ dmtqr' \ smr' \]
\[ 'ytwhyn \ trpwhy \ gbrn' \ wpṭy' \ wpqḥwhy \ šlwt' \ hšyḥ \ lrhmt' \ 'sq' \ lh \ byṛḥ' \ ḥd' \ zbnt' \ bḥbyṣ' \ wḥšyḥ \ lrwḥt' \]

Concerning another root which is called \text{fennel}.

It has its strong (lit. virile) and wide leaves and its blossoms \text{cease}. It is useful for love. Give it to drink once a month in a \text{ḥbyṣ}-cake and it is useful against ‘spirits’ (or winds).

No. 273  (A = 1 599: 23-600:2)

\textbf{title p. 600: mṭl 'qr' ddqrt'. Concerning root of pleurisy (see below)}

\[ \text{mṭl} 'qr' 'ḥrn' \ pqḥh \ ḡwr' \ w'yt \ lh \ trtyn' \ 'šk' \ b'r' \ w'yt \ 'lwhy \ ṭp' \ hšyḥ \ lrhmt' \ dqyn' \ wkłb' \ wkł \ w'tyn \ btrk \]

Concerning another root, its flower is white and it has two testicles on the earth, and there is on it \text{drops}.

It is useful for love of livestock and have dogs eat (it) and they will go behind you.

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334 \text{swhr}: This phrase was not translated by Budge.
335 = Akk. \text{margūsu} (a plant).
336 = Akk. \text{hibṣu}, an unleavened pastry.
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No. 274  (A = 1 600: 2-4)

\[mṭl 'qr' 'hrn' dšp' hnw dyn dšptn' hšyḥ lrwḥt dwq wḥlwt bｇyłl ẓwr' w'wkl bｂyṣ' ywmt']

Concerning another root of a yellow paste, pleasing that of the lips. It is useful for ‘spirits’ (winds); pound and mix in a small amount of flint and have him eat (it) in ḥbyṣ’-cake for days.

No. 275  (A = 1 600: 4-10)

\[mṭl 'qr' spynyt' mṭl 'qr' 'ḥbyṣ' ywmt'

Concerning the root, ‘chaff’-plant. It is yellow-green and like henbane carrying a berry. It is useful for a man who has jaundice. Take from the root (the size) like a chickpea and put it in wine and have him drink it morning and evening for two days. Useful concerning baldness. Take seed of ‘chaff’-plant and seed of henbane and seed of mandrake, it is ṭwṛyṛg; pound and give to drink in wine and one does not sleep for three days; its root and seed is useful for conception in a woman.

No. 276  (A = 1 600: 11-16)

\[mṭl 'qr' ddqrt' 'ḥbyṣ' ywmt'

Concerning root for pleurisy. It has blue flowers and its leaves are like garlic. It is useful for stomach ache and rib(-pain). Pound and mix in honey and have him eat it. Or put some of its fibers in wine and make a drink. Useful for a ‘spirit’ (/wind). Pound and give to drink for two days. Useful for opthalmia. And useful before the ruler. Take six grains and put (them) in your shoe and go and you will be loved, and it is useful for love. Take a small amount of it and rub between your eyes and lips and on your temples.

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337 reading dšptn’.
338 < Akk. sapānu, ‘to plant linseed.’
339 < qwq’.
340 See above No. 141.
Concerning another root which exists in rocks. Its leaves are strong (lit. virile) and its flowers are yellow (lit. wax-like). It is useful for illness of the stomach. And it is useful that you mix in it ..... of baldness.

Concerning another root, spreading shoots. Its leaves are yellow-green and its shoot is red and its flower is yellow. It is useful for one from whose stomach blood flows. Dry out and pound and have him eat (it) in honey and it is useful for hemorrhoids; pound and spread (it) on them. Useful for a bridegroom – pound and have him drink (it) in wine for both of them. Usefull for all severe pains, pound and give to drink in wine.

Concerning another root. Its shoot is red and its flower is yellow, useful regarding a heart which envies? and for being sick and a 'spirit' (wind).

Concerning another root. It is like lily which is large, its root is useful for love.
Concerning the root of 'bršwm.\textsuperscript{341}
It grows up over its root and trees, useful regarding jaundice. Cook and pound and mix (it) in honey or in wine, let him eat (it) for 3 days.

No. 282  \hspace{1cm} (A = 1 601: 6-8)

\begin{verbatim}
mṯl ‘qr’ dhyn’ d’dl’
ḥšyḥ lhṛs’ d’ns’ wdqyn’ dwq wgbowl bbzr’ ’w bmšḥ’ d’n’
\end{verbatim}

Concerning a succulent root of garden cress
Useful for itching of man and of livestock, pound and knead in seed or in sheep fat.

\begin{verbatim}
šlmw wlyḥ šw ’myn’
\end{verbatim}

They end, and for Him constant \textit{glory} (šbyḥw)

\textsuperscript{341} = Akk. \textit{abrušum}, see CAD A/2 192 \textit{aprūšu}. 
Recipe 1
The recipe uses common ingredients such as vinegar, barley, sesame oil which are common to most pharmacopeias. Other more exotic ingredients which have Akk. parallels are more significant.

*nqwš' drš*': ‘Throbbing’ as a symptom is literally ‘knocking’ (< *nqš*), although synonymous with another term, *nap* ‘knocking’, as found in the Mandaic Phylactery for Rue (see Müller-Kessler 1991: 345, also referring to the head).

*plgwt*: A migraine demon (*rwḥ* *plg*’) occurs in Pes. 111b and in the HM 38: 14 (see Harari 1997: 37 and 2012: 83 n. 59): *lṛḥ plg’ mwr 7 zmyn ʾl kly mym w7 zmyn ʾl mšḥ šwšmyn*, ‘for the migraine-spirit: recite (the spell) 7 times over a vessel of water and 7 times over sesame oil (Akk. *šamašṣammu*).’

*ḥdw’* (marginal gloss: *ḥndb’*): The reading *ḥdw’* for *ḥdb’* is accepted by Gignoux 2020: 25 as ‘chicorée’ (with a variant *ḥdb’, see below No. 76 = Budge 1, 565.16), and the meaning is supported by the gloss in Ms. B *ḥndb’, which resembles the word ‘endive’ phonetically. However, this meaning ‘endive’ is not secure, since the term could be cognate to Akk. *handabtu*, attested in the pharmaceutical plant list Uruanna as equivalent to *ḥibrī inbi*, ‘fruit collection’ (CAD H 78).

*qwr’*: Usually *qwr’* (< Akk. *uqūru*, CAD U 205), but written here with a plene *ayin*. The term occurs together with *sâku* (see above) in AMT 74 iii 19 (not edited), *uqūra turrar tasâk*, ‘you char and pound date-palm hearts.’

*swk*: Attested in BTA for ‘to smear, apply’ (DJBA 792), referring to a ‘depilatory agent’ *nś’* (see DJBA 778). Since the usual term for ‘to smear’ in SBM is *ṭwš*, the term *swk* could be cognate to the common Akk. medical instruction *sâku*, ‘to pound’ (ingredients). The meaning would be to crush and apply the ingredient to a part of the body.

*nḥyrwhy*: The Akk. cognate *nahīru* ‘nostril’ is noteworthy, not because it is a loanword but rather as reflecting a general pattern of anatomical terms in the SBM which have Akk. cognates.

*gb’ dnqš*: ‘on the side which throbs’ may be a calque on Akk. *tebū* ‘pulsate, throb’ (lit. ‘rise up’), usually referring in medical texts to blood vessels (*šer’ānū*) on the right or left temple or limbs, see CAD T 318 (in medical contexts).

*wrws*: ‘and sprinkle’ (< *rss*): Akk. *salāhu* ‘to sprinkle’ performs this same function in recipes.

*ḥlwṭ bḥdd’*: ‘mix together’. This corresponds to Akk *istēniš balalu*, ‘to mix together’, cf. also Pes. 39b (1. 41): *l’ nyḥlwṭ ʾynyš trty ḥṭy bhdy hddy*, ‘a person should not mix two wheat (kernels) together,’ although Bavli recipes normally do not refer to mixing ingredients.

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This term *nś’* for a ‘depilatory agent’ derives its meaning mostly from a context dealing with Nazirites, who were forbidden to shave.
The corresponding idiom in Akk. medical texts is rēška qu'û, i.e. ‘the patient waits for you’ (i.e. trusts you), cf. CAD Q 330-331.

gbwl: ‘knead’, corresponding to Akk. lāšu, ‘to knead’ in recipes. The expression occurs in the GV as nygbwl ‘let one knead’ (GV Rec 6c; 12; 13b).

qṭm’: This corresponds to Akk. qitmu, a black paste (âšim.sahar.ge₃.kur.ra) occurring in Akk. prescriptions for a salve or lotion, as in this SBM recipe, cf. CAD Q 281.

hl’: vinegar occur as a medical ingredient in Shab. 109b and Ab Zar 29a.

gwz’: gallnut, corresponding to the medical ingredient ‘mgwz’ in Shab. 109b.

hd’ mn’t var. mn’t ḥd’: It is unusual to have a dosage or amount mentioned by itself in a recipe. Since the recipe, however, is constructed from a series of simplicia, it is possible that this particular ingredient was cited from a source which usually provided measures.

‘pš’: see Gignoux 2020: 48. The identification of ‘pš’ with gallnut is uncertain at best, since oak trees are not abundant in Mesopotamia.

‘trn’: cf. Akk. ıdrānu or itrānu, a salty mineral resembling idru/iṭru, potash or saltpeter, although CAD I/J 10 suggests an etymology from qatrānu, Aram. ‘trn, ‘tar, pitch’.

šlwq s’r’ wrm’ bsdsn’ wkrwk ‘l rš’: ‘decoc/boil barley and put it on a cloth and wrap.’ The term šlwq appears in the GV as nyšlwqynhw ‘let one boil them’ (Recipes 13; 29 and lyšlwqynhw Recipe 1; lyšlqyh Rec. 1a). Cf. also the instruction nykrwk bsdsnlyh, ‘let him wrap up in a cloth’, in a medical recipe in Git. 70a (not part of the GV).

km śḥynyn: ‘when heated’, which is a calque on Akk. bahruṣṣu, ‘while warm’, which occurs regularly in Akk. recipes. See Herrero 1984: 75-76, 111. A similar term, kd ḥmym’, occurs in SBM Recipes 259, as well as, which uses kd ṛḥ, ‘while hot’ (recipes 53 and 141).

wnwḥ ‘be relieved’, a technical meaning in medical contexts and calque on Akk. nâhu, cf. CAD N/1 147.

kby’ ḍḥmr’: ‘donkey dung’, a typical expression in Akk. recipes of Dreckapotheke, also used with ox and gazelle dung, see CAD K 29 and Herrero 1984: 53.

grm’ dsṛṭn’, ‘bones of a crab’: this may be a calque on Akk. haṣbatti allutti, ‘shell of a crab’, see Herrero 1984: 51 (although not common).

mrṭ’ daqwn’, ‘bile of a q.-bird’: Akk. qaqaṇu fits the reading quite well, but this bird is only attested lexically (CAD Q 99). The use of bile (Akk martu) is standard as an ingredient. The entire phrase ‘w mrṭ’ daqwn’m mšḥ’ dššm’ wṭwš was left untranslated in Budge 2, 656.

šamaššammû, ‘sesame’: The translation is provisional since sesame oil was not typically used. The Akk. term literally means ‘sunflower’, although by popular etymology understood as šaman šammi, ‘vegetable oil’, cf. CAD Š/1, 306.
mwh' dšq' dyymn' d'rb' dl' mlyh šhm qyl`l nw', ‘lightly heat up over a fire the unsalted marrow of the right leg of a sheep’: Akk. muhuu usually refers to the cranium (as ‘top’ of the body) but can also indicate an animal bone or bone marrow as materia medica, as in Akk. eye disease recipes; one example is muhu ša esemti kuriti immerti, ‘marrow of the short (leg) bone of a sheep’, which parallels our text, cf. BAM 10, 332. Further, the phrase šhm qyl`l ‘heat up lightly’ corresponds to an Akk. expression, isāta gališ tuqallam, ‘you expose (the animal organ) lightly to fire’ (see Westernholz 2010: 14), although Akk. gališ ‘lightly’ is not commonly used in medical recipes. While there are abundant references to the use of salt in Akk. recipes, unsalted ingredients are rare, cf. CAD Ṭ 14, eqīdi ša la ṭabtu, ‘unsalted cheese’, and cf. also Scurlock 2014: 317, 327, a male sheep kidney ša ṭabtu la nadũ, ‘which is not salted’.

Recipe 2
lṣlḥt' drš', ‘for headache’ or migraine. The same term for ‘headache’ occurs in the GV Recipe 2 ṣylḥt' (Git. 68b) as well as in a magic bowl as a disease name (Shaked, Ford, Bhayro 2013: 94). There may be an Akk. cognate, sili'tu, which could derive from salātu ‘to split’ as well as from salā'u, to be infected.

lbwnt' = Akk. labānatu, which occurs in a 5th cent. BCE medical commentary, see Scurlock 2014: 342, 15, in which the term riqqū (‘aromatics’) is equated with urû ‘aromatic plants’, which is then equated with labanātu. Whether this is identical with frankincense is uncertain.

bḥwr' drš', Although frequently used in the SMB, egg whites and egg yolks are not part of the Akk pharmacy, except for ostrich eggshells used in renal disease prescriptions, cf. BAM 7, 3.

pst' dktn': linen rags, also mentioned elsewhere in the SBM, e.g. No. 146, 261, 266, as well as prq' ḫdt' dktn', ‘a new linen cloth’, SMB No. 20, 48, 63. ‘Linen rags’ (šhqy dktn') are mentioned in the GV Recipe No. 25 (Git. 69b) and in Ab. Zar. 28b. It was a common practice in Akk. recipes to smear drugs onto a rag or cloth and apply it externally to the affected part of the body, see the examples in Herrero 1984: 100ff. Of the two Akk. words for linen, kitinnû and kitû, the latter is thought to be a linen cloth used in medical texts (with the Sumerian logogram TÚG.GADA), although it is possible that the logogram could apply to either term; cf. CAD K 465, 473f. The insistence on using a ‘new’ rag contrasts with Akk. medical recipes which often used a soiled rag (ulāpu). In SMB No. 48, however, zr' dktn' must refer to flax seed, rather than linen.

qrty's': Papyrus. This term appears in the HM 44: 16 (qr'T's') as a writing sheet (see DJBA 1039). Cf. also HM 39:2, kt(wb) 'l mgylt', ‘write on a scroll’, which is a similar practice. Apart from parchment or clay, the main writing material was papyrus (Gr. xartēs corresponding to qrty's'). The Akk. term niₐruₕ for ‘papyrus’ occurs in the pharmaceutical plant list Uruanna (III 133 and I 89, equated with an urbatu-rush, lit. ‘worm-plant’), being an alternative Deckname for ‘papyrus-plant’ (Ū ni-a-ru), indicating that papyrus served as a medical ingredient, see CAD N/2, 200.

ṣd': lit. that which is on the side. The term ṣd' is used for ‘temple’ in Shab. 129a(45) and in a Jewish Aramaic magic bowl explaining that the demon rests on the patient’s head, temple (ṣyd'), eyes and ears (cf. Shaked, Ford, Bhayro 2013: 94). Similarly in the Mandaic Phylactery for Rue, the demon resides on the patient’s temple and causes ‘migraine’ (ṣ'Thy'r'), cf. Müller-Kessler 1999: 346.
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**kmwn**: Akk. kamānu-fungus, an ingredient in the GV Recipe 7 (Git. 69a) and in a recipe in Ab. Zar. 29a for internal illnesses.

**Recipe 3**

*dwk*, ‘place’? Although all Mss. agree with the reading, it would be better to emend the text to read *dwb*, ‘flow’ (cognate to Biblical *zb*), which in this instance should refer to an unchecked flow of blood from the head, which is chronic. The flow of blood is not specified as to its cranial orifice. Cf. also Pognon 1903: 58, for *dwb* corresponding to Gr. *katarroos*.

**krps**: Akk. karpassu, a cotton-fibre known from drug lists and documents, perhaps as a loan from Sanskrit, cf. Gignoux 2020: 51, giving MP *karafs*.

**'nyswn**: Gignoux 2020: 17, gives this as ‘anis’ from Gr. *anison/anēsson* (Sokoloff 2009: 22 agrees), a plant name which occurs commonly in earlier passages of the SBM but a hapax in Section 3 of SBM. The identification is based mainly on phonetic grounds, since the words sound similar. However, the etymology may be a calque on the Akk plant name *amīlānu*, a ‘man-like’ plant (< *amīlu*, ‘man’), which might be what is behind *'nyswn*, namely *'nyš* ‘person’ plus the comparative suffix ‘*ān’ (Akk -ānu), similar to *hlb’n* = Akk *šīzbānu* ‘milk-like’ plant. There are further examples of this.

**br ḥly’**: cf. Sokoloff 2009: 181. The identification is based on Arabic glosses.

**ḥl’ ṭqyp’**: ‘Strong vinegar’ (*ṭābātu dannu*) is the usual description of vinegar as an ingredient in Akk. recipes, cf. CAD Ṭ 5.

**šp’**: ‘strain’, although Sokoloff 2009: 1586 gives this as ‘clarify’. The meaning may well be related to Akk. šapū, ‘wrap (with leather)’, cf. CAD Š/1 490, which may have been part of the straining process.

**Recipe 4**

*mšḥ* *dw+n*: corresponding to the ubiquitous Sum. logogram ḪU.DU (Akk. *lipi immeri*), the usual designation in medical recipes for tallow. Cf. CAD L 203-204 in recipes.

**Recipe 6**

*šwḥn*: Cf. Sokoloff 2009: 1523, but without reference to Akk. šuhnu, (< šahānu, to heat), listed in lexical texts only as a pathology, but given as a synonym of šarpu, ‘burnt’ (of skin), see CAD Š/3 208. See also Gollancz 1912: 3, Codex A 5, l. 6: ‘*swryn Šh’n* *wmwtn’*, ‘bound are sores and plague (cf. Akk. mūtānu)’.

**Recipe 7**

*qṭr’n*: This term may be related to Akk. qutrīnu ‘incense’ or qatrānu, tar or cedar resin. See Gignoux 2020: 54.

**Recipe 8**

*k*p*: ‘calculus’, mentioned in Hippocratic aphorisms, cf. Pognon 1903: 60 referring to the bladder producing calculi, although not associated with any Greek term. See Gignoux 2020: 51 as ‘calcul des reins’. This may however be meteoric iron, as in the Bavli MQ 25b (*kyp’ dnwr*) used as an ingredient, but it may also be human kidney stones used as *materia medica*, see Geller 2015: 44.

**wsym bšms’ dybš**: Drying ingredients in the sun is commonplace in Akk recipes but see also see Gignoux 2020: 56.
Recipe 9

kgl: < MP kačal, see Sokoloff 2009: 598, only citing this passage. Baldness is known as a symptom in Akk. medicine, occasionally attributed to fever, cf. Bacskay 2018: 55, 90, šumma amēlu qaqqassu em-ma šārat qaqqadišu išahhuh, ‘if a man’s head is hot and the hair of his head falls out’; see ibid. 190, 8.

dy'yt: emended to read dmyt(!) ‘dead’. Although all Mss. read dy'yt, ‘bones of sprouts’ makes little sense. Hence, we emend the text reflecting standard Akk. Dreckapotheke. See Scurlock 2014: 622, l. 18 and 625, for a reference to human bone (ešemti amēlūti) as a Deckname for šammu edū or ‘single plant’ and see SBM No. 199 for grm' dbrnš ‘human bone’ as an ingredient.

spwn' ryg, a kind of soap. According to DJBA 1489, this is soap made in the city of Racca, which seems very specific, but it seems more likely that our root is defective, from ryg (ibid.), ‘to make firm’, as a kind of solid soap. This ingredient occurs many times in the SBM.

sym thyt kwkb, ‘place under the stars’, see the expression, nbwtwn thyt kwkb ‘spend the night under the stars’ (SBM No. 82).

mšḥ’tyq: cf. CAD L 31 for old or rancid oil used in recipes (šammu labīru).

'rḥ' bšt': 4th day of the week: The usual understanding of 'rḥ' bšt as ‘Wednesday’ may not have applied to the original recipe, which may simply have specified that the drugs are left out under the stars (cf. Akk. ina kakabi tušbat, see SBM No. 82) for three nights, and then from days four to seven the head is rubbed with the materia medica.

Recipe 10

lhzyt, ‘for skin lesions’: This symptom occurs as a rubric in the GV Recipe 30 (Git. 69b), with the sore or lesion related to the presence of an insect, Akk. hanzizītu, and the same symptom occurs as ḥzwzyt in the HM 38.9 (written ḥzwrt) and 38:3 (ḥzwzyt).

šwr: Sokoloff 2009: 1281 ‘powder’ only recognising this word in this part of the SBM. Akk. šurru ‘flint’ as a medical ingredient occurs in an eye-disease recipe: šurri šalmi ina šaman kurki tasāk, you pound black flint (obsidian) in goose fat (Geller/Panayotov 2020 [BAM 10]: 163). Stol (1979: 50-53) treats this as balsam, based on references to sry (šwry) in biblical Hebrew, traditionally translated as balsam, but the evidence is far from certain, partly because of the lack of final /y/ in Syriac. On the other hand, Hebrew sry was used with a frankincense-type ingredient (cf. Jastrow, Dictionary, 1301).

šw'yṭ (elsewhere šwt): This corresponds to the common term malmališ in Akk. recipes, also meaning ‘equally’.

dm’ dbrnš: For the use of human blood in Akk recipes, cf. CAD D 77. Akk recipes tend to refer to other bodily substances, such as human fat, semen or human bone, but these are generally Decknamen for ordinary plants, see Scurlock 2014: 345 and 403 for examples.

qpr: Is this Greek kapparis ‘caper’ vs. Mandaic qapur, ‘camphor tree’? cf. MD 402, both based on phonetic identifications only.

‘zdhr lk dm’ n’br nkyn’, ‘beware lest it causes harm’: a common warning in the GV, especially when referring to the use of Dreckapotheke, e.g. GV Recipe No. 21 (Git. 69b), wnzdhr mbynt’ d’y l’ mnqb’ lh
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lm'yynyh, ‘beware of bynt’-(seeds), that it does not perforate his bowels.’


Recipe 11
‘ḥry ywn’: This example of Dreckapotheke corresponds to Akk. zê summāti, ‘dove dung’ in recipes (see Stol 2012: 628), but also as an ingredient in the Gittin VM, Recipe No. 24 (bGit. 69b), šy’p’ ḫḥyymy’t ‘pigeon droppings’.


bwrm’: Although the word for jar is given an Arabic cognate (DJBA 193), the Jewish Babylonian Aramaic for this term is Geonic, of which one description is bwrm’ dgl’, a stone bowl. There are two possible Akk. cognates for a stone bowl (pūru) or large (libation) bowl (burmāhu < Sum. BUR.MAH), the first of which is well-attested in rituals.

Recipe 12
‘ḥrn’: This term for a second recipe for the same symptom corresponds to the ubiquitous DIŠ KLMIN in Akk. recipes, probably for ana ašar šanimma, ‘ditto’, see Geller/Panayotov 2020 (BAM 10): 255.

Recipe 13
lk’b’ dyny’: Akk. recipes express the problem with a formulaic expression, šuma amelu īnāšu marṣā, ‘if a man’s eyes are sick’ (Geller/Panayotov 2020 [BAM 10]: 28). The term k’b’ appears in BTA both as pain and illness, as in the Harba d’Moshe, which gives pathologies of the nose, mouth, ear and belly as lk’b nhyr’, lk’b pwm’, lk’b ‘wdn, lk’b mry’, and the latter pathology also appears in the GV Recipe No. 19, lk’b mry, ‘belly ache’.

dbš’ sly’: The translation assumes a root šll, since sly ‘roasted’ makes little sense here in relation to honey. This ingredient is repeated again in SBM No. 243 below.

rmwn’ hly: sweet pomegranate, which occurs in Akk. recipes (AMT 105/1 iv 8, not yet edited), also in sour varieties. The Syriac term might be cognate to Akk. nūrmû via metathesis.

nwr’ dky’t’: Budge translates as ‘slow fire’, but this was probably cooking over coals, as in Akk. recipes.

Recipe 14
ltmr’ d’lyn lyny’: Akk. eye disease texts formulate the problem somewhat differently, as ana ... kappi inēšu šaši, ‘to remove the eyelash’ (Geller/Panayotov 2020 [BAM 10]: 28).

mr’t dpylrg’: Possibly Akk. pel raqqi for turtle egg rather than Greek pelargos, ‘stork’. Animal eggs are used in Akk. recipes as ingredients, cf. CAD P 320, as was turtle egg.

šybwṭ’: A salty-fish appears in an omen in Pes 112b, which warns that this fish is harmful (causing leprosy) if consumed in the month of Nisan, but this is likely to be a pun on the term šbṭ for plague, as it appears in the Book of the Zodiac as šibṭa, cf. Drower 1949: 63. This fish also occurs in SBM No. 37, and in Shab. 110a.
Recipe 15

The Akkadian eye disease recipes entertain both versions of this incipit, that the patient cannot sleep day or night (mr urra u mūša lā isallāl) because his eyes are full of blood and tears (Geller/Panayotov 2020 [BAM 10]: 29).

Recipe 16

A similar description of this symptom is found in Akkadian eye disease texts, īnāšu šīra ālika malā, ‘if a person’s eyes are full of loose flesh’, cf. Geller/Panayotov 2020 (BAM 10): 29.

Recipe 17

A similar symptom occurs in Akkadian eye disease texts, ina īnīšu šārtu asāt, (if) ‘hair protrudes from (a man’s) eyes’, see Geller/Panayotov 2020 (BAM 10): 29.

Recipe 18

This may be the blood of a duck (Akk. paspasu) which is likely to represent a medical substance.

Recipe 19

Akkadian qard’ ‘to pluck’ has a derivative qerdu, ‘plucked’, which could possibly apply to fleas, although not attested.

Recipe 20

Akkadian tbn’ ‘tibnu’ appears as a recipe ingredient in both rituals and medicine, see CAD T 385.

Recipe 21

This designation follows the same pattern k’b krs’ for a digestive disease and k’b r’l’ for ‘baldness’ elsewhere. For dryness in the eyes in Akkadian eye disease recipes, cf. Geller/Panayotov 2020 (BAM 10): 29 n. 77.

Recipe 22

This is likely to be a calque on Akkadian ina mē tanaddi, ‘you put (lit. toss) into a liquid’.

Recipe 23

This designation follows the same pattern k’b krs’ for a digestive disease and k’b r’l’ for ‘baldness’ elsewhere. For dryness in the eyes in Akkadian eye disease recipes, cf. Geller/Panayotov 2020 (BAM 10): 29 and n. 77.

Recipe 24

In Akkadian recipes, a soiled rag (ulāpu) for menstrual blood served as a Dreckapotheke ingredient, see U. Steinert, ‘Created to bleed: Blood, women’s bodies and gender in ancient Mesopotamian
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medicine’ (forthcoming). See also Scurlock 2014: 211 for a reference to menstrual rags as materia medica. On the other hand, the mixture of menstrual blood and male semen was thought to be relevant to embryology.

zr’ dgbr’: This is a Deckname for the maštal plant, see Scurlock 2014: 344.

Recipe 21a
‘kln: Syriac ‘kl is a calque on Akk. akālu, ‘to be in pain’ in medical contexts.

‘tyq: A calque on Akk. labīru ‘old’, a common designation in recipes referring to oils and fats.

kd šhyn: This is a calque on Akk. bahruṣu, ‘while (still) warm’ in prescriptions, in this case referring to freshly drawn milk.

Recipe 22
šk’ dr’l: fox testicle is also an Akk ingredient, išik šēlebi, but this may be a Deckname for a plant, since Akk. iški alpi (lit. cow testicle) refers to a coloquint (see CAD I 251).

Recipe 23
šyn dty’ kybn vl’ ptḥn: See Geller/Panayotov 2020 (BAM 10): 61, šumma amēlu īnāšu marṣāma ūmē ma’dūti là ipetti, ‘If a man’s eyes are sick and then he cannot open (them) for many days.’ See also the GV Recipe No. 11 for lypthy’, ‘for opening’.

ybyšt’: ‘dried out (herbs)’, perhaps referring to grapes (see Sokoloff 2009: 560, in reference to wine). Cf. Akk. tābalu (dry stuff) in the pharmaceutical list Uruanna I 310f.: tābalu Ú qur-nu-u SA, (indicating a red colour rather than black, as in our passage), with the term qurnû being a bi-form of urnû = herbs, see CAD U 234. See also Akk tābîlu ‘dried herbs’ and tābîlam, a descriptive term referring to ingredients in a dried state, occurring frequently in Akk. recipes, see CAD T 25-26.

Recipe 24
šyn smq’t: Cf. the Akk. eye disease symptom, ‘if the interior of a man’s eyes are red’ (šumma lībbī īnīšu sām), cf. Geller/Panayotov 2020 (BAM 10): 29.

bšl ḫb’yt ‘d hwyn ‘yk dbš’: The idea of boiling down hard substances (e.g. seeds) until they are like honey (i.e. a mush) has a parallel in the GV 33 (bGit. 69a), which reads,

lyty rby’t dlhb’ ḥyz’ hywerty wnyttypyh ‘lt qylhy dby krk wnybhšyh bgwwz’ dmrmhyn
wky ḥṣyl gwwz’ dmrmhyn ḥṣyl lyh kwlyh
let one bring a fourth (shekel) of milk of a white goat and drip it over three stalks from ploughed fields and a stir it over the stem of rmhyn, and when the stem of rmhyn is cooked, all of it is cooked.

Recipe 25
mḥwt’: This is likely to be a calque on Akk. mīḫuṣu, mīḫištu, ‘blow’, also referring to a lesion.

šydwt’: The term šydwt’ my’ refers to an eye complaint (Budge 1913: 1, 75: 9), derived from šd, to ‘pour’. See also in a recipe in SBM Section One (Budge 1913: 1, 89: 4-5): hn’ ytwyh mlw’ dsmmn’ dlshyn lgrhw’t’ wlp’ydywt m’y’, these are materials of drugs useful for ‘inflammation’ [of the eyes] (ghrw’t’) and ‘pouring out fluid’ [eye disease] (šydwt’ my’).
Recipe 26

*klywm*: The instruction to treat the eyes daily also occurs in Akk. eye disease recipes (*kala ūme*), see Geller/Panayotov 2020 (BAM 10), 116 and 167.

'sprgl*: Cf. Akk. *supurgillu* (CAD S 396) but not yet attested in medical recipes. This noun was well integrated into Aramaic dialects, cf. DJBA 150a and Mandaic, MD 334, 354.

*tlph*: Roasted peas occur in Scurlock 2014: 493-494 (*kakkû gali*), although *kakkû* was usually applied in powdered form in Akk. eye recipes (cf. Geller/Panayotov 2020 [BAM 10]: 124, 189, 190, 213, 223). The reference to the inside (*gw*) of this ingredient is unusual and leans towards the identification in this context of *tlph* as sweet pea rather than lentil (see Sokoloff 2009: 534).

*šbr’ywmyn*: Instructions to apply remedies for 7 days is common in Akk recipes, e.g. Geller/Panayotov 2020 (BAM 10): 113, 114 for seven-day applications for eye disease.


*mnsy wšryr*: This expression occurs elsewhere in this recipe collection (see SBM 26, 38, 95, 217, 237), as an equivalent to the common Akk. expression *bultu latku*, ‘tried recipe’, see Steinert 2015.

Recipe 27

*lsq*’*d*’yn*: the symptom *zwq*’ is cited in Sokoloff 2009: 375 for Budge 1913: 1, 557:4 as a hapax; the related term *zwq’n* in BTA refers to an Aramaean afflicted by *zwq*’ (*hny ’rm’y zwq’ny*, Ab Zar 31b). It is plausible to assume that *zwq*’ is cognate the Akk. *zīqu*, referring to a harmful draught which blows pathogens into the eyes, as in an etiological eye disease incantation, explaining that ‘the wind blew in the heavens (ie. atmosphere or air) and caused lesions (sores) in the patient’s eye’ (*ina šamē šâru iziqamma ina īn amēli simmē ištakan*, Geller/Panayotov 2020 [BAM 10]: 30).

*p’rm*: See Gignoux 2020: 25, ‘sorte de chêne’ (oak), but no etymology is given in Sokoloff 2009: 1217. However, this noun may be cognate to Akk. *per’u*, ‘bud, shoot’, as a more general botanical term.

Recipe 28

*mhr*’*dyt*: CAL refers only to JPA as a term for ‘basket’, with no Syriac attestations, nor does the meaning fit this context with olive. More likely is Akk. *marhallu*, a multicoloured amuletic stone which can have the form of a plant (such as tamarisk) and is frequently used in medical recipes as an amulet-stone (cf. CAD M/1, 279). In this case, the olive is being used in the form of an oil, or an amulet-stone in the shape of an olive, or as olive-wood, also used in Akk. recipes as a medical ingredient (GIŠ *serdi*, cf. CAD S 311).

*mwqr’dbr’t*: The use of egg whites and yokes is common in the SBM, but not known to Akk. medicine, as pointed out in the extensive survey of Tavernier 2024: 431-442.

Recipe 29

*bḥlb’dnš*: As an ingredient in many systems of medicine, including Mesopotamia, cf. Geller/Panayotov 2020 (BAM 10): 251-252, cf. CAD Š/3 149. Akkadian recipes tend to recommend milk of a woman who has given birth to a male child, as in Geller/Panayotov 2020 (BAM 10): 344, *šizib musukkati ša zikara īlīdu*, ‘milk of a confined (or impure) mother who bore a male child.’ This expression also
occurs in Greek medicine: ‘the milk of a woman nursing a male child’ (gala gunaikos koupotrophou), Diseases of Women 2 340, see Loeb Hippocrates XI 376-77 (translation P. Potter).

‘nzrwt: CAL identifies this Persian ingredient as sarcocolla.


‘spwg: Gr. spoggos, cf. Sokoloff 2009: 75, but since this term for sponge is also known in the Peshitta (Mt. 27:48) and in Targum Onqelos, it has already been well integrated into Aramaic, associated with the object itself. Hence, it should not be considered as a loanword in this context.

šbq dm’: The expression dm’šbq also appears in Shab. 110b, and in both cases the meaning is usually interpreted as shedding or ‘letting’ blood. However, the meaning is literally to ‘spill’ blood, based on Akk. šapāku/tabāku, resulting from puncturing with a scalpel, which is not necessarily the same as phlebotomy. On the other hand, cauterisation or bloodletting was indeed a remedy for eye disease in Celsus (see Craik 2006: 65-66). See DJBA 1106, citing wlyšbwq lyh dm’ m’pwtyh, ‘let one shed blood from its forehead’, referring to a donkey foal. This is a hapax in the Bavli, which does not reflect phlebotomy, but the blood extracted from the donkey was placed on the patient’s head.

Recipe 30
‘wbyn: Cf. Akk. ebû ‘to swell’. This term appears as a symptom in HM 39, 7 (DJBA 846) as ‘wy’r with a superscript /n/, read as ‘wy’<t>n’, see Harari, Hebrew edition, p. 178. See Geller/Panayotov 2020 (BAM 10): 30, if a man’s eyes are ‘swollen and affected by wind’ (nuppuhāma šāra leqa). An alternative suggestion, which cannot be entirely ruled out, is that this term is related to Akk. ubāntu ‘fingers’, also referring to tumours, e.g. on the lungs.

rwḥ: The usual term for ‘draught’ of wind is zvq (Akk zīqu), see Sokoloff 2009: 379, while rwḥ’ can also mean ‘spirit’. Aramaic rwḥ’corresponds to ŠU.GEDIM in the Diagnostic Handbook, referring to the ‘hand of the ghost’ (qāt eṭemmi).

hllq: Sokoloff 2009: 343 derives this from Middle Persian halīlag (NP halīla) and cf. DJBA 384, ‘myrobalan’, but this appears to be a term for ‘cherry plum’, while Budge translates this as ‘dried grapes’. This might, however, be a metathesized form of the common Akk. medical ingredient elkulla/elgulla, which could have been the original source of this term.

Recipe 31
yrqn: A similar recipe appears in Akk. eye disease texts: [šumma] amēlu ināšu amurriqāna malā qilip nurmī tasāk ina takkussi ana libbi ināšu tanappah, If a man’s eyes are full of yellowness (jaundice): you pound pomegranate peel (and) [you blow] it into his eyes through a reed-straw (see Geller/Panayotov 2020 [BAM 10]: 134 and 30).

The Babylonian Talmud (Shab 110b) also preserves the following recipe for jaundice:

lyrqwnh tryn bšykr’ wmy’qr w’y l’ lytyt ryš’ dšybwr’ dmyl’h wlyšlwq bšykr’ wlyšty w’y l’ lytyt mwyny dgmety w’y lyk’ mwyny dgmety lytyt mwyny dngqdy wly’yylyh lby bny wlyšpyyh w’y lyk’ by bny lwqmyh byn trnr’ lgwd’

For jaundice, two (drugs) in beer and it can be uprooted. And if not, let one bring the head of a salted šybwq’-fish and decoct in beer and drink. And if
not, let one bring brine (mwnyny < my nwny) of locusts. And if there is no locust brine, let him bring clear (nqydy) brine, and let him enter into the bathhouse and rub it on. And if there is no bathhouse, let him be placed between the oven and the wall.

The term my nwny ‘fish brine’ also occurs in the GV Recipe 26 and Keth. 60b, similar to fish blood (dm nwn’) in SBM No. 32 and 149.

Recipe 32
ḥšwkn’ dyny’: Sokoloff 2009: 499 cites this passage, Budge 1913: 557:18, but see also SBM No. 263. See Geller/Panayotov 2020 (BAM 10): 30 and 392 (glossary) for this common symptom in Akk. eye disease texts.

nrqws: < Gr. narkissos, Lat. narcissus, but word is attested in BTA and in Mandaic, hence unlikely to be a direct loanword.

‘dr’: Perhaps Akk. idru ‘saltpetre’ as a symptom (also the related term idrānu), which appears in omens as a fungus on walls of a house (CAD I/J 10). See Sokoloff 2009: 11, treating this term as Baghdad Sore or Leishmaniasis (both doubtful), based on the SBM, since the symptom also appears in SBM No. 212, 213, 214, 220. Similarly with hanzzitu, there is not enough evidence to assume a diagnosis of Leishmaniasis, often indicated by skin lesions caused by the bite of the female sandfly.

kbd’ dtys’: Since liver is an important source of Vitamin A, its use in eye disease recipes may have been efficacious. The blood of a he-goat is used also above in a recipe for blindness, Budge 1913: 88: 23ff., in the first section of the SBM. Both Dioscorides and Celsus recommend eating the liver as well as rubbing the patient’s eyes with fluid from a goat liver; see Geller/Panayotov 2020 (BAM 10): 15. In Akk. eye recipes, the patient is given part of a donkey liver (makūt gabidi) to eat, see ibid. 330.

tw’: Cf. GV Recipe 5 (spleen recipe) nytwyyhh ‘let one roast it’.

bšl kbd’ dtys’ bqdr’: A standard fumigation procedure (cf. Geller/Panayotov 2020 [BAM 10]: 15) also mentioned earlier in the first section of the SBM (Budge 1913: 2, 96). This kind of therapy was used with rectal disease, in which a patient sat over a cooking pot with materia medica being boiled, see Heeßel 2018: 322, and see BAM 7 No 28: 62 = Geller 2005: 178-79. Although no specific reference is made to this kind of steam therapy in Akk. eye disease texts, one reference to the use of a diqāru cooking pot (Geller/Panayotov 2020 [BAM 10]: 124 = IGI 2 68’) may indicate this same kind of procedure. See also Shab. 109b, in which a woman prepares a remedy for a patient (for an unspecific illness) with the following procedure: ḫd klyl’ whd kwst’ ḍṣykr’ šlq’ w’yṣqytyh w šgr’ tmwr’ wgrpytyh w’wṭbytyh lbyn’ bgwyyth wnpq khwš’ yrq’, ‘she boiled one measure of melilot and one jug of beer and had him drink it, she heated up the oven and raked it, she placed a brick inside it and (his stools?) came out like a green palm-leaf.’

zbl’ d’nš’: Dreckapotheke probably representing an ordinary plant ingredient, although zê amēlūti ‘human excrement’ occurs in AMT 74 iii 14 (foot disease, unedited) as a medical ingredient. The text reads ana KI.MIN ZE₉₉ LÚ.U₁₉₉ LÚ ŠĒŠ-ma ina-eš, ‘for ditto (illness in the foot), rub on human excrement and it will improve.’

tyn’: Akk. šīnātu, with human urine being a common medical ingredient, cf. CAD Š/III 41.
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\( qr'\)\: This noun is cognate to Akk. *irrū*, ‘coloquint’, as an example of initial /q/ > /∅/ at the beginning of a syllable or word.

\( bsyr'\)\: There is some confusion about the correct form (also *bswr'\), but the word is likely to be cognate to an Akk. medical ingredient, *birsu*, thought to be a leek, based on a Sumerian lexical equivalent GA.RAŠ (leek), see CAD B 268. Alternatively, see Sokoloff 2009: 167 s.v. *bsr' as ‘unripe grapes’.

**Recipe 33**
This recipe has an important Akk. parallel, cf. Geller/Panayotov 2020 (BAM 10): 278.

\( 'mtn' d'yn'\): The two terms *ḥšwkn' and *mtn' are synonyms (‘darkening’) for limited vision, but for Akk. *maṭû* referring to eyes (‘weak, diminished’), cf. Geller/Panayotov 2020 (BAM 10): 30 and 331 (glossary).

**Recipe 34**
*gmrh dsṛt'\: Cf. BAM 543 i 30, (teeth), *ḥascatti allutti turrar tasāk šınnašu u nahirīšu takappar, ‘you dry out and pound crab shells, you rub his tooth and nostrils (with it)’. (No edition available.)

\( šc'\)\: The reading in both Mss. is problematic, since no Syr. term corresponds to *šr’ as a bitter ingredient, while kneading ingredients into bitter almond also makes little sense. Budge 1913 2, 662 translates *šr’ as ‘roots’, perhaps based on *šr, given as ‘lotus root’ in Sokoloff 2009: 1559. None of these meanings inspire confidence.

*bny snwny: This simplicium may relate to the previous recipe, calling for putting out the eyes of young swallows forcing the mother to bring a curative herb.

*prrt’ dḥmr’: donkey hoof, a calque on Akk. *laršīnu ‘hoof’ used as a drug in a medical prescription, see CAD L 103, *la-ar-sin-ni šāhi ‘pig hoof’, although *ṣupru ‘hoof’ also appears as an ingredient (see Scurlock 2014, 538, 10’ and CAD Ș 253). Akk. eye recipes include as an ingredient the hoof of an ewe (cf. Geller/Panayotov 2020 [BAM 10]: 133) rather than donkey, but the idea is similar.

*qqwn’: Budge renders this as ‘partridge’, *dqqbn’, followed by Gignoux 2020: 51.

*bšwš: See Sokoloff 2009: 194-195, assuming this to be Syrian rue (Gr. *bēsasan*), also known to BTA as *bšš, although the latter may correspond to Akk *buššu or *biššu in plant lists.

**Recipe 35**
*lmn dl’ ḥz’ blly’: Night blindness is a theme common to both Akk. and Talmudic medicine, see Geller/Panayotov 2020 (BAM 10): 24, 156, and the GV Recipe No. 4. See also the SBM Section One (Budge 1913: 88: 23ff.):

\[ 'hrn' ḫšš lšmrmr’ sb kbd' dyš wtw lplg’ w’swr wldwb’ hw drd’ mn ġbl bm’n’
   dzgwgyt’ wklw BTN ūryn’ wlkbd’ n’kwł hw dmkb’ ‘hrn’ kyn šlgyn lh lkb’d bqdr’
   wpqdyn hw dmkb’ dntl’ ršš Fl mn hw lhg’ wnhp’ ršh mn kl ġbšn hn’ ‘ytwhy
   mw’ dšmnn’ ḫššyn lghwtt’ wł š’ydw’ my’
\]

Another: useful for night blindness (*šmrmr’*):
Take the liver of a he-goat and roast a half and squeeze. And regarding that fluid which flows from it, collect (it) in a vessel of glass, and smear (*kḥol*) some
of it in the eye and let the one suffering eat that liver. Now another, the liver is boiled for him in a cooking pot and order that patient to hang his head over that steam. And he should cover his head from all sides. These are materials of drugs useful for ‘inflammation’ [of the eyes] (ghrw‘t) and ‘pouring out fluid’ [eye disease] (‘sydwt m:y’).

_kbd‘ dswsy_: Akk. eye recipes use the makūt gabīdi, the ‘pole’ of a donkey liver, although it is not clear to what part of the liver this refers, see Geller/Panayotov 2020 (BAM 10): 14.

_mušku_: Cf. Uruanna II 508 and once in a NA letter, meaning a type of tree and possibly related to MP mušk, see Gignoux 2020: 47. The term occurs elsewhere in the SBM, but only in this recipe of SBM Section Three.

_rqn_: Although the writing is ambiguous, the reading rqn’ is accepted by Sokoloff 2009: 1489, based only on this passage. The meaning may come from ryn, ‘empty(-handed)’, indicating a negligible amount which is difficult to measure.

**Recipe 36**

_lḥwr‘ d lyn‘ llyhy_: One expects fluids to flow from the eyes as a discharge, rather than flowing into the eyes. The text may have misunderstood the symptom.

_hly_: although usually ‘sweet’ when describing ingredients, in this case the antonym ‘wkm’, ‘dark’, suggests a meaning of bright, cognate to Akk. helū.

_kwdr‘_: The reading kwdr‘ ‘vulture’ is accepted by both Gottheil and Budge, without any convincing etymology, but this may be the same as the Akk. kudurrānu-bird.

’wrd‘ ywrqt‘: See Geller/Panayotov 2020 (BAM 10): 62, in which one dissects a green frog and mixes its bile in ghee (IGI 1 28’).

’tq kwrhn‘: One Akk. recipe for eye disease describes the vision getting progressively darker until šipiršu ilabbir, ‘its effects will be chronic’ (lit. get old), see Geller/Panayotov 2020 (BAM 10): 122. The Syriac phrase may be a calque.

**Recipe 37**

_lḥwr‘ d lyn‘_: Cf. Geller/Panayotov 2020 (BAM 10): 21, for a ‘white spot’ (pūṣu) in the eyes. For Akk. pūṣu, ‘whiteness’, see CAD P 539-40, but as a symptom this differs from the anatomy of the eye, e.g. pūṣi, ‘white of the eye’ (ibid. 541). The pathology of ‘whiteness’ can also be seen in recipes No. 250, 252 and 262 below.

’wrb‘ bḷq‘: The pel ēribi ‘raven’s egg’ occurs in IGI 2, 79’ (BAM 515 ii 7) as materia medica, see Geller/Panayotov 2020 (BAM 10): 32; Sokoloff 2009: 1086 only gives raven for this bird, but a white colour is unlikely. Sokoloff 2009: 161 accepts Gottheil’s translation of ‘white’ (Gottheil 1899: 202) without further justification.

_npt‘ dymm‘_: Both Gottheil and Budge assume that this is ymm ‘maritime’, as a kind of sea-shell, but this is not attested elsewhere. However, ‘dust of daylight’ (hyrg‘ dymm‘) appears in BTA (Ned. 8b) as a medical ingredient.
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*qryt*: Sokoloff 2009: 1411 (also possibly a weevil), but poorly attested. See Geller/Panayotov 2020 (BAM 10): 31 for turtle gall (or gall bladder) as a medical ingredient for the eyes.

škr *mṣry*: Cf. Shab 110a, Egyptian beer is referred to as *zythos*, a barley-based beverage.

*nbt qry*: Cf. Gignoux 2020: 29 (‘sucre de couvre’), and CAL cites this passage as a hapax for ‘sugar’, but without etymological explanation. However, Akk. *nib‘u*, ‘wild growth’ (CAD N/2 204) combines well with a term for a gourd or colocynth.


*wmrrt* *dqtw*: CAL s.v. *qt* offers the meaning of ‘cat’ based upon meagre evidence, although a marine animal is also a possible meaning (Sokoloff 2009: 1347). Budge translates *qtw* consistently as ‘cat’, although it is clear from SBM No. 160 (*bzr *dqt* ‘seed of gourd’) and No. 269 (*irpwy *yk *dqtw*, ‘its leaves like of a gourd’) that ‘gourd’ is the correct meaning. However, *mrrt* *dqtw* might suggest a meaning of cat bile, cf. SBM No. 166 and 238, but this is uncertain.

Recipe 38
A recipe on the theme of nosebleed occurs in Section one of the SBM, Budge 1913: 69 (Fol. 31b):

```
smmn' dhšhyn ltry*wt* dm' dmn nhyr'
'lwh *hd* *mnt* *lbwt* *trty* mnwn šhwq *tbyt* *wbd* *ptylt* *lpwt* *hrwr* *dnhyr'*
/wsbw* *bhll* *w*swr *wrgl* *bsm* *wsym* bnhyr' *d't* *mnh* *dm* *wkbwš* *mn* *t*l *bš'b*tk
*lwhy* *dnhyr'* *mn* *lb*
```

Drugs useful for an effusion of blood from the nostrils.
Pound well one part *lwh* (aloë), two parts *lbwnt* (Akk. *labānatu*). Make a cord (Akk. *pitiitu*) according to the opening of the nostrils, and dip in vinegar and squeeze and roll in the drug and put into the nostrils from which blood flows (lit. comes), and press from above with your fingers over the nostrils externally.

For *try* *wt*, haemorrhage, cf. Pognon 1903: 66. Similar use of a tampon was employed in Akk. nose-bleed prescriptions.


Recipe 39
*lnhr* *dšryn* for stinking nostrils, a calque on Akk *būšānu*-illness, symptoms of which are bad odours from the mouth and nose.

*šp*: The SBM is filtering drugs by wrapping them in leather, cf. Akk. *šapū* ‘wrap’ (with leather for a poultice), CAD Š/1 490.

Recipe 40
*dk'b* *d*dn*: Cf. HM 37, 19 lk'b d'wdn, ‘for ear disease/pain’.
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'wqd: The Talmud tractate Ab. Zar. 28b preserves an ear prescription featuring fumigation:

lyty kwlyyt' dbrḥ' qrḥ' wlyqr'yh šty w'rbd wlynḥ 'mll' dwnr' wnhhw my' dpnqy
myynḥ lyšdynhw b'wdnyh l' qryry w'l' ḥmymy l' pšwry w'y l' lyty trb' ḏhwpwšt'
gmlnt' wlyψr ψlysd' byh w'y l' lmlyyh ŧwdnyh mvyšh' wlybd šb ptylt' d'spst'
wlyt ψwtp' dtwm' wlytwb brq' bhr ryś' wlyty bhw nwrr' w'ydk ryś' mwthb'
b'wdn' wlytwb 'wdnyh lhd' nwrr' wyzdhr mzyq' wnyšqwl ḥd' wnhn ḥd'

Let one bring kidneys of a hornless (lit. bald) buck, tear it crosswise and place
it on a coal fire and let them put these fluids (my', i.e. blood and urine) which
come out from it (the kidneys) into the ears, not cold and not hot but tepid.
Alternatively (lit. 'if not'), bring the fat of a large beetle, let it be melted (pšr)
and put into the ear. Alternatively, let one fill his ear with oil, and make 7
threads (ptyl' = Akk. pitiltu) of aapsatu (Akk. aapsatu). And let one bring the
base (swpt') of garlic and a put (it) in a rag at one end and ignite a fire with
them and at the other end placing (it) in the ear and let one bring his ear
towards the fire. But beware of a blast (of wind) and he should remove one
(end) and place one (end).

See also the SBM recipe for ears (No. 47, Budge 1913: 560, 21f.) l'dn' ṭwš 'l pytylyt' wsym lk'b'
for the ears: smear (oil on) the cords and apply for a chronic (lit. old) disease of the ears.' Similarly,
Akk. recipes for ear problems made use of fumigation of burning thorns.

Recipe 41
śwpnyn': Gignoux 2020: 27 notes this term only in Section Three of the SBM, perhaps etymologically
related to Akk. šukannīnu, a type of dove or pigeon, since the linguistic exchange between /p/ and /k,q/
is known (e.g. Gr. hippos, Lat. equus).

mwmy': A rare term cited in Sokoloff 2009: 726 as derived from NP mom, ‘wax’, but cf. Akk mammû,
a rust-like mineral associated with ice (or cold) and with verdigris, see CAD M/1 202.

Recipe 42
ḥmr' c tyq': In the Talmud, ‘aged wine’ (yn yśn) is explained as ‘tyq c tyqy, ‘very old’ (wine), see Pes.
42a(39) and cf. Git. 70a(16).

Recipe 43
dzmn: < zmn/zwm. The Syr. text is a calque on Akk. recipe incipits in which the medical problem is
induced by a ghost roaring into the patient’s ear or referring to recitations whispered into the patient’s
ear (lihšu) to counteract a ghost roaring into it, see Scurlock 2014: 368.

šyrg: < MP širag, see Sokoloff 2009: 1554.

Recipe 45
smwq': Usually translated as ‘sumac’, despite a different vowel structure, with the identification only
based on similar consonants. The term ‘sumac’ refers to a species of trees and shrubs with a red fruit
but with leaves of various colours, and the identification is doubtful. Cf. Akk. sameqa, probably an
Aramaic loanword in the plant list Uruanna I, 269.

ḥlb' dž: a common Akk ingredient as well and in the Bavli. See GV Recipe 13a (Git. 69a) and Shab
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109b and in Akk. eye prescriptions, Geller/Panayotov 2020 (BAM 10): 77 (IGI i 78).

š’d’ var. lwz’: The nouns in Mss. A and C might be erroneous for šqd’; see also SBM No. 37.

’psntyn: See Gignoux 2020: 13 (Gr. apsinthion), but this ingredient also occurs in Ab. Zar. 30a (49), and the fact that it occurs in the BTA means that word was already well assimilated into Eastern Aramaic. It may be that this term could have been understood locally as an ‘Apsû-given’ plant, but this is far from certain.

ngs: This is an unexpected example of Dreckapotheke, a rare term with an Arabic etymology.

**Recipe 46**

kl’: Akk. kalâ has a similar usage in medical texts, cf. Geller 2005 (BAM 7): 58, šumma amîlu šînâtìšu uttanatâ kalâ lâ îla’a, also ibid. 220, ‘if a man dribbles his urine and cannot hold it back’.

‘lwy: Another term for ‘aloe’ in Syriac is ’lw’ (Sokoloff 2009: 48), but the term ‘lwy has other meanings as well, see Sokoloff 2009: 1100. A widely attested term for ‘leaf’ in Aramaic (except for Syriac) is ‘lh, which may cast some doubt on whether ‘aloe’ is the only meaning associated with this term in a medical context.

šrp’: Something which burns, cognate to Akk šarâpu ‘to burn’. Cf. Akk šerpētu (from the same root šrp), a ‘barley soup’ (CAD $ 208) similar to kutah and other barley dishes frequently mentioned in the Babylonian Talmud.

sybn’: Possibly cognate to Akk. zibnu, found in a commentary to the drug list Uruanna, see CAD Z 104.

’šrw dkrt’: see GV Recipe 27 (Git 69b), ’yṣr’ dkrt, extract of leeks.

**Recipe 47**

l’dn’ mnhyn mwgl’: This corresponds to an Akk. ear recipe, beginning with the symptom: šumma amēlu ina uznîšu šarku illak, ‘if pus flows from a man’s ears’, see Scurlock 2014: 375, 384.

sm’ dmtqr’ mṣry’: The Akkadian drug list Uruanna (I, 252) refers to an ingredient (probably coloquint) as muṣrîtu, ‘Egyptian’.

’yryn: Cf. the Syriac mineral s’m’ ’ryn’, interpreted as ‘leprous lead’ (CAL) and Sokoloff 2009: 38 as ‘verdegris’ (based on a doubtful Gr. etymology) but this may be related to Akk ajaru, rosettes or flowers, also used with mineral descriptions (ayar kaspi, ayar hurâši), but referring to plants.

ptylyt’: The pitiltu-cord occurs frequently in Akk. recipes, but also occurs in the GV Recipe 6c (Git. 69a).

nqw’ bpwmh: While this verb may be cognate to Akk. waqû, ‘to wait’, but a parallel expression occurs with Aramaic nqt, i.e. wnynqw’ bpwmh, ‘let him hold in his mouth,’ GV Recipe 9.

**Recipe 48**

The main theme of this recipe is gargling (or shaking) ingredients in the throat as part of the treatment. Syr \( n'r' \) ‘to gargle’ is likely to be cognate to Akk. \( arâru/harâru/erêru \), which usually refers parts of the body being ‘shaken’ or trembling as a symptom (not following CAD A/2 237).

\[ \text{sym } lswr' \]: It was common Akk. practice to hang \textit{materia medica} around the neck (usually in a leather sack) as an amulet. See for example the recipe in Scurlock 2014: 227, 229 (50”-51”).

\[ np' \]: Cf. Sokoloff 2009: 932 as ‘birthwort’, a plant for childbirth, which is not the case here.

\[ pw'h bqw' bswrh \]: blowing medications into a body orifice is known both in Akk. therapies (cf. Herrero 1984: 111-112), and in the Talmud (GV Recipe 11, Git. 69a). The expression \( qny' bswrh \) is a calque on Akk. for ‘windpipe’, \( ebbûb \\ hašê \\ ).

\[ hry klb' hwr' \]: A typical example of Dreckapotheke, as in the GV Recipe 13b (Git. 69b), \( npqy dklb' hwywr' \), ‘excrement of a white dog.’ Cf. Scurlock 2014: 627, that excrement of a black dog is a \textit{Deck-name} for the ingredient \( nikiptu \\ ).

\[ zr' dktn' \]: Although \( ktn' \) usually refers to a linen cloth, in this case the term must refer to flax seed, as confusion with Akk. \( kitû \\ ), see the note on SBM No. 2 above.

\[ wrd' sry' \]: The use of a rotting or stinking variety of this ingredient is unusual, although one of the descriptions of this plant is that it prevents lice, cf. the Apothecary’s Handbook (BAM 1) iii 33, \( Û \ ur-ṭu-ù = šammu kalmāti ina zumri amēli là bašê, ‘rose = a plant for lice not to be present in a man’s body’, see Attia and Buisson 2012: 29, cf. Geller 2020: 150. The question is whether the modern ‘rose’ is the correct plant.

\[ nlbwk \]: Cf. Akk \( labâku \) ‘to soften’, often in recipes, cf. CAD L 8.

**Recipe 50**

\[ twl' \]: The tooth worm is almost a universal concept in the Near East, well attested in Akk. (Scurlock 2014: 398, 401-402, 669, and Collins 1999: 264-265). In later periods, the tooth worm is also attested in Mandaic, cf. Müller-Kessler 1999: 347.

\[ 'r' \]: Identified as the ‘ash-tree’ by Jimenez 2017: 217-223.

\[ kwm' \]: possibly cognate to Akk. \( kumû \\ ) for a water bird.

\[ rwdpn' \]: This is thought to be derived from Gr. \( rododaphnē \\ ) (Sokoloff 2009: 1444) but the usual orthography is \( rwd'n' \) reflecting the double /d/ in the Gr., which is not the case in our text. An alternative might be a form of Syr. \( rw'tbn' \) ‘moisture’, related to Akk. \( ruṭbu \\ , ‘moisture’ < raṭābu ‘to be moist’. The plant name \( rwdpn' \) shows the typical -\( ānu \) ending for ‘like’, hence a ‘moist-like’ plant.

**Recipe 51**

\[ hlyt' \]: Although translated generally as ‘asa foetida’ (see Gignoux 2020: 19, DJBA 456 \( hlyt' \)), this drug might possibly be Akk. \( hil 'tjaw \), a type of resin used in salves (see CAD T 400).

\[ šipu \]: See CAD \( Š/3 \\ ) 93, a salve made from a yellow mineral (orpiment?), usually given with the logogram \( ŠIM.BL.SIG, SIG, \\ ).

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Recipe 52

\( lkk'dnj\$yn \): The equivalent Akk. expression is found repeatedly in prescriptions, e.g. \( \text{\$umma am\$lu gimir \$inn\$\$u in\$\$} \), ‘if all of a man’s teeth throb’, see this and other examples in CAD N/2, 114. The term \( \text{kakku} \) may also be an Akk. loanword, since it usually means ‘weapon’ but has a specialised meaning of ‘molar’ when referring to anatomy. A similar label occurs in SBM No. 53, \( l\$n'\ dnydn \), ‘for teeth which move’.

\( kdkdw\$t' \): The corrected reading in Sokoloff 2009: 600 indicates a kind of plant, corresponding to Akk. \( kudkudd\$u \). A \( \text{\$umma \$lu commentary} \) (Revue d’Assyriologie 13: 31, 6) equates this rare plant with the common plant name \( \text{kamkadu} \), see CAD K 493. Ms. B has a marginal correction of the reading as \( kdkw\$dm' \), which could mean, ‘blood-crime’(-plant).

\( sm'\ d\$yn' \): Akk. plants are often designated by the disease which they treat, but this is not yet attested for eye disease.

\( dw\$t' \): The Akk. explanatory plant list \( \text{\$ummi \$ikin\$\$u \$refers to the kamkadu plant which is applied to a sore which produces 'sweat' (ana simmi \$a zu'\$a inadd\$\$u, see Stadhouders 2011: 17). Cf. also Scurlock 2014: 292, citing BAM 380:11 and STT 92 iii 27': ‘kam-ka-du \$U GIG \$\$ GU \$U, ‘kamk\$\$u is a plant for a sore which constantly gives off fluid’. Sokoloff 2009: 285, considers this to be mastic.

Recipe 54

\( qrn'\ d'\$l'\ wqrn'\ d\$z' \): both ingredients occur together in an Akk. gynaecological text, which includes as an ingredient \( \text{sapparti \$aran sapparti ayyali \$aran enzi} \), ‘the tip of a stag-horn, the tip of a goat-horn’ (BAM 237 iii 6, not edited).

\( 'rmwn' \) var. \( \text{rwmn'} \): This is thought to be an unusual spelling of ‘pomegranate’, usually described as ‘sweet’ in these recipes (\( \text{rwmn'}\ hly' \)). The meaning of ‘apricot’ is provisional, while the Sum. logogram for this plant is ‘mountain apple’ (\( \text{gi}\$\$ HA\$HUR.KUR.RA \)); see CAD A/2, 291, which is the same logogram for Akk. \( \text{supurgill}u \) (see SBM No. 26 above).

Recipe 55

\( \text{\$wrsn'} \): Gignoux 2020: 50 gives this as a hapax for ‘ornithogale’ (from Greek), but it is likely to be a loan from Akk. \( \text{urz\$\$u/hurz\$\$u} \), a type of tree well attested as a medicinal substance (CAD U 273). Note the variant spelling in Ms. B.

Recipe 56

\( \text{l}\$rywt\ p\$m' \): This symptom corresponds to Akk. \( \text{b\$\$\$\$u} \), a condition associated with bad mouth odour, see CAD B 351 and Scurlock 2014: 3 and 389. All of the recipe ingredients correspond to Akk. materia medica.

\( hpr \): This designation for a mouth ailment as ‘shame’ is a pun on Akk. \( \text{b\$\$\$\$u} \), which is derived from Akk. \( \text{ba'\$\$u} \) ‘to stink’ but has a homonym \( \text{ba'\$\$u} \) ‘to be ashamed’ (cf. CAD B 4-5). This is unambiguous evidence for knowledge of Akk. behind these symptoms.

Recipe 57

\( qys' \): Possibly a small measure, as suggested in Sokoloff 2009: 1365 (‘ounce’), based on SBM 358:19, but this does not fit the use of this term here.
Recipe 58
ṣwr': Gignoux 2020 treats this as balsam, and Stol 1979: 50-53 agrees with this, but not based on conclusive evidence.

qrst': Sokoloff 2009: 1405 gives this as acacia or carob pods or simply a medicinal salve.

Recipe 59
dḥl': Sokoloff 2009: 291 gives this as a type of grain (based on modern Syriac), citing only this SBM recipe (Budge 1913: 1, 563: 3). An alternative is to read dḥn' for dwḥn' ‘millet’ (Sokoloff 2009: 279) = Akk duhnu.

Recipe 60
lrwq' dsgyn bpwm': This is a typical symptom from the Akk. anti-witchcraft corpus, e.g. šuma amēlu ru' tu ina pišu magal ilak, ‘if saliva flows in excess from a man’s mouth’ (Abusch/Schwemer 2020: 3, 24), or šuma amēlu illātūšu ina pišu magal ilakā-ma lā ipparrasā, ‘if a man’s spittle flows in excess from his mouth and it cannot be stopped’ (ibid.).

bwng: Sokoloff 2009: 127 cites this passage in the SBM only, with a Persian etymology.

slq': Described in Uruanna plant lists as either red or yellow, beetroot does not regularly feature as a medical ingredient in Akk recipes, see CAD S 267.

Recipe 61
pqc: This is the same term used in the GV Recipe3 to refer to the eye being ruptured (pq’ ʻynyh, cf. Git. 69a).


qrnpl: Sokoloff 2009: 1413 gives this as ‘clove essential oil’, without etymology, but we interpret it as the common Akk. medical ingredient qarnu ‘horn’ and perhaps ‘ivory’ (qaran pīlī), corresponding to Aramaic grm pyl’, lit. elephant tusk. See Gignoux 2020: 38, (‘girofle’), based on an assumed similarity to Gr. carophylle.

šb': Budge interpreted this as šk’ ‘alum’, but the reading šb occurs below in 577: 18, also interpreted by Budge as alum, but this disagrees with Gignoux 2020: 16.

ks': Cf. Akk kāsu (logogram GAZI) as a measure, also in the Talmud (Shab 134a).

drhm: Sokoloff 2009: 321 only gives this citation for drachma.

Recipe 62

Recipe 63
ḥnwq': the description of strangling fits well with Akk. symptoms of hinīqtu or ‘stranguary’, usually referring to the kidneys or abdomen.
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*plp*l’*rykt*: Cf. the GV Recipe 19 (Git 69b), *lk*b *m’y* *lyty* *tl*t *m’h* *plp*l’y* *’rykt’, ‘for stomach-ache, take 300 long peppers.’

sym’‘l *qdl’* *mn* *lbr*: a common practice in Akk. medicine, in which a rag or bandage with ingredients is applied to the neck or other parts of the body externally.

**Recipe 64**

*mwh’l’d*’*rn’*: See Geller/Panayotov 2020 (BAM 10): 332 for examples of animal brains (Akk. *mu*hhu) as ingredients, although not a hare, as in this instance.

**Recipe 66**

‘rt’/’hlmt*: These same variants occur in all instances in which this ingredient appears (SBM No. 66, 138, 229). The identification of ox-tongue is based on the Peshitta of Job 6.6, with *hlmt* translating Hebrew *ḥlmwt*, ‘ox-tongue’ or perhaps ‘mallow’. See Sokoloff 2009: 104 and 458.

**Recipe 67**

*mrrt’d*tw*r’*: Akk. *marat alpi* ‘ox gall’ occurs in medical texts as an ingredient (cf. CAD M/1 299).

**Recipe 68**

*lkb ḥdy’*: abdominal pain (including the chest and breasts) was the primary topic of Tablet 12 of the *Diagnostic Handbook*, cf. for convenience Scurlock 2014: 93, 97.

*twzr’*: Sokoloff 2009: 1627, freely emends our passage (based on NP *tūdari*) to *twdr’, ‘mallow’, although all Mss. agree with the original reading. Preferable is an identification with an Akk. medicinal plant *tuśru/tuzru* which occurs in medical commentaries, see CAD K 600 and T 496, although not commonly attested. Budge gives this as ‘ox-tongue’ (1913: 2 682).

**Recipe 69**

*qšywt*: The term *qšy* in medical contexts in the Talmud often indicates the acute state of an illness, or that a condition can cause harm: see DJBA 1049.

*splwṭ’*: Cf Sokoloff 2009: 1032, with the meaning based on an Arabic gloss. Gignoux 2020: 24, giving this as MP *šāh-balūt*. It may also be that this is an Aramaic version of Akk. *šam balāṭi*, ‘plant of life’, a common medical ingredient.

**Recipe 71**

‘l *bryqyn*: ‘on an empty (stomach)’ corresponds to Akk. *bālu patān*, ‘without having eaten’, a common recipe instruction for swallowing medications. This corresponds to the phrase *’lyb’ryqn* which occurs repeatedly in recipes in Shab. 109b.

**Recipe 72**

*r’*: The root *r*’ in BTA has a pejorative sense of causing harm (cf. DJBA 1090).

*qrṣbyt*: This may be the same as Akk. *kursipti eqli*, lit. ‘butterfly of the field’, a medicinal plant attested in the pharmaceutical plant list Uruanna (CAD K 568) and Geller/Panayotov 2020 (BAM 10): 282.

*hlbnyt*: although usually thought to refer to galbanum, this word is a calque on Akk. *šizbānu*, a ‘milk-like’ plant. The -ānu ending in Akk. means ‘like’ (the associated noun), and this form often appears in Aramaic drug names as well, e.g. *kalbānu*, a ‘dog-like plant’.
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'sṭwmkh: this Gr. term appears in Ab. Zar. 28a, referring to opening of the stomach (ʼstwmk’ dlyb’), and is already well integrated into Aramaic, see DJBA 121. There are relatively few Greek loanwords in this section of the SBM, but those which do usually appear in BTA as well, indicating a non-direct transmission.

Recipe 74

lšʾl dṭlyʾ: The similar Akk. formulation is šumma šerru suāla marus, ‘if a baby is sick with a cough (suālu)’, Scurlock 2014: 259, 265 (Diagnostic Handbook, Tablet 40).

Recipe 75

lqlʾ dḥršʾ: The translation ‘hoarse’ has been chosen over mute, since in Akkadian symptomology, the patient’s voice is compared to that of a goat or other animals, see Scurlock 2014: 59, 62; ibid. 173, 174 (translated as ‘cry’, but ‘voice’ is more appropriate).

Recipe 76

llbʾ wlkbdʾ wmʾny gwʾ dʾyt bhwn mwmʾ: since there were no autopsies or any way of determining the state of internal organs, this symptom is theoretical, probably but based on observations of animal dissections for omens (extispicy).

ḥdbʾ: Akk. handabtu is only lexical, not employed in recipes.

Recipe 77

lhymymwrtʾbkbdʾ: it is no coincidence that symptoms associated with the liver are followed by a recipe for jaundice (SBM No. 78), since in Akk. medicine remedies for jaundice were attached to symptoms of the gall bladder, see Scurlock 2014: 505. Akk. kabīdu/gabīdu for ‘liver’ does normally not refer to human anatomy, while kabattu references the human liver as the centre for emotions; the note in CAD K 13-14 remains valid.

dwʾtʾ dwrtʾ: Akk. recipes usually refer to the sweat of a horse used as a medical ingredient, see Scurlock 2014: 413, 416.

gwryʾ dwrdʾ: Cf. Akk. gūru, in Geller/Panayotov 2020 (BAM 10): 133 (IGI 2, 109’) referring to leaves of reeds, suggesting a meaning of ‘leaves’ rather than ‘seeds’.

Recipe 78

lyrqʾ: this is the second recipe for jaundice, see above, SBM No. 31, for yellowness in the eyes. These two simple recipes for jaundice, one medical and the other more magical, are similar to a large number of simplicia for jaundice from a medical treatise from the Nineveh Royal Library, BAM 578, see Scurlock 2014: 505-528.

nybʾ dklbtʾ tlyʾlʾ nšʾ: a canine tooth (šinnu ša kalbi) occurs together with ‘semen of a lad’ (AMT 46/5, not edited), with both being Decknamen for ordinary plants. However, in this case, the hanging of exotic substances from a patient’s neck in a leather pouch was a common remedy in Akk. medicine, see Herrero 1984: 28.

Recipe 79

llbʾ dhymym: A similar symptom as SBM No. 77, but not referring specifically to the heart.
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'spdk': This occurs in the GV Recipe 25 (Git. 69b < MP spedag)

Recipe 80

hrmy': Cf. hrwmy' 'spices' (Sokoloff 2009: 354, assuming a Gr. etymology, arōmata), but no SBM variant has a /w/, which may point to Akk. hurmu/harmu 'spice', only attested lexically in the medicinal plant list Uruanna II 5.

Recipe 81

llb'dšn' wk'b wnqš: The Akk. expression libba šunnû, 'to change the mind', indicates a state of confusion or madness, cf. CAD Š/1 408. Tablet 22 of the Diagnostic Handbook offers rich descriptions of symptoms affecting the upper abdomen (rēš libbi, or epigastrium), which include physical pain as well as an altered mental state.

trwl'< < Gr. troulla (Sokoloff 2009: 549), but the use of a spoon in recipes may be a calque on Akk. itqūru, usually a lead-spoon but used for salves and ointments.

hördl': usually translated as ‘mustard’ but can this be Akk. ardadillu (CAD A/1 241), lit. ‘mound-leaf’ plant (i.e. foliage from a mound).

Recipe 82

lhwmr lb': This symptom is analogous to Akk. emēru, ‘to be swollen, distended’, and its derivative emru, usually referring to the intestines or rectum, see Geller 2005 (BAM 7): 220-221, libbēšu emrū, ‘his innards are swollen’. The term is often combined with esēlu, ‘to be constipated’. Cf. MD 136 humra, likely to be related to Akk. emru, as well as to the so-called ḥwmry ‘amulet-spirits’ of magic bowls, which have nothing to do with amulets.

nbwtwn thyt kwkb’ ‘spend the night under the stars’. This expression reflects a typical Akk. instruction in recipes, ina kakkabi tušbat, ‘you set out (ingredients) under the stars’, with the idea of cooling the materia medica overnight, cf. Herrero 1984: 78.

Recipe 83

trwd': A spoonful measure occurs in the GV Recipe 13 (trwwd', Git 69a).

nsrwp: Sucking (cf. Akk naṣābu) makes good sense with a resin, see Scurlock 2014: 472, 476, in which a patient 'sucks up tiyātu' ('DÜR.NU.LUH.HA ... ú-na-sab) as in our text.

rqwt': m See Gignoux 2020: 45 (dried mint), but this may be Akk. raqqītu 'spices'.

Recipe 85

lmn d'kl ‘pr': To eat dust (epera akālu) is idiomatic Akk., indicating to be in trouble (CAD E 186), or even to be cursed, see Maqlû VII 104 and 111, ‘may your evil mouth be full of dust’.

Recipe 87

dll' ''kl mdm: This symptom is reminiscent of a frequently recurring phrase in Akk. medical texts, that the patient cannot eat bread or drink beer (i.e. consume anything), e.g. in the Diagnostic Handbook (12: 125'), akla lä ikkal šikāra là šatti, ‘he cannot eat bread, he cannot drink beer’, see Schmidtchen 2021 (BAM 13): 498. In similar formulations, rectal disease texts point out that, šumma amēlu akla ikkal-ma iparru šikāra šatti-ma [iparru], ‘if a man eats bread and vomits (or) drinks beer and [vomits]’, he suffers from some form of rectal disease (cf. Geller 2005 [BAM 7]: 142.

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Recipe 88
*mr*: Cognate to Akk. *maruš* (*< marāṣu*), ‘sick’, as opposed to *kryḥ* ‘the sick one’ in the previous recipe.

*šr* *lbh*: i.e. has diarrhea. This, along with the similar expression *šry krs*, was probably a calque on Akk *šūšuru*, to loosen the bowls, see CAD E 358 and also see Schmidtchen 2021 (BAM 13): 537.

Recipe 90
*llb* *dš* *wk* *b* (var. *llb* *dk* *b* *wšn*): a heart which *revels* (< *š*y, cf. Sokoloff 2009: 1582) and changes (*šn*) should refer to the patient’s confused state of mind.

Recipe 91
*yth* *tr*yth*: Reading *ytb*’ as a form of *ytbt* ‘excrement’, see Sokoloff 2009: 588, derived from *ytb* ‘to sit’. For *tr* as ‘flowing’ in the SBM, see Sokoloff 2009: 1670. Both of the ingredients in this recipe (as *Dreckapotheke*) are likely to be *Decknamen* for other drugs.

Recipe 92
*ybrwḥ*: See Sokoloff 2009: 641, in which the identification of mandrake is based upon the Targum Onkelos translation of Gen. 30.14, which is hardly convincing as an identification. This drug might be a corruption of the common Akk. plant name *baluḥhu*.

Recipe 94
*sm*’ *dmw*: Aramaic *sm*, like Akk. *šammu* and like Gr. *pharmakon*, refers both to beneficial plants or drugs as well as poisons.

*dm*’ *dtrwr*: bull’s blood is used in Akk. recipes, cf. CAD D 78.

Recipe 95
*lk*’ *ḥhl*: Cf. the GV Recipe 24 and an alternative recipe, 24a (Git. 69b), both dealing with spleen ailments, aimed at drying the spleen.

*ḥlp*: Akk. *hilēpu*, cf. *ḥylp*’ in the GV (Git 68b). This could perhaps represent an analgaesic, if willow-bark is correct.

*šlwq bmy*: Budge translates this as ‘make an infusion in water,’ although the noun *šlwq*’ is translated in Sokoloff 2009: 1529 as ‘boiling’; we have used ‘decoct’.

*mn qdm ddnh šmš*: this corresponds to the common Akk. *lām Šamaš napāhi*, to pick a plant ‘before the sun shines (on it)’, cf. CAD N/1 267.

‘*l šmh d'nh wd*’ *mn tpy*’ *dybš*: as in the GV, the main purpose of the recipe is to dry out the spleen, which is considered to be a wet organ, and when the spleen is healthy it disappears. A similar method is advocated in an Akk. spleen recipe, BAM 77 (see Geller 2023: 40ff.).
Recipe 96

Ilkb krs’ lmrst’: Sokoloff 2009: 803 understands the noun m’st’ as stomach pain (< m’es ‘to shatter’, perhaps cognate to Akk. mēsu, ‘to trample’), while Sokoloff also gives m’s’t’ as a body part (ibid. 803), although evidence for the latter is meagre. The term m’st’ may correspond to BTA myrs’ for ‘cramp’ in the Phylactery for Rue (see Müller-Kessler 1999: 349) and the GV Recipe 16 (Git. 69b), but this is only conjecture.

rš’ dtwm’: The expression ‘head of garlic’ is also known from Akk lexical texts (qagqad šūmī), CAD Š/3 298.

šdy lgw: a calque on Akk. ina libbi nadū, to ‘toss’ ingredients into the ‘middle’ of a mixture, see Herre- ro 1984: 65.

’spyr’ db’: < Gr. sphaira. There is no Semitic word for ‘sphere’ but ‘eggshell’ as a container can be found in Akk. contexts, see CAD P 320f.

Recipe 97

’symk’: see above, the note to No. 73. It is difficult to distinguish between this term and krs (Akk. karšu) in this group of recipes.

sdb: Sokoloff 2009: 970 only cites this and one other passage in the SBM, with an Arabic etymology.

Recipe 98

lkrs’ dnph’: Cf. Akk napāhu, a common medical symptom for inflammation, lit. ‘to blow up’, like bellows. See Geller 2005 (BAM 7): 144-145, šumma amēlu libbēšu innappahu, ‘if a man’s innards are inflamed’.

Recipe 99

lkrs’dl’ mbbl’ m’kwlt’: The equivalent Akk. expression is: akla u mē libbišu lā imahhar, ‘his stomach cannot tolerate food and drink’ (Geller 2005 [BAM 7]: 170-171); see also CAD M/1 58, 70 (s.v. mahā-ru) for the patient not being able to digest or tolerate food, and CAD Š/3 120.

Recipe 100

lmn d’kl sgy wygm’ m’kwlt’ l lbh: The Akk. equivalent symptom occurs in rectal disease texts: šumma amēlu akla ikkal u šikāra rēšta išatti-ma esil, ‘if a man eats food and drinks premium beer and is con- stipated’ (Geller 2005 [BAM 7]: 152-153).

Recipe 101

ltybt’: Sokoloff 2009: 1623 gives no etymology for this term, which is equivalent to Akk. šittu. Cf. the symptom in Geller 2005 (BAM 7): 182-183, šumma amēlu šittašu itanabbal, ‘if a man’s excrement is regularly dried out.’

Recipe 102

lmrt’: Akk. martu can refer either to bile or to the gall bladder, both of which are possible symptoms in this recipe. Cf. CAD M/1 298-299 for convenient references, and for examples of recipes, cf. Scurlock 2014: 507 and 519, which lists simplicia for gall-bladder disease; a similar list appears in the Apothe- cary’s Handbook, see Attia/Buisson 2012: 26 and Geller 2020: 21.
Recipe 103

*lmrt*’ *wlkr*’ *dšry’*: Cf. Drower 1949: 93 = AM 147:08, *la šaria*, ‘(it) is not loose’ (referring to the bow-els). Syr. *šry* corresponds to Akk. *ešēru*, to loosen (the bowels), as in the *Diagnostic Handbook* Tablet 19/20, [*irrāšu*] *išerru*, ‘his bowels are loose’ (see Scurlock 2014 179).

*kly*’ *qwml’*: We suggest reading *qwml’* (cf. Akk. *qmāmišu*, a skin condition), which is warded off (*kly*) by this ingredient.

*wmyt’* *lh *lkrs’*: The expression ‘*ty + krs’*, to loosen the bowels has a parallel in Section One of the SBM, see Budge 1913: 98, 18: *mytynn krsh*.

*prdt’*: grain kernels used as a measure, a calque on Akk. *uṭṭetu* ‘barley grain’ (standardly used as a measure).

*hh *lmłwk*: Sokoloff 2009: 403 gives this passage as a hapax for the plant name, *hh *lmłwk*. An alternative possibility is *mlväk*’ referring to an alkaline plant (Sokoloff 2009: 765), which provides an important clue to the meaning of this plant name, which could be a calque on Akk. *ebel malāhi*, ‘sailor’s rope’, since *zē malāhi* ‘sailor’s excrement’ is a known Akk. plant name.

*slmk’*: Sokoloff 2009: 1013 only cites this passage. The plant name *slmk’* (vocalized as *sallammakkā*) is likely to be a corruption of *hlmk’* = Akk. *elammakku*, a type of wood, especially since /s/ and /h/ look similar in this script.

*lw*’ (*lw’*): lick, likely to be cognate to Akk. *lēku*, which occurs in Akk. medical recipes (CAD L 116). SBM 72 employs the synonym *mēl* with the same meaning.

‘*l bryqyn*: Cf. a recipe in Shab 109b, in which ingredients are to be imbibed ‘*lyb’ ryqn’*, ‘on an empty stomach,’ as well as a recipe in Git. 70a.

Recipe 104

*lkrs’ *dkly’ *wl’ *šry’*: This symptom represents constipation, in contrast to diarrhea of the previous recipe. This combination of symptoms also occurs in the Gittin GV 22 and 23, which employ the keywords of *mysr* for constipation (binding < *’sr*) and *myšr’* for loosening of the bowels (cf. Akk. *ešēru*). As for the retention of stools (*kly* = Akk. *kalū*), a typical symptom occurs in Akk. rectal disease texts: *šumma amēlu sāru ina libbi-šū issanahur-ma unappih mala ikalla amīlu šû šuburra marus*, ‘if a man has flatulence circulating in his belly and it swells up, it retains everything, that man suffers from a sick rectum,’ Geller 2005 (BAM 7): 232.

*ybyšt ‘wkmt*: See Gignoux 2020: 56 gives this as ‘raisins’, but it may be equivalent to Akk. *tābīlu* ‘dried herbs’ and *tābīlam* ‘dried out’ (see Recipe 23 above).

*pgn’*: = Akk. *piqqannu*, ‘animal droppings’ are a frequent feature of Akk. *Dreckapotheke*. However, Sokoloff 2009: 1154 gives *pgn*’ as ‘rue’ based on a Greek etymology, and see Gignoux 2020: 58, but no etymology is given.

Recipe 105

*lkrs’ *dṭly’*: Colic in infants features in the *Diagnostic Handbook* Tablet 40 (63), *šumma šerru qerbūšu ittenemmerū*, ‘if an infant’s bowels are always colicky’ (Scurlock 2014: 261, 266).
kwnt šrh: The meaning kwnt šrh for the umbilical cord is uncertain (Sokoloff 2009: 634), but it may resonate with šwri’ for navel in SBM No. 104.

pgn’ wdbs’: These two ingredients appear together in Ab. Zar. 28a, pgyn’ wdwbš’ (although with ṭygn’ in the printed text, but see DJBA 899), in a recipe against grape-like skin lesions or boils (‘ynbt’).

wkly’: The paediatric condition includes diarrhea, which this recipe aims to treat.

’lyt’: Although this ingredient can be an animal ‘tail’ or fat-tail (see Sokoloff 2009: 49), the meaning is too unspecific to be appropriate as a medical ingredient. More likely is a meaning associated with the name in the Uruanna medicinal plant lists of ʾillāt eqli (< Akk. ʾillātu (‘saliva’) referring to a weed or seaweed, synonymous with Akk. alapû for ‘seaweed’ (CAD A/1, 336).

Recipe 107

ldm’ d’t’ mn krs’: Akk. medical recipes normally attribute internal bleeding to the anus rather than to internal organs, e.g. Geller 2005 (BAM 7): 212-213, [šumma amēlu] šuburrušu dāma utabbaka, ‘[if a man’s] anus pours out blood;’ for other examples, see CAD Š/3 191.

mswt’ d’rnb’: See SBM No. 95, using both rabbit rennet and rabbit spleen as ingredients. There appears to be no evidence so far for Akk. annabû ‘hare’ being used in medical recipes.

Recipe 108

ltwl’ dhwyn bmpqvn’: See Scurlock 2014: 495-498 on urbatu-intestinal worms, which also feature in Shab. 109b, reading *’rbt instead of ’rt’ (with recipes involving eating various types of meat on an empty stomach). The Akk. cognate tultu, ‘worm’, was a more general term, especially employed in medicine to indicate the tooth worm, see Scurlock 2014: 669f., as well as in the Apothecary’s Handbook (Attia/Buisson 2012: 26, l. 7, Geller 2020: 20).

wmytn: Budge translates, ‘and the worms will die’.

’rśhyy’: Reading ’rs hyy’ for hywy, since ‘living’ poison makes little sense.

Recipe 110

npq mn lbr: Prolapse of the rectum, corresponding to miqit irri ‘falling (out) of the intestines’ in Akk. rectal disease texts (cf. Geller 2005 [BAM 7]: 2).

hlzwn’: See Gignoux 2020: 27 (‘coquillage’), but Syr. hlzwn’ may be etymologically related to Akk halšu ‘fortress’, with the typical -ānu ending, i.e. a ‘fortress-like’ (shell). This ingredient corresponds to the use of Akk. šubû ‘shell’ in recipes.

šwḥt: It is likely that verdigris, in this instance, refers to an oven, although in Akk. recipes it refers to the patina on copper vessels (tamgussu) or copper drums, as well as to verdigris from an oven. See Gignoux 2020: 49, giving many instances of this term as ‘opium’, but only this reference occurs in SBM Section Three and is unlikely to refer to opium. Budge translates ‘dregs of opium’, see also Sokoloff 2009: 86, but not citing this passage.

klš’: Gignoux 2020: 25 gives this as a synonym for gs’ (= Akk. gassu, ‘gypsum’). Although assumed to be from Gr. γόμη (in CAL s.v. KLŠ), Sokoloff 2009: 627 suggests an Arabic etymology, but the meaning remains uncertain.
grd’ qwty: See qwty in Sokoloff 2009: 1347 (‘spider’s web’), but cf. Mutzafi 2011: 311-312, relating this word to Akk qū ettūti, spider-web. The ettūtu spider appears in Uruanna III 37 as a medical ingredient (Dreckapotheke) and Deckname for fox-vine (karān šēlibi).

‘tn ’l nwrr’ wntb Fl mnhw:n: Fumigating the patient’s anus by having the patient squat over the heated materia medica was known to Akk. rectal medicine, cf. Geller 2005 (BAM 7): 178f., tuqattaršu ina eli kussi tušeššabšu, ‘you fumigate (him), make him sit on a stool’.

Recipe 111
lmm dm’by’r’zqth: The Akk. cognate ebû means ‘thick’ rather than swollen, as in the description of a man’s semen as ‘white and thick’ (pešá-ma ebû), see Geller 2005 (BAM 7): 70.

Recipe 112
lbšwr’: Lit. ‘unripe grape’, a calque on Akk. erimmu and gergiššu, both referring to a (red) berry and a skin lesion.

lšry’ dhwy n b’zqt’: A recipe for an anal fissure can be found in Ab. Zar. 28b, which resembles SBM recipes:

pyq’t tt’h m’ly tyt trb’dšpyrt dl’ pt’th wlyšr wlyšdy byh w’y ’l’ tyty tlt tṛ’q’r
dmyyh’š b’t’v’ wlyq’t wlybd’r ’lyw’h w’y ’l’ tyty mšqry (printed text: mšqrdy)
ḥlzwny w’y ’l’ mytyy mšh qyr’ wlynqwt bšqy dkynt’ bqyyt’ wd’mr gwpm’t
bsytww’n

A lower (i.e. anal) fissure – what (is to be done)? Let one bring the fat of a virgin kid (cf. Akk. unīqu la petītu) and let one melt (it) and put it on (the lesion). Alternatively (lit. and if not), let one bring three leaves of coloquinth dried in the shade and let one roast and scatter (them) over it (the lesion). Alternatively, let one bring snail shells. Alternatively, let one bring oil of wax and smear it on a rag of flax in summer or cotton in winter.

qły’: the identification of ‘alkali’ is not secure, based on the phonetic similarity of the modern identification (al-kali).

twš lh bḥd’ šb’n’: For the use of the finger to apply drugs to the anus, see Geller 2005 (BAM 7): 150-151 (l. 15), ubānka talammi [suburrašu] takār, ‘you wrap (materia medica) around your finger, you rub his anus’; see also ibid. 164-165 (l. 13’), 174-175 (l. 25), 180-181 (l. 97).

trb’dhwy’ wkn’: Black snake fat was employed in an eye disease recipe, cf. Geller/Panayotov 2020 (BAM 10): 166, but this ingredient may also be a Deckname, since one late commentary from Uruk gives ‘blood of a black snake’ as a designation of turtle blood (see Scurlock 2014: 347).

mrdsng: silver dross, see Sokoloff 2009: 828.

Recipe 113
lmpqn’ dhtm: Shab. 134a includes a statement referring to an infant’s anus being blocked, preventing defecation: whyk’ dzyg lqr’yḥ bš’rt’ šty w’rb, ‘where (the child’s anus) is blocked, let one cut it open crosswise according to measure.’ This does not follow standard translations of this passage, which
assumes that the anus is ‘transparent’ (dyg < zgg), which is improbable. More likely is the latter term cognate to Akk. sakāku, ‘to block up’, usually referring to ears, but not inappropriate here. Moreover, translations assume that the infant is to be surgically cut with a barley-corn (šrt'), which is a procedure unattested elsewhere. More plausible would be a meaning from šr ‘to measure’, applied to the incision for precision (see the translation above).

Recipe 115
ldkr' dḥrb: The Akk. cognate term zikaru simply means ‘male’. An entire Mesopotamian incantation treatise, known as ŠÀ.ZI.GA, is devoted to male erectile disfunction, caused by loss of desire, witchcraft, or physical disability. See the recent comprehensive study of this text in Zisa 2021.

brdyl’: Sokoloff 2009: 186 reads brdyl here, but with a question mark. This might be a corrupt spelling drdyl for the Akk. ardadilu-plant.

Recipe 116
‘wbānātu ‘fingers’, CAD U/W 3. The term also occurs in the HM 82: 9, l'nš d'y tyh ‘wb/i’(n’(!)), for the person in whom there are tumours. Similarly, Ab. Zar. 28b refers to projections (‘wbnt’. lit. fingers) in the viscera (šwryyny = Akk. šerānu) of the eye. See now Attia 2022: 43.

Recipe 117
pwš ‘l pst’: ‘smear on a rag’, which may be a calque on the common Akk. recipe instruction for bandages, that the ingredients are smeared onto a piece of leather, cf. CAD 7 103, s.v. terū.

Recipe 118
qwlyng: Sokoloff 2009: 1329 reads qwlyng here as a hapax for ‘colic’, based on an Arabic gloss, but the meaning remains uncertain. It is possible that the Syriac scribes understood this as a compound noun from qwly ‘irritation’ (< qly ‘to burn’) and ngc ‘depression, sore’.

Recipe 119
lk'b gw': See Cadelli 2000: 88 on recipes for cough. Medical recipes for the stomach deal with internal abdominal conditions, among which is suālu, ‘cough’. One of the cough-related texts refers to ‘incantations: spells for the one whom the stomach was seized’ (KA.INIM.MA šiptu ša libbu šabtušu). Another possible parallel is the expression kīs šÀ GIG (for kīs libbi maruš), referring to a patient who suffers from the equivalent of ‘heartburn’ (Cadelli 2000: 69).

Recipe 120
lrwḥ' dhwyn bkrs': See SBM No. 97 (with 'stwmk' instead of krs') and No. 84, addressing ‘wind’ or spirit (rwḥ') of the stomach, but this time using lb'. For ‘wind’ as causes in Akk. medicine, see Cadelli 2000: 62.

Recipe 121
l'nšt' dmt'lṣ' byldh w' nḥt w'l'h: See Scurlock 2014: 594-604 for the primary Akk. recipes devoted to a difficult childbirth.

gwrm’: Sokoloff 2009: 221 cites this passage as a corruption of grwm’ ‘seed’ (ibid. 258), although all three Mss. have the same reading, and the same spelling appears in SBM No. 123 as well. CAL s.v. gwrm translates ‘seed’, only citing this passage.
Recipe 122
l’ntt’ dm’t ‘wlh bksh: A Late Babylonian medical text from Uruk describes the same symptom of a dead foetus in the womb and how to remove it, see SBTU 4 No. 153.

pśws: Although thought to be corrupt for pšwr, all three Mss. write pśws for pšwr. Could this be a corruption based on Akk. paššu, ‘to rub, smear’? The context, however, calls for the ingredient to be dissolved in water and drunk by the patient.

hwṭr’ dr’y: See Stol 2012: 628, and Shab. 109b, in which the question is raised regarding the meaning of the ‘bwb rw’h-plant (Heb. lit. ‘shepherd’s flute’), to which the translation is given in BTA as, hwmṭry’, a Sandhi-writing for ‘shepherd’s staff’, with some Mss. adding a gloss, hwṭr’, ‘staff’. This latter term clearly corresponds to Akk. plant haṭṭi reʾi, as does the SBM entry.

hwḥ: Cf. CAD U/W 72 ulhah var. uhhah as variety of thorn used as a medical ingredient, although listed as a foreign word. Sokoloff 2009: 422 translates ‘thorn’ without an etymology.

Recipe 123
ṣmṛty: The exact nature of this condition is not easy to identify but may be attested in Akk. in an altered spelling: ana šimerte kalītē šuṣē, ‘in order to remove šimertu of the kidneys’ (Geller 2005 (BAM 7): 100, No 9: 10’). In any case, Syr. ṣmṛty is related to Akk. šeṃēru, ‘to be distended’, and a symptom šimru indicating distension in the eye: šāru ina šimrišu, ‘air (lit. wind) in its distension’ (cf. Schmidtchen 2021 [BAM 13]: 339). The symptom also appears in Mandaic, caused by a demon ‘called šimirta and makes (the patient’s) body double over’ (mytqy’ ṣmyrt’ wg’yb’ qwmtẖ), cf. Müller-Kessler 1999: 350.

b’ dqṛt: tortoise eggs, which may be cognate of Akk garīdu, poorly attested and provisionally identified as a beaver, but the testicles appear in a medical prescription, see Cadelli 2000: 267, 287.

Recipe 124
qwrṭm: usually translated as ‘saffron’ (with supporting evidence), but the term also occurs in the GV Recipe 6 (Git. 69a).

Recipe 125

Recipe 126
lmn dl’ npqyn tynwhy: This might be the same condition referred to in Akk. kidney disease texts as hiniqtu or ‘striction’ of the bladder, possible preventing normal urination, or bladder stones.

nrqys: usually considered to be Gr. narkissos, based on phonetic similarities of the words. This plant also appears in the Bavli, Ber. 43b (see DJBA 778), but badly corrupted in all Mss., read alternatively as nrqym (as in the printed text), brqym, krkwn, nrgrs, nrqym, and nrqys, with no Ms. corresponding to the reading nrqys of the dictionaries, which is likely to have been influenced by Greek. Hence, it is not impossible that the plant in question corresponds to Akk. margūṣu, a common aromatic plant used as a fumigant and dentifrice (CAD M/1 279), but was adapted in later copies to the Greek term.
twš klh kynh mn lbr: Budge (1913, 2 681) translates this freely, ‘smear it over his member and the adjacent parts of his body’. The problem is that the term kyn’ does not mean ‘member’, but ‘louse’; see the parallel in the Git VM 27c (Git. 69b): łyty kyn’ dzkr wngqh łyty lyh lỳsh b’mh, ‘let one bring a male and female louse and hang it on a man’s member,’ as a remedy for ṣymr’t’, which corresponds to this section of the SBM. Our translation assumes a corruption in the Syr. text, namely that mn ‘br’ ‘from a member’ was changed to mn lbr, ‘from outside’.

Recipe 127
lmn dt’n dm’: cf. Geller 2005 (BAM 7): 1 for similar symptoms in Akk. kidney-disease texts referring to blood in the urine or urinating blood.

Recipe 128
krbl’ dtrn’g’: cock’s comb here is a medical ingredient, but cf. Shab. 110b, which refers to someone who wishes to castrate a cock by removing its comb (in Hebrew: hrwṣh syrs trngwl yṭwl krbltw).

lmn dt’n thwtwhy btšwyt’: This symptom is also noted in an omen text, Šumma ālu, Tablet 84: šumma amēlu ina šalālīšu šīnāṭišu ištīn, ‘if a man urinates in his sleep’, which is also repeated in a medical symptom, [šumma] amēlu ina majālīšu šīnāṭišu ištīn, ‘if a man urinates on his couch’ (Geller 2005 [BAM 7]: 76-77).

Recipe 129
lk’b’ d’shk’: Since k’b’ can be a general term referring both to pain and illness, this symptom corresponds to Akk. šumma amēlu iškšu maruṣ, ‘if a man’s testicle is sore’, Geller 2005 (BAM 7): 40-41. The Diagnostic Handbook Tablet 14 contains various symptoms of the diseased testicles, including colour, or whether twisted, swollen or inflamed.

Recipe 130
lrwh’ d’shk’: It is not clear whether the testicles have been affected by wind or a demon, but Akk. kidney-disease symptoms suggest the former, e.g. šumma amēlu ušaršu šāru išbi, ‘if wind blasts a man’s penis’ (Geller 2005 [BAM 7]: 68-69).

ryṭl’: < Gr. liṭra, although the metathesis shows how unfamiliar the scribes were with Greek language.

kmwn’ wbrwt’ wlbwnt’: Most of the ingredients in this recipe have Akk. cognates known from Akk. recipes.

trb’ dkwlyt’: kidney fat is a common ingredient in Akk. recipes, although usually taken from a male sheep.

Recipe 131
ky’: See Stol 2012: 628, pointing out that mastic was a product of Chios, which would explain the etymology. See Gignoux 2020: 45, showing that this was a common ingredient elsewhere in the SBM, but a hapax in the third section.

’psntyn: This seems like Gr. absynth on phonetic grounds (< Gr. ἀψινθῖον), but for an ancient scholar who knew Akk., one might have interpreted this drug as an ‘Apsû-given’-plant.

tbn’ dḥṣ’: ‘wheat straw’ (tbn’ dḥṣt’) makes better sense than straw of lettuce (ḥṣ’).
Recipe 132
'st': Sokoloff 2009: 80 relates this term to Akk. esittu, ‘mortar/pestle’, but this makes little sense in context, but the homonym isittu (išittu) fits well.

tpšwrth: There is confusion between pšwrt’ (exorcist) and Akk. tapšertu (magical release), but since this is described as ‘male’, it seems likely to have been poorly understood by copyists.

Recipe 133

Recipe 134
pr': Sokoloff 2009: 1225 cites Budge 1913: 141:23 as a hapax for an Indian drug; Budge’s translation of ‘bran’ is based on prh/t, which is possible. But cf. Akk. per’u, ‘bud, shoot’ as an alternative possibility, CAD P 416, but this word does not generally refer to a medical ingredient.

'lyt': Budge translates ‘fat-tail’ (see Sokoloff 2009: 49), but this hardly makes sense in context.

qṭwt' dḥhyw', lit. snake cucumbers, see Sokoloff 2009: 1349.

Recipe 135
'ḥl': Gignoux 2020: 15 gives this as ‘salsola kali = saponaire’, but there is little justification for this identification as ‘saltwort’.

Recipe 136
ṣwr: Sokoloff 2009: 1281 translates this as powder (/dust) without etymology (only referring to SBM), but pr for dust occurs in this same passage.

Recipe 137
drwḥ’ smwqt': This symptom remains unclear, although possibly related to symptoms noted in the Book of the Zodiac (AM 257:7, sumuqa uhumra, ‘redness and inflammation’), see MD 136, which assumes humra is redness, also a secondary meaning of Akk. emru ‘swollen’.

dhw’ trph ‘yk trp’ dt’n’: this comparison of one plant characteristic with another is reminiscent of Akk. Šammu škinšu explanatory plant lists, see Stadhouders 2011, 2012.

ybš bṭll': This corresponds to the common Akk. description in recipes, ina šillu tubbal, ‘you dry (materia medica) in the shade’, see Herrero 1984, 62.

ḥḥb’ dnš' dmytnq bnt': the parallel formulation in Akk. recipes is milk from an unclean woman (ie. still in post-maternity confinement) who gave birth to a son, musukkatu ša zikara ālidu, see Geller/Panayotov 2020 (BAM 10): 195, 344. See also SBM No. 29 above.

gl’ dḥwy’: The reading is problematic, since it could be an error for gld’, ‘skin’ (but not usually of a snake), or gl’ kḥwy’, a snake-like tortoise.
Recipe 138

ḥrpdnk: Sokoloff 2009: 494 gives this as hapax. This may be a colourful name for a garden plant, ‘edge of tin’ (ḥrp’ d’nk).

rqwt': Sokoloff 2009: 1489, no etymology, but possibly cognate with Akk. raqqītu, spices.

Recipe 139

This recipe shows a remarkable number of ingredients with Akk. cognates.

lgn’: evidence for ‘artichoke’ is meagre, but no Akk. cognate is known.

kwzz: Sokoloff 2009: 604 only cites this passage. This may be the plant used against the disease kwzz, a shivering disease (ibid.), which may be cognate to Akk. kūṣšu ‘shivering’.

wrwdwnyt’: translated as ‘little rose’ (Sokoloff 2009: 360), but more likely to be an -ānu formulation, the rose-like plant, modelled on Akk.

trp’ dhyl’: leaf of a resinous plant, since Akk. hīlu can describe a number of different plants containing resin (CAD H 189).

kwk’: perhaps related to Akk. kukkānu, a ‘kukku-like’ plant.

Recipe 140

splwṭ’ dmrg’ hnw pṭwr: Gignoux 2020: 24 gives splwṭ’ as ‘champignon’ (no etymology), supported by this gloss on splwṭ’.

Recipe 141

przyn: Possibly Akk aburriṣānu/burriṣānu, an insect, although rare but used in recipes.

Recipe 143

krs’: An unidentified hapax, but perhaps for krt’, leek.

lwš: treated in Sokoloff 2009: 681 as unidentified plant name. We prefer the verb lwš ‘to knead’ (ibid.) since there is no definite article.

Recipe 144

ḥl’ ṭqyp’: A calque on Akk. ḫāṭu dannu, ‘strong vinegar’, see CAD Ṭ 5.

Recipe 145

bṭwt: See Sokoloff 2002: 196, bṭyt’ as a kind of container.

Recipe 146-148


Recipe 148

Note the emphasis on animal parts in the recipe.
‘lwhy ḏṭly’: It was common in Akk. recipes for exotic materia medica to be hung from a leather pouch or amulet from the patient’s neck.

Recipes 152-155
The motifs of these recipes resemble Akk. Egalkurra-incantations and rituals, cf. Stadhouders and Panayotov 2018.

Recipe 157
mšgny: Possibly a calque on Akk. šanū ‘to be changed’, which is a common symptom.

ybl’: This ingredient is possibly related to ybl’in the GV Recipe 1 (Git. 68b), although without any association with the month of Nisan.

Recipe 162
mmyt’ wkwrkm’: These ingredients also appear in another SBM recipe from Section One of the work: Budge 1 61: 10-13, ii 65. (at end of a number of Greek recipes), ḫrwn’ dmnsy ḥšhw ḫyn’ ḏyt ḫ rgšṭ’ dhmyymwt’ sgy’t’ ḥw ḫy’ mmyt’ qr kwrm’ ṣwt dwq wgbl ‘m ḫl’, ‘another which is tested and useful for one who has over him excessive sensations of heat: pound aloe, mastic, glaucium (mmyt’), root of saffron (kwrm’) equally and smear on with vinegar.’ However, mmyt’ could be cognate to Akk. memītu, a plant known from URUANNA plant lists.

Recipe 165
kkwšt’: see also Syr. kkš’ ‘weasel’ (Sokoloff 2009: 621), which is a good match for Akk. kakkišu, ‘weasel’, and this same word probably designates the unidentified animal krwštyn’ in BTA, see DJBA 600, as well as krkwšt’ (ibid. 602), and see Gignoux 2020: 21.

Recipe 166
‘kdn’: Perhaps < Gr. exidna, ‘viper’, but an alternative etymology may derive from Akk. ekdu, ‘fierce’, referring to wild animals (usually bulls), but in this case a snake.

ṣry ḥdry mḥwt’: Budge interprets this phrase as ‘cutting the flesh around the bite’, although this may be too surgical. The meaning might simply be to puncture the lesion in order to insert ingredients.

Recipe 167
glwgyn: This ingredient may be a hapax, see Sokoloff 2009: 233 (suggesting an etymology from Arabic).

s’m’: Since s’m’ ‘silver’ is not an expected medical ingredient, it is likely that the correct reading is sm’, ‘a drug’.

Recipe 168
ṣḥ blwṭ The same drug name as blwṭ mlk’ but a later gloss substituting Shah for Semitic mlk’, cf. Gignoux 2020: 24 ‘châtaigne’. These woods, blwṭ mlk’ and ḫḥ blwṭ, both have names based on Akk. balṭu, ‘health’ (of the king or Shah, hence ‘royal’ oak), and with other woods blwṭ refers to being ‘green’ (e.g. of the datepalm).

Recipe 169
ḥhwwt’: Probably to be read ḥwwyt’ for ‘snakes’, which fits the context, since the term ḥhwwt’ usually
refers to baldness in the SBM. The theme of snakes and especially scorpions in the house is a common theme of Akk. nambarbi rituals and incantations, see Maul 1994.

Recipe 170

\[ lh\text{rpwšyt}' \]: The term appears in BTA, see Ab. Zar. 28b (hypwšt').

Recipe 172

\[ šwšmn' \]: BTA uses this same term for a ‘sesame-like’ insect, but in the fuller form \[ šwmšmn' \] (DJB\textsuperscript{2} 1100), showing the ān ending corresponding to Akk. -ānu; other insects have similar designations.

Recipe 173

\[ lpwr\text{t}n' \]: As a cognate to Akk. perša'u, flee, this term appears in a proverbial statement attributed to Mar Samuel: \[ h'y m'n dmhw lyh b'lwinky dprs'y myhyy' l' hyy, \] ‘whoever is struck by a ‘lance’ of a flea will surely not get better’ (Git. 70a).

\[ šrwyn' \]: See Gignoux 2020: 31, assuming an etymology from MP sarw or *sarwēn, also appearing in earlier parts of the SBM, although Akk. šurmēnu offers a convincing parallel.

Recipe 174

\[ kwr' \]: Cf. Sokoloff 2009: 612, but cf. Akk kāru ‘kiln’, which would also fit the context.

Recipe 175

\[ kby' \]: We expect kbw.

Recipe 176

\[ krps' dmy' \]: This expression corresponds to Akk. imbu tamti, ‘sea-fibre’, a term for algae. The term krps' in this instance refers to the textile rather than parsley.

Recipe 177

\[ qlq' \]: Gignoux 2020:26 gives this as ‘haricot égyptien’, but ‘chalk’ is given in CAL s.v. QLQ. This could be Akk. kalgukku, a red paste commonly used in Akk. recipes, appearing in a similar form in Shab. 133b as \[ qlk' dy ṭyn' \], ‘paste of clay’ (my emendation).

\[ qnp' \]: An alternative reading for qnp is hemp (a Greek loanword), but a cup-measure of hemp is unlikely to be a suitable ingredient.

Recipe 182

\[ lwqbl shr' \]: a calque on Akk. ina mahar Sīn, ‘before the Moon’.


\[ ršh dprhwda' \]: cf. a similar Akk. medical ingredient qaqqad suttinni ‘bat head’, CAD S 419.

Recipe 184

\[ mtr \]: possibly < t'r (‘turn back’), i.e. a drug which reverses hair loss.
škwn': Reading šrwn' instead of škwn'. Budge translates ‘eggs of ants’, but the more likely meaning is testicles of a ‘cat’ (Akk. šùrânu).

dm’ dprḥdwd’: bat blood is similar to the frequent use of bat guano (rikihti argabi) in Akk. recipes.

**Recipe 185**
twp': We usually expect tph for tēppā.

bwryt': A medical ingredient in Sanh 49b, attested in JPA as bwry.

**Recipes 188-190**
These recipes are all external involving either fumigation or hanging exotic ingredients on the patient in the form of amulets.

**Recipe 189**
lšt' tlytyt': For a fever which recurs every three days, see Shab. 67a, a recipe for (šymš') bt tlt' ywmy, ‘three-day (recurring) sun-fever’.

**Recipe 194**

**Recipe 195**
hlb' dtlyt': This is likely to be an abbreviation for mother’s milk of one who gave birth to a girl.

**Recipe 199**

**Recipe 203**
q'rwt': While ‘wax’ is the presumed translation (from Gr. kēros), this term is more likely to represent Akk. qīru for ‘bitumen’ although the term does not occur in Akk. recipes as an ingredient. For BTA, cf. DJBA 1015-1016.

dw't' dš'd': an obscure reference which could refer to a disease, since the variant šyg'd could refer to the disease šygdn’ or šyg'dwn’ (alternatively šygrwn’), known from the GV (Git. 69b) and from the Mandaic Phylacter for Rue (cf. Müller-Kessler 1999: 351). The point is that the sweat caused by the illness becomes a medical ingredient.

**Recipe 204**
plylt': This ingredient could represent the common Akk. ingredient šambilītu (CAD Š/1 310), which is probably etymologised from šammu balītu, ‘desert plant’ (ibid. 311 and CAD B 63).

**Recipe 205**
dw't' d'rz': This corresponds to the usual Akk. ingredient dām erēni, lit. ‘blood’ of cedar, interpreted as ‘balsam’ (CAD E 279).

**Recipe 206**
'kwlt' qyšt': While the noun ukultu is Akk. (< akālu, to be in pain), see Sokoloff 2009: 40, referring to severe pain ('kwlt'), while Pognon 1903: 57, 65 translates ‘gnawing herpes’.
Recipe 207

$lwš$: < Akk. $lāșu$ ‘to knead’ instead of the usual term $gbl$ in the SBM.

$zg'$: < $zgw'$, although ‘glass’ or ‘frit’ may also possible, cf. Akk. $zukū$.

Recipe 208

$lnn$ $d'kl$: This is another example of $'kl$ influenced by Akk. $akālu$, which in medical contexts indicates pain or ‘to hurt’.

Recipe 209

d$mēf'$: Akk. $himīt$ $sēti$ ‘heat stroke’ is common as a symptom.

$hbt$ $swd'$: A possible hapax which may be cognate to Akk. $sūdi$ $habbûte$ in perfume recipes, cf. CAD S 339.

Recipe 210

$hzwrt'$: This symptom occurs in HM 81:(1)24, see Harari 2012, $hzwrt'$ $wltṣ'$, perhaps from Akk. $hāṣartu$ ‘mucous’.

$s'r$ $gnbr'$: Sokoloff 2009: 1028 cites this ingredient as a gloss on the plant name $'dy'ntwn$ (adiantum) for ‘maidenhair’. The identification, however, may simply be based on a play on words (maidenhair = manly hair), rather than on an actual botanical correspondence.

Recipe 213

$rhwšt'$: Sokoloff 2009: 1455 only cites this passage as Baghdad Sore, but it is tempting to relate this to the $rwšḥt'$ lesion the GV Recipe 25 (Git. 69b in the printed text).

'dl'$: Sokoloff 2009:9, citing this ingredient in another recipe in Budge 1913 i 137: 5, although in that context 'dl'$ may be an error for the 'dr'-sore.

Recipe 214

tyrk: Unclear, but not ‘theriac’ (pace Budge), which appears in BTA as $tryyq'$.

$hlt'$ $tyq'$: Akk. recipes usually refer to old (or rancid) wine or beer and strong (but not old) vinegar.

Recipe 215

$btwt'$ $dmtpsq$: Cf. Sokoloff 2009: 1635, with this word $twt'$ indicating both a berry and a lesion, similar to Akk. $erimmu$ and $girgiššu$, both referring to a berry and a reddish sore; cf. CAD E 294 and G 87. The connection between the fruit and sore is reinforced in this recipe, which uses a part of the berry bush ($twt'$) to remove the sore. The term $mtpsq$ ‘cut off’ is a calque on Akk. $qatāpu$, ‘to pluck’, e.g. $šumma$ $umṣatu$ $uqṭatapa$, ‘if the haemorrhoid is plucked off’, see Geller 2005 (BAM 7): 206-207.

$šqwl$ $lhw$ $šhwrt$: This phrase could alternatively have read, $šqwl$ $lh$ $wšhwrt'$, i.e. ‘take it and collect (it)’.

$hwt'$ $d'mr'$: this may be a calque on Akk. $ītu$, a ‘tuft of wool’, occurring frequently in recipes, or else Akk. $turru$, a ‘cord’ made of wool used in rituals and for stringing amuletic stones.
Recipe 216

qnyn': This term is used for ‘livestock’ mostly in Geonic period texts (cf. DJBA 1029), but regularly in Aramaic incantation bowls, translated conventionally as ‘possessions’ but more likely in those contexts to refer to livestock attacked by demons or illness.

Recipe 217

lss': Moths (or a similar insect) were thought to cause skin disease, as in an Uruk medical compendium for skin diseases, which includes an incantation addressing the moth: sāsu šumka, ‘“moth” is your name’ (BAM 409 rev. 27, not edited).

šyšmnyt': See Sokoloff 2009: 1555, only citing this recipe in the SBM. For this same term (šwšmn') used for the ‘ant’ or ‘sesame-like’ insect, see the note on SBM No. 172, probably used here metaphorically to indicate an ant-like sore or lesion.

brmr' w bkt': These two textiles are referred to in recipes for wrapping a patient or ingredients in either summer or winter, see the GV Recipe 25 (Git. 69b), wnynt šhgy dkytn' bgyt' wdmr gwnn' bsth', ‘One should hold it in linen rags in summer and cotton in winter.’ See also SBM No. 222.

przl' dnq' mn przl': cf CAD P 214-5, describing metal scrapings used in medical recipes.

qnya' knwšt' dmdbh': Budge’s translation of qnky as ‘sacristan’ (assumed to be from Gr. kogxē ‘apse’) reflects a church milieu, but the ‘altar’ (mdbbh') is more likely to refer instead to a pagan temple. Moreover, qnky' might reflect Akk. kannik bābi, ‘gate-sealer’ (< kanāku, ‘to seal’).

Recipe 219

lrwpn': Cf. Sokoloff 2009: 1485, although there is no separate lemma for this term. The condition might be related to the Akk. symptom ra'ibu/ra'ibtu, ‘trembling’ (< ra'ābu). For ‘twitching’ in physiognomic omens, see Diels, 1907-1908.

Recipe 221

trmr': See Sokoloff 2009:1669 s.v. trms', citing this passage, but cf. Akk. tarmiku/tarmiktu < rummuku ‘to prune’, perhaps indicating a kind of lesion on the nose.

tlph' (lentil) is a pimple, a calque on Akk. kakkātu, ‘pimple’ and ‘lentil’.

Recipe 222

psq' dmr' ... psq' myl' bkt': ‘a rag of wool ... a good quality rag of linen’. See the note on SBM No. 217.

mrhm: Cf. Sokoloff 2009: 829 (NP malhām, merhām), citing these passages of the SBM as attestations, although this may be the same substance as mrhm'hwz (ibid. 835), ‘marjoram’, as well as mrhm'yn in the GV Recipe 13a (Git. 69b), the incipits refer to the ingredients rather than to a symptom, and in many cases the substances are obscure. Especially in SBM Nos. 226-227, it is noteworthy how few of the ingredients in this recipe can be identified and several appear to be Persian in origin.

škwrq: Sokoloff 2009: 1559 gives NP šakarak as a cognate referring to an unspecified fruit, although since škwrq is a hapax, our suggestion is that this is a corruption of škwrn', which occurs frequently in these recipes.

183
Sokoloff 2009: 1156 cites this passage as hapax, give this as the name of a drug.

Although the basic meaning is ‘leg’, this term serves as a metaphor for plants as well as for mother’s milk or coagulated milk, although with the latter meaning mostly based upon this passage in the SBM, cf. Sokoloff 2009: 656. Another possibility is to relate this term to a homonym in BTA, qr’ ‘gourd’, which also featured as a medical ingredient in Ab. Zar. 28b (q’r’).

**Recipe 224**

š’d’: This is interpreted as an orthography for šqd’, ‘almond’.

**Recipe 225**

hd rš’: Since the use of rš’ ‘head’ as a measure or description is unprecedented (also in Akk. recipes), it is possible this term is corrupt for ks’, ‘cup’, which is a common measure.

**Recipe 226**

mlgm’: Cf. Gr. malagma ‘poultice’, well attested in BTA as mlwgm’.

mdsyg: Only attested here (Sokoloff 2009: 716), meaning unknown.

šyrg: Sokoloff 2009: 1554 relates this to MP širag, but this term appears to be attested mainly in the SBM.

**Recipe 227**

zw’t rhwmyt’: The expected form is zwtn, probably reflecting Gr. zuthos as a barley beer, also attested in JPA.

kwndr: < Arabic, see Sokoloff 2009: 610 ‘gum succory’, only citing this passage.

**Recipe 228**


**Recipe 230**

grḥ’: A hapax with an Arabic etymology.

mrglt’: A hapax with an Arabic etymology. Vitriol from copper vessels of pots is known from Akk. recipes, cf. tangussu.

qṣmn’ dtwnr’: A hapax with no etymology, cf. Sokoloff 2009: 1397. For Akk. references to the use of soot or sherds left over in an oven as medical ingredients, cf. CAD T 421, s.v. tinūru.

**Recipe 231**

‘dy’: Sokoloff 2009:9 treats this term here and in the following recipe as a corruption of ‘dl’, ‘garden cress’.

**Recipe 234**

lrṣ$: Defined here as ‘ball of lead’ with the idea being a bullet, see Sokoloff 2009: 1488. However, it is equally possible that this is a piece of metal in the body, with no relation to modern bullets.

smwr: < MP samūr, see Sokoloff 2009: 1021.
Recipe 236
'w mrhwmn: Budge translates ‘O Merciful One’, but this requires an emendation from mrhm. Alternatively, this might be an allusion to the mrhm drug, often employed in this section of the SBM.

Recipe 240
‘wrph: Sokoloff 2009: 1087 treats this as a hapax with an Arabic etymology, but the term could also be cognate to Akk. urpatu, ‘tent, canopy’; CAD U 236.

Recipe 241

Recipe 253

Recipe 250
mn d’kl ṭḥlh ḥlm ṭḥlh: ‘whoever eats its spleen [of a hawk], his spleen is healed’. Cf. Geller 2023: 40ff., an Akkadian recipe in which eating the spleen of lizard, weasel, or black dog will heal the patient’s sick spleen.

Recipe 256
mṭpt’: Since many different ingredients are labelled as marsh mallow, this identification remains speculative.

Recipe 259
qwz’: See Gignoux 2020: 21, only occurring here in the SBM, but equally likely is Akk. gizzu, a male goat, corresponding to Hebrew ‘z.

Recipe 261
qq’: This type of bird only occurs here in the SBM, cf. Gignoux 2020: 50, but the identification with Akk. qaqr, a type of bird (CAD Q, 124), is proposed by Sokoloff 2009: 1399. The identification with stork for bw lḥgyg is based on Arabic, see ‘bwlḥwgg’, ibid. 3.

Recipe 263
ntr s’r’: Either the root ntr (‘to fall out’) or ytr (‘to remain’).

lzhyt’ wilb’ wihrt’: The meaning of ‘dignity’ or ‘chastity’ is based on zhywt’, cf. Sokoloff 2009: 367, but this term is translated by Budge as lungs, reading rhyt’, which may be a correct emendation. However, the following term libb may mean ‘for the heart’, following Budge, or alternatively for ‘wrath’ (Akk. libbatu), which matches well with hrt for ‘strife’ (cf. Sokoloff 2009: 355).

spnny: This is unlikely to be a spelling for spwn’ ‘soap’ but more probably related to spynyt’, ‘chaff-plant’ (SBM No. 275), a hapax.

Recipe 265
khyn’: An emendation reading dhyn ‘fat, succulent’ might be a better description of a root.
M. J. Geller

Recipe 268
gnbr’: this be a pun on ginger (gynbr’)?

Recipe 275
spynyt’: This unidentified drug may be related to Akk. sapānu, ‘to plant linseed’, CAD S 158.
## The Syriac Book of Medicines – Abbreviations

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<td>Tractate Abodah Zarah</td>
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<tr>
<td>AoO</td>
<td>Archiv für Orientforschung</td>
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<tr>
<td>Akk</td>
<td>Akkadian</td>
</tr>
<tr>
<td>AM</td>
<td>Mandaic <em>Book of the Zodiac</em>, edited CAL</td>
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<tr>
<td>AMT</td>
<td><em>Assyrian Medical Texts</em> (R. C. Thompson)</td>
</tr>
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<td>BAM</td>
<td><em>Babylonisch-assyrische Medizin</em> (de Gruyter)</td>
</tr>
<tr>
<td>BTA</td>
<td>Babylonian Talmud Aramaic</td>
</tr>
<tr>
<td>CAL</td>
<td>Comprehensive Aramaic Lexicon (online)</td>
</tr>
<tr>
<td>DJBA</td>
<td>Dictionary of Jewish Babylonian Aramaic (2002) and DJBA(^2) (2020)</td>
</tr>
<tr>
<td>GV</td>
<td>Gittin Vademecum (Gittin 69b-70a) [a medical handbook]</td>
</tr>
<tr>
<td>Jastrow, Dictionary</td>
<td>M. Jastrow, <em>Dictionary of the Targumim, Talmud Bavli and Yerushalmi</em> (New York)</td>
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<td>JPA</td>
<td>Jewish Palestinian Aramaic</td>
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<td>JMC</td>
<td><em>Journal des médecines cunéiformes</em></td>
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<tr>
<td>MD</td>
<td>Mandaic Dictionary = Drower and Macuch, <em>Mandaic Dictionary</em></td>
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<td>MQ</td>
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M. J. Geller


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## Glossary

### Disease Symptom with Akk.

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<td>'ṣydwet' outpouring (eyes)</td>
<td>nadû (Š-stem)</td>
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<td>ebû be thick, swell</td>
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<td>dimtu 'tears', dummû</td>
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**HUMAN ANATOMY**

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**M. J. Geller**

**br ḫly** fennel(?)

**bsyr’** leek = Akk. *bisu*

**bšt** rue = Akk. *bušu*

**ḥm’t** terebinth = Akk. *buṯnu/buṯumtu*

**brwt’/brwt’** juniper = Akk. *burasu*

**dbšt’** honey, syrup cf. Akk. *dišpu*

**dbšt’ ṣly’** strained honey

**dḥl’** (a grain)

**dw’** sweat, resin = Akk. *zā’u, zu’tu, sweat*

**dwlb’** plane-tree = Akk. *dulbu*

**grgyr’** rocket = Akk. *girgirru*

**glwglyn** = Akk. *qulqulliānu*

**gwry’** leaf = Akk. *guru*

**gwz’** gallnut

**hbblbl’** (weed)

**hb lmlwk** (plant)

**ḥḥt swd’** cf. Akk. *suâdi habbûte*

**ḥḥyys’** = Akk. *hibšu*

**ḥḥ’** plum = Akk. *hahhu*

**ḥl’** vinegar = Akk. *hâlu* (also *ṭabâtu*)

**ḥlbnyt’** = Akk. *šizbânu*

**ḥllwn’** = Akk. *alilânu*

**ḥlp’** willow = Akk. *hilēpu*

**ḥltyt** = Akk. *ḥil tîyati*

**ḥlzwnt’** shell (of the river)
ḥmr (diḥl') wine vinegar

ḥn' henna

ḥndb' (var. ḫdb', ḫdw') endive = Akk. handabtu

ḥt' wheat

ḥwr' ḏb' egg white

ḥwrṣn' = Akk. urzīnu/hurzīnu

ḥwṯ' dr'y' = Akk. ḫatṭī ṛē'ī

ḥy l' resinous(-plant) = Akk. ḫīlu

krblt' = Akk. karballatu-turban

krkwrm'; кwrkm' saffron cf. Akk. kūrkānu

krps' parsley/cotton fibre = Akk karpassu

krτ' leeks = Akk. karašu

kmnw' fungus = Akk. kamūnu

kwḥl' antimony = Akk. guhlu

kwk' cf. Akk. kukkānītu (a ’kukku-like’ plant)

kwst' = Akk. kuštu grass, rush

kwzz cf. Akk. kuššu cold

lbwnt' frankincense = Akk. labanātu

lgn' artichoke

lwz' almond cf. Akk. alluzu

lyš' = dough = Akk. lišu

mmyt' glaucium (mint) cf. Akk. memītu

mrqwz = Akk marguṣu

mrḥl' (a stone) = Akk marhallu

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mrmt' bile, gall = Akk. martu

msn shoe = Akk. mešēnu

mnt' cord = Akk. matnu

mwmy' = Akk. mammû, see mmyt'
mwrr' bitter plant = Akk. murru

mwšk (= Akk. mušku)

n'm' mint = Akk. ninû

nbt qr'y = wild growth of coloquinth,
cf. Akk. nib'u and see np'
nnh' = Akk. ananihu mint

np' = Akk. nib'u/nip'u, wild growth, weed

npt'y dymm' daytime dust

npt' = Akk. napṭu naphtha

ntr' = Akk. nitru natron

pdw' coal = Akk. pendû

pgn' dung = Akk. piqqammu

plylt' = Akk. (šam) balilû

ppphyn' purslane = Akk. parpahû

przyn cf. Akk. aburrisânû/burrisânû

ptylt' ptylt' cord = Akk. pitilû

pwgl' radish = Akk. puglu

pwt' chaff cf. Akk. pû

d'wr' (for qwr'), datepalm heart cf. Akk. uqûru

gql' spices = Akk. qalqālu

qlw' alkali

qnn' kernels (qnn' < qn)

qnp' = hemp cf. Akk. qunnabû

qpr' caper or camphor?

qqn'

qr'/qr'y coloquinth cf. Akk. irrû

qrty's' papyrus

qrws'h dhbh' milk colostrum cf. Akk. quraštu

qšmn' dtmwr' oven soot (slag)

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1, 50, 78, 220 (spelled pw'l')

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112, 177, [but possibly Akk. qān api, marsh reed]

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\textit{qṭm} frit, ash = Akk. \textit{qitmu} \\
\textit{qṭr'n} ‘ashes’ cf. Akk. \textit{qutrīnu} ‘incense’ or \textit{qutru} ‘smoke’ \\
\textit{qṭw} gourd \\
\textit{qwrṣl'} astragal cf. Akk \textit{kīsallu} \\
\textit{qwrṭm'} safflower seeds \\
\textit{qwty} spider-web = Akk \textit{qū ettūti} \\
\textit{qys'} stick, wood cf. Akk \textit{iṣu} \\
\textit{rqwt'} spices = Akk. \textit{raqqūtu} \\
\textit{rwdpn'} (‘moist-like plant’) cf. Akk. *\textit{ruṭbānu} \\
\textit{rwmn'} pomegranate cf. Akk. \textit{nurmū} \\

\textit{s'ṛ'} barley cf. Akk \textit{še'} \\
\textit{s'ṛ'} hair cf. Akk. \textit{šartu} \\
\textit{sdb} rue \\
\textit{sdwn'} cloth = Akk. \textit{saddinu} \\
\textit{slq'} beetroot = Akk. \textit{silqu} \\
\textit{slmk'} cf. Akk. \textit{elammakku} \\
\textit{splwṭ'} cf. Akk. \textit{šam balāṭi} \\
\textit{spst'} = Akk. \textit{aspastu} \\
\textit{spynyt'} cf. Akk. \textit{sapānu} ‘to plant linseed’ \\
\textit{sw'd'} = Akk. \textit{suādu} \\
\textit{srp'} astringent cf. Akk. \textit{ṣarāpu} \\
\textit{ṣtr'} cf. Akk. \textit{zataru} \\
\textit{ṣwl'} leather = Akk. \textit{šallu} \\
\textit{ṣwr'} flint = Akk. \textit{ṣurru} \\
\textit{šblylt'} = Akk. \textit{šambaliltu} \\
\textit{šht} = Akk. \textit{šibittu} \\
\textit{šḥr' dmrglt'/dqdr'} vitriol of copper vessel/cooking pot \\
\textit{škrwn'} henbane = Akk. \textit{šakirū} \\
\textit{šmr'} fennel = Akk. \textit{šimru} \\
\textit{šrwyn'} cypress = Akk. \textit{šurmēnu} \\
\textit{ššm'} sesame = Akk. \textit{šamaššāmnu}

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9, 74 (var.) 84, 138, 139, 142 \\
173 \\
1, 130, 143, 182, 183 (var.), 226, 242, 263
šwḥt’ rust (of iron) = Akk. šuḫtu
šwš’ licorice = Akk. šūšu
šyṗš (ṣb) yellow paste = Akk. šīpu
tbn’ chaff, straw = Akk. tību
thl’ ‘cress’ = Akk. sahlû
tl’ date palm = Akk. tālu
tpswṛyṯ magical release = Akk. tapšertu
tt’ ḫršnyt’ mountain fig = Akk. ṭittu ḫuršāni
twl’ = Akk. tuḥlu
twm’ garlic = Akk. šāmū

twtn’ mulberry = Akk. tutu
twzr’ = Akk. tušru/tuẓru
ṭrpnyt’ leaves (lit. ‘leaf-like’ plants)
tyn’ smwq’ red clay
wrd’ rose = Akk. urṭū

wrdntn’ rose like plant
wryd’ fibres cf. Akk. ur’udu windpipe
ybrwḥ’ mandrake cf. Akk. baluhhu
ybyšt dry stuff cf. Akk. tāṭîlu
z’prn = Akk. azupīrānu
zgwgyt’ glass = Akk. zakakitu
zrnyk’ arsenic
zwpt’ = Akk. zīpu

ANIMALS
used in Drugs and Rubrics

’sk’ ḫqwz’ goat testicle
’sk’ ḫtrnqlt’ cock testicles
’sk’ ḥrlt’ fox testicles
’sk’ ḥtyš’ goat testicle cf. Akk. išık dašši

1 excluding the last SBM recipes of animal parts.
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'tn' she ass = Akk. atånu  
'ynt' dd'bb' (dymn') (right) eye of a wolf  
'ynt' (dsrğn') crab eye  
'wrd' frog (as ingredient)  
b's kwn' (error for šrwn') testicle (lit. egg) of a cat?  
b's wrb' raven egg cf. Akk. āribu  
b's qwrt tortoise eggs cf. Akk. garīdu  
b's wr' dz' goat dung  
b's wr' dhy' gazelle dung  
bsr' dwrb' raven flesh cf. Akk. āribu  
bsr' džyr' pig flesh  
bsr' dklyt' dtwr' ox kidney flesh cf. Akk. šīr kalīt alpi  
bsr' dkwm' flesh of a water-bird (pelican') cf. Akk. kumu  
bsr' dsmwr' sable flesh cf. MP samōr  
bsr' dsnwnyt' swallow flesh cf. Akk. sinuntu  
bsr' dtwr' ox flesh, see bsr' dklyt' dtwr' ox-kidney flesh  
dm' (d) wrd' frog blood  
dm' dgl' blood of a calf  
dm' dwr' sheep blood  
dm' dbrnš' human blood  
dm' dgl' blood of a tortoise  
dm' dwrn' fish blood  
dm' dpṛḥdwd' bat blood  
dm' dpšwpš' blood of bugs cf. Akk. paspasu duck  
dm' dqrd' dkłb' dog flea's blood  
dm' dqy' blood of a pest  
dm' dsnwnyt' dove blood cf. Akk. sinuntu  
dm' dspr' bird blood  
dm' dswpnyn' blood of a turtle-dove cf. Akk. šukannīnu  
dm' dtrngwlš' cock blood  
dm' dl' fox blood  
dm' dtwr' ox blood  
dm' ... dtys' blood (of the liver of a he-goat)  
dm' dywn' blood of a dove  
dw't' dtwrt' cow sweat
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>dwnb’ dkkwšt’</td>
<td>weasel tail</td>
<td>cf. Akk. kakkišu</td>
</tr>
<tr>
<td>gl’d’ dhmr’</td>
<td>ass hide</td>
<td></td>
</tr>
<tr>
<td>gl’d’ drym’</td>
<td>bull hide</td>
<td>cf. Akk. rîmu</td>
</tr>
<tr>
<td>gph dprḥdwd’</td>
<td>bat wing</td>
<td></td>
</tr>
<tr>
<td>grm’ dbrnš’</td>
<td>human bone</td>
<td></td>
</tr>
<tr>
<td>grm’ dhzyr’</td>
<td>pig bones</td>
<td></td>
</tr>
<tr>
<td>grm’ dṣrt’n’</td>
<td>crab bones (shell)</td>
<td></td>
</tr>
<tr>
<td>h’wt’ d’z’</td>
<td>goat butter</td>
<td>cf. Akk. himētu</td>
</tr>
<tr>
<td>ḥlb’ d’nm’</td>
<td>she-ass milk</td>
<td>cf. Akk šizib atāni</td>
</tr>
<tr>
<td>ḥlb’ dhmr’t’</td>
<td>female donkey milk</td>
<td></td>
</tr>
<tr>
<td>ḥlb’ d’z’</td>
<td>goat milk</td>
<td></td>
</tr>
<tr>
<td>ḥlb’ dwrt’</td>
<td>cow milk</td>
<td></td>
</tr>
<tr>
<td>ḥlb’ dfyt’</td>
<td>milk of a girl</td>
<td>(i.e. probably of one who gave birth to a girl)</td>
</tr>
<tr>
<td>ḥry ‘wqbr’</td>
<td>mouse droppings</td>
<td></td>
</tr>
<tr>
<td>ḥry klb’</td>
<td>dog dung</td>
<td></td>
</tr>
<tr>
<td>ḥry šrwyt’</td>
<td>lizard droppings</td>
<td>cf. Akk šurāru</td>
</tr>
<tr>
<td>ḥry trngwlt’</td>
<td>cock dung</td>
<td></td>
</tr>
<tr>
<td>ḥry ywn’</td>
<td>dove droppings</td>
<td></td>
</tr>
<tr>
<td>kbd’</td>
<td>liver = Akk. gabīdu</td>
<td></td>
</tr>
<tr>
<td>kbd’ dhwr’ ṣrb’</td>
<td>raven liver</td>
<td></td>
</tr>
<tr>
<td>kbd’ dswsy’</td>
<td>horse liver</td>
<td></td>
</tr>
<tr>
<td>kbd’ dṛ’ l’</td>
<td>fox liver</td>
<td></td>
</tr>
<tr>
<td>kbd’ dtyš’</td>
<td>liver of a he-goat</td>
<td></td>
</tr>
<tr>
<td>kby’ dhmr’ =</td>
<td>Akk. kabūt imeri</td>
<td>ass dung</td>
</tr>
<tr>
<td>kkwšt’</td>
<td>weasel = Akk kakkišu</td>
<td></td>
</tr>
<tr>
<td>ḥlb’ ṣwkn’</td>
<td>black dog</td>
<td></td>
</tr>
<tr>
<td>ḥrlt’ ṣtrngl’</td>
<td>cock’s comb (lit. turban)</td>
<td>cf. Akk. karballatu</td>
</tr>
<tr>
<td>kynh dd’b’</td>
<td>wolf louse</td>
<td></td>
</tr>
<tr>
<td>lbh dd’b’</td>
<td>wolf heart</td>
<td></td>
</tr>
<tr>
<td>lbh dhwdhw/dtyd’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lb’ dhmr’</td>
<td>ass heart</td>
<td></td>
</tr>
<tr>
<td>lbh dprḥdwd’</td>
<td>bat heart</td>
<td></td>
</tr>
<tr>
<td>lbh dσmnyt’</td>
<td>swallow heart</td>
<td></td>
</tr>
<tr>
<td>ḥlb’ dywn’</td>
<td>dove heart</td>
<td></td>
</tr>
</tbody>
</table>
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lšn’dwrn’ lizard tongue cf. Akk lišân urni
mrrt’ d’rnby’ rabbit gall
mrrt’ d’gl’ calf gall
mrrt’ d’z’ sheep gall cf. Akk. marat enzi
mrrt’ d’bwmid’ owl gall cf. Akk. kumû-bird
mrrt’ dd’b’ wolf gall
mrrt’ d’klb’ dog gall
mrrt’ dhzyry’ pig gall
mrrt’ d’kwdr’ vulture gall cf. Akk. kudurrānu
mrrt’ d’nsry’ eagle gall, Akk. našru vulture
mrrt’ d’pylrd’ stork gall cf. Akk. pel raqqi
mrrt’ d’qawnd’ bile of qaqānu-bird
mrrt’ d’qyrty’ tortoise gall
mrrt’ d’snwnt’ swallow gall
mrrth d’swysy’ horse gall
mrrt’ d’sybyw’ ś-fish gall
mrrt’ d’twr’ ox bile cf. Akk marat alpi
mrrt’ d’tys’ he-goat bile
mrrt’ d’tby’ gazelle gall
mswt’ d’rnby’ rabbit rennet
mswt’ d’rb’ sheep rennet
mšh’ dhzyry’ pig fat (lit. oil)
mšh’ d’n’ (tyq’) fat of (an old) sheep
mšh’ dtwr’ fat of cow
mšh’ d’z’ goat fat/tallow = Akk. līpi enzi
mwh’ d’rnby’ hair brains cf. Akk. muhu
mwh’ d’sq’ d’rnby’ leg marrow of a rabbit
mwh’ d’sq’ d’ymyn’ d’rb’ marrow (= Akk. muhu)
of the right leg of a sheep
mwh’ d’sq’ d’kwdr’ marrow of mule leg cf. Akk. kūdanu
mwh’ mn šq’ dtwr’ ox-leg bone-marrow
mwh’ d’wrby’ raven brains
nyb’ d’klb’ dog fang
nyb’ d’l’ fox fang
prst’ d’z’/dhrn’/dswysy’, hoof of a goat, donkey, horse
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<thead>
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<th>Term</th>
<th>Description</th>
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<td>qrn' d'yl'</td>
<td>gazelle horn cf. Akk. qaran ayyali</td>
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<tr>
<td>qrn' d'z'</td>
<td>goat horn cf. Akk. qaran enzi</td>
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<td>qrn' dgdy'/tyš'</td>
<td>horn of kid/he-goat</td>
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<td>qrapth d'wrbr'</td>
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<td>qrapth (dtr'il)</td>
<td>fox skull</td>
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<td>qtn' dšrtn'</td>
<td>ash of crab</td>
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<td>r'th dgmī'</td>
<td>camel lung</td>
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<td>ršh dprhdwd'</td>
<td>bat's head</td>
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<td>rš' d'snwnyt'</td>
<td>swallow's head</td>
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<td>s'r' d'z'/dhzyr'/dkt'/dtr'il'</td>
<td>goat, pig, dog, fox hair</td>
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<td>spth 'lyt' dhwd'</td>
<td>upper lip of a mole</td>
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<td>srtn' 'crab (as ingredient)</td>
<td></td>
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<td>ššr' 'cricket (also 'symptoms') = Akk. šašaru</td>
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<td>šlpwht d'rb' w dhzyr'</td>
<td>sheep/pig bladder cf. Akk. elipuhhu</td>
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<td>šlwht' dhwy'</td>
<td>snake skin</td>
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<td>šn' 'lyt' dhwd'</td>
<td>upper mole tooth</td>
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<td>šn' dswsy' dkr'</td>
<td>tooth of a male horse</td>
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<td>šq' dgmī'</td>
<td>camel leg</td>
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<td>šwmn' dhzyr'</td>
<td>pig fat cf. Akk. šaman šahi</td>
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<td>šybwt' (fish)</td>
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<td>trb' dd'b'</td>
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<td>trb' džyr'</td>
<td>pig fat</td>
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<td>trb' dkwlyt' dtyš'</td>
<td>goat-kidney fat</td>
<td></td>
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<tr>
<td>trb' dkmw'</td>
<td>fat of a water-bird (pelican?) Akk. kumu</td>
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<tr>
<td>trb' dwn'</td>
<td>fish fat</td>
<td>34</td>
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<tr>
<td>trb' dqwm'</td>
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<td>trb' dtrngwlt'</td>
<td>fat of a fox</td>
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<td>trb' dtrnwlt'</td>
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trb' dyš' fat of he-goat 198
ttr' dhli' dhmr' dung & secretions of a donkey 129, 208
t'n klb' dog urine 212, 217
tyn' dz', goat urine 41
tyn' dtwr' bull urine 212
ṭḥl' ḍrb' spleen of a sheep 191
ṭḥl' ḍl' fox spleen 95
wryd' dqap' tendon of an owl 194
zbl' dklb' ḥwr'/d'rnḥ/ excrement of a dog, hare, goat, human, swallow, cock 18, 32, 118, 185, 216
zr' ṣmš' (var. šmm') lizard semen 123
zr' dm' dbrnš'/dgbr' human semen/blood 10, 21, 205

MISCELLANEOUS AKK. CALQUES AND LOANWORDS

'nyswn cf. Akk. amīlānu (lit. 'man-like' plant) 3, 106 [not anise here]
'tn 'l nwr' wntb, fumigate seated over a fire 110
'dn proper time = Akk adannu 80, 147
'l bryqyn on an empty stomach cf. Akk bālu patān 71, 84, 103, 108
dw't' d'rz' 'sweat' of cedar 205
ḥlb' dnš'/dnṭt' mother's milk 29, 43, 47, 108, 204
ḥlb' dnš' ḫmynqn bnt' milk of a mother nursing daughters 137

ḥmr' 'tyq' old wine cf. Akk. karānu labīru 42, 43, 205, 219
ḥmr' ṛš' first quality wine cf. Akk. karānu rēštu 182
ḥry ywn' dove dung 11
ḥwṭ' ḍmr' cord of wool 215
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ḥylm eternal life plant

k'b noun: pain, illness, verb: hurts

k'p' calculus

kd rth/kd ṣḥyn/kd ḫmyn' while warm/hot
cf. Akk bahrussu

kly' be retentive

krps'dmy' algae (lit. sea fibre)

krs'dl'mqbl'm'kwlt for belly not receiving food

ks' cup (measure)

lwqbl shr' opposite the full moon

mn qdm ddnh'smš' before the sun shines on it

mnsy wšyr tested and reliable

mšh'tyq' old oil

mšh'd n'tallow

mtsq (< psq) be plucked off

mwh'dsq'drb'marrow of sheep's leg

n'h/nwh have relief

nḥyr dsryn, stinking nostrils

nyḥ' dsryn, stinking nostrils

nym' dklbt'tly'i'ns, hanging a canine tooth over a man (as amulet)

npḥ (pwḥ bqn' bywrh/bnhrwhy) blow into throat/nose

prdt grain, as a measure

prẓlt'dnpq'mn prẓl' iron bits coming from iron

qly (bnwr') to roast (over a fire)

qṣmn' dtnwr'soot of oven

qw'(rš' wqw') 'wait'

šwy'yt equally

ṭlpḥ'lentil = pimple

tyn'dty'yd'yyn' zwwq' urine of a lad

ābwrtn thyt kwkb' spend night under stars

ybhšt' dried in the shade

ybyš't dry stuff

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VERBS WITH AKK. COGNATES OR CORRESPONDING SEMANTIC MEANINGS

'kl hurt = cf. Akk. akālu
('kwlt' pain = Akk. ukultu)
'bd: prepare, make

'rr gargle cf. Akk. arāru/harāru/erēru

bdr: spread, scatter
dwq: pound, crush

gbl (gbwl) knead, crush

ḥbk mix

ḥlṭ mix

kwy cauterize

lbk ‘to hold’, possible ‘to soften’,
cf. Akk. labāku ‘be soft’
l (lw) to lick

ltḥ (twh) smear, paste

mrs ‘to press’
mṭḥ to lick

npḥ blow cf. Akk. napāhu

nqš = ‘throb’ (n. nqwš’)

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M. J. Geller

*nwḥ* be relieved cf. Akk. *nāhu*,

*r*(<sup>r</sup>*) crush*

*rss* (<sup>rws</sup>) sprinkle

*šḥy* bathe

*srp* suck cf. Akk. *sarāpu*

*swk* smear* or crush cf. Akk. *sāku*

*šdy* (*lgw*) put, toss in cf. Akk. *nadū*

*šḥ* ‘filter’ = Akk. *šahālu*

*šḥq* (*šḥwq*) grind

*šlq* (*šlwq*) decoct (boil)

*šp’* = strain cf. Akk. *šapû*

*šqy* (*šq*) give to drink

*šty* drink

*šwp* rub on

*ṭḥn* grind up (synonym *šḥq*)

*tnn* (*tn*) fumigate

*ṭp’* apply cf. Akk. *ṭepû*

*ṭwš* smear (synonym *šwp*, *lṭḥ*)

*ybyš’* dried out

**GREEK**

*’kdn’* viper

*’nyswn* anise?

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'spwg' sponge
nrqws narcissus
pylrg' stork
rwdpn' (?)
spyrq asparagus?
trwl' iron spoon
zythos Roman barley beer

PERSIAN

'spdk'/spdk' white lead
'sṭwmkh stomach/opening of stomach
bwng henbane
'nzrwt resin, gum
hllq' myrobalan
kgl bald
mrsng silver dross
smwr sable
šyrg = MP širag sesame oil
zrnyk = MP zarniq
zybq = MP zīwag mercury

UNCERTAIN

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