



JORJĀNI, ZAYN-AL-DIN ESMĀ'IL

JORJĀNI, ZAYN-AL-DIN ESMĀ'IL b. Ḥasan, better known as Sayyed Esmā'il Jorjāni (b. Gorgān, 1043-44?; d. Marv, 1136-37), physician who served two Khwarazmshahs (K̄vārazmšāhs), Qoṭb-al-Din Moḥammad (r. 1097-1127) and his son and successor 'Alā'-al-Din (or 'Alā'-al-Dawla) Atsiz (r. 1127-56). For the former he composed his *Daḳira-ye k̄vārazamšāhi* (q.v.), the largest encyclopedia of Galenic medicine in Persian. Later, at the request of Atsiz's vizier, Majd-al-Din Šāḥeb b. Moḥammad Boḳāri, he produced in the years 1128-36 a summary version of the *Daḳira*, titled *Ketāb al-aḡrāz al-ṭebbiya wa'l-mabāḥeṭ al-'alā'īya*, which is the subject of the present paper.

These two works, which are important both for the study of the history of medicine in Iran (in the broader ancient geographical sense of this toponym) and for the study of the development of Persian technical (medical) language, have not yet been thoroughly studied. In the case of the *Daḳira*, the Persian physician Jāmi Šakibi Gilāni (1984) has extracted a large part of its "pure Persian" medical vocabulary, which he has proposed as a guide and model for modern medical word-formation in Persian (about 440 terms according to my reckoning). On the other hand, the French physician Bertrand Thierry de Crussol des Epesse has studied Jorjāni's ophthalmology in the *Daḳira* (1998) and recently his dentistry, but, as far as I know, the *Aḡrāz* has not received any attention yet.



In the present paper, I intend not to deal with the language (grammar and style) of the *Aḡrāz*, which closely resembles that of the *Daḡira*, but to examine briefly the nature and composition of Jorjāni's more technical vocabulary. Jorjāni may be considered the continuator of the medical language inaugurated by the 10th-century physician Abu Bakr Rabī' b. Aḡmad Aḡawayni Bokāri in his *Hedāyat al-mota'allemin fi'l-ṭebb* (q.v.), the oldest known medical treatise in Persian. It should be noted, however, that all of Jorjāni's sources (Hippocrates, Galen, Oreibasios, Rāzi/Rhazes, Avicenna, etc.) were in Arabic. Obviously, if he had intended to write for his colleagues and students, it would have been much easier for him to write in Arabic, then the scientific lingua franca of the Islamic world; but, since he has composed these works (and another one, the *Ḳoffi-e 'alā'i*) for non-professional Persian-speaking patrons, he has endeavored to avoid as far as possible the traditional Arabic medical terminology and phraseology. Nevertheless, because of the prevalence of Arabic in scientific writings, the Persian language of science did not have much chance to develop and to grow rich enough to serve as a multinational medium of scientific communication. Jorjāni's language is no exception; his medical vocabulary is a mixture of Arabic and Persian elements.

My study of the text has revealed the following main features of this vocabulary. First, Jorjāni is obviously inclined to use as often as possible "pure" (i.e., non-Arabic) common Persian words and phrases when referring to the parts, constituents, and functions of the human body, to diseases, to the materia medica, etc., if such a lexical material was available (or known) to him; for instance: *seporz* "spleen," *bandgāh/peyvand* "joint, articulation," *zehār* "pubis," *malāza* "uvula," *šetālang* "ankle, anklebone," *gorda* "kidney," respectively instead of *taḡāl*, *maḡṣal*, *'āna*, *lahāt*, *ka'b*, *kolya*, and *riš* or *zaḡm* "wound, ulcer," *ḡuk* "scrofula," *barsām* "pleurisy," *āmās* "inflammation," *sang* or *riḡ* "calculus," respectively instead of *jerāḡa/jorḡ*, *qarḡa*, *ḡanāzir*, *dāt al-janb*, *eltehāb*, *ḡaṣāt*.

Otherwise, he usually renders such-and-such notion with a compound word, a phrase or a sentence, sometimes including Arabic elements, for instance, *kāsa-ye sar* "skull," *ḡušt-e bon-e dandān* "gums," *āmās-e jegar* "nephritis," *nābuy yāftan* "anosmia," *besyāri-e ašk* "lacrimation," *maneš ḡaštān* "nausea," *soḡan-e bihošāna ḡoftan* "delirium," *nāḡoši-e bu-ye dahān* "bad breath," *dard-e nim-e sar* "migraine," *ḡun az ḡalu bar āmadan*, "hemoptysis," *dard-e 'aṣabhā* "neuralgia," *bāz ḡereftaḡi-e bawl* "retention of urine," *tašriḡ-e andāmhā* "anatomy," *ba šab andar jāma bawl kardan* "bed-wetting," *qowwat dahanda*



“tonic,” *sodda gošāyanda* “deobstruent,” *ābestani bāzdāštan* “contraception,” *dirgovār* “indigestible,” *bādnāk* “flatulent.” Understandably, the text abounds in Arabic terms for which Jorjāni did not know or could not make up “pure” Persian equivalents, for instance, *demāg* “brain,” *me’da* “stomach,” *maṭāna* “bladder,” *gōžruf* “cartilage,” *šafṛā* “bile,” *sawdā* “black bile,” *balgām* “phlegm,” *‘aṣab* “nerve,” *‘erq al-nesā* “sciatica, sciatic nerve,” *nabż* “pulse,” *ṭabi’at* “nature,” *gens* “genus,” *naw’* “species,” *sabab* “cause,” *qewām* “consistency,” *mezāj* “temperament, physical constitution,” *šar’* “epilepsy,” *eḵtenāq al-raḥm* “hysteria,” *ḥabb* “pill,” *marham* “salve, ointment,” *zemād* “cataplasm.” Sometimes Jorjāni seems to waver between using a conventional Arabic expression or a Persian equivalent. On different occasions, we find synonyms such as *riš/jerāḥa* “wound,” *dam zadan/tanaffos* “respiration,” *negāh dāštan-e tandorosti/ḥefẓ-al-šeḥḥa* “hygiene,” “*nešān/alāma* “sign, symptom,” *andām/ożv* “organ,” *bikvābi/sahar* “insomnia,” *ziānkār/możerr* “noxious, harmful,” *andāmhā-ye andarunin/aḥšā* “viscera,” *rang/lawn* “color,” *kār/fe’l wa ‘amal* “function,” *sargaštan/sadar wa dowār* “vertigo,” *kadudāna/ḥabb al-qarā* “taenia,” *šuridagi/eḵtelāt-e ‘aql* “mental confusion,” *godar/majrā* “duct, canal, passage.”

When dealing with *adwia-ye mofrada* (“simples”), presented in alphabetical order, the author, in accordance with a traditional practice, mentions them under their Arabic names, but he usually provides the Persian (or dialectical Persian) equivalents thereof if available, for instance, *jerjir* “watercress” (Pers. *kezkez* [?]), *saraḵs* “fern” (Pers. *gil dāru*), *safarjal* “pear” (Pers. *ābi*), *šada’ al-ḥadid* “iron rust,” (Pers. *zangār-e āhan*), *‘alaq* “leech” (Pers. *divča*), *foṭr* “mushroom” (Pers. *samāruḡ*), *mešmeš* “apricot” (Pers. *zardālu*), *hodhod* “hoopoe” (Pers. *šāna-basar*), *hendebā* “chicory” (Pers. *kasna*).

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