and Yāfā. Also, the changes in terminology at certain points in time assist in dating manuscripts and confirming their authenticity. As an example, the use of *mᵉdînâ* or *ʿîr* by Jewish authors of the twelfth century points to the precise date in which they wrote. Third, it enables a comparison with the physical evidence and a typology of archaeological sites, which is the subject of another article. Finally, it helps in refining and questioning the meanings we attribute a certain terminology.

The city or *madīna* is perceived in modern research as central and often as dominating its hinterland. In particular, the "Islamic city" is expected to have administration, a mosque, a bathhouse and a market, along with "industries". The texts examined here, however, rarely assign such distinct characteristics to the city. The city is indeed central, which is expressed by its concentration of services and by its markets, but whether it controls its surroundings is not expressly mentioned. Besides, the city is not the only settlement type that has a mosque (also *qaryas*), or even a market (also *bulaydas*). Moreover, according to al-Maqdisī it is the capital of the region (*miṣr*) that has the central administration, not any other city.

Translating *miṣr* as "town" instead of "metropolis", as Baber Johansen did in his seminal paper,[174] reflects the terminological mixup in modern research and the importance of working with sets of settlement terms. The following list of terms and translations represents the way people from the sixth to the thirteenth century in Palestine defined their own places of residence. I suggest translating *madīna* (including *urbs*, *civitas* and the twelfth century *ʿîr*) as city; *qarya* (along with *kome*, *chorion*, *municipium*, *oppidum* and the early *ʿîr*) as town; *kafr* (including *ḍayʿa* and *bulayd*) as village; *bulayda* and *balda* as market-town and, with some caution, *ḥiṣn* (as well as *burj*, *mivṣār*, *migdāl*, *castrum* and *kastron*) as fortress. Finally, terms such as *miṣr*, *qaṣaba*, or "big city" (*ʿîr gᵉdôlâ*) should be translated as metropolis. During that period, the meaning of these terms might have altered occasionally, as *ḍayʿa* and *villa* slightly changed from "estate" to "village territory". Similarly, terms in different geographical contexts did not inevitably have an identical interpretation. One can hope that further terminological investigations will refine this list and improve our skills in practising an emic approach.

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01 Temmuz 2021
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

[174] Johansen, "All-Embracing Town".

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Significant Instances of Paraphrasis in Sabuncuoğlu's Illustrated Turkish Translation of al-Zahrāwī's Arabic Surgical Masterpiece *Al-Maqāla al-thalāthūn*

M. Kemal Temel and Hakan Ertin

ABSTRACT

Around the year 1000, Muslim physician Abū al-Qāsim Khalaf ibn al-ʿAbbās al-Zahrāwī composed a voluminous medical encyclopedia, *Al-Taṣrīf li-man ʿajiza ʿan al-taʾlīf*, the thirtieth treatise (*Al-Maqāla al-thalāthūn*) of which was subsequently translated into many languages, for embodying a ground-breaking illustrated work on the surgical knowledge and instruments of its time. In Anatolia circa 1465, the Ottoman physician Şerefeddin Sabuncuoğlu produced his own surgical magnum opus *Cerrāḥiyyetü'l-ḫāniyye* by rendering this work into Turkish and replicating its instrumental drawings, and adding to it new chapters and supplementary miniatures. In this study, we both confirm the genuineness of the added chapters by comparison with Leclerc's French translation of *Al-Maqāla al-thalāthūn*, which similarly appears to contain additional parts, and investigate the nature of the core text annexed from *Al-Maqāla al-thalāthūn*. In producing the translated portion of his work, Sabuncuoğlu remained for the most part within the bounds of metaphrasis, i.e., literal translation, though with both significant and insignificant instances of paraphrasis based on omission or interpolation. The relatively insignificant instances typical of most medieval works of translation include contributions of adjectival, adverbial or nominal specification, further elaboration and non-essential addition in one or a few words. The longer instances include professional anecdotes interpolated occasionally either with some demarcating *verba dicendi* or through a seamless transition, and missing lines that appear to have been omitted or to be absent due to their unavailability in the source text(s). By presenting a number of typically exemplifying excerpts, we attempted to specify these divergences of *Cerrāḥiyyetü'l-ḫāniyye* from *Al-Maqāla al-thalāthūn*, to which the literature so far has very generally referred as "the contribution of Sabuncuoğlu". Moreover, we found that the second set of paraphrastic divergences, to which we attributed special significance, provided clues as to the source text(s) of *Cerrāḥiyyetü'l-ḫāniyye*, by which we propose a connection with the contemporaneous Huntington manuscript.

KEYWORDS

al-Zahrāwī; Islamic medicine; medieval surgery; MS. Huntington 156; Sabuncuoğlu; surgical instruments; translation

Introduction

The Muslim physician Abū al-Qāsim Khalaf ibn al-ʿAbbās al-Zahrāwī (for short, *al-Zahrāwī*; Latinised as *Abulcasis* or *Albucasis*) produced around the year 1000 an

CONTACT M.Kemal Temel mkemaltemel@gmail.com Department of Medical History and Ethics, Istanbul Faculty of Medicine, Istanbul University, 34093 Istanbul, Turkey

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