Mahādevadeva's *Hikmatprakāśa* – A Sanskrit treatise on Yūnānī medicine

Part II: Text and commentary of selected verses from Section II with an annotated English translation[1, 2]

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Section two is the most valuable part of the *Hikmatprakāśa* from the point of view of an āyurvedicus interested in interactions between Āyurveda and Yūnānī Ṭibb and exchanges with regard to their materia medica, an area that has received insufficient attention. Borrowing from the Islamic pharmacopoeia has a long history in Sanskrit medical literature. A survey of these developments has not yet been written. The reverse, the influence of Āyurveda on Islamic medicine, in particular in South Asia and adjoining regions, has not remained unnoticed. A famous early example illustrating this is Ṭabarī's Firdaus al-Ḥikma, a treatise that has extensively been studied by a number of excellent scholars.[3] The vegetable and mineral drugs mentioned in it form the subject of a monograph by Werner Schmucker.

The *Hikmatprakāśa* covers vegetable drugs, drugs of animal origin, and inorganic substances without assigning them to particular groups. Their names are arranged according to the order of the letters in the Arabic alphabet.

Section two of the *Hikmatprakāśa* has some features in common with an Āyurvedic *nighaṇṭu* though differing from it in other respects. Āyurvedic *nighaṇṭu*s arrange medicinal substances into groups, usually called *varga*, of items related to each other: trees, fruits, flowers, fragrant drugs, etc., a principle not adopted in Islamic medical literature.

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[2] I would like to express my thanks to Willem Floor (Bethesda, Maryland), in recognition of his help as an Iranist in identifying a number of Arabic and Persian words in nāgarī script. Our joint efforts were unsuccessful in a number of cases, indicated in the annotations.

[3] See, for example, the publications of A. Siggel.

A *nighaṇṭu* enumerates the names of a medicinal substance first, which the *Hikmatprakāśa* does not do, only giving some names in the heading. Its verses begin with listing the properties and actions of a drug, in the same way as a *nighaṇṭu* does after the list of names, and proceeds with giving information on the appropriate dose of the single drug or the drug in combination with other drugs. In most cases it adds substances mitigating the action of the drug dealt with, mentioning moreover suitable substitutes. The last three features are completely absent from āyurvedic *nighaṇṭu*s. Lists of substitutes do occur, not in *nighaṇṭu*s, but in works on treatment and deal with substitutes for drugs that are not easily procurable or cannot be found at all in the region where the physician lives and in the drug markets accessible to him. The information given in the verses of the *Hikmatprakāśa* is incomplete in many cases which makes the commentary, supplementing the material lacking, indispensable.

The majority of the verses are *śloka*s. Longer metres do occur but are infrequent.

The language of section two is mostly Sanskrit, interspersed with Persian/Arabic names of drugs, their faculties, i.e., actions, names of diseases, and other words of Persian or Arabic origin. The terms for drug actions are systematically borrowed from Arabic.

The commentary (*ṭīkā*) on section two is much more elaborate than that on the other sections. The larger part is written in a mixture of Sanskrit and Persian in varying proportions. The length of the comments diminishes as the work proceeds and they are often absent in the later portion of section two.

The section opens with a short introduction in three verses:

yathāvan nāmarūpāṇāṃ dravyāṇāṃ guṇavarṇanam /
bayāna mufridāt jñeyaṃ saṃkṣepeṇa nigadyate // (1)
mufrid murakkiba dve staḥ saṃjñe sarvauṣadhigate /
kevalaṃ svasvarūpasthaṃ tan mufrida udāhṛtam // (2)
kṣodāvalehaprabhṛti tan murakkiba saṃjñakam /
guṇābhidhāna etasya paścād varṇakramād gaṇaḥ // (3)

The appropriate description of the properties of medicinal substances, known as the description (*bayān*) of single drugs (*mufridāt*), will be exposed briefly. (1)

Two terms exist in the domain of substances used as a medicine: *mufrid* and *murakkib*. That which pertains to the outward appearance of each single medicinal substance is called *mufrid*.[4] (2)

[4] A *mufrid* is someone who does any work alone.

> Powders, electuaries, etc., bear the name of *murakkib*.[5] The enumeration of the properties will follow (now); (the substances) are arranged in groups according to the order of the letters (of the Arabic alphabet). (3)

Section two is divided into twenty-eight chapters.

The verse or verses on a particular substance are preceded by a heading with some names of the substance to be dealt with. These headings are in most cases indispensable because the name of the substance that will be described is not found in the verses that follow. Exceptions to this rule do occur, but are rather rare. Some examples are: *ābanūs* (2.2.7), *gāvaśīr*, i.e., cow's milk (2.2.329), *jundabedustara* (2.2.352). Usually, one or more Persian/Arabic names come first, followed by one or more names in Sanskrit and/or Hindī. The presence of a Sanskrit or Hindī name means that the medicinal substance is known to *āyurveda*, in a number of instances only to late or very late āyurvedic texts. When only one or more Persian names are provided this need not imply that the item is completely absent from āyurvedic treatises. Late āyurvedic texts use many drugs under their Persian names. Examples of such texts are the *Siddhabheṣajamaṇimālā*, a nineteenth-century work by Kṛṣṇarāma, the twentieth-century *Siddhabhaiṣajyamañjūṣā* by Jayadeva Śāstrin, the twentieth-century *Siddhaprayogalatikā* by Gulrājśarmamiśra, the *Viśikhānupraveśavijñāna* by the same author, and the twentieth-century *Laṅkābhaiṣajyamaṇimālā* by Āryadāsa Kumārasiṃha. The important *Arkaprakāśa*, ascribed to Rāvaṇa and of uncertain date, also contains material borrowed from Islamic medicine.

The most important characteristics of section two can best be illustrated by means of examples.

My transliteration supplies vowels when a *virāma* is absent. The author of the *Hikmatprakāśa* wants these vowels to be pronounced on behalf of the metres and the number of syllables they require. For the sake of consistency this procedure is also followed with regard to the headings of verses and the prose of the commentary.

An easily intelligible group of verses, entirely in Sanskrit and dealing with an important drug, is found at 2.2.321–325:

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[5] A *murakkib* is a compound medicine.

sūma,[6] *sīra*[7] – *lahasana*,[8] *rasota*[9]

uṣṇas triguṇitaṃ rūkṣas tathaiva parikīrtitaḥ //
balāsakāsanikhilapavamānāmayāpahaḥ //
śiphāpatrakaṣāye 'sya sthitir ārtavasāriṇī /
jarāyuṃ jaṭharasthāṃ ca niḥsārayati vegataḥ //
so 'tiyuktaḥ śiraḥśūlaṃ vidhatte raktakopanaḥ /
nirṇīto badala prājñair palāṇḍur asitetaraḥ //
yathādoṣaṃ smṛtā mātrā darpaghnaṃ palalaṃ smṛtam //

(Garlic)[10] is declared to be hot to the third degree and dry to the same (degree).[11]

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[6] *Abhinavanighaṇṭu*, p.222: Arabic name *som*. Achundow 175–176 (99) and 359 (81): *thûm*, *Allium sativum* L. [this is a valid name]. Ainslie I, 150–151: *thūm*, the Arabic name of *Allium Sativum* (Lin.) and II, 475–476. Al-Biruni 102 (15): Arabic name: *thûm* and 104, n.16: *Allium sativum* L. Daljīt Siṃha, 619: Arabic name: *sūm*. Encyclopaedia of Islamic medicine 45: *ṯhūm*, *Allium sativum*. The correct Arabic name, given by Al-Kindi (251), the Encyclopaedia, and Schmucker (135), is *ṯhūm*.

[7] *Abhinavanighaṇṭu*, p.222: Persian name *śīr*. Achundow 359 (81): *sīr*. Ainslie I, 150–151: *sīr*, the Persian name of *Allium Sativum* (Lin.). Daljīt Siṃha, 619: the Persian name is *sīr*. Schlimmer 27: *sīr*, *Allium sativum*. Unani Pharmacopoeia I, V, 86: the drug Seer (Lahsan) consists of bulb of *Allium sativum* Linn.

[8] A common name of garlic in Hindī is *lahsun*, the equivalent of Sanskrit *laśuna*, as well as *lahsan* (see *Abhinavanighaṇṭu*, p.222., Dymock et al. III, 488–491, and the Unani Pharmacopoeia I, V, 86) and *lehsan* (Hamdard, p.76).

[9] *Rasot* is the Hindī name of *rasāñjana* and never designates garlic; it may be an error for Sanskrit *rasona*, a frequent name of garlic. Sanskrit names are absent, but *rasota*, if actually an error for *rasona*, could be meant as a Sanskrit name. The probability that this must be the case increases when taking into consideration that *rasot* as the Hindī equivalent of *rasāñjana* is separately dealt with at 2.2.414.

[10] *Allium sativum* Linn.

[11] The *Abhinavanighaṇṭu* (p.222), Achundow (176), Daljīt Siṃha (620) and The Unani Pharmacopeia (I, V, 87) agree. *Carakasaṃhitā*, *Sūtrasthāna* 27.176: hot and moist. *Dhanvantarīyanighaṇṭu* 4.67: hot and moist (*snigdha*). *Rājanighaṇṭu* 7.95: hot. *Nighaṇṭuratnākara* 170: hot and moist.

It removes phlegm,[12] cough[13] and the whole (group) of wind diseases (*pavamānāmaya*).[14]

The flow of the menstrual discharge is made to continue[15] when (the bulb is kept) in a decoction (*kaṣāya*) of the leaves on top of it (*śiphāpatra*).[16] It drives out with force a placenta that stays within the womb.[17]

Overuse, leading to excitement of blood, gives rise to a violent headache. Wise men decided that white onions are a substitute.[18]

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[12] Confirmed by Achundow (177) and Daljīt Siṃha (620): *śleṣmaniḥsāraka*. *Dhanvantarīyanighaṇṭu* 4.68: *kaphāmayān hanti*. *Rājanighaṇṭu* 7.95: *kaphavātanud*. *Nighaṇṭuratnākara* 171: *kaphavināśaka*.

[13] Daljīt Siṃha (620) agrees. Encyclopaedia of Islamic medicine 45: expectorant in whooping cough and asthma. *Nighaṇṭuratnākara* 171: *kāsaṃ jayet*.

[14] Confirmed by Achundow 175 and Daljīt Siṃha 620. *Carakasaṃhitā*, *Sūtrasthāna* 27.176: it is *vātaghna*. Compare *Abhinavanighaṇṭu*, p.222: *pakṣavadha, ardita aur kampko guṇkartā*. *Dhanvantarīyanighaṇṭu* 4.68: *anilasādaṃ hanti*. *Nighaṇṭuratnākara* 171: *vātaghna*. See on wind diseases: *Mādhavanidāna* 22.

[15] See *Abhinavanighaṇṭu*, p.222: it is called *ārtavapravartak*. Confirmed by Daljīt Siṃha (220): *mūtrārtavakā pravartan kartā*, i.e., it brings about the flow of urine and menstrual discharge. Encyclopaedia of Islamic medicine 45: it is emmenagogue. This is an action of wild growing garlic according to a source used by Achundow (176).

[16] Daljīt Siṃha (620) remarks that both the bulb and the leaves of garlic are used medicinally.

[17] The actions of garlic, listed in The Unani Pharmacopoeia, are: externally: *jali* (*jālī*, detergent), *mohallil* (*muḥallil*, resolvent), *muqarreh* (*muqarriḥ*, vesicatory); internally: *muqawwie meda* (*muqawwī mi'da*, stomachic), *musakkine alam* (*musakkin alam*, relieving pain) [it may be that the spelling of this term is wrong at 2.2.885: *musasvina*.], *muqawwie bah* (*muqawwī bāh*, aphrodisiac) (*bāh* means virility) [it is *vṛṣya* and *vīryada* in the *Nighaṇṭuratnākara* (170).], *mudirre baul wa haiz* (*mudirr baul wa ḥaiḍ*) (diuretic and emmenagogue), *muqatte akhlate ghaliza* (*muqaṭṭi' aḵẖlāt galīẓ*, stopping of thick/corrupted humours). Actions mentioned in the *Abhinavanighaṇṭu*, p.222: *śothako layakartā* (resolving swellings), *kāntiprada* (bestowing beauty), *āmāśayakī snigdhatāko śoṣaṇkarnevālī* (drying up the moisture in the stomach), *mūtrapravartak* (diuretic), *sardīkī karṇapīḍāko lābhakartā* (useful in earache by the cold), *svāsthyakī sthitikartā* (it maintains a healthy state), etc. *Carakasaṃhitā*, *Sūtrasthāna* 27.176: *laśuna* is *krimighna*, *kuṣṭhaghna*, *kilāsaghna*, *gulmanāśana* (see on *gulma*: *Mādhavanidāna* 28), and *vṛṣya*. Compare Encyclopaedia of Islam 45 on the actions and uses of garlic. Compare the commentary on 2.2.478: *kāsarariyāha galīja – duṣṭavātānulomanam*, it regularizes corrupted wind.

[18] The *Abhinavanighaṇṭu* (p.222) mentions onions (*pyāj*) as the substitute. Daljīt Siṃha

Tradition says that the dose depends on the *doṣa* (involved)[19] and that ground sesame (*palala*) is a corrective (*darpaghna*).

These verses exhibit a number of characteristic features of the descriptions of the materia medica in section two though this description is incomplete and a number of features are absent.

Mention of the degrees of hot, cold, moist and dry in a particular substance is standard. The same can be said of the actions on symptoms and disorders of the substance itself and in a particular combination or preparation.

Absent here is the enumeration of the actions (*śakti*) of the substance, otherwise usually present. In such cases the commentary may enumerate them, but here comments are altogether absent, a rather frequent occurrence.

Daljīt Siṃha (620) mentions as actions: resolvent (*muḥallil*)[20] and heat-generating (*musakhkhin badan*), (*uṣṇatājanana*).[21]

Standard too is the reference to a substitute (Hindī *badal* or Sanskrit *pratinidhi*) and a counteracting substance, a corrective (*darpaghna*). Substitutes and correctives may be absent from the text and provided in the commentary or the commentary gives additional substitutes and correctives.

Correctives mentioned by Daljīt Siṃha are: almond oil, roasted coriander seeds (*sūkhā dhaniyāṃ*), salt,[22] and boiling in water. The *Abhinavanighaṇṭu* (p.222) enumerates as correctives: *katīrā*, coriander seeds, and almond oil.

Islamic medicine acknowledges the existence of four morbific entities, called *doṣa* in the *Hikmatprakāśa*:[23] blood, yellow bile, black bile and phlegm,[24] whereas *āyurveda* recognizes three such entities, wind (*vāta*), bile (*pitta*) and phlegm (*kapha* or *śleṣman*). Each of them possesses two properties in Islamic medicine: blood is (like the element air) hot and moist, yellow bile is (like the element fire) hot and dry, black bile is (like the element earth) cold and dry, phlegm is (like the element water) cold and moist.[25] Each drug is hot, cold, moist or dry to the first, second, third or fourth degree, which determines its

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(620) regards wild onions as a substitute.

[19] Achundow (176) explains that the action of garlic depends on one's constitution. The Unani Pharmacopoeia (I, V, 87) gives 2–3 g as the dose.

[20] Called discutient in the Encyclopaedia of Islamic medicine (431).

[21] *musak͟h͟k͟h͟in* means heating; *badan* is a Persian word for body.

[22] See on kinds of salt: *Hikmatprakāśa* 2.2.1064–1068; Hand Book 492–494, 501–507; E. Wiedemann I, 712–713.

[23] See 1.1.6–7ab.

[24] See 1.1.7cd.

[25] See 1.1.10–11.

actions.[26]

Apart from this, each drug has a number of actions, called *śakti* in the *Hikmatprakāśa*. These actions, indispensable in any medical system that is practised, are, for example, obstructing and de-obstructing, dissolving, promoting blood-clotting, pain-relieving, etc.[27]

A characteristic of Islamic medicine is the distinction made between the action (*śakti*) itself and its effect. Two different technical terms are employed to designate a particular power and its effect. All these terms are of Arabic origin and each pair is derived from a common Arabic root with its skeleton of three consonants.

Mention of one or more substances called *darpaghna* is standard in the descriptions of the *Hikmatprakāśa*. The meaning of *darpaghna* required in this text is absent from the Sanskrit dictionaries. Literally, it might mean `breaking someone's pride'. A synonym, *darpaśātana*, occurs in the commentary on 2.2.373–374. The use of *darpaghna* is very frequent in the *Hikmatprakāśa* and it has no Persian or Arabic equivalent. Its sense is nowhere explained in the text or its commentary and has to be deduced from the context. My interpretation that a counteracting substance, a corrective, is intended is confirmed by Daljīt Siṃha, who, in his *Yūnānī Dravyaguṇādarśa*, employs the terms *darpaghna* and *nivāraṇa* (= opposing) as synonyms. Further corroboration can be reached by comparing the properties and actions of the particular *darpaghna* referred to in the case of garlic, namely sesame paste, with those of garlic.

Substitutes, in a number of cases called *pratinidhi*, as in Sanskrit, are not infrequently enumerated in the commentary when absent from the text or the commentary may provide additional substitutes.

The action of garlic on phlegm is based on its hotness and dryness for phlegm is cold and moist. Cough may be regarded as a phlegmatic disease here. Remarkable is the action on all wind diseases. Though wind is not a *doṣa* in Islamic medicine, wind diseases are repeatedly mentioned in the *Hikmatprakāśa*.[28] In Āyurvedic medicine, on the other hand, wind diseases form an important category with many varieties.

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[26] See 1.1.20–23.

[27] See 1.1.35–57.

[28] Examples are: 2.2.736 and 845 (*vātaroga*), 2.2.1061 (*pavanāmaya*), 3.16 (*vātavyādhi*), 3.27 (*vātātaṅka*), 3.95 (*anilaroga*), 3.364 (*vātavikāra*), 3.553 (*samīraghna*).

This description of garlic in the *Hikmatprakāśa* raises the question to which extent it conforms to what is found in treatises on Islamic medicine and to which extent it agrees with āyurveda.

Āyurvedic texts like the *Dhanvantarīyanighaṇṭu* and *Rājanighaṇṭu* regard garlic as heating; the former calls it moist (*snigdha*) instead of dry. Both treatises consider it to counteract phlegm (*kapha*), the latter also as counteracting wind (*vāta*). The other actions mentioned in the *Hikmatprakāśa* are not referred to in the Indian *nighaṇṭu*s. Garlic is, however, a very important drug in āyurveda.[29]

The verses on garlic are not accompanied by comments, something which is not rare at all.

The relationship between garlic and its *darpaghna*, sesame, has now to be examined. Sesame is found at 2.2.666–667a–d:

***sima 2 hallakunjada*[30] – *tilāḥ*[31]**

snigdhoṣṇo dviguṇaṃ vṛṣyo bṛṃhaṇaḥ puṣṭivardhanaḥ /
varṇyo mārdavakṛd retovṛddhidas tvakprasādanaḥ /
rajaḥpravartakaḥ keśyaḥ piḍikāvyaṅganāśanaḥ //
mulayyan mubahī śaktir muhallil munaij punaḥ /
uttamā prasṛtir mātrā badal bharjanamardanam /

[29] See, for example the *laśunakalpa* of the Bower Manuscript and of the *Aṣṭāṅgasaṃgraha* (*Uttarasthāna* 49.160–213).

[30] One finds rarely *sima*, meaning synonym, with a number, in a heading. *kunjad* is the Persian name of a sesame grain, *Sesamum indicum* Linn. [this is a valid name]. Daljīt Siṃha, 367–368: *kuñjad*, *Sesamum indicum* Linn. Schlimmer 508: *kunjid*. Al-Kindi 286: it is the Kurdish name. Ainslie (II, 255) gives *kunjid* as the Persian name. Al-Biruni 191 (47): *simsim*, called *kunjad* in Persian and *tilah* or *til* in Hindī, and 201, n.106: *Sesamum indicum* L. Hand Book: absent. The Arabic name, *simsim* (see Achundow 217, Al-Biruni 191 and Al-Kindi 285) or *sumsum* (Ainslie II, 255), is absent here, but occurs at 2.2.1129. Encyclopaedia of Islamic medicine 582: *simsim*, *Sesamum orientale*. Schmucker: absent. Compare on *oleum sesami*: Flückiger and Hanbury 425–427.

[31] The Sanskrit name of a sesame seed is *tila*. See Dymock et al. III, 26–33.

It is moist and hot to the second degree,[32] aphrodisiac,[33] and roborant;[34] it enhances a well-nourished appearance,[35] is beneficial to one's complexion, gives softness (to the bowels), increases the quantity of sperm, and provides brightness to the skin;[36] it makes the menses appear, is good for the hair of the head,[37] and removes boils and spots on the face.[38]

Its faculties are laxative (*mulayyan*),[39] aphrodisiac (*mubahī*),[40] resolvent (*muḥallil*),[41] and *munaiij*.[42]

It should be administered in the dose of a *prasṛti*.[43] As a substitute one can employ roasted or crushed (grains).[44]

A series of other descriptions will now be discussed as illustrations of the structure of section two.

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[32] *Abhinavanighaṇṭu*, p.127: hot and moist to the first degree. Achundow 217 (314): hot and moist to the first degree. Daljīt Siṃha 367: hot and *tara* (*snigdha*, i.e., moist) to the second degree. *Carakasaṃhitā*, *Sūtrasthāna* 27.30: hot and moist. *Dhanvantarīyanighaṇṭu* 6.123: hot and moist (*snigdha*). *Rājanighaṇṭu* 16. 193: moist and slightly hot (*soṣṇa*).

[33] Achundow 217 (314): mit Leinsamen und geröstetem Mohn eingenommen vermehrt es den Samen. Daljīt Siṃha (367) agrees (*vājīkara*).

[34] *Abhinavanighaṇṭu*, p.127: *sarīrko bṛṃhaṇakartā*. Daljīt Siṃha (367) agrees (*bṛṃhaṇa*). *Carakasaṃhitā*, *Sūtrasthāna* 27.30: *balya*. *Dhanvantarīyanighaṇṭu* 6.124: *balya*, promoting strength. *Rājanighaṇṭu* 16.193: *balavṛddhijanana*, generating increase of strength.

[35] Daljīt Siṃha (367) agrees: (*isse śarīr paribṛṃhit, puṣṭa hotā*), the body becomes well nourished by it.

[36] *Dhanvantarīyanighaṇṭu* 6.124: it is *tvacya*. *Rājanighaṇṭu* 16.193: it is *varṇavṛddhijanana*.

[37] *Carakasaṃhitā*, *Sūtrasthāna* 27.30 and *Dhanvantarīyanighaṇṭu* 6.124: it is *keśya*, good for the hairs of the head. *Rājanighaṇṭu* 16.193: it is *keśya*.

[38] Compare *Abhinavanighaṇṭu*, p.127: *kāle dāgoṃkā nāśak*, removes black spots.

[39] This corresponds to *mārdavakṛt*.

[40] This corresponds to *vṛṣya*.

[41] I.e., causing the resolution of a swelling. Compare *Abhinavanighaṇṭu*, p.127: *śothako layakartā*, resolving swellings.

[42] This term, *mun'iḍ*, corresponds to *retovṛddhida* and means: causing an erection.

[43] The dose is 7 to 12 gm according to Daljīt Siṃha (367).

[44] The *Abhinavanighaṇṭu* (p.127) mentions roasted grains and honey as correctives. *Linum usitatissimum* Linn. [this is a valid name] (*atasī*) is the substitute according to the *Abhinavanighaṇṭu* (p.127) and Daljīt Siṃha (367).

***hirmila*[45] – *hujuja*;[46] *halhula*;[47] *rasāñjana*; *rasota*[48]**

2.2.414:
samaṃ vīryadvaye rūkṣaṃ ekadhā netrayor hitam /
muhallil kabja hāvis dam śaktitrayasamanvitam //

The two *vīrya*s are present to the same degree. It is dry to the first degree[49] and beneficial to the eyes.[50] It is provided with three actions: resolvent (*muḥallil*),[51] astringent (*kabja*), and styptic (*hāvis*) with respect to blood (*dam*).[52]

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[45] The plant name *hirmil* is problematic in this context. *ḥarmal* denotes the seed of the wild rue, commonly identified as *Peganum harmala* Linn. [this is a valid name], a poisonous plant; this plant, however, does not suit the context, which requires a non-poisonous substance that can safely be applied to the eyes. *Peganum harmala* is described at 2.2.411, where the name *hirmila* recurs.

[46] This may the same as *ḥuḍuḍ*, the name of a plant. Achundow 187 (139): *huzuz*, *Rhamnus infectorius* [the valid name is *Rhamnus saxatilis* Jacq. = *Rhamnus infectoria* Linn.], *Lycium gallicum* of the old pharmacopoeias, and 363 (114): *Rhamnus infectorius*. Ainslie: absent. Daljīt Siṃha 385: Arabic *alhuzuz*, *Berberis asiatica* Roxb. [valid name: *Berberis asiatica* Roxb. ex DC.], Persian *huzuz-e-hindī*. Al-Biruni 256–257: *fīlzahraj* (elephant bile): there are three varieties: one is the Indian variety, the second is that which is made from *zarishk*, while the third is the Arab variety; the last is *rasaut*, and 262, n.108 and 111 (*zarishk* is *Berberis aristata* DC.); see also 42–43 (91): *ambarbārīs*, *Berberis vulgaris* Linn. *ḥuḍuḍ hindī* = an extract of *Berberis lycium* [valid name: *Berberis lycium* Royle]. Compare Al-Kindi 259 (78): *ḥuḍaḍ*, identified as the juice of *Lycium afrum* Linn. [*Lycium afrum* Linn. is a valid name]. *rasāñjana* is also a *Berberis* product. Schmucker 167–168 (246): *ḥuḍaḍ*, ein sehr vielseitiger Terminus, der aber meist von *Rhamnus infectorius* L. (Rhamnaceae), *Berberis lycium* und Verwandten, jedoch auch von deren Saft gebraucht wird. See also on *ḥuḍaḍ*: E. Wiedemann II, 106, 118. See on *Rhamnus saxatilis*: Schlimmer 305, s.v. "graines de Perse."

[47] This word resembles *ḥilḥil* = a wild onion, which, however, does not suit the context.

[48] *rasot* or *rasaut* is the Hindī name of *Berberis aristata* DC. [this is a valid name]. Compare on *Berberis*: Dymock et al. I, 64–68; Flückiger and Hanbury 33–35.

[49] Daljīt Siṃha, 386: dry and cold to the first degree. The Hand Book (191) records that *Peganum harmala* is hot to the third degree and dry to the second degree, which indicates that the verses apply to a different plant.

[50] Daljīt Siṃha (II, 386) agrees.

[51] Daljīt Siṃha, 386: *śvayathuvilayana*, resolving swellings.

[52] Compare the commentary ad 2.2.689–690: *śaktiḥ hāvisadam rudhirāvaraṇīty arthaḥ*,

commentary:
dam khūn darpahṛn nargasa. badal fūfala sandala ahamara māmīśā akāki yā jāfarāṃ.

(Arabic) *dam* = (Persian) *k̲h̲ūn*.
The corrective[53] is *nargasa*.[54] Substitutes are *fūfal*,[55] red sandalwood,[56]

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the action is styptic, i.e., it covers/restrains blood. The Hand Book (191) lists completely different actions of *Peganum harmala*.

[53] Daljīt Siṃha (386) mentions *bijaurā* or *nāraṅgī kā ark*; *bijaurā* designates *Citrus medica* var. *medica* [*Citrus medica* Linn. var. *medica* is a valid name] (Daljīt Siṃha 522–524) and *nāraṅgī* denotes *Citrus aurantium* Linn. [this is a valid name] (Daljīt Siṃha 413); compare Encyclopaedia of Islamic medicine 156: *nāranj*, *Citrus aurantium*. An *arka* is obtained by distilling; see on *arka*s: *Arkaprakāśa* and Āyurvedīyaviśvakoṣa I, 580–593.

[54] *naragasa* is described at 2.2.1089. *nargas* or *nargis* is the name of a narcissus. *Abhinavanighaṇṭu*, p.143–144: Persian name *nargis*, Arabic name *narjis*. Achundow 279 (553): *nardschis*, *Narcissus poeticus* [valid name: *Narcissus poeticus* Linn.] and 406: *nardschis*, *Narcissus*. Ainslie: absent. Al-Biruni 321 (16) and 326, n.39: *Narcissus tazetta* L. [this is a valid name]. Al-Kindi: absent. Daljīt Siṃha 406–407: *Narcissus tazetta* Linn. Encyclopaedia of Islamic medicine 484: *narjis*, *Narcissus pseudonarcissus* [valid name: *Narcissus pseudonarcissus* Linn.]. Hand Book: absent. Schlimmer 395: *nargas*, *Narcissus tazetta*. Schmucker 766 (506–507).

[55] *Abhinavanighaṇṭu*, p.246: *supāṛī*, Persian name *popil*, Arabic name *fofil*, Sanskrit name *pūga*. Achundow 240–241 (434): *fûfal*, *Areca catechu* [valid name: *Areca catechu* Linn.]. Ainslie I, 63–66: catechu from *Acacia Catechu* (Willd.) and II, 268–271: *fūfal*, *Areca Catechu* (Lin.). Al-Biruni 256 (47): *fawfil* and 262, n.106: *fufal* or *fawfal* is betle-nut. Al-Kindi 313 (224): *fawfal*, betel nut, the seed of *Areca catechu* Linn. Daljīt Siṃha 690–691: Arabic name *faufal*. Encyclopaedia of Islamic medicine 73: *faufal*, *Areca catechu*. Schlimmer 50: *fūfal*, *Areca catechu*. Schmucker: absent. Unani Pharmacopoeia I, I, 28: *Areca catechu* Linn., Arabic name *fūfal*. E. Wiedemann II, 295. *fūfal* is described at 2.2.891–892. Compare Flückiger and Hanbury 607–609: *semen arecae*.

[56] *sandala ahamara* = *sandal-e-aḥmar*. Achundow 227 (368): *sandal*, *lignum santalinum*; es giebt rothes (von *Pterocarpus santalinus*) [valid name: *Pterocarpus santalinus* Linn.f.] and weisses Santelholz (von *Santalum album*) [valid name: *Santalum album* Linn.] and 382 (286). Ainslie I, 376–379: Arabic name *ṣandal abyaḍ*, *Santalum album* (Lin.) and 385–386: Arabic name *ṣandal aḥmar*, *Pterocarpus Santalinus* (Koen.). Al-Biruni II, 99: *ṣandal*, *Pterocarpus santalinus* L. and *Adenanthera pavonina* L. [this is a valid name]; I, 206–207 (18) and 209, n.35: *ṣandal*, *Santalum album* L. Al-Kindi 298–299 (183): *ṣandal*, *Santalum album* L. (white) and *Pterocarpus santalinus* L.F. (red). Daljīt Siṃha, 283–284: Arabic name *sandal ahmar*, Persian name *sandal surk̲h̲*, *Pterocar-*

māmīśā,[57] *akākiyā*,[58] (and) saffron (*jāfarāṃ*)[59]

The commentary provides in numerous instances the Persian equivalent of a Sanskrit or an Arabic word. On this occasion it gives *khūn* as the Persian word for blood, which is *dam* in Arabic.

The corrective(s) are added in the commentary since they are absent from the verses.

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pus santalinus Linn. Encyclopaedia of Islamic medicine 570: *ṣandal*, *Santalum album*. Hamdard 412: *safaid sandal*, the Urdu name of *Santalum album* Linn. Schlimmer: 499: *ṣandal safaid*, *Santalum album*, *ṣandal surḵẖ*, *Santalum rubrum*. Schmucker 282–283 (461): *ṣandal abyaḍ* and *ṣandal aḥmar*; 284-286. See on sandal in the Muslim world: E. Wiedemann II, 9–10, 252–254, 263, 270–271, 377. Compare Flückiger and Hanbury 540–545: *lignum santali*; Hobson-Jobson 789–790; Maclean 782–783.

[57] This may be *māmīṯẖā*. See on this plant in the Muslim world: E. Wiedemann II, 115–116. Achundow 272–273 (524): *māmîtâ*, *Glaucium corniculatum* Curt. [valid name: *Glaucium corniculatum* (Linn.) Rudolph], and 403: *mâmîtâ*, *mâmîthâ*, *Glaucium*. Ainslie: absent. Al-Biruni II, 61: *māmīthā*, *Glaucium flavum* L. [valid name: *Glaucium flavum* Crantz]; I, 300 (6) and 313, n.12: *mamīthā*, *Argemone mexicana* [*Argemone mexicana* Linn. is a valid name] and *Glaucium corniculatum* Kust. Al-Kindi 332 (279): identified as *Glaucium corniculatum*. Daljīt Siṃha 575–576: *māmīsā*, *Glaucium*. Schlimmer: absent. Schmucker 453–454: idem, identified as *Glaucium corniculatum* (L.) Curt. or *Glaucium flavum* CR. or *Glaucium luteum* Scop. [*Glaucium luteum* Scopoli is a valid name = *Chelidonium glaucium* L.].

[58] *Acacia arabica* (Lam.) Willd. [valid name: *Acacia nilotica* (Linn.) Delile = *Acacia arabica* (Lam.) Willd.]. See Achundow 153 (41): *aqâqijâ*, *succus acaciae*: es giebt zwei Arten: rothen und schwarzen; diese beiden Arten sind ausgepresst aus *Mimosa nilotica* [valid name: *Acacia nilotica* (Linn.) Delile subsp. *nilotica* = *Mimosa nilotica* Linn.]; 243 (448): *qaraz*, *Mimosa nilotica*. Al-Biruni 37–38 (80) and 64, n.245: *aqāqiyā*, several species of *Acacia*. Al-Kindi 234 (19): *aqāqiyā*. Daljīt Siṃha 493–494: *Acacia arabica*. Schmucker 83 (61): *aqāqiyā*, *Acacia arabica* Willd. var. *nilotica* Del. Compare Āyurvedīyaviśvakoṣa I, 14–16.

[59] See on saffron: 2.2.561–564.

***ājādadarakhta*[60] *darakhtanāhaka*[61] */ picumandaḥ*[62] */ nīmba*[63]**

2.2.46:
śītetaro dviguṇitaṃ rūkṣatriguṇitaṃ tathā /
tvag asya srotasāṃ rodhaharī asava sāradā //

It is hot to the second degree and dry to the third degree.[64] Its bark removes obstructions to the channels and bestows their essential power to the channels transporting vital breaths.[65]

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[60] Steingass: *āzāddirak̲h̲t* (the free tree), no identification. Achundow (152 (36)) describes *Melia azedarach* [valid name: *Melia azedarach* Linn.] as *âzâdracht*; this is noteworthy for that tree is usually called *mahānimba*, whereas *Melia azadirachta* is an old botanic name of *nimba*. See on *Melia azedarach* Linn.: Dymock et al. I, 330–332. Ainslie II, 453–457: *Melia Azadirachta* (Lin.). Al-Biruni 21–23 (35) and 58 (95) identifies *āzād dirakht* as *Melia azedarach* L. Al-Kindi: absent. Āyurvedīyaviśvakoṣa (II, 914): *āzād darak̲h̲t*, *Melia azedarach* Linn., *mahānimba* and *āzād-darak̲h̲t-hindī*, *Melia Azadirachta* Linn., *nimba*. Encyclopaedia of Islamic medicine 453: *āzāddarak̲h̲t*, *Melia azedarach*. Schlimmer (366) records under *Melia azedarach* none of the names in this heading. Schmucker: absent. E. Wiedemann II, 374: *âzâdaracht*, *Melia azedarach*.

[61] This name is absent from my sources.

[62] This is a synonym of *nimba* and *mahānimba* and can also designate the plant usually called *kirātatikta*, *Swertia chirayita* (Roxb.) H.Karsten.

[63] *nimba* is generally identified as *Azadirachta indica* A.Juss. = *Melia azadirachta* Linn. See, for example, Dymock et al. I, 322–330 and Flückiger and Hanbury 135–137. The actions and indications mentioned by Mahādevadeva resemble more those of *mahānimba* than those of *nimba*. The absence of any reference to the bitterness of *nimba* supports this view.

[64] *Abhinavanighaṇṭu*, p.167: *mahānimba* is hot and dry to the third degree. Unani Pharmacopoeia I, IV, 101: hot and dry. *Dhanvantarīyanighaṇṭu* 1.30 and *Rājanighaṇṭu* 9.45: *nimba* is cold. *Dhanvantarīyanighaṇṭu* 1.32 and *Rājanighaṇṭu* 9.47: *mahānimba* is cold. *Soḍhalanighaṇṭu*, *Guṇasaṃgraha* 127cd: *mahānimba* is dry and cold.

[65] The Unani Pharmacopoeia (I, IV, 101) records the following actions of the bark: *mohallil* (resolvent), *musakkin* (relieving/sedative), *mulaiyin* (laxative), *munzij* (coctive), *musaffi* (purifying), *daf-e-bukhar* (removing fever, *buk̲h̲ār*; see on fevers in Islamic medicine: Encyclopaedia of Islamic medicine 268–276.), *daf-e-taäffun* (removing fetidness, *ta'affun*), *qatil-e-jaraseem* (*qātil-e-jarsīm*, killing pleurisy, *jirsām*), *qatil-e-kirm-e-shikam* (*qātil-e-kirm-e-s̲h̲ikam*, killing intestinal parasites).
See on parasites: *Mādhavanidāna* 7. See on intestinal parasites and their treatment in Islamic medicine: Encyclopaedia of Islamic medicine 330–332. The action called *mu-*

commentary:
tvak posta / asava siraḥsaṃbaddhāś ceṣṭāvāhinyo dhamanyaḥ.

(Sanskrit) *tvac* (is the same as Persian) *post*.[66]
The *asavaḥ* are channels of the head, carrying (the impulses to make) movements.

2.2.47–48:
kvātho 'sya patrasaṃbhūtaḥ kṣālanāt keśakṛṣṇatām /
nirantaraṃ vidhatte 'tha śūlaghno mākṣikānvitaḥ //
kalko 'sya maricaiḥ pītaḥ kaṇḍūghnaḥ piḍikāpahaḥ //

A decoction of its leaves blackens the hairs of the head immediately when used for washing (them) and, mixed with *mākṣika*,[67] cures piercing pain. Its paste, drunk together with *marica*,[68] removes itching and drives away boils.

commentary:
śūlaṃ kūliñja / asfīdā julrisās supedā kāśagarī.

A piercing pain is (called) *qūlinj* (in Persian).

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sakkin may be related to *musaskhin*, explained differently in the comments ad 2.2.691: *kuvvat musaskhin śarīroṣmapravardhinī śaktir ity arthaḥ*, i.e, the action (*kuwwat* is the Arabic equivalent of *śakti*) (called) *musaskhin* consists of increasing the body heat.

[66] Both terms mean bark (of a tree).

[67] Iron pyrites. See on *mākṣika*: Hand Book 459–460; Nadkarni II, 66–67.

[68] *Piper nigrum* Linn. Described at 2.2.881–883.

Lead carbonate,[69] (the substance) containing lead,[70] (designates) lead carbonate[71] from Kashgar.

2.2.49–50:
śasto viśuddhaḥ śvetaś ca surabhī rūkṣaśītalaḥ /
triguṇaṃ dviguṇaṃ cāpi kṣālitaḥ śītavāriṇā //
sitopalena saṃyukto netrayor añjito nṛbhiḥ /
dāhakaṇḍūjalasrāvanāśanaḥ śodhanaḥ param //

It is recommended after purification, when white, fragrant, dry and cold.
After washing with cold water it is (dry and cold) to the third or also to the second degree.
When white sugar[72] is added to it, it annihilates, applied to the eyes as a collyrium, a burning sensation, itching. and a watery discharge.

commentary:
sitopalaḥ nabātāta miśrī.

sitopala is an Egyptian plant (*nabātāt*).[73]

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[69] Achundow 153 (38): *isfidâdsch*, Cerussa, Bleiweiss, and 315 (4): *isfîdâdsch*, Cerusa, Bleiweiss. Ainslie I, 534–535: *asfīdāj*, the Arabic name, *sufīdah*, the Persian name of plumbi subcarbonas, white oxide of lead, or cerusse. Hand Book 476: Arabic name *isfedaj*. Nadkarni II, 85–86: plumbi carbonas, white lead, Arabic name *isfedaj*, Persian name *sufeadba*. Steingass: *isfedāj*, white water, ceruse, a paint used by women. E. Wiedemann I, 712: *isfîdâg*; II, 16; 272: Bleiweisz, *isfîdâq*.

[70] Achundow 319 (3): *rasâs*, Plumbum, Blei; das Wort "*Rasâs*" bedeutet im Arabischen Zinn und Blei, welche Metalle durch einen Zusatz von abjaz (weiss) oder aswad (schwarz) von einander unterschieden werden. Hand Book 474: *ressas* is the Arabic name of lead. Steingass: *riṣāṣ* is lead or tin. Compare on *raṣâṣ*: E. Wiedemann I, 702–703. Lead is described at 2.2.18–19: *ānāra – suruva / śīśā*. *ḏẖū'l-riṣāṣ* is literally 'the possessor of lead'.

[71] Hand Book 476: *sufeadba* is its Persian name. Steingass: *safedā*, white lead.

[72] See on sugar: Achundow 375–376; Ainslie I, 407–411; Flückiger and Hanbury 649–657. See on the history of sugar: Wiedemann II, 137–146; 178; 305–313; 408–414.

[73] This implies that cane sugar was imported from Egypt.

āsārūna[74] *tagara*[75]

2.2.52–54:
mūlaṃ tṛṇaviśeṣasya rūkṣoṣṇaṃ triguṇaṃ smṛtam /
sugandhi granthilaṃ śastaṃ tanunātanupācakam //
śothādīnāṃ layakṛd visphoṭādīnāṃ ca pākakṛt /
mātrā dirama miskālāvadhir etasya kīrtitā //
muslih mabīja saṃproktā hy aneke badala[76] *smṛtāḥ /*

This root[77] of a particular kind of grass[78] is traditionally said to be dry and hot to the third degree.[79] It is recommended when fragrant[80] and knotted,[81]

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[74] Achundow 148, nr. 17: *asârûn*, *Asarum europaeum* [*Asarum europaeum* Linn. is a valid name]; two kinds: black and white, with a preference for the black type, and 339–340. Ainslie I, 23–24: *āsārūn*, *Asarum Europaeum* (Lin.). Al-Biruni I, 23 (37): *asārūn* and 59, n.109: *Asarum europaeum* L. Al-Kindi 227 (4): *Asarum europaeum* L. Āyurvedīyaviśvakoṣa I, 753–754: *asārūn*, *Asarum europaeum*. Daljīt Siṃha 46–47 (*asārūna*): *Asarum europaeum* Linn. Encyclopaedia of Islamic medicine 77–78: *āsārūn*, *Asarum europaeum*. Hamdard 415: *asarun*, identified as *Valeriana hardwicki* De. [this name is not valid; valid name: *Valeriana hardwickii* Wall.]. Hand Book: absent. Schlimmer 60: *āsārūn ṯẖāmī*, *Asarum Europaeum*. Schmucker 62 (20): *asārūn*, *Asarum europaeum* L. Unani Pharmacopoeia I, VI, 15 and II, I, 220–221: the drug Asaroon consists of the dried rhizomes of *Asarum europaeum* Linn.

[75] Daljīt Siṃha gives *pārasīka tagara* as its Sanskrit name. Hamdard 415: *taggar* is an Urdu name of *asarun*. Unani Pharmacopoeia I, VI,, 15: *taggar* is the Hindī name of *asārūn*. Absent from Sheriff. Hamdard identifies *tagara* as *Valeriana hardwickii*, i.e., *Valeriana hardwickii* Wall., the Unani Pharmacopoeia as *Valeriana jatamansi* Jones [valid name] = *Valeriana wallichii* DC. See on *Valeriana wallichii* DC. as the Indian kind of *āsārūn* in Islamic medicine: Dymock et al. II, 238–240. *Asarum* spp. are not known from āyurvedic literature and are not indigenous to India.

[76] This should be a plural.

[77] Daljīt Siṃha also regards the roots as the part used in medicine.

[78] This qualification does not agree with the identification as *Asarum europaeum*, which plant belongs to the *Aristolochiaceae*.

[79] Achundow (148 and 340) agrees. The Āyurvedīyaviśvakoṣa calls it hot and dry to the end of the second degree; it adds that others regard it as hot to the third and dry to the second or third degree. Daljīt Siṃha describes it as dry and hot to the second degree. Unani Pharmacopoeia I, VI, 16: hot and dry.

[80] Achundow (148) mentions that the most fragrant kind is the one with thin stalks.

[81] See Watt I, 337: the root is knotted and twisted.

and it does not maturate the body when having a thin (stalk). (?)
(*āsārūn*)[82] dissolves swellings[83] and similar (disorders) and matures blisters, etc.
Its dose is said to be from a *dirham* up to a *miskāl*.[84]
(Its) actions are corrective (*muslih*) and *mabīj*.[85] Several substitutes are known.

te ca yathā
tanmātrārdhapramāṇena vacākarcūranāgaram //

These (substitutes) are as follows: *vacā*,[86] *karcūra*[87] and *nāgara*;[88] they are

[82] See on the uses in India of this plant, not indigenous to the country and imported from Iran: Ainslie I, 24 and Watt I, 337–338.

[83] Achundow (148): es unterdrückt Schwellungen der Leber und der Milz. Daljīt Siṃha agrees in regarding it as *śvayathuvilayana*, resolving swellings. The Āyurvedīyaviśvakoṣa (I, 754) expresses a similar opinion.

[84] Unani Pharmacopoeia I, VI, 16: its dose is 3 g. Encyclopaedia of Islamic medicine 444: a *dirham* is 3.125 gm, a *miṯ̲qāl* is 4.464 gm.

[85] This may be an error for *mubīḥ*, aperient. Ainslie mentions that it is *mufattiḥ*, i.e., deobstruent and *muḥallil*, i.e., resolvent. Unani Pharmacopoeia I, VI, 16: its actions are *moharrik-e-asab* (*muḥarrik-e-'aṣab*, nerve stimulant), *mudirr-e-baul* (diuretic), *mudirr-e-haiz* (emmenagoue). Compare Āyurvedīyaviśvakoṣa I, 754.

[86] Usually identified as *Acorus calamus* Linn. [this is a valid name]. Achundow (281) regards this plant as *Iris pseudacorus* [valid name: *Iris pseudacorus* Linn.]. Schmucker (528) remarks that *Iris pseudacorus* L. and *Calamus asiaticus* should also be considered as possible identifications. See on *vacā*: *Abhinavanighaṇṭu*, p.168; Achundow 281 (564): *wadsch*; Ainslie I, 416–419: *vudge*, *Acorus calamus* (Lin.); Al-Biruni 334 (2): *wajj* and 338, n.2: *Acorus calamus* L.; Al-Kindi 343–344 (316): Arabic name *wajj*, *Acorus calamus* L.; Daljīt Siṃha 483–485: Arabic name *al-wajj*; Encyclopaedia of Islamic medicine 29: *al-wajj*, *Acorus calamus*; Hamdard 354: *Acorus calamus* Linn., Arabic name *vaj*; Schlimmer 98–99: *waj*, *Calamus asiaticus*; Schmucker 528–530 (796): Arabic name *wajj*. *vacā* is described at 2.2.1115–1119: *vaja – vacā / khurāsānī*. Compare on *Acorus calamus*: Flückiger and Hanbury 613–616.

[87] Usually identified as *Curcuma zedoaria* (Christm.) Roscoe [this is a valid name], sometimes as *Hedychium spicatum* Buch.-Ham. [this is a valid name]. Āyurvedīyaviśvakoṣa III, 1908: *karcūra*, *zarambād*, *Curcuma zedoaria* Roscoe, *Curcuma zerumbet* Roxb. See: Daljīt Siṃha 405: the same as the Persian *jarambāda*. Compare Achundow 329 (14): *zarwâr*, an error for *zadwär*, *radix Zedoariae*.

[88] The rhizome of *Zingiber officinale* Roscoe, ginger.

taken in half the quantity referred to.[89]

commentary:
jaraṃbāda karcūraḥ jañjabīla nāgaraṃ vā ṣaḍaṃśaparimitā hamāmā bheṣajaviśeṣaḥ. kirdamānā yā havvavalasāṃ yā nisfavajana khūliñjā ity ete pratinidhayaḥ kāryaviśeṣaparāḥ lepena śaktiḥ salāvat tihāla yāne saratīsiyarja plīhaḥ (sic!) pāruṣyaṃ tāpatillī tigadaḥ prathitaḥ śaktiḥ mufattiha suddā musakkin irakunnisā gṛdhrasī rāṅghaṇa nāmāmayas tadvedanānāśanaṃ ca. vajrulvarak dardasurīna kaṭinitambajaghanapīḍā tannibarhaṇaṃ ca.

jaraṃbāda[90] is (Sanskrit) *karcūra*

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[89] Achundow (148) mentions as substitutes *Iris pseudacorus*, together with half the quantity of *Nardus indica* [valid name: *Microchloa indica* (Linn.f.) P.Beauv. = *Nardus indica* Linn.f.], and *Artemisia absinthium* [valid name: *Artemisia absinthium* Linn.]. The Āyurvedīyaviśvakoṣa (I, 753) enumerates as correctives: *kuliñjana* and *śuṇṭhī*.

[90] Achundow 213–214 (293): *zirâwend*, *Aristolochia longa* [this is not a valid name] and *Aristolochia rotunda* [valid name: *Aristolochia rotunda* Linn.], and 374–375 (234): *zirâwend*, *Aristolochia* (with a discussion of the various types distinguished). Ainslie II, 298–302: no Persian or Arabic name, *Aristolochia indica* (Lin.) [valid name: *Aristolochia indica* Linn.]. Al-Biruni II, 94–95: *zarāwand*, *Aristolochia bracteata* Retz. [valid name: *Aristolochia bracteolata* Lam. = *Aristolochia bracteata* Retz.]; II, 107 (9): *jadwār* and 116, n.16: *Curcuma zedoaria* L. Al Kindi 273–274 (123): *zarāwand mudaḥrij*, *Aristolochia rotunda* L. Daljīt Siṃha 326–327: identified as *Aristolochia indica* Linn. and *Aristolochia bracteolata* Lam.; the former is known as *kīṭamārī*, the latter as *īśvarī* in Sanskrit; both are used in āyurveda. *Aristolochia indica* is also regarded as the āyurvedic *nākulī* and *gandhanākulī* (see Singh and Chunekar 219). Encyclopaedia of Islamic medicine 74: *zarāwand*, *Aristolochia*. Unani Pharmacopoeia I, V, 109: the drug Zarawand hindi consists of dried root of *Aristolochia indica* Linn. (cf. II, II, 266); II, I, 259 and II, II, 266: *zarawand taweel* consists of the tuberous rhizomes of *Aristolochia longa* Linn. See on *Aristolochia indica* Linn.: Dymock et al. III, 158–163, on *Aristolochia bracteata* Retz.: Dymock et al. III, 163–166. Hamdard 380–381: *zhadvar* is the Arabic and Persian name of *Delphinium denudatum* Wall. [valid name: *Delphinium denudatum* Wall. ex Hook.f. et Thomson]. Hand Book: absent. Schlimmer 556: *jarambād*, *Zedoaria zerumbet*. Schmucker 139 (189): *jadwār*, *Curcuma zedoaria* [valid name *Curcuma zedoaria* (Christm.) Roscoe = *Curcuma zerumbet* (Berg.) Roxb.]. Cf. Ainslie I, 490: *zarambād*, *Curcuma Zerumbet*, the same as Sanskrit *karcūra* and 490–494: *jadwār*, *Curcuma Zedoaria* (Roxb.), which is the same as Sanskrit *nirviṣā*. Daljīt Siṃha 405–406: *Curcuma zedoaria* (Christm.) Rosc. Used in āyurveda. See on *Curcuma zedoaria*: Dymock et al.

and *jañjabīla*,[91] or[92] (Sanskrit) *nāgara*,[93] or *hamāmā*[94]
in the measure of a sixth part (constitute) a particular medicine.(?)[95]
Substitutes are *kirdamānā*,[96] *havvavalasāṃ*,[97]

III, 399–403. See also E. Wiedemann II, 14: *zurunbâd*. *jadavāraka*, the same as *jadwar*, is found in the *Siddhabhaiṣajyamañjūṣā* (jvara 81) (see G. Jan Meulenbeld IIA, 401 and note 344 on 412). The *Siddhaprayogalatikā* (8.16) is also acquainted with *jadavāra*.

[91] See 2.2.571–574.

[92] I.e., is identical with.

[93] See 2.2.571–574

[94] Achundow 185 (135) and 362 (110): *ḥamāmā*, *Amomum* der alten Griechen, *Cissus vitiginea* L. [this is a valid name]. Al-Biruni 129 (69): *ḥumāma* and 136, n.84: *humāmā* or *hamāmā*, *Dionysia diapensiaefolia* Boiss. [valid name: *Dionysia diapensiifolia* Boiss.]. Daljīt Siṃha 716–717: *Dionysia diapensiaefolia* Boiss., the *Amomum* of Yūnānī. Schmucker 171 (252).

[95] Noteworthy is the absence of *vacā* in this enumeration of drugs.

[96] Achundow 245 (461): *qardamânâ*, *Lagoecia cuminoides* [valid name: *Lagoecia cuminoides* Linn.], Hasenkümmel, and 392 (348) (with a discussion of its identity and the possibility of confusion with *qardanânâ*, a variously identified plant). Ainslie: absent. Al-Biruni 266 (18): *qardimānā*, *qurdimānā*, or *qirdimānā* and 273, n.46: hemlock, *Conium maculatum* L. [this is a valid name]; compare on this plant: Flückiger and Hanbury 266–267. Al-Kindi: absent. Daljīt Siṃha 191 (*kirdimānā*): the wild type of *kurūyā*, *Carum carvi* Linn. [this is a valid name]; compare on this plant: Flückiger and Hanbury 271–274. Hand Book: absent. Schlimmer: Persian name of *Carum carvi* is *zirah siyā*. Schmucker 338–339 (565): *qardamānā*, *Lagoecia cuminoides* L., wilder Kümmel, Hasenkümmel. Unani Pharmacopoeia II, I, 259 and II, II, 267: *zeera siyah* consists of the seeds of *Carum carvi* Linn.

[97] Achundow 165–166 (71) and 199–200: *balasân*, *Amyris gileadensis* [valid name: *Commiphora gileadensis* (Linn.) C.Chr. = *Amyris gileadensis* Linn.]; 351–352 (58): *balasân*: Balsam von Mekka oder von Gilead, stammend von *Balsamodendron Opobalsamum* Kth. [valid name: *Commiphora gileadensis* (Linn.) C.Chr.] d.h. von einer Varietät der *Amyris gileadensis* L. s. *Balsamodendron gileadense* Kth.; 351–353. Ainslie I, 26–28 and 277–280: *bulsān*, *Amyris giliadensis* (Lin.). Al-Biruni II, 79–80: *balasān*, balm from *Commiphora opobalsamum* Engl. [valid name: *Commiphora gileadensis* (Linn.) C.Chr. = *Commiphora opobalsamum* (Linn.) Engl.], *Balsamodendron Gileadense*, or *Balsamum judaicum*; I, 73–75 (23) and 84, n.53: *balasān*, balm of Gilead, balsam of Mecca tree, *Commiphora opobalsamum* Engl. Al-Kindi 245 (43): *balasān*, balm of Gilead, *Commiphora opobalsamum* Engl. Daljīt Siṃha 499–500: *valasāṃ* is identified as *Commiphora gileadensis* (Linn.) C.Chr. = *Commiphora opobalsamum* (Linn.) Engl. Hamdard 363: *akulla-balasan* is the Arabic name of the balm from *Balsamoden-*

half a *wazn*[98] of *khūliñjā*[99] are highly able to perform particular actions in an ointment.

The action on hardness (*ṣalābat*) of the spleen (*ṭiḥāl*) or …[100] of the spleen, roughness of the spleen, *tāpatillī*,[101] … ,[102] is well known. Its actions[103] are[104] deobstruent (*mufattiḥ*)[105] with regard to obstructions (*suddā*), relieving (*musakkin*) with respect to the disease *irakunnisā*, called (*gṛdhrasī*)[106] and

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dron opobalsamum Kunth. Schlimmer 72: *balasān*: balsamum. Schmucker 118 (139): *balasān*, Mecca balm, *Commiphora opobalsamum* Engl. E. Wiedemann II, 121–122: *balsân*, 374–375: *balasân*.

[98] *nisfavajana*. Daljīt Siṃha: absent. See 2.2.165, commentary: *nisfavajana rughasūsa*. *vajana* is Persian *wazn*, a measure of weight; *nisf* is a half. Achundow 218 (318): *sûs*, *Glycyrrhiza glabra* [valid name: *Glycyrrhiza glabra* Linn.]. Ainslie I, 199–200: *uṣṣul sūs*, liquorice root, *Glycyrrhiza glabra* (Lin.). Al-Biruni 195–196 (62): *sūs* and 203 (147): the root of *Glycyrrhiza glabra* L. Al-Kindi 288–289: *sūs*, *Glycyrrhiza glabra* L. Daljīt Siṃha 584–586: *alsūs*, the Arabic name of *Glycyrrhiza glabra* Linn. Encyclopaedia of Islamic medicine 406–407: *'irq al-sūs*, Liquiritia officinalis. Hamdard 387–388: *soos*, *Glycyrrhiza glabra* Linn. Schmucker 253 (409): *sūs*, *Glycyrrhiza glabra*. Schlimmer 347: *rubbus-sūs*, extract of liquorice. See on *rubb*: E. Wiedemann II, 123. Compare on *radix glycyrrhizae* and *succus glycyrrhizae*: Flückiger and Hanbury 156–162.

[99] Achundow 196 (179): *chûlindschân*, *Alpinia galanga* [valid name: *Alpinia galanga* (Linn.) Sw.]; compare 390 (342): *qust*. Ainslie I, 140–142: *k̲h̲ūlinjān*, *Alpinia galanga* (Lin.). Al-Kindi 265 (93): *k̲h̲ūlanjān*, *Alpinia officinarum* Hance [this is a valid name]. Daljīt Siṃha 192–194 (*kulañjana*), identified as *Alpinia officinarum* Hance. Encyclopaedia of Islamic medicine 303: *k̲h̲ūlajān*, *Alpinia officinarum*. Hamdard 357–358: *khulanjan* is the Urdu name of *Alpinia galanga* Willd. Hand Book 250–256: *Alpinia galanga* (Linn.) Sw. Schlimmer 3: *k̲h̲ūlanjān*, *Alpinia galanga*. Schmucker 188 (285): *k̲h̲ūlinjān*, *Alpinia officinarum*. Unani Pharmacopoeia I, II, 67: *khulanjan* consists of the dried rhizomes of *Alpinia galanga* (Linn.) Sw. Compare Flückiger and Hanbury 580–582: (*rhizoma galangae*).

[100] I cannot interpret *saratīsiyarja*.

[101] Induration or enlargement of the spleen, attended with or preceded by fever, splenitis (Platts).

[102] The meaning of *tigadaḥ* is not clear.

[103] Compare Achundow (213–214), Daljīt Siṃha (326–327) and Hand Book (255) on the therapeutic uses.

[104] Compare Hand Book 254.

[105] The Encyclopaedia of Islamic medicine (432) interprets this term as 'aperient'.

[106] The Sanskrit name of sciatica.

rāṅghaṇa,[107] removing the pain those give rise to. *vajrulvarak*[108] removes pain (*dard*) in the region of hips and buttocks (*surīn*).[109]

2.2.55:
vikārān śaityasaṃbhūtān śirobaddhaśirābhavān /
aśanāl lepanād dhanti nīhāram iva bhāskaraḥ //

It annihilates morbid changes arising from cold and located in the channels of the head by ingesting it (or) applying it as an ointment, in the same way as the sun drives away the fog.

commentary:
vikāra illat śirobaddhaśirāśaityaṃ vanūdata asabānī (jñānatantuḥ).[110]

The disorder[111] is coldness of the vessels connected to the head, relaxation[112] of the nerves (threads carrying information).

2.2.56–57:
miskāla tritayaṃ cūrṇaṃ māülasalasaṃyutam /
sāndraśleṣmavirekārthaṃ hitaṃ proktaṃ kriyāparaiḥ //
yāne varāya isahāl vāste dātasvalāmlajuj /
māyulasala uṣṇāmbhaḥkṣaudrasaṃyogasādhitam /
pravartakaṃ ca mūtrasya rajasaś ca nigadyate //

Its dose is three *miskāl* as a powder to which *asal*[113] water is added.

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[107] Ḍalhaṇa mentions *raṅghiṇī* as a popular name of sciatica.

[108] Al-Biruni II, 87: the seeds (*bajr*) of *barakah*, *Nigella sativa* Sibthorp [valid name: *Nigella sativa* Linn.] or *Agrostemma githago* L. [this is a valid name]. Ainslie does not record the name *varaka* for *Nigella sativa* (I, 128). Another plant called *varaka* may be described at 2.2.1130: *varaka - somana / varaga jambak*; *jambuk* is the rose-apple, called *jambū* in Sanskrit, and identified as *Syzygium cumini* (Linn.) Skeels [this is a valid name]; *waraq*, however, is a Persian word for the leaf of a tree.

[109] *surīn* is followed by Sanskrit terms for the same region: hips (*kaṭi*) and hinder parts (*nitamba* and *jaghana*). Both *nitamba* and *jaghana* denote the hinder parts.

[110] Persian/Arabic *'asab* means sinew, tendon, nerve. muscle.

[111] *'illat* is a term for disease.

[112] *vanūdat* may be related to the verb *wanā*, to be sluggish, to relax.

[113] Daljīt Siṃha 471: *asal* is the Arabic name of *Tamarix articulata* Vahl [valid name: *Tamarix aphylla* (Linn.) H.Karst.]. Ainslie: absent. Al-Biruni 16 (14): *aṯl* and 56, n.34: *Tama-*

The experts in treatment declare it to be beneficial with a view to the expectoration of viscid phlegm, or with regard to a moderate[114] form of diarrhoea,[115] when *amla* …[116]
The water of *asal*, prepared by adding hot water and honey,[117] is said to promote urination and the appearance of the menses.

anyac ca

Another preparation

2.2.58:
piṣṭaṃ gopayasā bastau jaghane ca pralepanāt /
retaḥstambhakaraṃ cāpi kusumeṣu pradīpanam /
phupphusasya smṛtaṃ vaidyair bhūyiṣṭhaṃ doṣakārakam //

Crushed with cow's milk and applied as a paste on bladder and hinder parts it brings about the retention of semen and excites sexual desires.
The *vaidya*s regard it as mostly deleterious to the lungs.[118]

commentary:
phupphusaṃ śaśa phepaḍā bhāṣāyām

The lungs (*phupphusa*) are called *s̲hus̲h* (in Persian) and *phepaṛā*[119] in the vernacular.

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rix dioica Roxb. [valid name *Tamarix dioica* Roxb. ex Roth]. Al-Kindi 229–230 (9): *'asal*, a kind of rush; it may be *Juncus acutus* L. [this is a valid name], others identify it as *Arundo festucoides* Desf. [this is not a valid name] and *Arundo tenax* Vahl [valid name: *Ampelodesmos mauritanicus* (Poir.) Durand et Schinz = *Arundo tenax* Vahl]. Schlimmer 528: *ḥabb al-at̲h̲l*, *Tamarix mannifera* [valid name: *Tamarix nilotica* (Ehrenb.) Bunge = *Tamarix mannifera* (Ehrenb.) Bunge]. *asal* has to be distinguished from *'asal*, honey. Al-Biruni II, 100: *'asal*, honey; II, 225 (16): *'asal*, honey. Al-Kindi 304 (200): *'asal*, honey.

[114] *warā', warā'at* = moderate.

[115] *ishāl* = diarrhoea (see Āyurvedīyaviśvakoṣa II, 1420–1421).

[116] I cannot interpret *dātasvalāmlajuj. juz'* means a part or portion (of *amla*).

[117] *'asal*, honey, will be meant here, not the tree called *asal*.

[118] Daljīt Siṃha (327) mentions the spleen, not the lungs.

[119] This is the Hindī term for lung.

ustūkhadasa[120] ***śāhasapharam***[121] ***pūsaphulakhāha puṣpaviśeṣaḥ***[122]

2.2.59–61:
uṣṇam ekaguṇaṃ rūkṣaṃ dviguṇaṃ prakṛtau smṛtam /
śaktir mulattifa proktā mufattih musalih tathā //
saudā doṣasya nitarāṃ mukavvī dil mufarraha /
śastaṃ raktaṃ manāk kiṃcit pālāśaṃ tiktakaṃ rase /
diramadvayam[123] *etasya mātrā vā diramatrayam /*

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[120] Achundow 147 (15): *ustuchudus*, identified as *Lavandula stoechas* [valid name: *Lavandula stoechas* Linn.], and 339 (13) (with a discussion on its identity). Ainslie: absent. Al-Biruni II, 72: *asṭūkhūdhus*, *Lavandula stoechas* Linn.; I, 23–24 (38): *astūkhudūs* and 59, n.114: *Lavandula stoechas* L. Al-Kindi: absent. Daljīt Siṃha 90–91: *ustūkhu(khū) dūs*, identified as *Lavandula stoechas* Linn. Āyurvedīyaviśvakoṣa II, 1674–1679: *ustokhūddas*, *ustokhūdūs*, *Lavandula stoechas* Lavi. Hamdard 397: the Arabic name of *Lavandula stoechas* Linn. is *ustukhudusa*, the Urdu name *ustukhuddus*. Hand Book: absent. Schlimmer 342: *usṭūḥūdūs*, *Lavandula stoechas*. Schmucker 66 (28): *usṭūḥūdūs*, idem. *Lavandula stoechas* is absent from classical āyurvedic literature; it is described as *ustakhuddūs* in the *Abhinavanighaṇṭu* (p.25).

[121] The occurrence of this name in this context is puzzling; there is no close relationship between the genera *Lavandula* and *Ocimum* though both belong to the same family (*Lamiaceae*). *Abhinavanighaṇṭu*, p.128: *śāhasiparam*, the same as *surasā*, *Ocimum basilicum* Linn. or *Ocimum tenuiflorum* Linn. Achundow 226 (362): *schâhisfaram*, *Ocimum minimum*. Ainslie: absent. Al-Biruni 346–347 (7): *shāh safaram* and 368 (20): *Ocimum basilicum* L. Al-Kindi 290–291 (163): *ṯẖāhsifaram*, *Ocimum minimum* L. [this is a valid name] or *Ocimum basilicum* L. [this is a valid name]. Āyurvedīyaviśvakoṣa II, 1675: *śāha safaram*, *Lavandula stoechas* Lavi. Hamdard 407: *shahasfaram*, the Arabic name of *Ocimum basilicum* Linn. Daljīt Siṃha (372–374) records other names of *Ocimum basilicum*. Schlimmer 409: *ṯẖāhisfaram*, *Ocymum basilicum* [this is not a valid name]. Schmucker 259 (417): *ṯẖāhsifaram*, *Ocimum minimum* L. See also E. Wiedemann II, 301 on *schaâschfaram*, *raiḥân*, *ḥabaq* and their botanical identities.

[122] I.e., a particular flower; the meaning of *pūsaphulakhāha* is not clear. The *Abhinavanighaṇṭu* (p.25) gives *damanaka* as the Sanskrit name of *ustakhuddūs*. Classical āyurvedic texts do not mention *damanaka*. This plant is usually identified as an *Artemisia* species, mostly as *Artemisia sieversiana* Willd. [this is a valid name] or *Artemisia indica* Willd. [this is a valid name], sometimes as *Artemisia vulgaris* Linn. [this is a valid name]. A text acquainted with it is the *Kāmasūtra* (4.1.29). See on it: *Dhanvantarīyanighaṇṭu* 3.64–66; *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1569–1570; *Rājanighaṇṭu* 10.119–122; *Bhāvaprakāśanighaṇṭu*, *puṣpavarga* 67–68.

[123] The edition has the erroneous reading *diramadvayaṃ yam*, with *yam* as an extra ninth

kvāthe hafta 7 diram proktā tavīkh matbūkhanāmani //

It is traditionally regarded as being hot to the first degree, dry to the second degree with regard to its nature.[124]
The actions are attenuant[125] (*mulaṭṭif*)[126] and also deobstruent (*mufattiḥ*)[127] and corrective (*muslih*).
The actions tonic (*mukavvī*) with respect to the heart (*dil*) and exhilarating (*mufarrah*)[128] (annihilate) the *doṣa* black bile completely.[129]
Recommended is the slightly red one and the one somewhat resembling a *palāśa* flower in colour,[130] which is bitter in taste.
The dose of this (drug) is two or three *dirham*.[131]
(The dose) of a decoction, called *tavīkh* and *matbūkh*,[132] is said to be seven *dirham*.

commentary:
jośāndā iti ca.

I.e., a decoction (*joṯ̲hānda*).

2.2.62–64:
samaga-arabī tu darpaghnaḥ katīrā 'py athavā bhavet /
hamāmā vārajad vā 'pi mukla vā yā śikañjavī //

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syllable in the *pāda*.

[124] Achundow 147 (15); hot and dry to the second degree. Daljīt Siṃha 91: hot to the first degree and dry to the second degree. The **Āyurvedīyaviśvakoṣa (II, 1675-1676) mentions** a series of different opinions on the degrees of hotness and dryness.

[125] I.e., thinning secretions.

[126] The Encyclopaedia of Islamic medicine (431) renders this term as 'assuasive'.

[127] Daljīt Siṃha 91: *pramāthin*, i.e., producing secretion of the vessels (*mufattiḥ*). The Āyurvedīyaviśvakoṣa (II, 1676) calls it *vilāyaka* (resolving) and *avarodhodghāṭaka* (removing obstructions).

[128] Hand Book 254: *mufarrih* = exhilarant.

[129] Achundow (147) agrees. Daljīt Siṃha 91: *saudāvirecanīya*, i.e., purgative with respect to black bile. Compare Āyurvedīyaviśvakoṣa II, 1676.

[130] The flowers of this tree, *Butea monosperma* (Lam.) Taub. [this is a valid name] are orange-red.

[131] Achundow (147) agrees. Daljīt Siṃha 91: five to seven gm (*māśā*).

[132] Persian/Arabic *tabīk̲h* and *matbūk̲h* are terms denoting a decoction (see Al-Biruni 117, n.61).

badala fasālīyūna 'sya aftīmūn karviyā 'thavā /
nirdiṣṭaḥ kuśalair nūnaṃ yathāsthānaṃ bhiṣagvaraiḥ //
duṣṭadoṣāñ chiraḥśuddhiṃ vidhatte 'pasmṛter haram /
sūryāvartārdhabhedādīn aśanān nasyato haret //

Correctives are[133] *samag arabī*,[134] or also *katīrā*,[135] or *hamāmā*, *vārajad*,[136]

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[133] Daljīt Siṃha (91) mentions a *śarbat*, a drink, of *nībū* (juice). Al-Biruni: absent. *Nībū* designates *Citrus aurantifolia* (Christmas) Swingle [valid name: *Citrus aurantiifolia* (Christm.) Swingle] according to Daljīt Siṃha 422–423. The Arabic and Persian name is *līmūn*.

[134] Described at 2.2.740–743. Achundow 227 (367): *samgh*, *gummi arabicum* and 382 (285): *samgh-i arabī*, *gummi arabicum*. Ainslie I, 160–162: *ṣamagẖ 'arabī*, *Feronia elephantum* (Roxb.) [valid name: *Limonia acidissima* Linn. = *Feronia elephantum* Corrêa] and, as a substitute, *Acacia arabica* Willd. [valid name: *Acacia nilotica* (Linn.) Delile = *Acacia arabica* (Lam.) Willd.]. Al-Biruni II, 98: *samgẖ 'arabī*, gum of *Acacia arabica* Willd.; I, 206 (17); 37–38 (80) and 64, n.245: several species of *Acacia* give *gummi acaciae*. Al-Kindi 234 (19): the resin, gum-arabic, *as-samgh al-'arabī*, from *Acacia arabica* Willd. var. *nilotica* Del. Hand Book 383: *Acacia arabica* Willd. Daljīt Siṃha 493–494: the gum of *Acacia arabica* Willd. Schlimmer 307: *gummi arabicum*, *samgẖ 'arabī*. Schmucker 282 (460): *ṣamgẖ 'arabī*. Unani Pharmacopoeia I, VI, 66: *samagh-e-arabi* consists of the dried gum obtained from *Acacia nilotica* (L.) Willd. ex Del.; II, I, 250 and II, II, 263: the gummy exudates of the branches of *Acacia senegal* L. [valid name: *Acacia senegal* (Linn.) Willd.] Compare on *Acacia arabica* Willd.: Hamdard 353–354. See on gummi arabicum also: E. Wiedemann II, 237. Compare on gummi acaciae: Flückiger and Hanbury 206–213.

[135] Described at 2.2.931–932. See Hamdard 375: *Cochlospermum gossypium* DC.

[136] Galbanum; *barzad* from *Ferula galbaniflua* Buhse [valid name: *Ferula gummosa* Boiss. = *Ferula galbaniflua* Boiss. et Buhse], and *waṣẖa* from *Dorema ancheri* Boiss. Ainslie I, 142–144: Galbanum, *Bubon Galbanum* (Lin.), called *barzad* in Arabic and Persian. Schmucker 171 (252): *ḥamāmā*, *Cissus vitiginea* L. Achundow 244 (452): *qinna*, galbanum, and 391 (344): *bârzäd*, Galbanum; nach Schlimmer hat man zwei Arten des persischen Galbanum wohl zu unterscheiden: das braune Galbanum stimmt von *Ferula galbaniflua* Buhse und das weisslichgelbe von *Dorema aucheri* [this is not a valid name; *Dorema ammoniacum* D.Don may be meant; see on this plant: Flückiger and Hanbury 288–291]. Al-Kindi 239–240: *bārzad*, galbanum, resin of *Ferula galbaniflua* Boiss. or *F. rubricaulis* Boiss. [valid name: *Ferula pseudalliacea* Rech.f.] or another species. Daljīt Siṃha 333–334: Arabic *qinna*, *bārzad* and Persian *barzad*: galbanum, the resin from *Ferula galbaniflua* Boiss. Encyclopaedia of Islamic medicine 268: *barzad*, *qinnah*, *Ferula galbaniflua*. Schlimmer 295–296: galbanum; *barzad* from *Ferula galbaniflua*

mukla,[137] or *śikañjavī*.[138]
Substitutes are[139] *fasālīyūn*,[140] *gandanā*,[141]

Buhse, and *waṣḥā* from *Dorema ancheri* Boiss. [this is not a valid name]. See also E. Wiedemann II, 235–236 (17). Compare on galbanum: Flückiger and Hanbury 285–288.

[137] Achundow 272 (522): *muql*, bdellium, Harz eines *Balsamodendron*, and 402–403: *muql*, ein Produkt mehrerer Species von *Balsamodendron* seu *Heudelotia Burseraceae*, namentlich von *Balsamodendron mukul* Hook. [valid name: *Commiphora wightii* (Arn.) Bhandari = *Balsamodendron mukul* Hook. ex Stocks] dem indischen Bdelliumbaum, und von *Balsamodendron africanum* Ar., dem afrikanischen Balsambaum. Ainslie I, 29–31: bdellium (source uncertain), Persian name: *muql*, Arabic name: *aflāṭūn*. Al-Kindi 336 (292) and 328–329: *muql* designates the bdellium, sometimes called false bdellium, which comes from *Balsamodendron mukul* Hook., blue bdellium, *kūr azraq*, is probably the resin of *Balsamodendron africanum* Arn. Daljīt Siṃha 13–14: Arabic name *ūd al-hindī*. Hamdard 362: *moql*, the Arabic name of the gum from *Balsamodendron mukul* Hook. Schlimmer 73: bdellium, *muql azraq*. Unani Pharmacopoeia (I, I, 64): *muqil-e-arzaq*, the Arabic name, and *boo-e-jahoodan*, the Persian name of *Commiphora wightii* (Arn.) Bhand. Compare on bdellium: Hobson-Jobson 76; Maclean 78–79. See om *muql* in the Muslim world: E. Wiedemann II, 107, 119; 237 (25): *al muql al azraq* (das blaue *Muql*, Bdellium).

[138] Achundow 376: es ist eine Mischung von Zucker oder Honig oder Traubensaft mit Rothessig in gleicher Gewichtsmenge, die nach langsamem Kochen als eine syrupartige Flüssigkeit erhalten wird. Al-Kindi 284 (149): oxymel, a mixture of vinegar, salt, honey and water. Āyurvedīyaviśvakoṣa II, 901: *sikanjabīn*, oxymel. Daljīt Siṃha 422–423. Encyclopaedia of Islamic medicine 172: oxymel, *sikanjīn*. Schlimmer 422: oxymel, *sakanjabīn*. Schmucker 242 (395): oxymel; Schmucker quotes from Achundow 376.

[139] Daljīt Siṃha (91) records as substitutes *aftīmūn* or, with a view to purification, *ayārij*; see on *iyārij*: 3.28–30 and 78–81 (*ayāraj*). See Āyurvedīyaviśvakoṣa I, 525–526: *ayārij*. See also Encyclopaedia of Islamic medicine 168–169: laxatives, *ayārij*. Compare Al Kindi 238 (28): a compound electuary.

[140] This may be *farāsiyūn*, *Marrubium vulgare* Linn. [this is a valid name]. Achundow 240 (425): *firâsiyûn*, *Marrubium vulgare*, and 387 (321): *firâsiyûn*, *Marrubium*. Ainslie: absent. Al-Biruni 249–250 (12) and 258, n.23: *furāsiyūn*, *Marrubium vulgare* L. Al-Kindi: absent. Daljīt Siṃha 470–471: *farāsiyūn*, *Marrubium vulgare* Linn. Encyclopaedia of Islamic medicine 430: *farāsiyūn*, *Marrubium*. Schmucker 315 (523): *farāsiyūn*, *Marrubium vulgare* L. The *Hikmatprakāśa* describes at 2.2.866–869 a drug called *farāsayūna*.

[141] Al-Biruni (II, 277 and 286, n.15), Daljīt Siṃha (232–233) and Schlimmer (27) give *gandanā* as the Persian name of *Allium porrum* L. [this is a valid name] Achundow (394) once refers to *Allium porrum* L. as *gändänâ*, but another name is *kurrâth* (Achundow 249–250). The Unani Pharmacopoeia (I, III, 27) identifies *gandana* as the dried leaves

kohī,[142] *aftīmūn* or *karviyā*.[143]
The best among competent physicians prescribe it in conformity with the seat (of the disorder or the *doṣa* ?).
It purifies the head from the corrupted *doṣa* and removes convulsive disorders.[144] When ingested or applied as an errhine it frees from *sūryāvarta*,[145] *ardhāvabhedaka*[146] and similar (diseases).[147]

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of *Asphodelus tenuifolius* Cav. [this is a valid name]. See on *kurrāṯh*, *Allium porrum* Linn.: Achundow 249–250 (476), Al-Kindi 323–324 (255), Schmucker 386–387 (624). Ainslie has no entry on *Allium porrum*.

[142] Schlimmer 362–363: *Marrubium vulgare*, *farāsiyūn*, *gandanā-ye-kūhī*. Compare *falāsiyūn*. It may well be that *gandanā kohī* designates a *gandanā* growing in the mountains (*kūhī*).

[143] Compare Achundow 248 (472): *karawjâ*, *Carum carvi* [this is a valid name]. Ainslie: absent. Al-Biruni: 277 (7) and 286, n.13: *karuyā*, caraway, *Carum carvi* L.. Al-Kindi: absent. Āyurvedīyaviśvakoṣa III, 2237: *karāviya*, the seeds of *Carum varvi*. Daljīt Siṃha 191–192: *karāviyā*, Arabic name of *Carum carvi* Linn. Encyclopaedia of Islamic medicine 120: *karāwiyah*, *Carum carvi*. Schlimmer 112: *zirah siyā* is the Persian name of *Carum carvi*. Schmucker 387 (625): *karāwiyā'*, *Carum carvi* L. Unani Pharmacopoeia I, I, 92: *zeera siyah*, *karoya*, Arabic names of *Carum carvi* Linn.

[144] In conformity with Daljīt Siṃha 91.

[145] This disease is described in the *Carakasaṃhitā*, *Siddhisthāna* 9.79–83. Cakrapāṇi comments that the pain in the head it brings about increases by the heat of the sun and not by other forms of heat. It is interpreted as a kind of neuralgia in the translation of the Gulabkunverba team.

[146] This disease is described in the *Carakasaṃhitā*, *Siddhisthāna* 9.74–78. It is commonly interpreted as hemicrania or migraine. See also Āyurvedīyaviśvakoṣa I, 636–642: *ardhāvabhedaka*, *śakīkah*, hemicrania, migraine.

[147] See on other members of this group of diseases of the head: *Carakasaṃhitā*, *Siddhisthāna* 9.71–73 (*śaṅkhaka*), 9.84–86ab (*anantavāta*), and 9.86cd–87 (*śiraḥkampa*).

commentary:
duṣṭaḥ prakupito doṣaḥ. khilta fāsidagalīja apasmāraḥ. saraya sudura davvāra-daurānasara – sūryāvartādayaḥ śirovyādhayaḥ. mujira śuśa-doṣa-kṛt phupphusasyety arthaḥ.

A corrupted *doṣa* is an excited one; (this is called) *khilta fāsidagalīja* (in Persian).[148] *saraya sudura davvāradaurānasara*[149] designates diseases of the head like *sūryāvarta* and similar ones. *mujira śuśa* means that it brings about a disorder of the *s̲h̲us̲h̲*, i.e., the lungs.

[148] Persian *k̲h̲ilt fāsid* corresponds to Sanskrit *duṣṭadoṣa*; *galīja* may be *g̲h̲alīḍ*, a Persian word for gross and foul or dirty, thus laying stress on *duṣṭa*. Compare the commentary ad 2.2.647–648: *akhalāta fāsida rā pākasājada*, i.e., it purifies corrupted *doṣa*s. See also the commentary ad 2.2.88–90: *muhallila akhalāta fāsida* (is in Sanskrit) *duṣṭadoṣavaiṣamyajit*, i.e. overcoming an imbalance of corrupted *doṣa*s; commentary ad 2.2.686a–d: *kuvvat munakkī akhalāta fāsida mulattifa* (is in Sanskrit) *duṣṭadoṣasaṃśodhanī*, i.e., purifying corrupted *doṣa*s.

[149] The punctuation of the edition is not correct; read: *apasmāraḥ saraya*. The Persian term *saraya*, i.e., *ṣar'*, (is the equivalent of Sanskrit) *apasmāraḥ*, i.e., epilepsy and other convulsive disorders (compare the comments ad 2.2.1071–1075: *saraya* is *apasmṛtiḥ*). Persian *dawwār* means turning round, rotating. Persian *ṣadr* designates the highest part of anything, chief, principal. Persian *daurān-e-sar* is swimming in the head.

aspagola[150] ***vejarakatūnāḥ***[151] ***sesāyūsa***[152] ***ajakharaḥ***[153] ***īsavagola***[154]

2.2.65–69:
himas triguṇitaḥ snigdho dviguṇaś coṣmanāśanaḥ /
hanyāt tat sāndrapānīyaṃ tṛṣṇāṃ vāntiṃ virecanam //
gaṇḍūṣo mukhaśoṣaghno mukhapākaṃ hared dhruvam /
sadvidyeva mukhastambhaṃ śrīguror anukampayā //

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[150] See Daljīt Siṃha 75–77; he gives *aspagola* as the Persian name of the drug and adds to it: *śikamadarīda* (*s̲hikam* is a Persian word for belly) and *asparz* (*uspurz* is a Persian word for spleen). *Abhinavanighaṇṭu*, p.9: *aspagola* is the Persian, *bajarkatūnā* the Arabic name. Achundow (348) mentions *bazr-qatūnā* and Asperze as names of *semen psyllii*, the same as the seeds of *Plantago ovata* [valid name: *Plantago ovata* Forssk.]. Ainslie II, 116–117: *ispag̲hūl*, *Plantago ispaghula* (Flem.) [valid name: *Plantago ovata* Forssk. = *Plantago ispaghul* Roxb.]. Āyurvedīyaviśvakoṣa II, 1407–1415: *isabgol*, *Plantago ispaghula* Roxb., *Plantago ovata* Forsk. Encyclopaedia of Islamic medicine 524–525: *bid̲hr qaṭūnā*, *Plantago psyllium*. Hamdard 411–412: *ispagol*, the Persian name of the seeds of *Plantago ovata* Forsk. Schlimmer (462) mentions the Persian name *asfarzah* for *Plantago psyllium* [valid name: *Plantago arenaria* Waldt. et Kit. = *Plantago psyllium* Linn.]. Unani Pharmacopoeia I, II, 13: *aspaghol* consists of the mature, dried seeds of *Plantago ovata* Forssk., Arabic name *bazr qatuna*, Persian name *aspghol*. Compare Dymock et al. III, 126–127: *isbaghol*; Flückiger and Hanbury 440–441 (*semen ispaghulae*).

[151] Compare Achundow 348 and Schlimmer 462: *bazr-e-qaṭūnā*, *Plantago psyllium*. Āyurvedīyaviśvakoṣa II, 1407: *bazr-e-qatūnā*, *asfarjaḥ*.

[152] This word has remained unintelligible.

[153] This word has remained unintelligible.

[154] Daljīt Siṃha (75) gives *isavagola* and *isaragola* as its Hindī names. The Sanskrit names he records are: *īṣadgola*, *snigdhajīraka* and *aśvakarṇabīja*. The plant name *snigdhajīraka* is very rare; it is found in the *Mahauṣadhanighaṇṭu* 6.10 and in the *Vanauṣadhicandrodaya* 1, 150 as a synonym of *īṣadgola*. The Sanskrit plant name *aśvakarṇa* is rarely applied to a *Plantago* species, but more often to *Dipterocarpus alatus* Roxb. [valid name: *Dipterocarpus alatus* Roxb. ex G.Don], *Dipterocarpus turbinatus* Gaertn. [valid name: *Dipterocarpus turbinatus* C.F.Gaertn.], *Shorea robusta* Gaertn. [valid name: *Shorea robusta* C.F.Gaertn.], *Vateria indica* Linn. [this is a valid name] and some more trees (see Thakur Balwant Singh and K.C. Chunekar and other sources). Singh and Chunekar remark that the drug is absent from the old *nighaṇṭu*s and used for the first time in the *jvarātisāra* chapter of Moreśvara's *Vaidyāmṛta* (1.22: *isabagola*). The Sanskrit names of this drug vary considerably. Another author to identify *aśvakarṇabīja* as the seeds of *Plantago ovata* is Yādavaśarman in his *Dravyaguṇavijñāna* (II, 307, no. 257).

kustumburusvarasabhāvayaitat ambhaḥsiddhaṃ vidhāya
vanitoṣṇasamīraroge /
tat klinnatūlam atanor bhavane nidadhyān nairujyam āśu labhate
gaditaṃ bhiṣagbhiḥ //
naro 'py etasya sāndrāmbhonihitā asvasthamehanaḥ /
uṣṇavātaṃ jayen makṣuṃ satyaṃ siddhavaco yathā //
dirama dvitayaṃ vā 'pi trayaṃ mātrā 'śane smṛtā /
katīrā darpahārī ca badala praticakṣate //

It is cold to the third degree, moist to the second degree,[155] and it annihilates heat.[156] It drives away *sāndrapānīya*,[157] abnormal thirst,[158] vomiting and loose stools.[159]
In a mouthwash (*gaṇḍūṣa*) it cures dryness of the mouth and it will certainly do so with respect to inflammation of the oral cavity,[160] and also, as (sure as) true knowledge (*sadvidyā*), with respect to *mukhastambha*,[161] due to the compassion of Śrīguru.

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[155] *Abhinavanighaṇṭu*, p.9: idem. Achundow 216: it is cold and dry. Āyurvedīyaviśvakoṣa II, 1410: cold to the first and moist to the second degree; cold and moist to the second degree according to another opinion, or cold to the third degree and somewhat moist. Daljīt Siṃha 76: cold and moist to the third degree or, according to another opinion, cold to the third and moist to the second degree. *Śāligrāmanighaṇṭubhūṣaṇa*, p.1218–1219: it is cold. Yādavaśarman (307): cold and moist to the second degree in Yūnānī.

[156] Supported by the Āyurvedīyaviśvakoṣa (II, 1411). Yādavaśarman (307): *uṣṇaśvayathuvilayana* in Yūnānī.

[157] This term designates a condition in which viscid water, i.e., purulent urine, is present. This is probably gonorrhoea.

[158] Confirmed by the *Abhinavanighaṇṭu* (p.9). Yādavaśarman: *tṛṣāhara* in Yūnānī. In conformity with the Āyurvedīyaviśvakoṣa (II, 1411).

[159] Achundow 216: (Die Quitte) hält den Leib an, wenn sie auf nüchternen Magen gegessen wird. The actions are according to the Unani Pharmacopoeia (I, II, 28): *mulattif* (attenuant), *musakkin-e-hararat* (allaying fever, *ḥarārat*), *daf-e-sual har* (removing the fever of bronchitis), *daf-e-nazla* (removing catarrh). *Abhinavanighaṇṭu*, p.9: it alleviates the fever of the summer season (*garmīkā jvar śaman kartā*).

[160] Confirmed by the *Abhinavanighaṇṭu* (p.9): *iskī kullī mukha pāk guṇ kārak hai*, a gargle containing it is beneficial in an inflammation of the oral cavity.

[161] This is not a distinct āyurvedic disease, but a symptom, some form of rigidity or insensibility of the face or mouth.

The physicians declare that it quickly brings about a healthy state in females (suffering from) *uṣṇavāta*[162] when it, as a decoction prepared by steeping (the drug) in the fresh juice of *kustumburu*[163] and filtered through a piece of wet cloth, is placed in the residence of Kāma.[164]
A male too, with an unhealthy member, will quickly (and) certainly overcome, when it is put into its viscid water, *uṣṇavāta*, as sacred words (would do).

commentary:
sāndrāmbhaḥ lvāba. uṣṇavātaḥ sojāka.

sāndrāmbhas[165] is mucus.[166] *uṣṇavāta* is *sojāka*.[167]

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[162] In agreement with the Āyurvedīyaviśvakoṣa (II, 1410): *uṣṇavātanāśaka*.

[163] Described at 2.2.937–941. Coriander, *Coriandrum sativum* Linn. [this is a valid name]. *Abhinavanighaṇṭu*, p.140: Sanskrit name *dhānyaka*, Persian name *kaśnīj*, Arabic name *kazburah*. Achundow 248–249 (474): *kuzbara*, *Coriandrum sativum*. Ainslie I, 91–92: *kiṣẖnīz*, the Persian name of *Coriandrum sativum* (Lin.). Al-Biruni 278–279: *kuzbarah* and 287, n.40: *Coriandrum sativum* L. Al-Kindi 326–327 (263): Arabic name *kuzbarah*, *Coriandrum sativum* L. Daljīt Siṃha 399–400: Arabic name *kazburah*, Persian name *kaśnīz*. Encyclopaedia of Islamic medicine 194: *kuzbarah*, *Coriandrum sativum*. Hand Book 274–280: *kazbura*. Schlimmer 157–158: Arabic name *kuzbarah*, Persian name *giṣẖnīz*. Schmucker 396–397: *kuzbarah*, *Coriandrum sativum* L. The Unani Pharmacopoeia (I, I, 56) records *kazbra yabisa* as the Arabic, *kishneez* as the Persian name of *Coriandrum sativum* Linn. Coriander is well known in āyurveda as *kustumburu* or *dhānyaka*. Compare on coriander: Flückiger and Hanbury 293–295.

[164] I.e., in the vagina.

[165] This Sanskrit term means viscous water.

[166] The Persian equivalent of *sāndrāmbhas* is *lu'āb*, mucus.

[167] Both terms, rather frequent in the *Hikmatprakāśa*, denote gonorrhoea. See, for example, G. Jan Meulenbeld (2000), II B, 392, n.403.

2.2.69:
The dose on ingestion is said to be two or three *dirham*.
The corrective is *katīrā*.[168] Substitutes are also mentioned.[169]

commentary:
safarjal mārūfa bihīdānā yā tukhmalisānulhamal yā vajarulmūrva daratavarīda yāne virecanauṣadhoṣmaniṣkarṣaṇe dara taratīva yāne bheṣajoṣmasambhūtaśoṣanibarhaṇe ārdradhānyākaṃ kaśanīja tara śītā svarasaḥ.

safarjal, which is well known, i.e., the seeds of *bihī*, or *lisān-ul-ḥamal*, or the seeds of *mūrva*.[170] …[171] i.e., in arranging[172] the removal of the heat (generated) by purgative drugs, i.e., in the suppression of the heat caused by drugs, fresh coriander, *kaśanīj*, or the expressed juice of fresh *śītā*.[173]

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[168] The Āyurvedīyaviśvakoṣa (II, 1410) mentions purified honey or honey prepared with *sikanjabīn*.

[169] The half-verse 69cd cannot possibly mean that *katīrā* is both a corrective and a substitute. Hence my translation. Substitutes are not mentioned by name, but appear in the commentary.

[170] A plant called *mūrva* is absent from Āyurvedic literature; *mūrvā*, on the other hand, is very frequent. The sources consulted on Yūnānī do not mention *mūrva*. The substitutes mentioned in the Āyurvedīyaviśvakoṣa (II, 1410) are: seeds of *alasī*, seeds of *kanaucā* (see Āyurvedīyaviśvakoṣa III, 2068–2069: *Salvia Spinosa* [valid name: *Salvia spinosa* Linn.], *Phyllanthus maderas patensis* Linn., Wight [the valid name is probably *Phyllanthus maderaspatensis* Linn.]; two other species have to be taken into consideration: *Phyllanthus tenellus* Roxb. var. *arabicus* Müll.Arg. = *Phyllanthus maderaspatensis* Forssk., nom. illeg. and *Phyllanthus nummulariifolius* Poir. subsp. *nummulariifolius* = *Phyllanthus maderaspatensis* Baill., nom. illeg.), *bihī*, *bārataṅga*, or *k̲h̲urfā*. The last plant of this series, *k̲h̲urfā*, may be the same as Persian *k̲h̲urfah*, *Portulaca oleracea* Linn. See on it: *Abhinavanighaṇṭu*, p.61–62; Daljīt Siṃha 195–197; Yādavaśarman 99–100: *Portulaca oleracea*, Persian name *khurfā*, Sanskrit name *bṛhalloṇikā*. See on *bṛhalloṇikā*, *Portulaca oleracea* Linn.: *Kaiyadevanighaṇṭu*, *oṣadhivarga* 648. See on *Portulaca oleracea* Linn.: Dymock et al. I, 158–159. The *Siddhabhaiṣajyamañjūṣā* (*rājayakṣman* 29) prescribes *Portulaca oleracea*, calling it *kulaphā*. The Encyclopaedia of Islamic medicine (530) gives *rijlah* as the Arabic name of *Portulaca oleracea*.

[171] The meaning of *daratavarīda* has remained unclear.

[172] This meaning of *dara taratīva* is not certain; *tartīb* can mean: arrangement, order.

[173] The meaning of this word has still to be determined.

āmalaja[174] ***āmalaya.***[175] ***āmalakam.***[176] ***āṃvalā***[177]

2.2.106:
snigdhaṃ śītaṃ dviguṇitaṃ rūkṣaṃ cāpi matāntare |
plīhno vikārakāritvād rūkṣaṃ snigdhaṃ tṛṣāpaham ||

It is moist and cold to the second degree, (but) dry according to another opinion.[178]
It is dry because it brings about morbid alterations of the spleen; being moist, it drives away thirst.

commentary:
śaktiḥ kābija mujaśfika mukavvī dimāg mādā mufarraha dil musaliha saudā safarā khūb syāhīsurkhīmāyala raṅgaśyāmaśoṇamiśritavarṇam.

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[174] This (*āmlaj*) is the Arabic name. Achundow (146: 12): *amladsch*, *Emblica officinalis* [valid name: *Phyllanthus emblica* Linn. = *Emblica officinalis* Gaertn.] and 338 (10): *amladsch*, *Phyllanthus Emblica* Gärtn.s. *Emblica officinalis*. Daljīt Siṃha (56). Compare Ainslie I, 239–241: *amlā*, the Persian name of *Phyllanthus emblica* (Lin.), and II, 244–245: *wardi amlaj*, the flowers of *Phyllanthus emblica* (Lin.). Al-Biruni II, 75: *amlaj*, *Phyllanthus emblica* Willd.; II, 42 (90): Arabic name *amlaj*, Persian name *āmlah*, and 64, n.261: *Emblica officinalis* Gaertn., syn. *Phyllanthus emblica* L. Al-Kindi 235 (22), who gives *amlaj* as the Arabic name of *Phyllanthus emblica* L. Āyurvedīyaviśvakoṣa I, 450: *amlā* and II, 1255–1269: *āṃvalā*, *Phyllanthus emblica* Linn. Hamdard 383–384: *amlaj* is the Arabic, *amala* the Persian name of *Emblica officinalis* Gaertn. Schlimmer 394: Persian name *āmlā*. Schmucker 89 (67): *amlaj*. Hamdard 383–384: *amlaj* is the Arabic, *amala* the Persian name of *Emblica officinalis* Gaertn. Hand Book: absent.

[175] Unani Pharmacopoeia I, I, 5–6: *Emblica officinalis* Gaertn. = *Phyllanthus emblica* Linn.: *amlaj* (Arabic), *amla* (Persian).

[176] This is the Sanskrit name. Generally identified as *Phyllanthus emblica* Linn. = *Emblica officinalis* Gaertn. See on this plant: Dymock et al. III, 261–264.

[177] This is the Hindī name.

[178] Achundow (146: 12) regards it as cold and dry to the first degree. The Āyurvedīyaviśvakoṣa (II, 1259) describes it as cold to the first degree and dry to the second degree; according to others it is cold to the second and dry to the beginning of the third degree. Daljīt Siṃha (57) describes it as cold to the first degree (to the second degree according to others) and dry to the second degree (to the third degree according to another opinion). *Carakasaṃhitā*, *Sūtrasthāna* 27.147cd–148ab: dry. The *Dhanvantarīyanighaṇṭu* (1.216) describes it as cold (*hima*), the *Rājanighaṇṭu* (11.327) as cold (*śiśira*).

The actions are constipating (*kābij*),[179] *mujaśfik*,[180] tonic (*mukavvī*) with respect to the brain (*dimāg*)[181] and the stomach (*ma'ida*), exhilarating (*mufarrah*)[182] with respect to the heart (*dil*), and corrective (*muslih*) with respect to black and yellow bile,[183] and relieving/sedative (*musakkin*), very (*ḵẖūb*) black (*syāhī*) and reddish (*surḵẖīmā'il*), (i.e.,) of a dark colour mixed with crimson.[184]

2.2.107:
bāgī udyānasaṃbhūtaṃ kṣutkṛd unnamitāśanam /
cakṣuṣyaṃ si 3 diram mātrā medhyaṃ kṣaudraṃ tu darpahṛt //

The *bāgī* type that grows in gardens makes hungry and increases the quantity of food ingested.
It is beneficial to the eyes[185] and to the intelligence (*medhā*) in a dose of three *dirham*. *kṣaudra* honey is its corrective.

commentary:
bavāsīra durnāmārśaḥparyāyau. medhāyai hitaṃ medhyaṃ pāvanam jihan-medhāparyāyaḥ. badal śīdal śīrā āmalaja.

bavāsīr is another name of *durnāman* or *arśas* (haemorrhoids).[186] It is beneficial to the mental faculties, i.e., it is *medhya* and purifying. *jihan* is a synonym of *medhā*.

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[179] Arabic *qābiḍ*. See Āyurvedīyaviśvakoṣa IV, 40: *qabiḍ*, astringent, the same as Sanskrit *saṃgrāhin*. The Unani Pharmacopoeia agrees. The *Carakasaṃhitā* (*Sūtrasthāna* 4.13) regards it as a drug helpful in purgation (*virecanopaga*). The *Rājanighaṇṭu* (11.328) refers to an opinion according to which it alleviates constipation (*vibandha*).

[180] The spelling of this unintelligible term is probably wrong.

[181] The Unani Pharmacopoeia agrees.

[182] Steingass: *mufarrih*, exhilarating. Hand Book 254: *mufarrih* = exhilarant.

[183] The Unani Pharmacopoeia adds: tonic (*mukavvī*) with respect to the heart (*qalb*). Compare Āyurvedīyaviśvakoṣa II, 1260: gives strength to the heart (*hṛdaya ko śaktipradān kartā hai*). The *Rājanighaṇṭu* refers to an opinion that regards it as counteracting the heat of *pitta*. *Carakasaṃhitā*, *Sūtrasthāna* 27.147cd–148ab: *kaphapittahara*.

[184] The reading of the text may be incorrect. I emend to: *-māyalaraṅgam*. The colour names are given twice, in Persian and in Sanskrit.

[185] Daljīt Siṃha (57–58) agrees.

[186] See on haemorrhoids and their treatment in Islamic medicine: Encyclopaedia of Islamic medicine 335. See on haemorrhoids in āyurveda: *Mādhavanidāna* 5.

Substitutes are *śīdal*[187] and *śīrā āmalaj*.[188]

ambā.[189] ***najaka***.[190] ***āmraphalam***.[191]

2.2.119–120:
apakvam amlaṃ śiśiraṃ ca rūkṣaṃ guṇadvayaṃ grāhi tṛṣoṣmanāśanam /
susvādu pakvaṃ dviguṇaṃ tathoṣṇaṃ guṇatrayaṃ snigdhatamaṃ sukāntidam //
puṣṭipradaṃ koṣṭhamṛdutvakārakaṃ pittāvirodhi prathitaṃ balāsakṛt /
damāgarā kuvvata dāhahṛc chiśiro balapradaṃ musliha śīrakandatat //

No commentary.

The unripe (fruit) is sour[192] and cold; it is dry to the second degree,[193]

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[187] Unidentified.

[188] This is an error for *sīr amlaj*, finding its origin in the confusion of *śīr*, the Persian word for milk, and *sīr*, an Indian word according to some sources. See on this subject: Achundow 146 (12). Al-Biruni (42) regards *śīr* not as an error and explains it as a synonym of *śāh*. See on *śīr āmlā*: Daljīt Siṃha 57. The Āyurvedīyaviśvakoṣa (II, 1259) mentions as a substitute a mixture of equal parts of *kābulī haṛ*, myrobalans from Kābul, *āmle kā ras*, and *bhunā huā halelā syāh*, parched black myrobalans. See on *haraṛ kābilī*: *Abhinavanighaṇṭu*, p.255, on *haraṛ syāh*, black myrobalans: *Abhinavanighaṇṭu*, p.256.

[189] Achundow: absent. Ainslie: absent. Al-Biruni II, 77: *anbaj*, *Mangifera indica* Linn. [this is the valid name]; I, 46 (101): *ambaj* and 65 (293): mango, *Mangifera indica* L. Al-Kindi: absent. Āyurvedīyaviśvakoṣa II, 1010–1027: *ām*, *āmba*, *Mangifera Indica* Linn. Daljīt Siṃha 55–56: *amb.* Hamdard 400–402: *Mangifera indica* Linn. is called *ambaj* in Arabic, *amba* in Persian. Hand Book: absent. Schlimmer 357: *anbah*. Unani Pharmacopoeia I, IV, 3: *anbaj* (Arabic), *anbah* (Persian).

[190] Unidentified. Hamdard 400–401: one of the Persian names of *Mangifera indica* is *naghzak*.

[191] The Sanskrit name of the mango, the fruit of *Mangifera indica* Linn. See Dymock et al. I, 381–385.

[192] Confirmed by *Dhanvantarīyanighaṇṭu* (5.4), *Rājanighaṇṭu* (11.5), and *Nighaṇṭuratnākara* (6).

[193] *Abhinavanighaṇṭu*, p.18: cold and dry to the first degree. Unani Pharmacopoeia I, IV, 4: cold and dry. The *Dhanvantarīyanighaṇṭu* (5.4) regards the young fruit as sour and dry. The *Rājanighaṇṭu* describes it as sour. *Nighaṇṭuratnākara* (6): *bālāmra* is hot and dry.

constrictive,[194] and removes thirst and heat.
When ripe it is very sweet to the second degree and hot[195] to the third degree; it is excessively moist[196] and bestows beauty.[197]
It brings about a well-nourished appearance[198] and a soft state of the bowels.[199] It is known as neutral with regard to bile[200] and excites phlegm.[201]
It strengthens the brain, removes a burning feeling,[202] is cold, gives strength,

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[194] *Nighaṇṭuratnākara* (6): *bālāmra* is *grāhin*.

[195] *Abhinavanighaṇṭu*, p.18: the ripe fruit is hot and dry. Daljīt Siṃha 55: hot (*uṣṇa*). *Suśrutasaṃhitā Sūtrasthāna* 46.139–140: sour and hot. *Dhanvantarīyanighaṇṭu* 5.5: sweet with an astringent after-taste. *Nighaṇṭuratnākara* (7): *madhura*, *kiṃcid amlaḥ*; ripe *uttamāmra* is hot.

[196] Daljīt Siṃha 55: *snigdha*. *Nighaṇṭuratnākara* (7): ripe *uttamāmra* is moist.

[197] *Nighaṇṭuratnākara* (7): *pakvāmra* is *kāntikara*; ripe *uttamāmra* is *kāntida*.

[198] Āyurvedīyaviśvakoṣa (II, 1015): a ripe mango gives strength (*balakāraka*), is roborant (*bṛṃhaṇa*) and bestows a fine complexion (it is *varṇya*). Daljīt Siṃha 55: *bṛṃhaṇa*, i.e., roborant. *Carakasaṃhitā*, *Sūtrasthāna* 27.139: *balaprada*. *Dhanvantarīyanighaṇṭu* 5.5–6: *varṇakara*, *balaprada*, *bṛṃhaṇa*. *Rājanighaṇṭu* (11.5): *datte dhātupracayam*, i.e., it bestows an accumulation of the *dhātu*s, *kāntikārin*, i.e., it bestows beauty. *Carakasaṃhitā*, *Sūtrasthāna* 139: *māṃsaprada*. *Nighaṇṭuratnākara* (7): the ripe fruit is *pauṣṭika*, *māṃsabalānāṃ vardhakaḥ*; ripe *uttamāmra* is *balakara*, *dhātupuṣṭikara*. *Abhinavanighaṇṭu*, p.18: the ripe fruit gives strength to *snāyu*, *prāṇa*, *ojas*, *vṛkka*, *basti*, *pakvāśaya*.

[199] Āyurvedīyaviśvakoṣa (II, 1017): it is *mṛdurecaka*. Daljīt Siṃha 55: *sara*, causing softness of the bowels (*koṣṭhamārdavakara*).

[200] Āyurvedīyaviśvakoṣa (II, 1015): a ripe mango does not excite *pitta* (it is *apittala*). *Suśrutasaṃhitā*, *Sūtrasthāna* 46.139–140: it is *pittala*. *Dhanvantarīyanighaṇṭu* 5.6: it restrains *pitta* (*pittāvarodhin*). *Rājanighaṇṭu* 11.5: the young fruit is *doṣatritayaśamana*, the ripe fruit is, according to some, productive of *pitta*, *anila* and *kapha*. *Nighaṇṭuratnākara* (7): the ripe fruit is *pittahantar*, a ripe *uttamāmra* is *pittāpaha*.

[201] Āyurvedīyaviśvakoṣa (II, 1015): it increases phlegm (*kapha baṛhānevālā hai*). *Suśrutasaṃhitā*, *Sūtrasthāna* 46.139–140: *kaphotkleśakara*. *Nighaṇṭuratnākara* (7): the ripe fruit is *kaphakāraka*; a ripe *uttamāmra* is *kaphaprada*. The *Dhanvantarīyanighaṇṭu* (5.8) disagrees in regarding the ripe fruit as subduing phlegm.

[202] *Nighaṇṭuratnākara* (7): the ripe fruit is *dāhaśamana*. and gives strength to the head; its action is corrective (*muslih*). Unani Pharmacopoeia I, IV, 4: its actions are: *naf-e-sozak* (i.e., *naf'-e-sojāk*, beneficial to cases of gonorrhoea), *qabiz* (i.e., *qābiḍ*, constipating), *habis* (i.e., *ḥābis*, confining/retaining) and *mudammil-e-qurooh* (*mudammil-e-qurūḥ*, cicatrizant with respect to ulcers); *mudammilkurūha* is explained in the commentary on 2.2.137 as *kṣatādīnāṃ sandhigartādipūrakaḥ*, i.e., filling up the gaps (by loss of

is corrective, and…

***ahalelajaḥ*,[203] *asfara*,[204] *halapajardaḥ*.[205] *harītakī*[206]**

2.2.121:
śaiśiryam ekaguṇitaṃ raukṣyaṃ cātra guṇadvayam /
śastā gurvī haridrābhā śivākhyā śivakāriṇī //

It is cold to the first degree,[207] dry to the second degree.[208]
Recommended are (fruits) that are heavy (*guru*)[209] and that have the colour of *haridrā*;[210] they are called *śivā* because they[211] give prosperity.

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tissue), etc., in traumatic lesions, etc. See on *qarḥ*, ulcer, sore, the singular of *qurūḥ*: Āyurvedīyaviśvakoṣa III, 2296–2297.

[203] Ainslie I, 237–239: Arabic name: *halīlaj kābulī*, Persian name: *halīlah kalān* (*kalān* is a Persian word for big), *Terminalia chebula* (Willd.) [valid name: *Terminalia chebula* Retz.] and II, 128–129. Al-Biruni II, 80: *balīlaj*, *Terminalia belerica* Roxb. [valid name: *Terminalia bellirica* (Gaertn.) Roxb.], *Terminalia Chebula* L., or *Combretacea terminalia* [this is not a valid name]; Al-Biruni II, 104: *halīlaj*, the fat, large Kābūl embelic is considered superior in Afghanistan; the black is the best among Indian kinds. Al-Biruni I, 329–330 (16): *halīlaj* and 332 (21): *Terminalia chebula* Retz. Daljīt Siṃha 711–713: *Terminalia chebula* Retz.; Arabic name: *halailaj*. Al-Kindi 342 (314): *halīlaj*, probably *Terminalia chebula* Retz. or *Terminalia citrina* Roxb. [valid name: *Terminalia citrina* (Gaertn.) Roxb. ex Fleming]. Hand Book 130–136: *halelaj aswad*. Schmucker 522 (787): *Terminalia chebula* Retz. and *Terminalia citrina* Roxb. Unani Pharmacopoeia I, I, 32: *Terminalia chebula* Retz., Arabic name: *halelaj*, Persian name: *halelaj kābulī*. Wiedemann II, 120.

[204] Schmucker 522: *halīlaj aṣfar* is *Terminalia citrina* Roxb.

[205] Unidentified. Probably a Persian name for the yellow (*zard*) type.

[206] This is one of its Sanskrit names, very frequent in āyurvedic texts. See on it: Dymock et al. I, 1–5. The variety from Kābul is mentioned in the *Siddhaprayogalatikā* (2.24) as *kābulī abhayā*.

[207] Hand Book 134 agrees.

[208] In agreement with Daljīt Siṃha 712 and Hand Book 134. The *Dhanvantarīyanighaṇṭu* (1.207) describes it as dry, the *Rājanighaṇṭu* (11.309) as hot. It is hot and dry according to *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 19.

[209] In agreement with *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 28.

[210] The rhizome of *Curcuma longa* Linn., which is yellow in colour.

[211] *śivā* is one of the general names of *harītakī* in āyurveda; see *Bhāvaprakāśanighaṇṭu*,

commentary:
śaktiḥ musaliha safarā mukavvī dil mādā cūrṇe mātrā diram yā pañja 5 diram kaṣāye hafta 7 diram yā daha 10. darpaghnaṃ kanda turaṃjavīṃ āvagaram kvāthe unnāba sipistāṃ pratinidhiḥ postaanār.

The actions are corrective (*muslih*) of the yellow bile,[212] tonic (*mukavvī*) with respect to the heart (*dil*)[213] and stomach (*mi'da*),[214] *muqawwī-e-dimagh* (brain tonic),[215] *musakkin* (relieving/sedative), *musawwī-e-shar*.[216]
The dose is one to five *dirham* in a powdered form or seven to ten *dirham* in a decoction.[217]
Correctives[218] are *kanda*,[219] *turaṃjavīṃ*,[220]

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harītakyādivarga 7, not one of its seven types (ibid. 8–10).

[212] *Terminalia chebula* subdues all three *doṣa*s according to āyurvedic treatises: *Dhanvantarīyanighaṇṭu* 1.207.

[213] Āyurvedic texts agree: the *Dhanvantarīyanighaṇṭu* (1.209) calls it *hṛdyā*.

[214] The *Dhanvantarīyanighaṇṭu* (1.209) has a related statement: *saṃtarpaṇakṛtān rogān prāyo hanti*. The Hand Book (134) regards it as: *muqawwi-e-dimagh* (brain tonic), *musaffi-e-dam* (blood purifier) and *qabiḍ* (constipating). Unani Pharmacopoeia I, I, 32–33: *muqawwī-e-basar*, tonic for eyesight (*baṣar*), which is in conformity with āyurveda: the *Dhanvantarīyanighaṇṭu* (1.208) calls it *cakṣurhitā*.

[215] Āyurvedic sources are in conformity: it is *medhyā* according to the *Dhanvantarīyanighaṇṭu* (1.208).

[216] This expression is not clear. *musawwī* with respect to the head (*sẖir*) (?) I did not find a suitable meaning of *musawwī*.

[217] Hand book 135: the dose is 9–12 gm. *āvagaram*, i.e., *āb-e-garm*, means hot water and is an equivalent of Sanskrit *kvātha*, decoction.

[218] Hand Book 135: correctives are honey and almond oil.

[219] This may be a form of sugar; see Daljīt Siṃha 236. Ainslie (II, 460) regards Arabic *qand* as the equivalent of Sanskrit *guḍa*, jaggery.

[220] See on this substance, *turañjabīn*: *Abhinavanighaṇṭu*, p.128. Achundow 173 (91): *Tarandschubîn*, ros melleus, eine Zuckerart, and 355 (76), 3: *Terengebin* exsudirt aus einem Dornstrauch, Namens *Al-hadsch*, *Alhagi maurorum*, *A. manniferum* Desv. [this is a valid name] und *A. camelorum* Fischer. Al-Biruni II, 82: *turanjubīn*, manna lichen, *Lecanora esculenta* Eversm. Al-Kindi: absent. Schmucker: absent. Sheriff 37: Arabic and Persian *turanjabīn* = (manna of) *Alhagi maurorum* Tourn. [valid name: *Alhagi maurorum* Medik.]. Daljīt Siṃha 236: *turanjabīn* = *yavāsaśarkarā*. Hamdard 388–389: Urdu *turanjbin* designates *Hedysarum alhagi* Linn. [valid name: *Alhagi maurorum* Medik. = *Hedysarum alhagi* Linn.] E. Wiedemann II, 239. See on *yavāsa*: Daljīt Siṃha 334–336, identified as *Alhagi camelorum* Fisch. [valid name *Alhagi maurorum* Medik. = *Alhagi*

hot water,[221] *unnāb*, and *sipistāṃ*[222]
The substitute is the rind of the pomegranate.[223]

2.2.122–123:
gulāba ghṛṣṭānayanāñjitena hanyāj jalasrāvam athoṣmaśoṇatām //
misakālamitā toye śṛtā pittabalāsayoḥ /
anulomanakartrīyaṃ śīrakhiśta yutā bhavet //

Crushed in rose water (*gulāb*)[224] and applied as a collyrium to the eyes, it will annihilate a watery morbid flow (*jalasrāva*) from the eyes, as well as heat and redness.
In a dose of a *miskāl* and boiled in water it will regularize bile and phlegm when *śīrkhist*[225] is added.

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camelorum Fisch.] and *Alhagi maurorum* Baker; Hamdard 388–389: *jawasa* is the Urdu name of *Hedysarum alhagi* Linn.

[221] *āb-e-garm*.

[222] Achundow 329–330 (17): reference to Schlimmer. Ainslie II, 466–467: *Cordia Myxa* [valid name: *Cordia myxa* Linn.], no Persian/Arabic names. Al-Kindi 279 (138): *sabastān*, *Cordia myxa* L. Daljīt Siṃha 616–617: *sapistāṃ*, *Cordia obliqua* Willd. [this is a valid name]. Encyclopaedia of Islamic medicine 193: *sabastān*, *Cordia sebestena* [valid name: *Cordia sebestena* Linn.]. Hamdard 376: *sapistan* is the Persian name of *Cordia latifolia* Roxb. [valid name: *Cordia obliqua* Willd. = *Cordia latifolia* Roxb.]. Maclean 802–803, s.v. sebesten: Persian mane *sapistān*, *Cordia* spp. Schlimmer 157: *sipistān*, fructus *Cordiae myxae*. Schmucker 227 (364): *sibistān*, fructus *Cordiae myxae* L. Unani Pharmacopoeia II, II, 263: *sapistan*, the dried fruits of *Cordia dichotoma* Forst.f. [valid name: *Cordia dichotoma* G.Forst. = *Cordia myxa* Roxb.], *Cordia latifolia* Roxb., *Cordia obliqua* Willd.

[223] See on this medicinal substance: Flückiger and Hanbury 257–259.

[224] See on rose water: 2.2.1026–1028.

[225] *Abhinavanighaṇṭu*, p.233: Sanskrit name *yavāsaśarkarā*; this is the manna from *yavāsa*. Achundow 173 (91): *tarandschubīn*, 265 (510): ros melleus (species mannae), eine Zuckerart; seine Wirkung ist ähnlich der des Schîr-Chisht (einer andern Mannaspecies) and 272 (520): Mann. Manna; sie ähnelt dem Ros melleus den Eigenschaften nach, 355–358 (76): *tarandschubîn*, ros melleus, eine Manna-Art; Achundow describes eight types of manna and their sources, none of them being from a *Fraxinus* or *Cotoneaster* species; *Fraxinus ornus* [valid name: *Fraxinus ornus* Linn.], called Manna-Esche, is desribed under no. 510, as *lisān ul-'asāfir*; see on the latter: Achundow 400–401. Ainslie I, 208–213: manna, *tarinjabīn*; sources of various types of manna: *Hedysarum alhagi* [*Hedysarum alhagi* Linn. is an old name of *Alhagi maurorum* Medik.], *Fraxinus ornus*, *Fraxinus ro-*

commentary:
śīrakhiśta daha diram.

The dose of *śīrkhist* is ten *dirham*.

ahalela asvada[226] *halelaya śyāhajaṅgīharra*[227]

2.2.124–126:
śiśiraikaguṇā rūkṣā dviguṇoṣṇā matāntare /
musahil śaktisaṃyuktā śatapuṣpārasāñjitā //
dṛṣṭiprasādajananī kṣuṇṇā saudā virecanī /
arśasāṃ dhvaṃsinī lepān netrāmayavidāriṇī //

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tundifolia [valid name: *Fraxinus angustifolia* Vahl subsp. *syriaca* (Boiss.) Yalt.], *Fraxinus excelsior* [valid name: *Fraxinus excelsior* Linn.], *Fraxinus parviflora* [this is not a valid name]. Al-Biruni 90 (15): *taranjubīn* and 99, n.30: identified as *Alhagi camalorem* (sic!) Fisch.. Al-Kindi: absent. Daljīt Siṃha 641–643: manna; plant sources mentioned: *Cotoneaster nummularius* Fisch. et C.A. Mey. [this is a valid name], *Fraxinus ornus* Linn., *Fraxinus angustifolia* Vahl subsp. syriaca (Boiss.) Yalt. = *Fraxinus rotundifolia* Mill. Hand Book: absent. Schlimmer 357–360: *taranjabīn*, manna from *Hedysarum alhagi* and 358: *s̲h̲īrḥiṣ̲ht*, manna from *Atraphaxis spinosa* [valid name: *Atraphaxis spinosa* Linn.]. Schmucker: absent. Wiedemann II, 239 (9): *tarangubîn* (Manna). See on types of manna and their sources: Flückiger and Hanbury 366–374, Schlimmer 357–360, E. Wiedemann II, 239. An āyurvedic treatise employing *śīrkhist* under a related name is the *Siddhabhaiṣajyamañjūṣā* (*raktapitta* 13): *svādukhistā*, called *sīre khista* in the commentary.

[226] Achundow 145 (11): *ihlīladsch*, Myrobalane; die dritte Art ist die schwarze Myrobalane, von welcher man noch zwei Sorten unterscheidet: die eine besitzt Samen, die andere nicht. Ainslie I, 237–239: the black myrobalan is the unripe, dried fruit of *Terminalia Chebula* (Willd.). Al-Biruni 329 (16): *halīlaj* and 332 (21): *Terminalia chebula* Retz. Al-Kindi 342: *halīlaj*, *Terminalia chebula* Retz or *Terminalia citrina* Roxb.; sometimes called *ahlīlaj aswad* in Arabic. Daljīt Siṃha 711–714: *ihlailaj* or *halailaj* in Arabic, *Terminalia chebula* Retz. Encyclopaedia of Islamic medicine 480: *ihlailaj*, myrobalan. Hand Book 130: *halelaj aswad* is *Terminalia chebula* Retz. Schlimmer 394: *halīlah*, *myrobalani chebulae*. Schmucker (522) regards *halīlaj aswad* as the unripe fruits. See on myrobalans: Hobson-Jobson 607–610. See on myrobalans in the Muslim world: E. Wiedemann 679–680; II, 14–15, 120.

[227] The Sanskrit name of this important āyurvedic drug is *harītakī*. One of its Hindī names is *harrā*.

darpaghnaṃ kṣaudram uddiṣṭaṃ halelah kāvalī badal /
guṇaiḥ śyāmā śivāyās tu sadṛśī sāpi sambhavet //

It is cold to the first degree and dry to the second degree,[228] but hot according to another opinion.
It is provided with the action agogue (*mushil*)[229] when besmeared with the juice of *śatapuṣpā*[230] and will then bring about clarity of vision; when crushed it will drive out black bile.
As an ointment it will annihilate haemorrhoids and destroy eye diseases.[231]
Honey is taught to be a corrective[232] and *halela kāvalī*[233] is its substitute.

commentary:
sā kāvalī nāmnī

It is called *kāvalī.*

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[228] Achundow 145 (11): die dritte Art ist die schwarze Myrobalane; ihre Kraft nähert sich der aus Kabul und ihre Wirkung ebenfalls; nur wirkt sie auf die schwarze Galle stärker; die zweite Art ist *Halîla-i Kabul* = Myrobalane aus Kabul: sie ist kalt und trocken in der Mitte des zweiten Grades; sie besitzt ebenfalls eine gewisse Menge von Hitze. Hand Book 124 agrees with the text. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 223: hot and dry.

[229] Achundow 145 (11): die Myrobalane aus Kabul führt die schwarze Galle und den Schleim ab; sie fürt auch die gelbe Galle ab, aber bedeutend schwächer als die andere (die gelbe Myrobalane). Its actions are according to the Hand Book (134): *muqawwi-e-dimagh* (brain tonic), *musaffi-e-dam* (blood purifier), and *qabiz* (astringent).

[230] Achundow 223 (341): *schibit*, *Anethum graveolens* [valid name: *Anethum graveolens* Linn.]. Ainslie I, 109–110: *buzralṣẖibbit*, *Anethum Graveolens* (Lin.); *śatapuṣpā* is not mentioned as one of its Sanskrit names. Al-Biruni II, 88: *ḥazā', **ṣẖibbiṯẖ, Anethum graveolens L. or Selinum anethum Roth;*** II, 348 (12): Arabic name *ṣẖibṯẖṯẖ* and 369, n.34: dill, *Anethum sowa* Kurz [this is a synonym of *Anethum graveolens* Linn.], synonym: *Peucedanum graveolens* Benth. [valid name: *Anethum graveolens* Linn. = *Peucedanum graveolens* (Linn.) Hiern]. Al-Kindi 292 (166): *Anethum graveolens* L., dill, Arabic name *ṣẖabaṯẖ*. Daljīt Siṃha 703–705: Arabic name *śibitta*, *śibbitta*, *Anethum graveolens* Linn. Encyclopaedia of Islamic medicine 57: *ṣẖabat*, *Anethum graveolens*. Schlimmer 40–41: *Anethum graveolens*, *ṣẖibiṯẖ*. Schmucker 261–262 (420): *ṣẖibitt*, *ṣẖibiṯẖṯẖ*. Compare on *Anethum graveolens*: Flückiger and Hanbury 291–293.

[231] Compare on the actions: *Kaiyadevanighaṇṭu*, *oṣadhivarga* 223–234.

[232] Hand Book 135 agrees.

[233] The *kābulī* variety will be meant. Hand Book 134: *halela kabuli* is its substitute.

2.2.126:
ataḥ pṛthak kathā nāsyāḥ kathitā tu vipaścitā //

The wise man has not told a separate story about it.

aphayūna[234] ***tiryāka***[235] ***ahiphenaḥ***[236] ***aphīm***[237]

2.2.134–136:
śītaś caturguṇo rūkṣas triguṇo viṣasaṃnibhaḥ /
śaktiḥ mukhardira proktā muskin aujāya eva ca //
mātrā adasasaṃkāśād dviguṇā paramā bhavet //
kukkuṭāṇḍadravair lepāt piṣṭaṃ kuṣṭhaghnam īritam //

It is cold to the fourth degree[238] and dry to the third degree;[239] it resembles poison.

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[234] *Abhinavanighaṇṭu*, p.9: Sanskrit name *āphūka*, Persian name *afyūn*, Arabic name *luban-ul-khaśkhāś*. Achundow 155–156 (49): *afjûn* and 195 (173). Ainslie I, 271–277: Arabic name *afyūn*. Al-Biruni II, 56: *khashkhāsh*, *Papaver somniferum* [valid name: *Papaver somniferum* Linn.], II, 36–37 (76): *afiyūn* and 63, n.240: *Papaver somniferum* L. Al-Kindi: prescribed several times, not described. Daljīt Siṃha 460–465: Arabic name *afyūn*. Hamdard 408–410: *afiyun* is the Persian name for opium. Schlimmer 414: *tiryāk*, *afyūn*. Schmucker p.83 (60). See also on opium: R.N. Chopra et al. (1984), 172–183; Dymock et al. I, 73–108; Flückiger and Hanbury 40–60; Maclean 36–37 (s.v. aphainam). See on opium in the Muslim world: Al-Biruni I, 36–37; E. Wiedemann II, 106, 115.

[235] Daljīt Siṃha 360: Persian name *tiryāk*. Not to be confounded with *tiryāq* (see Al-Biruni II, 81–82 and I, 87–88 (4)). Flückiger and Hanbury 46: the strongest opium is called in Persia *teriak-e-arabistani*.

[236] This is one of the common Sanskrit names for opium.

[237] This is the Hindī name.

[238] Achundow 155: cold to the third degree.

[239] Achundow (155) agrees. *Abhinavanighaṇṭu*, p.9: cold and dry to the fourth degree.

Its actions are narcotic (*mukhardir*),[240] allaying (*muskin*)[241] and *aujāya*.[242]
The highest dose is twice that of an *adasa*.[243]
Crushed with the fluid contents from a hen's egg it is said to cure *kuṣṭha*[244] (when used) as an ointment.

commentary:
adasa masūraḥ. darpaghnāni tavakṣīrājye filfilena yāne kaṇoṣaṇe dāracīnī śikañjavīṃ bajrulkarapsa yāne ajamoda jundavedustaratriguṇito vajarul-bañja yāne pratinidhiḥ. ajavāyana khurāsānī.
rogan vanafaśā rogan bādāma. dvayor ekatareṇa saṃmiśritāhiphenaḥ karṇanikṣipto 'tivedanāpahaḥ syāt.

An *adasa* is a *masūra*.[245]
Correctives are *tavakṣīra*[246] and ghee with *filfila*,[247]
or *kaṇā*,[248] *ūṣaṇā*,

[240] Correct term: *muk̲h̲addir. Abhinavanighaṇṭu*, p.9: *nidrā utpanna kartā*, it is soporific. The *Rājanighaṇṭu* (6.191) calls it *mohada*, causing mental confusion.

[241] Confirmed by the *Abhinavanighaṇṭu*, p.9: *saṃpūrṇa pīḍāoṃko śāntiprada*. The Encyclopaedia of Islamic medicine interprets *muskin* as anodyne.

[242] The meaning of this term is not clear.

[243] Achundow 155: one *miskāl* (6 gm).

[244] See on *kuṣṭha* in āyurveda: *Mādhavanidāna* 49.

[245] Schmucker 479 (p.296). The Arabic name of a lentil, *Lens esculenta* Linn., is *'adas*, its Sanskrit name is *masūra*.

[246] See 2.2.751–756.

[247] Achundow 239 (422): *fulful*, *Piper nigrum* [valid name: *Piper nigrum* Linn.]. Ainslie I, 302–305: *filfil aswad* is the Arabic, *filfil siyā* the Persian name of *Piper nigrum* (Lin.); I, 308–310: *dār filfil* is the Arabic name, *filfil darāz* the Persian name of *Piper longum* (Lin.). Al-Biruni 253–254 (34): *filfil* and 260, n.56: *Piper longum* L. [valid name: *Piper longum* Linn.]. Hand Book 92–100. Al-Kindi 266–267 (97): *dār filfil*, long pepper, *Piper longum* L. and 311–312 (221): *filfil*, pepper, *Piper nigrum* L. Schlimmer 460: *filfil siyā*, *Piper nigrum*. Schmucker 320 (538): *filfil aswad*, *Piper nigrum* L. Unani Pharmacopoeia I, IV, 38: *Piper nigrum*, Arabic name: *filfil aswad*, Persian name: *filfil siyah*. See on pepper in the Muslim world: E. Wiedemann II, 12–13, 378–379, 396. Compare on *Piper nigrum*: Flückiger and Hanbury 519–524, on *Piper longum*: 524–526.

[248] In āyurvedic treatises *kaṇā* is a synonym of *pippalī*, *Piper longum* Linn..

dāracīnī,[249] *śikañjavīṃ*,[250] *bajrulkarapsa*,[251] *ajamoda*,[252]
three times the amount of *jundavedustara*,[253]

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[249] *Abhinavanighaṇṭu*, p.134. Achundow 205 (253): *dâr-sînî*, *Laurus Cinnamomum*, Zimt. Ainslie 58–60: *dārcīnī*, *Laurus Cassia* (Lin.) [valid name: *Neolitsea cassia* (Linn.) Kosterm. = *Laurus cassia* Linn.] and I, 72–74: Persian *dārcīnī* and Arabic *dārṣīnī*, *Laurus Cinnamomum* (Lin.) [valid name: *Cinnamomum verum* J.Presl], cinnamon. Al-Biruni II, 92–93: *dār ṣīnī*, *Cinnamomum cassia* Blume [valid name: *Cinnamomum aromaticum* Nees = *Cinnamomum cassia* Blume] or *Cinnamomum ceylanicum* Nees [valid name: *Cinnamomum verum* J.Presl = *Cinnamomum zeylanicum* Blume]; II, 156 (4): *dār ṣīnī*, and 160 (7): cinnamon, *Cinnamomum zeylanicum* Blume. Al-Kindi 265–266 (96): *dār ṣīnī*, cinnamon, bark of *Cinnamomum ceylanicum* Nees, *Cinnamomum cassia* Bl., and others. Āyurvedīyaviśvakoṣa III, 2104: *Cinnamomum Zeylanicum* Nees. Daljīt Siṃha 388–390: cinnamon, the bark of *Cinnamomum zeylanicum* Nees. Encyclopaedia of Islamic medicine 153: *dār ṣīnī*, *Cinnamomum zeylanicum*, 399: *Laurus cinnamomum* L. Unani Pharmacopoeia I, I, 26: *Cinnamomum zeylanicum* Blume. See on *dārsīnī* in the Muslim world: E. Wiedemann II, 13. Compare on *cortex cinnamomi*: Flückiger and Hanbury 466–474.

[250] Hamdard 85b.

[251] See on *karapsa*: Achundow 246 (469): *karafs* and 393 (355): *karafs* (with discussion on the identity of two types), *Apium petroselinum* [valid name: *Petroselinum crispum* (Mill.) Nyman ex A.W.Hill, one of its synonyms is *Apium petroselinum* Linn.] oder *graveolens* [valid name: *Apium graveolens* Linn.]. Ainslie: absent. Al-Biruni 277–278 (9): *karafs* and 286, n.20: *Apium graveolens* L. Al-Kindi 324–325 (257): *Apium graveolens* L. and others. Daljīt Siṃha 14–16: *karafs*, *Apium graveolens* Linn.; Hindī *ajmod*, but *ajmodā* = *Trachyspermum roxburghianum* Craib. [valid name: *Trachyspermum roxburghiamum* (DC.) Craib.]. Hamdard 360–361: *ajmod* is the Urdu name of *Apium graveolens* Linn. Encyclopaedia of Islamic medicine 64: *karafs*, *Apium graveolens*. Hand Book: absent. Schlimmer 45–46: *karafs*, *Apium graveolens*. Schmucker 388–390 (627): *karafs*, *Apium graveolens* L. and acc. to some, *Petroselinum sativum* [valid name: *Petroselinum crispum* (Mill.) Fuss = *Petroselinum sativum* Hoffm. ex Gaudin]. Unani Pharmacopoeia I, II, 93: the drug *tukhm-e-karafs* consists of the dried seeds of *Apium graveolens* Linn. E. Wiedemann II, 293.

[252] The same as *kamūn*; see 2.2.947–952.

[253] Achundow 180–181: *dschundbîdester*, *castoreum*. Ainslie I, 62–63: castor, called *kundbaydastar* in Persian. Al-Biruni II, 86: *jundbādhastar*, castoreum; I, 112–113: *jundibadastar* (with discussion of its identity). Al-Kindi 254 (66): *jundubādastur*, *castoreum*. Hamdard 371–372: *jundbedastar* is the Persian name of *castoreum*. Hand Book 539: *kundbadastar*, castoreum.

bajrulbañja,[254] or, as a substitute, *ajavāyana khurāsānī*.[255]
Opium, mixed with oil of violets[256] or almond oil[257] and put into the ears will destroy violent pain.

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[254] Achundow 167 (78): *bang*, *Hyoscyamus*. Ainslie I, 167–169: *bajrul-banj*, the Arabic name of henbane seed, *Hyoscyamus Niger* (Lin.), and 607–608: *Hyoscyamus*. Al-Biruni I, 53: *banj*, *Hyoscyamus alba* (sic!) or *niger* L.; II, 77–78 (32): *banj* and 85 (79): the seeds of *Hyoscyamus niger* L. Al-Kindi 246–247 (45): *banj*, *Hyoscyamus albus* L., *Hyoscyamus niger*, and *Hyoscyamus muticus* [valid name: *Hyoscyamus muticus* Linn.]. Daljīt Siṃha 18–20: *banj* is the Arabic, *bang* the Persian name of *Hyoscyamus albus* Linn. and *Hyoscyamus niger* Linn. Encyclopaedia of Islamic medicine 354: *banj*, *Hyoscyamus niger*. Hamdard 392–393: Persian *bajrul bang* designates *Hyoscyamus niger* Linn. Hand Book 50–56. Schlimmer 320: *banj* designates a *Hyoscyamus*; sources are *Hyoscyamus datura* [valid name: *Hyoscyamus muticus* Linn. = *Hyoscyamus Datora* Forssk.], *Hyoscyamus persicus* [valid name: *Hyoscyamus niger* Linn. = *Hyoscyamus persicus* Buhse], *Hyoscyamus niger*, *Hyoscyamus pusillus* [valid name: *Hyoscyamus pusillus* Linn.], *Hyoscyamus cameraru* [this is not a valid name], and *Hyoscyamus binatifidatus* [this is not a valid name]. Schmucker 121 (147): *banj*, *Hyoscyamus albus* L., *Hyoscyamus niger* L., *Hyoscyamus aureus* L. [this is a valid name]

[255] Confirmed by *Abhinavanighaṇṭu*, p.9: the substitute is *khurāsānī ajavāyana*. Daljīt Siṃha 18–20: the Hindī name of *Hyoscyamus albus* Linn. [this is the valid name]. Hamdard 287: *ajwain khurasani*, *Hyoscyamus niger*. Hand Book 50–56: the Hindī name of *Hyoscyamus niger* Linn. Compare on *Hyoscyamus*: Flückiger and Hanbury 416–418.

[256] *Abhinavanighaṇṭu*, p.170: *banafśā*; Achundow 168 (82): *banafsadsch*, *Viola odorata* [valid name: *Viola odorata* Linn.] and 354: *Viola odorata* Linn. und andere Spezies; Ainslie: absent; Al-Biruni 79 (35): *banafsaj* and 86, n.91: *Viola odorata* L.; Al-Kindi 247 (47): *banafsaj*, *Viola odorata* L.; Encyclopaedia of Islamic medicine 737: *banafsaj*, *Viola odorata*, *Viola tricolor*; Hand Book: absent; Daljīt Siṃha 491–492: *banafśā*, *Viola odorata* Linn. and, in northern India, *Viola cinerea* Boiss. [this is a valid name] and *Viola serpens* Wall. [valid name *Viola pilosa* Blume, with *Viola serpens* Wall. ex Ging. as a synonym]; Schlimmer 553: *banafs̱hā*, *Viola odorifera* or *odorata*; Schmucker 122 (151): *banafsaj*, *Viola odorata* L.; Unani Pharmacopoeia I, II, 41: *gul-e-banafsha* (Persian name) consists of the dried flowers of *Viola odorata* Linn.; I, III, 12 and 14: the drug *banafsha* consists of the dried leaves or the dried whole plant of *Viola pilosa* Blume. E. Wiedemann II, 384. Violets are known to late post-classical āyurvedic treatises: Govindadāsa's *Bhaiṣajyaratnāvalī* (*vanapsikā*) (see G. Jan Meulenbeld IIA, 336), the *Bṛhannighaṇṭuratnākara* (1254: *vanapsā*), Kṛṣṇarāma's *Siddhabheṣajamaṇimālā* (2.55: *banapsā*), and the *Siddhabhaiṣajyamañjūṣā* (*jvara* 16: *vanapsā*).

[257] See on the almond in Islamic medicine: Hand Book 36–42.

***aftīmūna*[258] *ākāśavallī*.[259] *amaravela*[260]**

2.2.142–145:
rūkṣoṣṇatriguṇaṃ śaktir musahil saudā prakīrtitā |
mufattiha mugaśśī ca śoṇabījā navā varā ||
mātrā kvāthe pañja 5 diram punar hafta 7 diram parā |
asyāḥ svarasamātrā syād dirama dvitri 2/3 saṃkhyayā ||
ruvvaseva katīrā ca sneho bādāmasaṃbhavaḥ |
darpaghnā badala jñeyā hāśā turbudanāmikā ||
ustukhudūsa visphāyaj iti cāpi prakīrtitau ||

It is dry and hot to the third degree.[261]
It is agogue (*musahil*) with respect to black bile[262] as an action, as well as

[258] Achundow 146–147 (14) and 338–339 (12): *aftîmûn*, *Cuscuta Epithymum*. Al-Biruni II, 73–74: *aftīmūn*, *Cuscuta epithymum* Murr.; I, 35–36 (75): *aftīmūn* and 63, n.238: *Cuscuta reflexa* Roxb. [this is a valid name]. Al-Kindi 233–234 (18): *afīṯ̲imūn*, *Cuscuta epithymum* L. [valid name: *Cuscuta epithymum* (Linn.) Linn.]. Daljīt Siṃha 30–32: *aftīmūn*, identified as *Cuscuta europea* Linn. [valid name: *Cuscuta europaea* Linn.]. Schmucker 54 (p.79). Unani Pharmacopoeia I, III, 3: the drug *aftimoon* consists of the dried stem and fruits of *Cuscuta reflexa* Roxb. Wiedemann II, 119; 239 (6): *afîtimûn*, *Cuscuta Epithymum*. Compare on *aftimūn* in the Muslim wold: E. Wiedemann II, 107, 119, 239. See also Āyurvedīyaviśvakoṣa I, 392–394: *aftīmūn*, *Cuscuta Epythymum*.

[259] See on the properties and actions of *ākāśavallī* in āyurveda: *Rājanighaṇṭu* 3.19–20; *Abhinavanighaṇṭu*, p.2; *Nighaṇṭuratnākara* 8. This plant is identified as *Cassytha filiformis* Linn., *Cuscuta reflexa* Roxb., and *Cuscuta chinensis* Lam. (see M. Abdul Kareem). See on *Cassytha filiformis*, *ākāśavallī*: Dymock et al. III, 216–217, on *Cuscuta reflexa* and *Cuscuta chinensis*: Dymock II, 548.

[260] This is the Hindī name.

[261] Āyurvedīyaviśvakoṣa I, 392–393: hot to the third and dry to the first degree. Daljīt Siṃha: hot to the third degree and dry to the second degree (or to the third degree according to others).

[262] Al-Biruni 36: it exercises a beneficial effect on atrabile (black bile); it is a powerful cholagogue. Hand Book 359: *mus-hil-e-sauda* = melanagogue. Unani Pharmacopoeia I, III, 4: making black bile flow (*mushil sauda*). Āyurvedīyaviśvakoṣa I, 393: *saudābī (vātaja) vyādhiyoṃ ko dūr kartā hai*, i.e., it removes diseases by black bile.

deobstruent (*mufattiḥ*)[263] and nutrient (*mugaśśī*).[264]
Fresh red seeds are the best.[265]
The dose is five *dirham* when a decoction is employed; seven *dirham* is the highest dose.[266]
The dose of the fresh juice is two to three *dirham*.
Correctives are the extract (*ruvva*)[267] of *seva*,[268] *katīrā* and almond oil.[269]

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[263] Daljīt Siṃha (31) agrees. Al-Biruni 36: it is a powerful expectorant. Unani Pharmacopoeia I, III, 4: it is (deobstruent as to obstructions) *mufatteh sudad*, i.e., *mufattiḥ suddat*. Compare Āyurvedīyaviśvakoṣa I, 393: it is *rodhodghāṭak*, i.e., it removes obstructions.

[264] Hand Book 315: *mughazzi* = nutrient. The Unani Pharmacopoeia (I, III, 4) adds: *mushil-e-balgham* (making phlegm flow), *musaffi-e-dam* (blood purifying), *muhallil-e-warm* (resolvent with regard to swellings/anti-inflammatory), *mudirr-e-haiz* (emmenagogue), *mudirr-e-baul* (diuretic). Compare Āyurvedīyaviśvakoṣa I, 393: it is *śothalayakartar* (reducing swellings), *raktaśodhak* (purifying blood), *prāyaḥ mastiṣka rogoṃko lābhaprada* (usually beneficial in brain diseases). Compare on the properties and actions of *ākāśavallī*: *Nighaṇṭuratnākara* 8.

[265] Al-Biruni 35: the best variety bears red flowers. According to Daljīt Siṃha all five parts and the seeds are used in medicine.

[266] The dose is 3–5 gm according to The Unani Pharmacopoeia (I, III, 4).

[267] See on the preparation of a *rub*, an extract: Hamdard 136.

[268] This is Persian *sīb*, an apple, also called *tuffāh*. *Abhinavanighaṇṭu*, p.248–249: Persian name *seb*, Arabic name *tafāh*. Achundow 171 (86): *tuffâh*, *Pyrus Malus* and 354 (71): *sîb*, Pyrus Malus [valid name: *Malus domestica* Borkh.], apple. Ainslie: absent. Al-Biruni 91 (20): *tuffaḥ* and 99 (40): *Pyrus malus* L. Al-Kindi: absent. Daljīt Siṃha: 697: Persian *seb*, Arabic *tuffāh*, *Malus pumila* Mill. [this is a valid name], syn. *Pyrus malus* Linn. [this is another species, not a synonym]. Schlimmer 468: *sīb*, apple. Schmucker 130 (169): *tuffāḥ*, *Malus* L. E. Wiedemann II, 375: *tuffâḥ*, Apfel; 392. *sev* is described at 2.2.292–296: *tufāha* / *seva*.

[269] Daljīt Siṃha records *kāsanī* and *śuktamadhu* (the same as oxymel) (*sikañjabīn*) as correctives in case all parts of the plant are used, but *katīrā* and *kāsanī* when the seeds have been employed. The Āyurvedīyaviśvakoṣa (I,393) mentions as correctives: *sikajavīj*, honey, and the seeds of *kāsanī*.

Substitutes are *hāśā*[270] and the plant called *turbud*.[271] As such are also *ustukhudūs*[272] and *visphāyaj*[273] mentioned.[274]

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[270] Achundow 185 (134), identified as *Thymus capitatus* Lk. = *Satureja capitata* L. [valid name: *Coridothymus capitatus* (Linn.) Rchb.f., with *Thymus capitatus* (Linn.) Hoffmanns. et Link and *Satureja capitata* Linn. as synonyms], a plant that is also hot and dry to the third degree. Al-Biruni 119 and 133, n.3: either *Thymus serpythen* L. [this is an incorrect name] or *Thymus vulgaris* L. [this is a valid name]; some believe it to be *Thymus zygis* L. [this is a valid name] or *Satureia capitata* L. Al-Kindi 256 (70): Arabic name *ḥāṯḥā'*, identified as *Thymus vulgaris* Linn. Daljīt Siṃha 727–728, Arabic name *hāśā*, identified as *Thymus serpyllum* Linn. [this is a valid name], also dry and hot to the third degree. Encyclopaedia of Islamic medicine 647: *ḥāṯḥā*, *Thymus vulgaris*. Hand Book: absent. Schlimmer (534) records different names of *Thymus serpyllum*. Schmucker 153–155 (219), identified as *Thymus capitatus* or an *Origanum* sp. Unani Pharmacopoeia II, I, 232–233 and II, II, 259: the dried leaves of *Thymus serpyllum* Linn. Compare on *Thymus vulgaris*: Flückiger and Hanbury 437–438.

[271] Achundow 174–175 (98) and 358 (80): *turbud*, *Convolvulus turpethum* [valid name: *Operculina turpethum* (Linn.) Silva Manso = *Convolvulus turpethum* Linn.]. Ainslie II, 308 and 382–384: *turbad*, *Convolvulus turpethum* (Lin.). Al-Biruni 89 (12): *turbud*, and 98, n.22: *Ipomoea turpethum* R.Br. var. *Convolvulus turpethum* L.; II, 82 *turbad*, *Ipomoea turpethum* [valid name: *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* (Linn.) R.Br.] or *Convolvulus turpethum* L.; I, 89 (12): *turbud*, and 98, n. 22: *Ipomoea turpethum* R.Br. *var. Convolvulus turpethum* L. Al-Kindi 249 (52): *turbad*, *Ipomoea turpethum* Linn. Daljīt Siṃha 420–421: *turbud* is the Arabic and Persian name of *Operculina turpethum* (Linn.) Silva Manso. Hamdard 394: *turbud* is the Arabic and Urdu name of *Ipomoea turpethum* R.Br. Hand Book 385–390: *turbud*, the Urdu name of *Operculina turpethum* (Linn.) Silva Manso. Schlimmer 156: *turbud*, *Convolvulus turpethum*. Al-Biruni 89 (12): *turbud*, and 98, n.22: *Ipomoea turpethum* R.Br. var. *Convolvulus turpethum* L. Schmucker 128 (162): *trbd*, *Convolvulus turpethum* L. See on this plant: Dymock et al. II, 527–530.

[272] See 2.2.59–61.

[273] Achundow 164 (67) and 348–349 (54): *basbâjidsch*, the Arabic name of *Polypodium vulgare* [valid name: *Polypodium vulgare* Linn.]. Al-Kindi 243 (37): Arabic name *basbāyij*, Persian name *baspāyak*, a literal translation of polypodium, meaning "many feet", identified as *Polypodium vulgare* L. Hamdard 273: *bisfaij*, *Polypodium vulgare*. This plant is not used in āyurveda. See on it: Dymock et al. III, 621–622.

[274] Al-Biruni (36) mentions as substitute for the expulsion of atrabile (black bile) a mixture of turpeth and one-third thyme. A mixture of the same amount of *Epithymum* and one-third this amount of *Convolvulus Turpethum* is regarded as a substitute for the expulsion of black bile as an action of *Polypodium vulgare* according to Achundow (164). Daljīt

afasanatīna[275]

2.2.146:
uṣṇā caikaguṇaṃ rūkṣā dviguṇaṃ triguṇāthavā /
praśastā pītavarṇābhā navāmlānā tathaiva ca //

It is hot to the first degree and dry to the second or third degree.[276]
The recommended type is the yellow one, as well as the fresh and unwilted one.

Siṃha regards *afsantīn* as the substitute in case all five parts of the plant or the seeds are used. The Āyurvedīyaviśvakoṣa (I, 393) regards *afsantīn* and *bādarūj* as the substitutes. The latter plant is identified as *Ocimum basilicum* Linn. (Schmucker 100 (95)) or *Calamintha portensis* L. [this is not a valid name] (Al-Biruni 68–-69 (2): *bādrūj* and 83 (6)).

[275] *afsantīn*. Achundow 146 (13): *Artemisia absinthium* [valid name: *Artemisia absinthium* Linn.]. Ainslie I, 481–483: *afsantīn*, *Artemisia Madera-patana* (Lin.) [valid name: *Grangea maderaspatana* (Linn.) Poir. = *Artemisia maderaspatana* Roxb.], II, 194–196: *afsantīn*, *Artemisia Indica* (Willd.) [valid name: *Artemisia indica* Willd.]. Al-Biruni 21 (31): *arṭamisiyā* and 58 (86): the *Artemisia* species implied here in all probability is *Artemisia absinthium* L. Al-Biruni II, 97–98: *Artemisia absinthium* L. Al-Kindi 233 (17): *ifsintīn*, a species of *Artemisia*, probably the *absinthium*. Āyurvedīyaviśvakoṣa I, 396–399: *Artemisia absinthium* Linn. Daljīt Siṃha 32–33: *afsantīn*, *Artemisia absinthium* Linn. Encyclopaedia of Islamic medicine 27: *Absintium officinale*. Hamdard 361–362: *afsantīn*, the Persian name of *Artemisia absinthium* Linn. Ibn-Sina 35 (74) and 63, n.231: *Artemisia absinthium* L. and related species. Schlimmer 9: *afsanṭīn rūmī*, *Absynthium ponticum*, syn. *Artemisia pontica* [valid name: *Artemisia pontica* Linn.]. Schmucker 80–81 (57). Unani Pharmacopoeia I, II, 3: Arabic *afsanteen* and *khatraq* (*k̲h̲atraq*), Persian *marw* and *marwah afsanteen rumi* are names of *Artemisia absinthium* Linn. *Artemisia absinthium* has no acknowledged Sanskrit name. The identity of *marw* is controversial. Achundow 275 (538): *marw* is the name of *Origanum Maru* L., and 404 (409): *Teucrium marum* [valid name: *Teucrium marum* Linn.] or *Origanum Maru* L. Al-Kindi 336 (289): *marw*, *Origanum maru* L. Schmucker 471–474 (719): *marw*, *Origanum maru* L. [this is a valid name]

[276] Achundow 146 (13): hot and dry to the second degree. Āyurvedīyaviśvakoṣa I, 397: hot to the first and dry to the second degree. Daljīt Siṃha 33: hot to the first degree and dry to the second degree (or to the third degree according to others). Yādavaśarman: dry and hot in Yūnānī.

commentary:
śaktiḥ musahil safarā mufattiha suddā mātrā kvāthe diram 5/7. badala ***jādahakayasūma daratakabiyat mādā āsārūna yā nīmavajana halelaya-*** *jarda darpaghne anesūnā nīlofara*.

The actions are agogue/cathartic with respect to yellow bile (*mushil-e safra*)[277] and deobstruent (*mufattiḥ*) with regard to obstructions (*suddā*).[278] The dose is five to seven *dirham* of a decoction.[279]

[277] Achundow (146) agrees: es führt die gelbe Galle allmählich ab.

[278] Achundow (146) agrees: es öffnet die Verstopfungen. The Āyurvedīyaviśvakoṣa (I, 397) agrees (*rodhodghāṭak*). Encyclopaedia of Islamic medicine 27: tonic for brain, heart and stomach; febrifuge, anthelmintic, and emmenagogue. Actions according to The Unani Pharmacopoeia I, II, 4: *mudirr-e-baul* (diuretic), *daf-e-humma* (*daf-e-ḥummā*, removing fever), *qatil-e-kirm-e-shikam* (*qātil-e-kirm-e-s̲hikam*, killing intestinal parasites), *mufatteh sudad* (*mufattiḥ suddā*, deobstruent with regard to obstructions), *muqawwi-e-meda* (*muqawwī-e-mi'da*, stomachic), *mohallil-e-waram* (resolvent as to swellings/anti-inflammatory). The Āyurvedīyaviśvakoṣa (I, 398) desribes it as *balya* (giving strength), *saṃkocaka* (contractive), *pravartaka/ recaka* (purging), *jvaraghna* (curing fever), *udara-kṛmināśaka* (killing intestinal worms), *mastiṣkottejaka* (stimulating the brain). Yādava-śarman (244): according to Yūnānī it is: *mūtrala* (diuretic), *ārtavajanana* (emmenagogue), *jvaraghna* (curing fevers), *kṛmirogahara* (expelling intestinal parasites), beneficial in swelling of liver and spleen,

[279] Daljīt Siṃha 33: two to five gm. Unani Pharmacopoeia I, II, 4: 4 to 9 gm.

Substitutes[280] are *jādaha*[281] and *kayasūma*[282] … *āsārūna* or half a *wazn*[283] of yellow (*zard*) *halelaya*.[284]
Correctives are *anesūnā*[285] and *nīlofar*.[286]

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[280] Compare on the substitutes: Achundow 146. The **Āyurvedīyaviśvakoṣa (I. 397) mentions** *gāfis* and *asārūn* as substitutes. The plant called *g̱hāfit* or *g̱hāfis* is described at 2.2.841–845. See also *Abhinavanighaṇṭu*, p.65: *g̱hāfis*. It is identified as *Agrimonia eupatoria* Linn. [this is a valid name] and other plants (Al-Kindi 309–310 (215)). Achundow (237 (414)) identifies *ghâfat* as *Agrimonia Eupatorium*. Daljīt Siṃha (242–244) mentions three identifications of *ghāfis*: *Gentiana dahurica* Fisch. [this is a valid name], *Agrimonia eupatoria* Linn., and *Gentiana kurroo* Royle [this is a valid name]. See on *Gentiana dahurica*: Dymock et al. II, 508–509, on *Gentiana kurroo*: Dymock et al. II, 510–511. Encyclopaedia of Islamic medicine 257: *g̱hāfat̲h*, *Eupatorium cannabinum* [valid name: *Eupatorium cannabinum* Linn.]. Schlimmer (23): *Agrimonia Eupatoria*, *ghāfit̲hah*. Encyclopaedia of Islamic medicine 32: *g̱hāfit̲h al-rūm*, *Agrimonia eupatoria*. Steingass: *g̱hāfat*, *g̱hāfit̲h*, swallow-wort, eupatory, agrimony. See on *Agrimonia eupatoria*: Dymock et al. I, 582–583.

[281] Al-Biruni 35: according to Rāzī an equal weight of *ja'dah* can be used as a substitute of *afsantīn*. See on *ja'dah*: Achundow 180 (115): *dchu'da*, *Teucrium Polium*; Al-Biruni I, 109 (16) and 116, n.31: some regard it as *Teucrium polium* L. [this is a valid name], others as the *Polium* of Pliny and *Santolina chamaecyparissus* [valid name: *Santolina chamaecyparissus* Linn.]; II, 85: *Teucrium polium* or *T. capitatum* L. [valid name: *Teucrium polium* Linn. subsp. *capitatum* (Linn.) Arcang.]. See on *Teucrium polium*: Dymock et al. III, 125–126.

[282] Achundow 242 (444) and 389 (337): *qaisûm*, *Chamaecyparissus squarrosa* [valid name: *Chamaecyparis pisifera* (Siebold et Zucc.) Endl. *forma squarrosa* (Zucc.) Beissn.]. Ainslie I, 400: *qayṣūm*, *Artemisia austriaca* (Lin.) [valid name: *Artemisia austriaca* Jacq.]. Daljīt Siṃha 204–205: *kaisūm*, *Artemisia austriaca* Linn. Encyclopaedia of Islamic medicine 76: *qayṣūm*, *Artemisia abrotanum*. E. Wiedemann II, 389: *qaisūm*, *Artemisia Abrotanum* [valid name: *Artemisia abrotanum* Linn.].

[283] A *wazn* is a measure of weight.

[284] I.e., the yellow myrobalan.

[285] Achundow 146 (13): in agreement. Daljīt Siṃha 33: pomegranate juice (*anārkā śarbat*), *anīsūṃ*.

[286] The Āyurvedīyaviśvakoṣa (I, 397) enumerates: *anīsūn*, *mastagī*, *nīlofar*, and *śarbat anār*.

bābūnā,[287] *bābūnaja*,[288] *sonahala*[289]

2.2.149:
uṣṇam ekaguṇaṃ rūkṣaṃ pīnaṃ pītaprasūnakam /
śastaṃ mātrā si 3 miskāla darpaghnaṃ mākṣikaṃ smṛtam //

It is hot to the first degree[290] and dry.[291]
Recommended is the kind that is large and has yellow flowers. The dose is three *miskāl* and the corrective is said to be *mākṣika*.

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[287] *Abhinavanighaṇṭu*, p.175: Persian name *bābūnā*, Arabic name *bāmbūj*. Ainslie I, 67–68: *bābūnah kāw*, the flowers of *Anthemis nobilis* (Lin.) [valid name *Chamaemelum nobile* (Linn.) All.]. Daljīt Siṃha 513–514.

[288] Achundow 163 (65) and 348 (52): *bâbûnadsch*, *Matricaria Chamomilla* [valid name: *Tripleurospermum inodorum* (Linn.) Sch.Bip. = *Matricaria chamomilla* Linn.], Kamille. Al-Biruni I, 38–40: *babūnaj* and 64 (246): the identification is doubtful: *Pyrethrum parthenium*, *Matricaria parthenoides* Desf. [this is not a valid name], or *Matricaria chamomilla* L.; II, 74–75: *bābūnaj*, sources: *Matricaria parthenium* Mill. [valid name: *Tanacetum parthenium* (Linn.) Sch. Bip. = *Matricaria parthenium* Linn.], *Chrysanthemum parthenium* Pers. [the valid name of *Chrysanthemum parthenium* (Linn.) Bernh. is *Tanacetum parthenium* (Linn.) Sch. Bip.], *Anthemis colala* L. [valid name: *Anthemis cotula* Linn.], *Pyrethrum parthenium* Smith [this is not a valid name]. Al-Kindi 239 (29): *bābūnaj*, probably *Anthemis nobilis* L., camomile. Daljīt Siṃha 513: *bābūnaj*, *Matricaria chamomilla* L. Encyclopaedia of Islamic medicine 60: *bābūnaj*, *Anthemis nobilis*. Hamdard 402: *babuna* is the Urdu name of *Matricaria chamomilla* Linn. Schmucker 99–100 (93): *bābūnaj*, *Anthemis nobilis* L. Unani Pharmacopoeia I, II, 39: *gul-e-babuna* (Persian name) consists of the dried flowers of *Matricaria chamomilla* Linn., called *zahr-ul-malik* in Arabic; see also II, I, 221 (detailed description), 232 (*gul-e-babuna*, the floral shoots of the plant), and 257 (*tukhm-e-babuna*, the floral shoots), II, II, 257, 258, 264: (*babuna*, the floral shoots). Compare E. Wiedemann II, 303 and 383 on *Matricaria* and its names. See on *Matricaria chamomilla* and *Anthemis nobilis*: Dymock et al. II, 274–276. See also Flückiger and Hanbury 344–346: *flores anthemidis*. A nineteenth-century āyurvedic treatise, Kṛṣṇarāma's *Siddhabheṣajamaṇimālā* (4.52) mentions *bābūnā* (see G. Jan Meulenbeld IIA, 393). See also C.D. Maclean (1982), 63.

[289] Hindī *sonhalā* means 'of a gold colour'.

[290] *Abhinavanighaṇṭu*, p.175: hot to the third degree. Achundow (163) and Daljīt Siṃha 514: hot to the second degree.

[291] *Abhinavanighaṇṭu*, p.175: dry to the second degree. Achundow (163): dry to the second degree. Daljīt Siṃha 514: dry to the first degree.

commentary:
darpaghnam idam āntaropacāre, bāhyopacāre tu rogan gul. pratinidhiḥ varañjāsafa asavaraga. śaktayaḥ 3 mulattifa mufattiha muhallila.

This is the corrective[292] for internal use. (The corrective) for external use, however, is rose oil.[293] Substitutes are *varañjāsafa*[294] and *asavaraga*.
The actions are attenuant (*mulaṭṭif*), deobstruent (*mufattiḥ*) and resolvent (*muḥallil*).[295]

2.2.150:
sodāvī balgamī tapyaharaṃ prāśād udāhṛtam /
aśmarīhṛdrujomūtramṛtabhrūṇapravartakam //

It is said to remove (feverish) heat by black bile and phlegm when ingested.[296]
It brings about bladder stones,[297] pain in the region of the heart, a flow of

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[292] *Abhinavanighaṇṭu*, p.175: correctives are the flowers of *nīlofar* and a pomegranate potion.

[293] See on rose oil (*gulrogan*): *Abhinavanighaṇṭu*, p.71.

[294] Daljīt Siṃha 496: *barañjāsif*, *barañjāsaf*, identified as *Achillea millefolium* Linn. [this is a valid name]. Hamdard 354: Persian name *biranjasif*, *Achillea millefolium* Linn. Unani Pharmacopoeia II, II, 258: *biranjasif*, the dried flowering tops of *Achillea millefolium* L. The *Abhinavanighaṇṭu* (p.175) mentions as substitutes *birañjāsif* and *nākhūnā*, called *gāyahkesar* in Persian and *aklelulmulk* in Arabic (see p.144). See on *birañjāsif*: *Abhinavanighaṇṭu*, p.179.

[295] The actions are *moharrik* (*muḥarrik*, stimulating), *mulaṭṭif* (attenuant) and *kāsir-e-riyāḥ* (carminative; literally: breaking winds/flatus) in the Unani Pharmacopoeia (I, II, 40). The Encyclopaedia of Islamic medicine (432) also interprets *kāsir al-riyāḥ* as carminative. Compare Āyurvedīyaviśvakoṣa IV, 113 on *kāśir riyāh*, explained as *dīpanapācana* (stimulating the digestive fire and digestion), *vātānulomana* (normalizing the course of the winds), *daf'-e-riyāh* (expelling wind), *mukaśśī* (nutrient) (this is probably an error for *mugaśśī*). Compare also *Abhinavanighaṇṭu*, p.175: the actions are: *mukhake rodhako udghāṭak* (deobstruent), *śothako layakartā* (resolving swellings), *mūtrapravartaka* (diuretic), *ārtavapravartaka* (emmenagogue), etc.

[296] Achundow (163) agrees: sie unterdrückt das Fieber, welches von der Zersetzung der schwarzen Galle oder des Schleims herrührt. Āyurvedic texts never refer to fever as *tapya*, but this rare term appears to denote a condition with increased body temperature.

[297] Achundow: sie verkleinert die Nieren- und Blasensteine. See on *aśmarī*: Āyurvedīyaviśvakośa I, 711–713; *Mādhavanidāna* 32.

urine[298] and the expulsion of a dead foetus.[299]

commentary:
dimāgrā āsāvarā kuvvat dihada.

It strengthens[300] the brain and the vital spirits.

2.2.151–153:
śirasaḥ śiraḥsaṃbaddhaśirāṇāṃ ca balāvaham /
bāṣpasyaitat kaṣāyasya śirasā paridhāraṇam /
sadyo netravikāraghnaṃ doṣaśodhanapūrvakam //
siddhaḥ sirkādrave kvātho ramadnāmākṣirogahṛt /
antaḥkṛto bāṣpabāṇais tad bukhāra nirasyati //

It gives strength to the head and to the channels that are connected to the head.[301]
When the head is surrounded by the steam of its decoction, this immediately annihilates disorders of the eyes, preceded by purification of the *doṣa*s.
A decoction prepared with *sirkā* removes the eye disease called *ramad*.[302]
It drives away fever (*bukhārā*) when fluffs of steam (from the decoction) are inhaled.

commentary:
ramada sarujo'mbhaḥsrāvaḥ. caśmarāṃ ajabukhāra pākagardānada mātrā 'dhikyaṃ galagrahadoṣakaram.

ramad is (a disorder of the eyes) accompanied by pain and secretion. A small amount of steam[303] purifies[304] the eyes. An excessive dose causes the disorder (called) *galagraha*.[305]

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[298] Achundow 163: sie wirkt diuretisch.

[299] Achundow (163): sie führt zum Abortus. Compare *Abhinavanighaṇṭu*, p.175: *hānikartā: śir aur kaṇṭhako bhārī karnevālā tathā śiraḥpīḍāprada hai*.

[300] Persian/Arabic *quwwat* is strength, force.

[301] Achundow (163): es stärkt das Gehirn und die nervösen Organe.

[302] Conjunctivitis according to The Unani Pharmacopoeia II, II, 12.

[303] *buk̲h̲āra* means steam, vapour.

[304] *pāk kardan* = to purify.

[305] A swelling of the throat. See *Carakasaṃhitā*, *Sūtrasthāna* 18.22 and G. Jan Meulenbeld (1999), IB 21, n.242.

bādarañjabū[306] ***yā tukhmavālaṅgā***[307] **–** ***rāmatulasībīja***[308]

2.2.154–156:
rūkṣoṣṇaṃ dviguṇaṃ śaktir mufattiha muhallila /
mukavvī koṣṭhaśiraso manasas tu mufarriha //
musalih saudā samākhyātaṃ mātrā svarasasaṃbhavā /
dirammānāpy aśuṣkasya miskāladvitayaṃ 2 bhavet //
muslih samagaäravī yārīvām parikalpitaḥ /
avareśam phalapūrvo vā proktaḥ pratinidhir budhaiḥ //

It is dry and hot to the second degree.[309] Its actions are deobstruent (*mufattiḥ*)[310] and resolvent (*muḥallil*),[311] but it is exhilarating (*mufarrih*) regarding the abdominal viscera, head and mind.
It is said to be corrective (*muslih*) with respect to black bile. The dose of its fresh juice is one *dirham* or two *miskāl* when it is not dried.
It has this corrective action when *samag arabī* is chosen as a substance to assist (*yārī*) (in this action).[312]

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[306] *Abhinavanighaṇṭu*, p.211–212: *rāmatulasī*, Arabic name *firañjamuśk*. Achundow 160 (57): *bâdrûdsch*, *Ocimum basilicum* [valid name: *Ocimum basilicum* Linn.]; 239 (421): *farandschamuschk*, *Ocimum*; 347 (46): *bâdrandschbûja*, *Melissa officinalis*. Ainslie 423: the ocymum basilicum would appear to be the *bādraj* of Avicenna and of Serapio. Al-Biruni 69 (3): *bādranjbūyah* and 83 (11): identified as *Melissa officinalis* L. [this is a valid name]. Daljīt Siṃha 372–374: *bādaraūk*, a Persian name of *Ocimum basilicum* Linn., and 528–529: *bādaraṅgbūyā*, *Melissa officinalis* Linn. Schlimmer 203: *badranjbūyah*, *Dracocephalum Moldavicum* [valid name: *Dracocephalum moldavicum* Linn.]. Schmucker 100 (95): *bādarūj*, *Ocimum basilicum* L. Compare footnote to *māmīrāṇa*. See on *Ocimum basilicum*: Dymock et al. III, 83–85.

[307] Compare *Abhinavanighaṇṭu*, p.177: *tukhmabālaṅgā* as the Persian name of a plant.

[308] The seeds of *rāmatulasī*. This plant is identified as *Ocimum gratissimum* Linn. [this is a valid name] (*Bhāvaprakāśanighaṇṭu*, commentary by Rūpalāl Jī Vaiśya on *puṣpavarga* 62–63). Dymock et al. III, 85–86: *Ocimum gratissimum* Linn. is called *ramtulsī* in Hindī.

[309] *Abhinavanighaṇṭu*, p.211: hot and dry to the third degree. Achundow 160 (57): hot to the second degree.

[310] Confirmed by the *Abhinavanighaṇṭu*, p.211: *mastiṣkake rodhakī udghāṭak*.

[311] *Abhinavanighaṇṭu*, p.211: *śothako layakartā*.

[312] See 2.2.740–743.

Silk (*avareśam*)[313] or *phalapūrva*[314] are mentioned as substitutes by wise (physicians).[315]

commentary:
khaphakāna hauladil hṛdrogaḥ, phavāka hikkā, jakha kaṇḍūḥ ity etān āmayān pariharati. valgamī saudāvī marjarā mukarrara.

Palpitation (*ḵẖafaqān*) is palpitation of the heart (*haul-e-dil*), *fuwāq* is hiccup, *jakha* is itching; it removes these diseases. Disorders by phlegm and black bile are unquestionably (*muqarrar*) its object (*marja'*) (?).[316]

bajrulkarapsa, tukhmakarapsa[317] *– ajamoda*[318]

2.2.170–173:
rūkṣoṣṇaṃ dviguṇaṃ mūtrarajobandhavibhedanam /
srotonmīlanakṛc cāpi yakṛto vṛkkayor api //
hikkāṃ ca śvasanaṃ cāpi kāsaṃ vātaṃ vināśayet /
plīhne hitam apasmāravate 'pi śiśirā ātmane //
mufattiha mugaśśī ca mudirra mubahīti ca /
darpaghnam asya mājūnagul kānha mastagī bhavet //
anesūṃ badala khyāto 'thavā fitraäsāla-yut /
mātrā miskālayugmaṃ syād dhimenākiraṇāvaliḥ //

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[313] *avareśam* is described at 2.2.1–5. Achundow 153 (37): *ibrîsam*, Seide. Ainslie: absent. Al-Biruni: absent. Al-Kindi: absent. Āyurvedīyaviśvakoṣa I, 410–412: *abreśam*, raw silk cocoon. Daljīt Siṃha: absent. Hamdard 364–365: *abresham*, the cocoon of *Bombyx mori*. Hand Book 538: raw silk cocoon. Schlimmer 514: *abrīṯẖam*, silk. See also E. Wiedemann II, 15: *ibarîsam*. Silk is employed as a medicinal substance in the āyurvedic *Siddhaprayogalatikā* as *ābareśama* (21.14; 34.41).

[314] This may be a wrong reading for *phalapūra*, on which see 2.2.20–21.

[315] *Abhinavanighaṇṭu*, p.211: the substitutes are *loṅg* (= *lavaṅga*, cloves) and *bādarañjoriyā*; the correctives are *banafśāh* and *sikañjabīn*.

[316] Compare *Abhinavanighaṇṭu*, p.211: *sodāvī bisvāsā kaphaja bisvāseko lābhaprada hai.*

[317] See on *karapsa*: commentary on 2.2.134–136. The author uses two words for seed: the Arabic *baḏẖr* and the Persian *tuḵẖm*.

[318] See 2.2.134–136.

It is dry and hot to the second degree,[319] loosens obstructions to (the flow of) urine and menstrual discharge, opens the channels, also those of liver and kidneys,[320] destroys hiccup,[321] breathing disorders,[322] cough[323] and *vāta*;[324] it is beneficial to the spleen[325] and to someone suffering from a convulsive disorder; it is cool to the *ātman*.
It is deobstruent (*mufattiḥ*), nutrient (*mugaśśī*), causes to flow (*mudirra*) and is aphrodisiac (*mubahī*).
Its correctives are *mājūnagul*,[326] *kānha*[327] and *mastagī*.
anesūṃ is said to be its substitute or added to *fitraäsāl*.[328]
A dose of two *miskāl* will act as the sun on snow.

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[319] *Abhinavanighaṇṭu*, p.5: idem. *Dhanvantarīyanighaṇṭu* 2.99: *ajamodā* is hot. *Rājanighaṇṭu* 6.152: hot and dry.

[320] *Abhinavanighaṇṭu*, p.5: *yakṛt aur plīhake rodhako khaṇḍan kartā*.

[321] Confirmed by the *Dhanvantarīyanighaṇṭu* 2.99.

[322] *Abhinavanighaṇṭu*, p.5: *śvās ko guṇ kartā*.

[323] *Abhinavanighaṇṭu*, p.5: it is beneficial in a dry cough.

[324] *Abhinavanighaṇṭu*, p.5: *vāyu laya kartā*. *Dhanvantarīyanighaṇṭu* 2.99: *ajamodā* is *vātajit*.

[325] *Abhinavanighaṇṭu*, p.5: *plīhake rodhako khaṇḍan kartā*.

[326] A *ma'jūn* is an electuary. Many *mājūn* recipes are found in chapter 3.19. See on this preparation: E. Wiedemann II, 109–110: Über die Sirupe (Scharāb), Latwergen (Ma`gūn) und was dazu gehört, 123.

[327] This item remains unidentified.

[328] Al-Biruni 252 (24): *fuṭr asaliyūn* and 259 (39): identified as *Apium graveolens* Linn. Daljīt Siṃha 476: *phitarāsāliyūna*: the drug sold under this name in Bombay is *Prangos pabularia* Lindl. [this is a valid name]. Dymock II, 138–141: *Prangos pabularia* Lindl., *fiturasaliyun* (Indian Bazars). See on *Prangos pabularia*: Dymock et al. II, 138–141. Compare Achundow 153–154 (43): *âzarjûn*, *Calendula officinalis*; Al-Kindi 226 (3): *ādẖariyūn*, *Calendula officinalis* Linn. [this is a valid name].

***bajrulbarbājī*,[329] *nānukulāga*,[330] *tukhmagulakhairūkalāṃ*[331]**

2.2.174:
catuṣprākṛtabhedeṣu sadṛśaṃ gauravaṃ hṛdaḥ /
antrakṣataṃ vedanāṃ ca hared āśu niṣevaṇāt //

It is of a similar degree as to the four types of *prakṛti*.[332]
Its use makes heaviness of the heart, lesions of the intestine[333] and pain quickly disappear.

commentary:
bastikarmaṇā. hukanā paryāyaḥ. reśarīndahā antrakṣatam
(Administration) by means of a clyster (is intended). *ḥuqnah* is a synonym (of clyster). *reśarīndahā* (means) lesion of the intestine.[334]

[329] The seeds of *barbājī*, a name not found in the dictionaries.

[330] See *Abhinavanighaṇṭu*, p.60–61 and 146: Persian name *nānkulāg*, Arabic name *k̲ẖubbājī*. Daljīt Siṃha 225: *nānekulāg̲ẖ*, *Malva sylvestris* Linn. [this is a valid name]. Steingass: *nāni kulāg̲ẖ*, name of a herb growing in marshy places, camomile flowers, crow's foot.

[331] Daljīt Siṃha 211–212: *gulakhairū*, *Althoea rosea* Linn. [valid name: *Alcea rosea* Linn.]. The identity of *gulkhairūkalāṃ* remains unsettled. *Malva sylvestris* and *Alcea rosea* are two different plants. Persian *kalān* means great, big, which may mean that another species is meant than *Alcea rosea*. Compare the *gulakhairūkhurda*, the small type, mentioned in the heading of 2.2.176–177.

[332] Daljīt Siṃha 225: cold and moist to the first degree.

[333] Confirmed by Daljīt Siṃha 226.

[334] *rīs̲ẖ* is a Persian word for wound. *rīndahā* has not been identified.

***bujrulkhatamī*,[335] *tukhmakhatamī*,[336] *gulakhairūkhurda*[337]**

2.2.176–177:
rūkṣā śītā caikaguṇā śastā pakvā sitetarā /
pittakāsapraśamanī mātrā syād diramadvayam //
gulakhairū kalāṃ prokta etatpratinidhir budhaiḥ //

It is dry and cold to the first degree.[338] The recommended kind is the ripe one, dark in colour.

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[335] Error for *bajrulkhatamī*.

[336] See on *khatmī* or *khitmī*, identified as *Althaea officinalis* Linn. [this is a valid name]: Achundow 195 (176) and 369 (134): *chathmî*, *Althaea ficifolia* Cav. [valid name: *Alcea ficifolia* Linn.]. Al-Biruni 140 (16): *khatmī* and 151 (34): the accepted orthography is *khiṭmī*, *Althaea officinalis* L. Al-Kindi: absent. Daljīt Siṃha 211–212; Persian name *x̱atmī*, *x̱itmī*, *Althoea officinalis* Linn. Encyclopaedia of Islamic medicine 47: *x̱aṭmī*, *Althoea officinalis*. Hamdard 358: Persian *tukhm-e-khatmi* denotes the fruit and carpels of *Althaea officinalis* Linn. Hand Book 237–242: Unani Tibbi name *khairu*, Urdu name *khatmi*, *Althaea officinalis* Linn. The seeds of this plant are called in Arabic *bajrul khatmī*, in Persian *tukhm-e-khatmī*. Schlimmer 3: *Althaea officinalis*, *x̱aṭmī*. Schmucker 185–186 (278): *x̱aṭmī*, *Althaea ficifolia*. Unani Pharmacopoeia I, V, 99: *bazre khatmi* (Arabic name) or *tukhm-e-khatmi* (Persian name): the dried seeds of *Althaea officinalis* Linn. Yādavaśarman (113–114): Persian *khatmī* is *Althoea officinalis*. This drug, *tukhmakhatamī*, is known to the *Siddhaprayogalatikā* (8.19) where it is prescribed against cough and some other disorders. The author of the *Siddhabhaiṣajyamañjūṣā* prescribes *khatamī* (*jvara* 126; *kāsa* 17). Species of *Alcea* have no recognized Sanskrit name. Compare on *Alcea*: Dymock et al. I, 201–204 (s.v. *Althaea officinalis*); Flückiger and Hanbury 84–86.

[337] See Daljīt Siṃha 211–212: Hindī *gulkhairū*, Persian *khairū* is identified as *Alcea rosea* Linn. = *Althaea rosea* (Linn.) Cav. Hamdard 400: Urdu *gulkhair* designates *Malva sylvestris* Linn. [this is a valid name]. A small (*x̱urda* is a Persian word for small) type of the plant is meant. See on *Malva sylvestris*: Dymock et al. I, 204–205.

[338] *Abhinavanighaṇṭu*, p.56: cold and moist. Achundow 195: hot to the first degree. Hand Book 240: hot and dry to the first degree. Unani Pharmacopoeia I, V, 100: moderately cold and moist.

It alleviates cough[339] arising from *pitta*; its dose is two dirham.[340]
Wise (physicians) regard *gulakhairū kalāṃ* as its substitute.

commentary:
snigdheti kecit. śaktayaḥ 4 mulayyana mulattifa mufattiha muhallila. darpaghne 2 kṣaudrabadarīphale pratinidhir aparaḥ nīlofara.

Some consider it to be moist (instead of dry). Its actions are four in number: laxative (*mulayyan*), attenuant (*mulaṭṭif*), deobstruent (*mufattiḥ*), and resolvent (*muḥallil*).[341]
There are two correctives: honey[342] and jujube fruits.[343] A substitute is *nīlofar*.[344]

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[339] *Abhinavanighaṇṭu*, p.56: beneficial in cases of dry cough. Achundow 195: der ausgeschälte Same unterdrückt den Husten. Daljīt Siṃha 212: the chief actions of the roots are against swelling and cough. The Hand Book (237 and 241) records that the seeds are the part used and mentions bronchitis as one of their indications. Encyclopaedia of Islamic medicine 47: emollient and sedative in cases of gingivitis and inflammation of the mucous membrane of the mouth and throat. Yādavaśarman (113): used against cough and swellings.

[340] Hand Book 241: the dose is 5–10 gm.

[341] *Abhinavanighaṇṭu*, p.56: *śothako layakartā*. Unani Pharmacopoeia I, V, 100: *mohallil* (resolvent), *munaffis-e-balgham* (expectorant), *rade* (Arabic *rādi'*, driving away.), *murakhhi* (relaxant), *munzij* (coctive).

[342] Agrees with *Abhinavanighaṇṭu* (p.56), Daljīt Siṃha 212 and Hand Book 241.

[343] The *Abhinavanighaṇṭu* (p.65) mentions *soṃf* (= Sanskrit *śatapuṣpā*). Daljīt Siṃha (212) and Hand Book (241) mention *Foeniculum vulgare* Mill. [this is a valid name]; compare on this plant: Flückiger and Hanbury 274–276.

[344] Described at 2.2.1090–1093: *nīlofar – indīvara*. Compare *Abhinavanighaṇṭu*, p.151. Achundow 279 (552): *nīlūfar*, *Nymphaea alba* [valid name: *Nymphaea alba* Linn.]. Ainslie II, 410–411: *Nelumbium Speciosum* (Willd.) [valid name: *Nelumbo nucifera* Gaertn. = *Nelumbium speciosum* Willd.]. Al-Biruni 323–324 (31): *nīlūfar* and 327 (71): *Nymphaea caerulea* L. [valid name: *Nymphaea caerules* Savigny] and *N. lotus* L. [this is a valid name] . *var.* alba. Al-Kindi: absent. Āyurvedīyaviśvakoṣa III, 2159–2173: *Nelumbium speciosum* Willd. Daljīt Siṃha 129: *nīlūfar*, *Nelumbo nucifera* Gaertn. [this is a valid name] (Sanskrit *padma*, *kamala*). Hamdard: absent. Hand Book 347–354: *Nymphaea alba* Linn. Hand Book 241 records also as a corrective *Berberis aristata* DC. Schlimmer 407: *Nymphaeae (seu Ipomeae) cyanosae semen*, nilloufar. Schmucker 516–517: *nīnūfar*, *nīlūfar*, *Nymphaea* spp. E. Wiedemann II, 300: *nailūfar*, *Nymphaea*. The substitutes mentioned in the *Abhinavanighaṇṭu* (p.56) are *khubbājī* and *nīlofar*. The author

bajrulliśādaḥ[345] **/** ***tukhmatarātejaka***[346] **–** ***candraśūraḥ***[347] **/** ***hāloṃ***[348]

2.2.183–184:
rūkṣoṣṇaṃ triguṇaṃ mūtrakṛcchraghnaṃ vīryavardhanam /
baladaṃ puṣṭidaṃ vātavyādhidhvaṃsanakāraṇam //
katīrā darpahārī syān mātrā syād diramdvayam /
gandanā badala jñeyo lepād āghātatodanut //

It is dry and hot to the third degree.[349] It removes dysuria (*mūtrakṛcchra*),[350] increases manly vigour (*vīrya*), provides strength and a well-nourished appearance,[351] causes the disappearance of wind diseases (*vātavyādhi*).[352]

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of the *Siddhabhaiṣajyamañjūṣā* prescribes *khubbājī* (*kāsa* 17). The plant is employed as *khabbājī* in Viśveśvaradayālu's *Siddhaprayogalatikā* (45). See on *Nelumbium speciosum*: Dymock et al. I, 70–73.

[345] Achundow 183–184 (129): *ḥurf*, *Lepidium sativum* [valid name: *Lepidium sativum* Linn.], Gartenkresse; das *Hurf*, auch *Habbul-raschâd* genannt. Ainslie I, 95: *riṣḥād*, the Arabic name of the garden cress, *Lepidium sativum* (Lin.). Al-Kindi 257–258 (73): *ḥurf*, *ḥabb ar-raṣḥād*, *Lepidium sativum* L. Daljīt Siṃha 726: *habburriśāda*, an Arabic name of *Lepidium sativum* L. Encyclopaedia of Islamic medicine 484: *ḥurf*, *raṣḥād*, *Nasturtium officinale* [valid name: *Nasturtium officinale* W.T.Aiton]. Schmucker: absent.

[346] Ainslie I, 95: *turah-tezuk*, the Persian name of the garden cress. Al-Biruni 125 (52): *ḥurf*, *tukhm-i-tirah-tizak* and 135 (47): *Lepidium sativum* L. Daljīt Siṃha 226: *tukhmatara-hatejaka*, a Persian name of *Lepidium sativum* L. Schlimmer 343: *Lepidium sativum*, *tarahtizak*. The drug called *tukhma tarahatejaka* is mentioned at 2.2.710, but not explained in the comments.

[347] Mentioned for the first time in the *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 96–97 and identified as *Lepidium sativum* Linn. Known to many later āyurvedic texts. See on *Lepidium sativum*: Dymock et al. I, 120–121.

[348] Ainslie I, 95: *hālim*, Duk. name of the garden cress. Daljīt Siṃha 726–727: *hālim*, *hāloṃ*, Hindī names of *Lepidium sativum* L. Schmucker 163–164 (239): *ḥurf*, *Lepidium sativum* L. Yādavaśarman (91): *hāloṃ* is the Hindī name of *Lepidium sativum*. Dymock et al. I, 120: *halim* is a Hindī name of *Lepidium sativum*.

[349] Achundow 183 (129): hot and dry to the end of the second degree. Daljīt Siṃha 226: the same.

[350] See on this disease *Mādhavanidāna* 30.

[351] Daljīt Siṃha 226: it is *puṣṭikara*, gives a well-nourished appearance. *Bhāvaprakāśa-nighaṇṭu*, *harītakyādivarga* 76–77: *balapuṣṭivivardhana*. *Soḍhalanighaṇṭu*, *Guṇasaṃ-graha* 291cd–292ab: *balya*, *puṣṭikṛt*.

[352] *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 76–77: *vātagadadveṣin*. *Soḍhalanighaṇṭu*,

Its corrective is *katīrā*[353] and its dose two *dirham*.
Its substitute is *gandanā*, which drives away, as an ointment, pricking pain due to a blow.

bajrulfajala[354] *tukhmaturaba*[355] *– mūlakabījam*.[356]

2.2.191–194:
uṣṇam ekaguṇaṃ rūkṣaṃ dviguṇaṃ pīvaraṃ varam /
mukayī mukavī śaktī 2 mātrā diram 2 yugmakam //
śleṣmātakaṃ ca kaśanīj śarkarā darpahāriṇaḥ /
badal havvariśāda syād yakṛddoṣakaraṃ bahu //
mukhyavyaṅgaṃ ca sidhmānaṃ kuṣṭhaṃ nānāvidhaṃ kṣatam /
miskālayugmaṃ duṣṭānāṃ kīṭānāṃ viṣanāśanam //
rajaḥpravartakaṃ doṣotpādakaṃ yakṛto bhavet //

The heading employs two different words for seed: *baḍḥr* and *tukhm*; this means that the verses are about the seeds of *fujl* and *turub*.
It is hot to the first degree,[357]

Duṇasaṃgraha 291cd–292ab: *vātaśūlaghna*.

[353] Achundow 184: the corrective is almond oil.

[354] *Abhinavanighaṇṭu*, p.203: Arabic name *fajl*. Achundow 238 (419) and 386 (315): *fudschl*, *Raphanus sativus* [valid name: *Raphanus sativus* Linn.]. Ainslie: absent. Al-Biruni 249 (11): *fujl* and 258 ((20): *Raphanus sativus* L. Al-Kindi: absent. Daljīt Siṃha 510: the Arabic name is *bajrulfujl*. Encyclopaedia of Islamic medicine 554: *fujl*, *Raphanus vulgaris* [this is not a valid name]. Schmucker 315 (522): *Raphanus sativus* L., Arabic name: *fujl*. Unani Pharmacopoeia I, V, 103: *fazl* is the Arabic name of *Raphanus sativus* Linn.

[355] *Abhinavanighaṇṭu*, p.203: Persian name *turb*. Daljīt Siṃha 510: the Persian name is *tukhme turb*. Schlimmer 481: Persian name of *Raphanus sativus*: *turub*. Unani Pharmacopoeia I, V, 103: the drug Turb consists of fresh root of *Raphanus sativus* Linn.

[356] The seeds of *mūlaka*, the Sanskrit name of *Raphanus sativus* Linn. See on the plant: Dymock et al. I. 129–130.

[357] *Abhinavanighaṇṭu*, p.203–204: *mūlaka* and its seeds are hot to the second degree. Achundow 238: it is hot. Unani Pharmacopoeia I, V, 104: idem. It is, when boiled (*svinna*), hot according to the *Dhanvantarīyanighaṇṭu* (4.34). The *Kaiyadevanighaṇṭu* (*oṣadhivarga* 670) and *Rājanighaṇṭu* (7.52) regard it as hot. The *Nighaṇṭuratnākara* (158) calls it hot in all stages: *bāla*, *pakva*, *jīrṇa*. Yādavaśarman 91–92: hot in Yānānī.

dry to the second degree;[358] a thick one is the best. It possesses two faculties, vomitive (*muqayyi'*)[359] and restorative (*muqavī*).[360]
Its dose is two *dirham*.
A contrary effect[361] have *śleṣmātaka*,[362] *kaśanīj* and sugar. *havvariśāda*[363] is its substitute, (but this drug) causes considerable damage to the liver. *mūlaka* seeds annihilate brown spots on the face (*vyaṅga*),[364] *sidhma*,[365] the various kinds of *kuṣṭha*, and wounds, as well as the poison of corrupted *kīṭa*s[366] in a dose of two *miskāl*. It promotes the appearance of the menses[367] and brings about disorders of the liver.[368]

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[358] Unani Pharmacopoeia I, V. 104: idem. Yādavaśarman (91–92): dry in Yūnāmī. *Abhinavanighaṇṭu*, p.203–204: *mūlaka* is moist to the first degree, but its seeds are dry.

[359] Confirmed by the *Abhinavanighaṇṭu* (p.204): the seeds are called *vamanaprada*.

[360] Unani Pharmacopoeia 104: its actions are *mulattif* (attenuant), *hazim* (digestive), *kasir-e riyah* (carminative), *mudirre baul* (diuretic), *mohallile warme tihal* (*muḥallil warm-e-tiḥāl*, resolvent with regard to swelling of the spleen). The correct spelling of *hazim* is *hāḍim*, also interpreted as digestive in the Encyclopaedia of Islamic medicine (432). Yādavaśarman (92): *pācana*, *mūtrala*, *plīhaśothanāśana* in Yūnānī. The *Nighaṇṭuratnākara* (158) calls it *pācaka*. Actions of *mūlaka* according to the *Abhinavanighaṇṭu* (p.203): *āhārko pācanakartā* (digestive), *bavāsīrko lābhaprada* (useful against haemorrhoids), *vṛkka aur bastikī patharīko toṛkar nikālnevalī*, (breaking and expelling stones in kidney and bladder), *pīliyāko lābhaprada* (useful in cases of jaundice), *vātala* (productive of wind), etc.; actions of the seeds: *śothako layakartā* (resolving swellings), etc. Compare on the actions: *Kaiyadevanighaṇṭu*, *oṣadhivarga* 669–674ab.

[361] The *Abhinavanighaṇṭu* (p.203) mentions salt and *jīraka* as the correctives.

[362] Daljīt Siṃha 616–617: Persian name *sipistāṃ*, *Cordia obliqua* Willd. [this is a valid name] and *Cordia myxa* L. [valid name: *Cordia dichotoma* G.Forst. = *Cordia myxa* sensu Cl.]. Compare the comments ad 2.2.604–606: *sarpistāna – sagapistāna – sipistāṃ / śleṣmātakaḥ*.

[363] Achundow: absent. Hamdard 102: *Solanum gracilipes* [valid name: *Solanum gracilipes* Decne.].

[364] See on *vyaṅga*: *Mādhavanidāna* 55.39–40ab. The reading *mukhya* may be an error for *mukha*. Confirmed by the *Abhinavanighaṇṭu* (p.204): *mukhakī śyāmatā, jhāī aur kāle dāgoṃko dūr karnevāle*.

[365] This affection of the skin, one of the forms of *kuṣṭha*, is often identified as pityriasis versicolor; see G. Jan Meulenbeld (1999) IB, 108, n.189.

[366] The *Dhanvantarīyanighaṇṭu* (4.35) calls it *viṣahara*, expelling poison.

[367] *Abhinavanighaṇṭu*, p.203: *ārtavapravartak hai*.

[368] The *Abhinavanighaṇṭu* (p.203) records another opinion about *mūlaka*: *yakṛtke rodhakī*

The heading learns that the drug to be described consists of the seeds of *mūlaka*, *Raphanus sativus* Linn. Two Persian names of this plant are given: *fujl*[369] and *turub*.[370]
The degrees of action are mentioned first. Two weights are referred to: *dirham*[371] and *miskāl*.[372]
Contrary effects have *śleṣmātaka*,[373] *kāsanīj*,[374] and sugar.

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udghāṭak hai, and its seeds: *yakṛtkī śītaśothako guṇprada*.

[369] See Biruni 249 (11): *fujl* and 258 (20): *Raphanus sativus* L.

[370] *tuḵẖm-e-turub* = radish seeds.

[371] The weight of the standard *dirham* is 3.125 g (see H. Kamal, 444).

[372] The *miṯẖqāl* weighs 4.464 (see H. Kamal, 444) or 4.60 g (see Schlimmer, 465). The *miskāla* is defined at 2.2.11cd.

[373] This is an āyurvedic drug, often identified as *Cordia gharaf* Ehrenberg ex Asch. [valid name: *Cordia sinensis* Lam. = *Cordia gharaf* Ehrenberg ex Asch.], but also as *Cordia dichotoma* G. Forst. [this is a valid name], *Cordia obliqua* Willd. [this is a valid name] var. *tomentosa* (Wall.) Kazmi, and *Cordia obliqua* Willd. var. *obliqua*. See on *Cordia myxa* and *Cordia obliqua*: Dymet al. II, 518–519.

[374] *kāsanīj* may be the same as *kāsanī* or *kasnāj*, Persian names of *Cichorium intybus* Linn. [this is a valid name]. Achundow (282) describes *Cichorium intybus* under the Arabic name of *hindubā*, adding that its Persian name is *kasnī*; 408 (425): *hindabâ*, *kasnî*. The Hand Book (222) gives similar information: Arabic name *hindba*, Urdu and Hindī name: *kasni*. Al-Biruni II, 60: *karwah*, *hidubā'*, *Cichorium intybus* L. Al-Kindi 342–343 (315): *hundabā'*, *Cichorium endivia* L. [this is a valid name]; compare 244 (40): *baql*, *Cichorium endivia* L. and 301 (188): *ṭalḵẖs̱ẖaqūq*, *Cichorium*, species not certain. Āyurvedīyaviśvakoṣa (IV, 122–123) interprets *kāsanī*, called *hindabā* in Arabic, as *Cichorium Endivia* Linn. Daljīt Siṃha 165–167: *Cichorium intybus* Linn., Persian names *kāsanī*, *kasnāj*. Encyclopaedia of Islamic medicine 152: *hindibā*, *Cichorium intybus*. Hamdard 372–373: *kasni* is the Persian, *hindyba* the Arabic name of *Cichorium intybus* Linn. Hand Book 222–230. Schlimmer 137: *kāsnī*. Schmucker 524–525: *hindabā*, *Cichorium endivia* L. or *Cichorium intybus* L. Unani Pharmacopoeia II, II, 265: *tukhm-e-kasni*, the seeds of *Cichorium intybus* Linn. E. Wiedemann II, 391: *hindibâ*, Zichorie, Endivie, heiszt persisch *kâsnî*. See on *Cichorium intybus*: Dymock et al. II, 311–313. The author of the nineteenth-century *Siddhabheṣajamaṇimālā* is acquainted with *kāsinī* (2.45), as well as the author of the twentieth-century *Siddhabhaiṣajyamañjūṣā* (*jvara* 125).

The substitute[375] is a *ḥabbat*, a pill containing *riśāda*.[376] One part of section two (2.2.368–391) is wholly devoted to many kinds of pills.[377]

commentary:
vahaka sidhmā saiva. kalafa namaśa. vyaṅgam āsyasamudbhavam. jhāīṃ iti loke.

The commentary provides the Persian word for (the skin disease called) *sidhma*, i.e., *vahaka* first, followed by words for *vyaṅga*: *kalaf*, freckle, and *namaṯ̲* = being marked with spots on the skin, exact equivalents for the Sanskrit *vyaṅga*. It adds that *vyaṅga* arises on the face and that it is commonly known as *jhāīṃ*.[378]

[375] The *Abhinavanighaṇṭu* (p.203) mentions *śalgam* as the substitute. See on this plant: Achundow 223 (340): *schaldscham*, *Brassica Rapa*; Al-Biruni 356–357 (53): *shaljam* and 372, n.111: turnip, *Brassica campestris* Linn. [this is a valid name]; Daljīt Siṃha 637: Persian name *śalgam*, Arabic and Hindī name *salgam*, *Brassica rapa* Linn. [this is a valid name]; Schmucker 270 (436): *ṯ̲haljam*, *Brassica rapa* Linn.; Unani Pharmacopoeia I, III, 99–102: Arabic name *luft*, Persian name *shalghum*, *Brassica rapa* Linn. Its Sanskrit name is *sarṣapa*. See on *Brassica campestris* and other species of *Brassica* called *sarṣapa*: Dymock et al. I, 122–129.

[376] Absent from *varga*s 2.10 and 3.5.

[377] See on pills: Encyclopaedia of Islamic medicine 173–174.

[378] The Hindī word for freckle is indeed *jhāi*.

***balelaja*[379] *valelayaḥ / vibhītaḥ*[380] *- baherā*[381]**

2.2.246–247:
śiśiro dviguṇaṃ rūkṣas triguṇaṃ śleṣmaśoṣaṇaḥ /
dṛṣṭiprasādano duṣṭa uttarārdhe 'sya varṣmaṇaḥ //
darpaghnam aṅgavīna syāt śarbat pañja 5 diram bhavet /
badal jaṅgī śivākhyātā pratīcībhiṣajāṃ mate //

It is cold to the second degree and dry to the third degree[382] and dries up *kapha*.[383]
It clears eyesight[384] when the upper half of this body is corrupted.[385]
Its corrective is *aṅgavīna*[386] as a potion in a dose of five *dirham*.

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[379] Achundow 166–167: *balîladsch*, *Terminalia belerica* Roxb. [valid name: *Terminalia bellirica* (Gaertn.) Roxb. Ainslie I, 236–237: Persian name *balaylah*. Al-Biruni 76–77 (30): *balīlaj*, and 85 (76): *Terminalia belerica* Roxb. Al-Kindi: absent. Daljīt Siṃha 504–505: Persian names: *balīlaj*, *balailaj*, *Terminalia bellirica* (Gaertn.) Roxb. Hamdard: absent. Hand Book: absent. Schlimmer: 394: *balīlah*, myrobalani bellericae. Schmucker 120: *balīlaj*, *Terminalia bellerica* Roxb. Unani Pharmacopoeia I, I, 17–18: *balelaj*, *Terminalia belerica* Roxb.

[380] This is the Sanskrit name of *Terminalia bellirica* (Gaertn.) Roxb. See on this plant: Dymock et al. II, 5–11.

[381] *baheṛā* is the Hindī name of *Terminalia bellirica*.

[382] *Abhinavanighaṇṭu*, p.172: cold to the first and dry to the second degree. Achundow 166–167: cold and dry to the end of the first degree. Daljīt Siṃha 505: cold to the first and dry to the second degree. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 243–244: hot and dry. *Dhanvantarīyanighaṇṭu* 1.213–214: hot and dry according to some. *Nighaṇṭuratnākara* 139: hot and dry.

[383] *Kaiyadevanighaṇṭu*, *oṣadhivarga* 243: *kaphāpaha*. *Dhanvantarīyanighaṇṭu* 1.214: *kaphajit* according to some. *Nighaṇṭuratnākara*: it is *kaphanud*.

[384] Daljīt Siṃha 505: it increases eyesight (*dṛṣṭivardhak*). *Kaiyadevanighaṇṭu*, *oṣadhivarga* 244: *cakṣuṣya*. *Dhanvantarīyanighaṇṭu* 1.213: *akṣirogaghna*. *Rājanighaṇṭu* 11.324: *cakṣuṣya*. *Nighaṇṭuratnākara* 139: it is *cakṣuṣya*, *netrarug nāśakam*. Compare *Abhinavanighaṇṭu*, p.172: it is called *svacchatāprada*.

[385] Compare on the actions: *Abhinavanighaṇṭu*, p.172–173: *āmāśayabalaprada*, *pittajamalkā recak*, *mastiṣkabalaprada*. Achundow 167. Daljīt Siṃha 505. Unani Pharmacopoeia I, I, 18: *muqawwi-e-meda* (stomachic), *qabiz* (astringent), *munaffis-e-balgham* (expectorant), *muqawwi-e-dimagh* (brain tonic), *muqawwi-e-basar* (promoting eyesight).

[386] The *Abhinavanighaṇṭu* (p.172) lists *khāṇḍa* and honey. Daljīt Siṃha (505) mentions honey and sugar.

Its substitute is honey (*angabīn*) according to the opinion of western physicians.[387]

***bilādara*[388] *bhallātakaḥ*[389] *bhilāṃveṃ*[390]

2.2.248:
rūkṣoṣṇas triguṇaṃ vahnijvālātīkṣṇo hy aruṣkaraḥ /
kāmasaṃdīpano retovṛddhidaḥ puṣṭidaḥ paraḥ
valīpalitakhālityajarā jīrṇāḥ karoty asau //

aruṣkara[391] is dry and hot to the third degree[392] and harsh like a flame of fire. It excites sexual desire,[393] increases the amount of semen,[394] and gives a

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[387] The *Abhinavanighaṇṭu* (p.172) lists *āmalakī* and *kālī harar*. Daljīt Siṃha (505) mentions the flower buds of *mehndī*, *Lawsonia inermis* Linn.

[388] The Arabic and Persian names are *bilādur* or *balādur*. *Abhinavanighaṇṭu*, p.187: Persian name *balādar*, Arabic names *habbulkam* and *habbulkalab*. Achundow 166 (73) and 353 (59): *belâdur*. Ainslie II, 371–372: *bilādar*, *Semecarpus anacardium* (Lin.) [valid name: *Semecarpus anacardium* Linn.f.]. Al-Biruni 72 (18): *balādhar*, and 84, n.39: *Semecarpus anacardium* L.f. Daljīt Siṃha 553–555: *Semecarpus anacardium* Linn.f., Persian names *balādur*, *bilādur*. Hand Book: absent. Schlimmer 37 (*Anacardii longifolii semen*, *bèlador*). Schmucker 117 (137): *balāḏhur*, *Semecarpus anacardium* L. Unani Pharmacopoeia I, IV, 15: Arabic name: *ḥabb-ul-fahm*, *ḥabb-ul-qalb*, Persian name: *baladur*.

[389] This is the Sanskrit name of *Semecarpus anacardium* Linn.f. See on this tree: Dymock et al. I, 389–392.

[390] The usual Hindī name is *bhilāvāṃ*.

[391] This is one of the Sanskrit synonyms of *bhallātaka*.

[392] *Abhinavanighaṇṭu*, p.187: hot and dry to the second degree. Achundow (166) agrees. Daljīt Siṃha 553: the fruit is dry and hot to the fourth degree; its marrow is hot to the second degree and dry to the first degree. Some Āyurvedic texts regard the ripe fruit of *bhallātaka* as hot: *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 229; *Dhanvantarīyanighaṇṭu* 3.144; *Rājanighaṇṭu* 11.203. The *Kaiyadevanighaṇṭu* (*oṣadhivarga* 497) classifies the ripe fruit as cold and dry.

[393] This is an action of the marrow according to Daljīt Siṃha. The *Kaiyadevanighaṇṭu* (*oṣa-dhivarga* 55cd) and *Bhāvaprakāśanighaṇṭu* (*harītakyādivarga* 231) also describe the marrow as *vṛṣyā*.

[394] The *Kaiyadevanighaṇṭu* (*oṣadhivarga* 498) and *Bhāvaprakāśanighaṇṭu* (*harītaktyādivarga* 232) call *bhallātaka* fruits in general *śukrala*, promoting the production of semen.

well-nourished appearance to a very high degree.[395]
It brings about the disappearance of wrinkles, grey hair, baldness and old age.[396]

commentary:
ustarakhā 'savaḥ śiraḥsaṃbaddhaceṣṭāvāhinīśirāśaithilyaṃ, nasiyāna farāmośī vismṛtiḥ, fālija pakṣavadhaḥ lakkārditam, ity āmayān nihanti. pratibhāviśeṣād buddhivilāsaḥ taduddīpakaḥ, hāfijā medhā taddṛḍhakaraś ca marjadamāgīratūbarājāyalārdānad śirortigataśleṣmāntakanivāraṇaḥ.

ustarakhā 'savaḥ is flaccidity of the channels connected to the head that transport movements, *nāsiyāna farāmośī*[397] means loss of memory (*vismṛti*); *fālija*[398] is *pakṣavadha*,[399] hemiplegia; *lakkā* is the same as *ardita*, facial paresis.[400] It conquers these diseases.[401]
Through a particular kind of understanding it stimulates playful actions of the mind (*buddhivilāsa*) and strengthens its retentive faculty (*ḥāfiḍa*).

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[395] Unani Pharmacopoeia I, IV, 16: its actions are: *muqawwi-e-asab* (*muqawwī-e-'aṣab*, nerve tonic), *muqawwi-e-zahn wa hafiza* (*muqawwī-e-ḏhahn wa ḥāfiḍa*, tonic for the intelligence and memory.), *muqawwi-e-qalb* (cardiac tonic), *daf-e-amraz-e-balghami* (*daf-e-amrāḍ-e-balgamī*, driving away diseases by phlegm). Actions enumerated in the *Abhinavanighaṇṭu* (p.187): *garmīko utpannakartā* (generating warmth), *vāyuko layakartā* (annihilating wind), *pakṣavadha, ardita, kampa, mūtrakṛcchrako lābhaprada* (it is beneficial in cases of hemiplegia, facial paresis, tremor, and dysuria), *ojko baṛhānevālā* (increasing the amount of *ojas*). It cures diseases by phlegm according to the *Bhāvaprakāśanighaṇṭu* (*harītakyādivarga* 232), *Dhanvantarīyanighaṇṭu* (3.144) and *Rājanighaṇṭu* (11.203).

[396] Compare *Abhinavanighaṇṭu*, p.187: it brings about *saṃnipāta* and insanity.

[397] Persian *nisyānī* and *farāmoṣ̱ī* mean forgetfulness, oblivion.

[398] *fālij* is a Persian term for paralysis.

[399] See on *pakṣavadha*: *Mādhavanidāna* 22.39cd–41.

[400] See on *ardita*: *Mādhavanidāna* 22.44–37; Āyurvedīyaviśvakoṣa I, 630–634.

[401] Achundow 166 (73): es nützt gegen Lähmungen, Facialis paralyse, und Gedächtnissschwäche. Daljīt Siṃha 553: the fruit increases the memory (*smṛtivardhaka*). Al-Biruni (72): its confection, *ma'jun anqrūyā* is especially useful in diseases due to paralysis, nerve and facial paralyses, and amnesia. Hamdard 258: *ma'jun*s are semisolids prepared from the *qiwam* (sugar syrup) of white sugar or honey and a medicinal *sufuf* (powdered drug). See on the preparation of a *qiwam*: Hamdard 302. Āyurvedic texts mention that *bhallātaka* cures wind diseases: *Dhanvantarīyanighaṇṭu* 3.144; *Rājanighaṇṭu* 11.203.

It averts[402] coldness (*ratūba*) of the region (*marz*) of the brain (*dimāg*) and wards off phlegm that stays in the head and causes headache.[403]

2.2.249:
atiyuktas tu saudāvī marjasaṃpādako drutam /
janūna cittavikṣepo jujām vātāsranāmakam //

Overuse quickly brings about diseases (*marḍ*) of black bile. *janūna*[404] is the same as absence of mind (*cittavikṣepa*),[405] *jujām* is *vātāsra*.[406]

commentary:
tadvidhāyakaś cāpi sparśataḥ śothakaṇḍūkaraḥ. nāgaroddhūlanaṃ ca kaṇḍūśothakledaśoṣaṇaṃ ca. atyanta upaviṣasadṛśaḥ.

Handling it, even by touching, brings about swelling and itching
Sprinkling with dried (and powdered) ginger dries up itching, swelling and exudations (*kleda*).
It resembles very much a secondary poison (*upaviṣa*).[407]

2.2.250:
nārikelatilasāhacaryato yadvad aṅkuśavaśīkṛto gajaḥ /
kiṃ ca gavyaghṛtasevanaṃ mahākopahārī gaditaṃ bhiṣagvaraiḥ //

Accompanied by coconut and sesame it (subdues) in the same way as the elephant-driver's hook (subdues) an elephant.
Excellent physicians also declare that a violent excitation is eliminated by the use of cow's ghee.[408]

commentary:
athavā havvasamanaya rogan bādām vihīdānā mātrā 1 adada.

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[402] *lardānad* is an error for *gardānad* from the Persian verb *gardānīdan*.

[403] The meaning of *rājāya* is not clear.

[404] *junūn* means madness.

[405] Achundow 166: es kann zur Verrücktheit führen. Al-Biruni: it stimulates melancholia. Daljīt Siṃha 554: it causes insanity (*unmādajanaka*).

[406] *vātāsra* is the disease usually called *vātarakta*; see about it, for example, *Mādhavanidāna* 23. Achundow 166: es kann das Blut verbrennen.

[407] Al-Biruni 72: it is counted among the poisons.

[408] Compare Achundow 166; Daljīt Siṃha 554.

Or *havvasamanaya*,[409] almond oil, and seeds of *vihī* in the dose of 1 unit.[410]

bīla[411] ***śrīphala***[412] **– *anāra*.**[413] **Hindī *bilvam***[414]

2.2.251–252:
samaṃ sarvātmanā sadyo 'tīsāragrahaṇīharam /
vātaghnam antarbalakṛc chirāpāruṣyanāśanam //
sevanād dhanti satataṃ chardipakṣavadhārditam /
mātrā diramayugmaṃ 2 syād darpaghno dīpyakaḥ smṛtaḥ //

It is completely neutral.[415]

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[409] See 2.2.370–371ab: *havvasamanaya* / *priyālamajjā* / *ciroṃjī*. This tree is identified as *Buchanania lanzan* Spreng., called *priyāla* in Sanskrit and *ciroṃjī* in Hindī. Daljīt Siṃha (301) gives as its Persian name *habbussimanā*.

[410] The *Abhinavanighaṇṭu* (p.187) mentions as correctives: *tājā nāriyal* (fresh coconut), *safed til* (white sesame grains), and *jau* (barley); it mentions as substitutes: oil of *bilsāṃ* and *findak*. See on the oil of *bilsāṃ*: *Abhinavanighaṇṭu*, p.215.

[411] Al-Biruni 71 (16): *bull*, an unidentified Indian medicine. Hamdard 356–357: *bel* is the Urdu name of *Aegle marmelos* Corr.; Schmucker 117 (136): Arabic *bul*, Persian *bil* or *bīl*: *Aegle marmelos* Corr. Daljīt Siṃha (539) gives *beh hindī* as the Persian name, but Achundow (381: 279) identifies *bih-i-hindī* as *Cydonia indica* [valid name: *Cydonia indica* Spach.].

[412] One of the Sanskrit names of the *bilva* fruit.

[413] This name is remarkable; it usually designates a pomegranate.

[414] Generally identified as *Aegle marmelos* (Linn.) Corrêa. Compare on this tree: Dymock et al. I, 277–281; Flückiger and Hanbury 116–118; Hobson-Jobson 47.

[415] *Abhinavanighaṇṭu*, p.183–184: hot to the first and dry to the second degree. Daljīt Siṃha 539: cold to the second degree and dry to the third degree. *Carakasaṃhitā*, *Sūtrasthāna*: hot and moist. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 21cd–22ab: hot and moist. *Dhanvantarīyanighaṇṭu* 1.109 and *Nighaṇṭuratnākara* 139: the fruit is hot. The *Rājanighaṇṭu* (11.138) describes the ripe fruit as hot. *Nighaṇṭuratnākara* 139: the fruit is dry.

It immediately cures diarrhoea and chronic diarrhoea.[416]
It annihilates wind,[417] gives strength to the interior (of the body), and removes roughness of the vessels.
By using it one is always freed from vomiting, hemiplegia and facial paresis.
Its dose is two *dirham*;[418] its corrective is *dīpyaka*.[419]

commentary:
pratinidhiḥ saṃgrahaṇe viṣaye tukhmatamara hindī.

Its substitute as to its astringency consists of the seeds of the tamarind.[420]

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[416] *Abhinavanighaṇṭu*, p.183–184: *baddhak*, *jīrṇātisār kā baddhak*. Daljīt Siṃha (539) agrees. The *Dhanvantarīyanighaṇṭu* (1.108–110) calls the unripe fruit astringent (*saṃgrāhin*) and the ripe fruit constipating (*viṣṭambhakara*). The fruit cures diarrhoea according to the *Rājanighaṇṭu* (11.136), which treatise also calls the unripe and ripe fruit astringent. The *Nighaṇṭuratnākara* (139) describes the young fruit as *grahaṇyatīsāranāśaka* and the ripe fruit as *viṣṭambhakārin*. The flowers cure diarrhoea according to the *Kaiyadevanighaṇṭu* (*oṣadhivarga* 23cd). See also Flückiger and Hanbury 116–118.

[417] *Carakasaṃhitā*, *Sūtrasthāna* 27.138: the young fruit is *vātajit*. The unripe fruit cures wind diseases: *Dhanvantarīyanighaṇṭu* 1.109. *Nighaṇṭuratnākara* (139): the *taruṇa* fruit is described as *kaphavāyoś ca nāśakam*. The ripe fruit conquers the three *doṣa*s: *Rājanighaṇṭu* 11.138. The *Kaiyadevanighaṇṭu* regards the young fruit as *vātakaphāpaha* and the ripe fruit as *doṣala* (*oṣadhivarga* 22ab and 23ab).

[418] Daljīt Siṃha: two to three gm. The Unani Pharmacopoeia (I, I, 21–22): idem.

[419] *dīpyaka* is a synonym of *ajamodā*, *Apium graveolens* Linn. *Abhinavanighaṇṭu*, p.184: *khāṇḍa* is the corrective. Daljīt Siṃha II, 539: sugar is its substitute.

[420] *Tamarindus indica* Linn. [this is a valid name], *t̲hamar hindī*. Achundow 173 (90) and 354–355 (75). Ainslie I, 425–428 and II, 327. Al-Biruni II, 98. Al-Kindi 251 (58): *t̲hamar hindī*, *Tamarindus indica* L. Daljīt Siṃha: absent. Encyclopaedia of Islamic medicine 639: *tamr hindī*, *Tamarindus indica*. Schlimmer 528: *tamr hindī*. Schmucker 131–132 (173): *tamr hindī*, *Tamarindus indica* L. Unani Pharmacopoeia I, VI, 81: *tamar hindi* consists of the fruit pulp without seeds of *Tamarindus indica* Linn. See on tamarind in the Muslim world: E. Wiedemann II, 106. Compare on the tamarind: Dymock et al. I, 532–536; Flückiger and Hanbury 197–200; Hobson-Jobson 894–895; Maclean 873–874.

tamarahindī[421] / *amlikā*[422] / *imlī*[423]

2.2.300–303:
pakvā pītā praśastā syād ārdrā śītā guṇatrayam /
rūkṣā ca dviguṇaṃ dagdhadoṣāṇāṃ syād virecanī //
viśeṣataś ca pittaghnī kṣutprabodhakarī punaḥ /
pakvāśayasya balakṛd vāntitṛṣṇānivāriṇī //
vaikalyaṃ varṣmamanasoḥ kāmalāṃ hṛdrujaṃ jayet /
atiyuktā phupphusasya doṣakṛt samudīritā //
muslih śarbat banafśā yā śarbat khaśkhāśa vā punaḥ /
safarā mustarik dagdhaṃ pittaṃ proktaṃ bhiṣagvaraiḥ //

The ripe fruit is recommended in a potion. When fresh, it is cold to the third degree and dry to the second degree.[424] It eliminates burnt *doṣa*s.[425]
It counteracts in particular *pitta*[426] and stimulates a feeling of hunger. It gives strength to the receptacle of digested food[427] and wards off vomiting[428] and thirst.[429] It overcomes weakness of body and mind, jaundice and pain in the cardiac region.[430]

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[421] Unani Pharmacopoeia I, VI, 81: *tamar hindi* consists of the fruit pulp without seeds of *Tamarindus indica* Linn.

[422] Āyurvedīyaviśvakoṣa I, 511–517: the Sanskrit name of *Tamarindus Indica* Linn.

[423] Unani Pharmacopoeia I, VI, 81: the Urdu name.

[424] *Abhinavanighaṇṭu*, p.21: cold to the first and dry to the second degree. Achundow 173 (90); cold and dry to the second degree. Āyurvedīyaviśvakoṣa I, 514: cold and dry to the second degree; others are of the opinion that it is cold to the first and dry to the second degree or cold and dry to the third degree. Unani Pharmacopoeia I, VI, 82: hot and moist.

[425] Confirmed by the *Abhinavanighaṇṭu*, p.21: *dagdha doṣoṃ ko atīsār dvārā recankartā*.

[426] *Abhinavanighaṇṭu*, p.21: *pitta ko recankartā*. Achundow 173 (90): unterdrückt die gelbe Galle. The *Dhanvantarīyanighaṇṭu* (1.34) and *Rājanighaṇṭu* (11.38) differ and call it *pittakṛt*.

[427] Confirmed by the *Abhinavanighaṇṭu*,p.21: *āmāśay ko balaprada*.

[428] Achundow 173 (90): beseitigt das Erbrechen. Āyurvedīyaviśvakoṣa I, 514: *apnī saṃgrāhī śakti se vaman kā nirodh kartī hai*, it suppresses vomiting by its astringent action. Confirmed by The Unani Pharmacopoeia (I, VI, 82), which also mentions polydipsia and nausea.

[429] Achundow 173 (90) and 354–355: stillt den Durst. Āyurvedīyaviśvakoṣa I, 514: *apnī śītalatā ke kāraṇ pipāsāhar hai*, it suppresses thirst by its coldness.

[430] The actions are according to The Unani Pharmacopeoia (I, VI, 82): *mushil-e-safra* (pur-

Overuse excites disorders of the lungs.[431]
The corrective is a potion (*ṣẖarbat*) of violets or also of poppy seeds.[432]
The best of physicians declare that *safarā mustarik* is burnt bile.

commentary:
andoha manovaikalyam khāriśa kaṇḍūḥ paraṃ tannāśinī ca. yarkāṃ kāmalā, mātrā diram 7/10 badal ujjāsa.

andoha is mental weakness,[433] *ḳẖāriṣẖ* is itching; it annihilates these completely. *yarqāṃ* is jaundice.[434]
The dose is 7–10 *dirham*.[435]
Its substitute is *ujjāsa*.[436]

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gative of yellow bile) and *musakkin* (relieving/sedative).

[431] Achundow 173 (90): ist schädlich für die Lungen.

[432] *Abhinavanighaṇṭu*, p.21: correctives are *unnāb* and *banafsā*. The Āyurvedīyaviśvakoṣa (I, 514) mentions as correctives: *ḳẖaśḳẖāś*, *banafśā*, *unnāb*, or something sweet.

[433] Compare the commentary ad 2.2.629: *kaya gaśiyāna andoha tiśnagī ārada*, (i.e., in Sanskrit) *vāntyutkledavaikalyodanyāpradam ityarthaḥ*, it brings about (*prada*, *ārad*) thirst (*udanyā*, *tiśnagī*) due to the weakness (*vaikalya*, *andoha*) on account of the moisture (*utkleda*, *gaśiyāna*) (lost) by vomiting (*vānti*, *kaya*).

[434] See on jaundice in āyurveda: *Mādhavanidāna* 8.17–23. See on jaundice (*yaraqān*) in Islamic medicine: Encyclopaedia of Islamic medicine 381–382.

[435] Unani Pharmacopoeia I, VI, 82: dose 4–10 gm.

[436] Probably the same as *ijjāṣ*. Achundow 142 (2): *idschâs*, *Prunus*, Pflaume. Al Biruni I, 17–18: *ijjās* and 56 (40): plum, *Prunus domestica* L. [this is a valid name]. Al Biruni II, 70: ijjāṣ, pear tree, *Pyrus communis* Linn. [this is a valid name]. Al-Kindi 225: *ijjāṣ*, plum. Daljīt Siṃha 61–62 (49): *ijjās*, *Prunus domestica* Linn. Schmucker 54 (7): *ijjāṣ*, *Prunus domestica* L. The Āyurvedīyaviśvakoṣa (I, 514) mentions *ālūbuḳẖārā* as a substitute. See on this item: II, 1198–1203: *Prunus communis* Huds. [this is a valid name] and *Prunus insititia* Huds. var. *bokariensis* [valid name: *Prunus insititia* Linn.]. It is mentioned in the *Siddhabhaiṣajyamañjūṣā* (*tṛṣṇā* 1) as *ālūvakhāraphala*. See on this tree: Dymock et al. I, 568–570.

cobacīnī[437]

2.2.349–351
rūkṣoṣṇā cottamā garkīcobacīnī |
sohhan vicūrṇitā samyag rājārhā kāmavardhinī ||
mātrā prayogayogyā syād dārcīnī badala smṛtaḥ |
bandobasta-prayuktaikā khulāsā cāparā matā ||
muraggam śoravā darpanodano 'syāḥ prakīrtitaḥ |
śleṣmānilaghnī hemante varṇyā kāntotsavārthadā ||

Garkīcobacīnī[438] is dry and hot to the highest degree.[439]
Properly powdered *sohhan*[440] is an appropriate aphrodisiac for a king if administered in the proper dose.[441]
The dose is that appropriate to the type of application.[442] The substitute is *dārcīnī*.[443]

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[437] Arabic and Persian names are omitted. Daljīt Siṃha 312 records these names. *Abhinavanighaṇṭu*, p.106: Sanskrit name *dvīpāntaravacā*, Persian name *covcīnī*, Arabic name *k̲h̲asbulsīnī*. Ainslie I, 70–72: Persian name *cob cīnī*, Arabic name *k̲h̲uṣ̲h̲b ṣīnī*, *Smilax China* (Lin.). Daljīt Siṃha 313: *Smilax glabra* Roxb. [this is a valid name], *Smilax lanceaefolia* Roxb. [this is a valid name], *Smilax macrophylla* Roxb. [this is a valid name]. Hand Book 64–70: *Smilax china* Linn. [this is a valid name]. Schlimmer 510: *Smilax china*, *cūbcīnī*. Yādavaśarman 365: Sanskrit name *dvīpāntaravacā*, Hindī name *cobcīnī*, *Smilax china*. See on *Smilax*: Dymock et al., III, 500–503; Flückiger and Hanbury 639–647. Āyurvedic texts mention *cobacīnī* from the sixteenth century onwards: *Bhāvaprakāśa* (used in the treatment of syphilis), Harṣakīrti's *Yogacintāmaṇi* (323), etc. The name *dvīpāntaravacā* is found in the *Bhāvaprakāśanighaṇṭu* (*harītakyādi* 107–108), Mevārāma's *Vaidyakaustubha* (7.102), etc.

[438] The meaning of *garkī* is uncertain. *g̲h̲arqī* = submerged.

[439] Daljīt Siṃha 313: hot to the first degree according to the Lahore physicians. Hand Book 68: hot and dry to the first degree. *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 107: hot. *Nighaṇṭuratnākara*, quoted in the *Śāligrāmanighaṇṭubhūṣaṇa* (p.154): hot.

[440] The meaning of this term is not clear.

[441] It is *vājīkara* according to Daljīt Siṃha 313. It is *vṛṣya* according to the *Nighaṇṭuratnākara*, quoted in the *Śāligrāmanighaṇṭubhūṣaṇa* (p.154).

[442] The dose is 6 gm of the powdered roots/rhizome according to Hand Book 69.

[443] *dārcīnī* is described at 2.2.498–503. *Abhinavanighaṇṭu*, p.106: the substitute is *uśvā*. Substitute according to Hand Book 68: *ushba maghrabi*, *Smilax aristolochaefolia* Miller, a plant with the valid name *Smilax aristolochiifolia* Miller. Compare Āyurvedīyaviśvakoṣa II, 1654–1658: *uśbā maghrabī*, *Smilax officinalis* [valid name:

This is one method of application; *khulāsā*[444] is regarded as another one.
Anointing (the body) (*muraggam*)[445] with *śoravā*[446] is proclaimed to be a corrective.[447]
It annihilates phlegm and wind in the winter season, is beneficial for a good colour of the skin and is suitable to the pleasure of lovers.[448]

havvalgāra[449]

2.2.375–377:
rūkṣoṣṇaṃ triguṇaṃ hikkāṃ pakṣāghātārditaṃ haret /
miskālayugalaṃ 2 mātrā śaithilyānāhanāśanam //
tamadduda migsarīhī phālija lakkāniṣūdanam /
taddarpaghnaṃ bihīdānā guṇavedibhir ādṛtaḥ //
āmaśūlaṃ koṣṭhavātaṃ prāśanād dhanti satvaram /

Smilax regelii Killip et C.V.Morton = *Smilax officinalis* auct.] and *Smilax ornata* [*Smilax ornata* Hook. is a synonym of *Smilax regelii*]. Compare on *uśvā*: *Abhinavanighaṇṭu*, p.24. This drug is known to the *Siddhabheṣajamaṇimālā* (4.477) as *usabbā*. The drugs called *usabā* (12.3), *usavā* (1.45) and *usavvā* (19.32) in the *Siddhaprayogalatikā* may be identical with *uśbā*.

[444] *k̲hulāṣā*, extract, essence.

[445] This term may be derived from the verb *maraḳ̲ha*, to anoint.

[446] *śorā* is the Persian name of nitrate of potash or saltpetre (Sheriff 206; Hand Book 483–485).

[447] *Punica granatum* Linn., the pomegranate, is the corrective according to *Abhinavanighaṇṭu*, p.106, and Hand Book 69.

[448] Compare on the therapeutic uses: *Abhinavanighaṇṭu*, p.106, Daljīt Siṃha and Hand Book 68.

[449] Cf. Achundow 237 (413) and 386 (310): *ghâr*, *Laurus nobilis* [valid name: *Laurus nobilis* Linn.]. Ainslie: absent. Al-Biruni II, 101: *g̲hār*, the laurel tree, *Lathyrus nobilis* L. [this is not a valid name]; I, 244: *ḥabb al-g̲hār*, and 246, n.2: probably the larch tree, *Pinus pendula* [this is not a valid name]. Al-Kindi 308–309 (213): *g̲hār*, *Laurus nobilis* L. Daljīt Siṃha 245–247: Arabic name *habbulgār*, *Laurus nobilis* Linn. Encyclopaedia of Islamic medicine 398: *g̲hār*, *Laurus nobilis*. Hamdard 397: *hab-ul-ghara* is the Persian name of *Laurus nobilis* Linn. Hand Book: absent. Schlimmer 342: *g̲hār*, laurier. Schmucker 310 (511): *g̲hār*, *Laurus nobilis* L. E. Wiedemann II, 376: *g̲hâr*, Lorbeer. *Laurus nobilis* does not form part of the materia medica of classical āyurveda. See on *Laurus nobilis*: Dymock et al. III, 214–216. *ḥabb*, plural *ḥabūb* is the technical term for a pill; see on the preparation of pills: Hamdard 93–94.

badal bādāmatalūgha syād darpaghnaṃ tamara smṛtam //

It is dry and hot to the third degree.[450] It removes hiccup, hemiplegia[451] and facial paresis.[452] In a dose of two *miskāl* it cures laxity and hard bowels. It destroys stretching (of the body) (*tamaddud*),[453] *migsarīhī*,[454] hemiplegia (*fālij*)[455] and facial paresis) (*lakkā*). The experts on the properties (of medicinal substances) esteem the seeds of *bihī*[456] as its *darpaghna*.[457] When ingested, it quickly cures colicky pain (*āmaśūla*) and wind in the intestines. Its substitute is almond *talūgha*[458] and its *darpaghna* is the date (*tamar*).[459]

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[450] *Abhinavanighaṇṭu*, p.65: hot and dry to the third degree. Daljīt Siṃha 246: hot and dry to the second or third degree.

[451] In agreement with Daljīt Siṃha 246.

[452] In agreement with Daljīt Siṃha 246.

[453] This term is explained in the commentary ad 2.2.458–459: *tamadduda taśantuja – dehasyādhmānasaṃkocau vātavikārau*., i.e., *tamaddud* and *taṣẖannuj*, inflation and spasmodic contraction of the body are disorders (caused) by wind. The spelling *taśantuja* is also found at 2.2.1116.

[454] Persian *magz* means brain; *rīh* is wind. This term may denote wind (disease) of the brain.

[455] See the commentary on 2.2.355–356a: *fālija* = *pakṣavadha*.

[456] *Cydonia obliqua* Mill. = *Cydonia vulgaris* Pers., the quince. Quinces (*bihibīja*) are prescribed in the *Siddhaprayogalatikā* (8.19); according to the commentary the seeds (*bihidānā*) are meant. See on the quince: *Abhinavanighaṇṭu*, p.180–181; Al-Kindi 282–283 (144): *safarjal*, quince, *Cydonia vulgaris* Willd. [this is not a valid name]. Compare on the seeds of the quince: Flückiger and Hanbury 239–241.

[457] The *Abhinavanighaṇṭu* (p.65) lists as correctives: *jaraśk*, *katīrā*, and *vaṃśalocana*.

[458] *bādām talk̲h̲* = bitter almond. See 2.2.1002–1003. Daljīt Siṃha 246: substitutes are *habbulmahaliba* (Daljīt Siṃha 715: *mahaliba*, *Prunus mahaleb* Linn. [this is a valid name]) and *kaṛve bādāmkī girī*, *Prunus amygdalus* Batsch var. *amara*. See on *Prunus mahaleb* Linn.: Encyclopaedia of Islamic Medicine 130–131: *mahlab*, *Cerasus mahaleb* [*Cerasus mahaleb* (Linn.) Mill., a synonym of *Prunus mahaleb* Linn.]. See on *Prunus mahaleb* in the Muslim world: E. Wiedemann II, 113. The *Abhinavanighaṇṭu* (p.65) mentions *kaloṃjī*, *Nigella sativa* Linn., as the substitute.

[459] Compare Al-Kindi 250–251 (57): *t̲hamar al-ṭarfā'*, gall of the tamarisk, *Tamarix gallica* [valid name: *Tamarix gallica* Linn.] or *Tamarix nilotica* Bge. [valid name: *Tamarix nilotica* (Ehrenb.) Bunge]. See on the date palm and the date: Daljīt Siṃha 209–210: *Phoenix dactylifera* Roxb., Arabic name *tamar ratub*; Maclean, 413–414. The date is described at 2.2.297–299: *tamara – k̲h̲urmā / kharjūraḥ / chuhārā*.

Daljīt Siṃha mentions the *jariśk*.[460]
Actions are not mentioned at all.[461]
Comments are not given.

***hirmila*,[462] *isabanda*,[463] *sokhtanī*[464]**

2.2.411:
rūkṣoṣṇas triguṇaṃ śastaḥ pīno raktas tathā navaḥ /
dhūpanāt sūtikābāladṛṣṭidoṣā 'pakarṣaṇaḥ //

It is dry and hot to the third degree.[465] It is recommended when thick, red,[466]

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[460] Daljīt Siṃha 385: *zariṣk*, berberry fruit. Schmucker 214 (343): *zariṣẖk*, *Berberis vulgaris* L. [this is a valid name] is its *nivāraṇa*.

[461] See on the actions: *Abhinavanighaṇṭu*, p.65.

[462] The plant name *hirmil* is problematic, but *ḥarmal* denotes the seed of the wild rue, commonly identified as *Peganum harmala* Linn. Achundow 186–187 (138) and 362–363 (113): *harmal*, *Peganum harmala* [*Peganum harmala* Linn. is a valid name]. Ainslie: absent. Al-Biruni I, 88: *ḥarmal*, *Allium moly* L. [*Allium moly* Linn. is a valid name] or *Peganum harmala* L.; II, 125 (51): *ḥarmal* and 135, n.43: *Peganum harmala*. Al-Kindi 258 (75): *ḥarmal*, identified as *Peganum harmala* Linn. Daljīt Siṃha 717: idem. Hand Book 186–193: *ispand*, the Unani Tibbi name of *Peganum harmala* Linn. Schlimmer 310: *ḥurmal*, *Harmala ruta* [this is not a valid name] = *Peganum harmala* = *Ruta sylvestris* [this is not a valid name]. Schmucker 164–165 (240): *ḥarmal*, *Peganum harmala*; a red and a white kind are distinguished.

[463] *Abhinavanighaṇṭu*, p.16: Persian name *aspand*, Arabic name *harmal*. Achundow 186–187 (138): called *sapand* in Persian. Al-Biruni (I, 88; II, 125) distinguishes two kinds; the second kind is said to be called *isfand* in Arabic. Al-Kindi 258 (75): called *ispand* in Persian. Daljīt Siṃha 717: called *ispand* or *sipand* in Persian. Schlimmer 310: called *ispand* in Persian. The Unani Pharmacopoeia (I, II, 59) records *ispand* as the dried seeds of *Peganum harmala* Linn., called *hurmul* in Arabic. Yādavaśarman 125–126: Persian name: *ispand*, *Peganum harmala*.

[464] This Persian word means `fit to be burnt'. See Āyurvedīyaviśvakoṣa II, 1418: *ispand sokhtanī*, *Peganum harmala* Linn. *Peganum harmala* does not form part of the materia medica of classical āyurveda. It is employed in the twentieth-century *Siddhaprayogalatikā* (22.42) as *haramala*. See on this plant: Dymock et al. I, 252–255.

[465] *Abhinavanighaṇṭu*, p.16: hot to the first, dry to the second degree. Achundow (186) agrees with the text.

[466] Achundow (187) refers to the same opinion: am besten ist das rothe *Peganum*.

and fresh.
It drives away, used in a fumigation, diseases of the puerperium, children's diseases, and the evil eye.[467]

commentary:
śaktī 2 mulattif mumasik. darpaghnam – meve tara. badala - tukhmasudā vā kirdamānā – turamatukha.

It has two actions: attenuant (*mulaṭṭif*) and retentive (*mumsik*). The corrective is fresh (*tar*) fruit (*mīwa*).[468] The substitutes are the seeds of *sudā*[469] or *kirdamānā*[470] …[471]

khaśakhāśa[472] – *aviyaja*[473]

2.2.453–456:
ahiphenaṃ sitaṃ bījaṃ kokanāra api smṛtam //
snigdhaṃ śītaṃ dviguṇitaṃ rūkṣaṃ cāpi matāntare /
snehayuktaṃ parīpāke rūkṣaṃ dṛṣṭaṃ bhiṣagvaraiḥ //
raktaniṣṭhīvanaṃ hanti kṣavathuṃ vātapittajam /
pīnasaṃ ca pratiśyāyam atīsāraṃ nirāmajam //

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[467] Compare the completely different actions and uses mentioned in the *Abhinavanighaṇṭu* (p.16).

[468] Achundow (187) mentions *Astragalus verus*. The correctives listed in the *Abhinavanighaṇṭu* (p.16) are: *sikañjavīn* and the fresh juice of *amarūda* fruits, *Psidium guajava* Linn.

[469] The identity of *sudā* is uncertain. *tuk͟hm-e-sūd* are the fruits of *Anethum graveolens* Linn. according to Daljīt Siṃha 703.

[470] The substitutes enumerated in the *Abhinavanighaṇṭu* (p.16) are: *tatilī*, *ajavāyan*, and *mūlī* seeds. See on *tatilī*: *Abhinavanighaṇṭu*, p.122–123; Steingass: a species of rue. *ajavāyan* is the Hindī name of *yavānī*, *Trachyspermum ammi* (Linn.) Sprague. *mūlī* is the Hindī name of *mūlaka*, *Raphanus sativus* Linn.

[471] The meaning of *turamatukha* has remained unclear.

[472] *Abhinavanighaṇṭu*, p.58: *k͟haśk͟hāś safed*. Achundow 195 (173): *chaschchâsch*, *Papaver somniferum* [valid name: *Papaver somniferum* Linn.]. Ainslie I, 326–327: *khaśkhāś*, the white seeds of the poppy. Al-Biruni II, 56: *khashkhāsh*. Schmucker 183–184 (273): *k͟haśh͟k͟hāś͟h*. Unani Pharmacopoeia I, II, 65: *khashkaash* consists of dried seeds of *Papaver somniferum*. E. Wiedemann II, 290, 385.

[473] This is a spelling of Arabic *abyaḍ*, white.

sitopalaḥ kṣaudram athāsya darpahṛt tathā lisānulhamala prakīrtitaḥ /
śataprasūnā 'pi ca mastagī paraṃ bādāmaśīrī badala praṇoditaḥ //

The white seeds of *Papaver somniferum* Linn.[474] are also known as *kokanāra*.[475]
They are moist and cold to the second degree, also dry according to another opinion.[476]
The best among the physicians consider them to be dry when joined to a fatty substance in a boiling (procedure).
They cure haematemesis, sneezing arising from *vāta* and *pitta*, nasal catarrh (*pīnasa*),[477] coryza (*pratiśyāya*),[478] and *nirāma* diarrhoea.[479]
As their correctives[480] are mentioned white sugar (*sitopala*) and *kṣaudra* honey,[481] as well as *lisānulhamala*.[482]

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[474] Achundow 195 (173): es giebt weissen und schwarzen Mohn.

[475] *Abhinavanighaṇṭu*, p.58: the white seeds of the poppy are called *kokinār* in Persian; p.163–164: Sanskrit *kasatila*, Persian *kokanār*, poppy seeds. Ainslie I, 275: the poppy plant is called *kūknār* in Persian. Unani Pharmacopoeia II, I, 236 and II, II, 260: *kokanar*, the opium obtained from dried poppy heads.

[476] *Abhinavanighaṇṭu*, p.58 and 163: cold to the second, moist to the first degree. Achundow 195 (173): der weisse Mohn ist kalt und feucht im dritten Grade. Unani Pharmacopoeia I, II, 66: dry to the first degree.

[477] See on *pīnasa*: *Mādhavanidāna* 58.11–12.

[478] See on *pratiśyāya*: *Mādhavanidāna* 58.13–27.

[479] Diarrhoea not accompanied by undigested matter. *Abhinavanighaṇṭu*, p.163: they are *atisārabaddhaka,viśeṣataḥ rudhiraja aur pittaja atisārkā baddhaka*. Compare on the actions *Abhinavanighaṇṭu*, p.163 and Achundow 195. See also *Nighaṇṭuratnākara* 68 on *kasabīja*.

[480] The *Abhinavanighaṇṭu* (p.58) regards sugar (*misrī*) and honey as the correctives; p.163: *mastagī* and *khāṇḍa* are the correctives. Achundow 195 (173): zur Correction dient *Astragalus verus* [valid name: *Astragalus verus* Olivier] und Kamillensaft.

[481] See G.J. Meulenbeld (1974), 486–487 on types of honey.

[482] See 2.2.986–988. Achundow 265 (508): *lisân ul-hamal*, *Plantago major.* Al-Biruni I, 517–518: *Plantago major* Linn., Persian name: *bārataṅga*, Arabic name: *lisānulhamal*. Encyclopaedia of Islamic medicine 525: *lisān al-ḥamal*, *Plantago major.* Schmucker 433 (677): *lisān al-ḥamal*, sicher eine *Plantago*, vielleicht *P. asiatica* [valid name: *Plantago asiatica* Linn.], aber auch *P. major* L. [this is a valid name] wird für dieses in Anspruch genommen. Compare Schlimmer 462 for Persian names of *Plantago major.* E. Wiedemann II, 390: *lisân al ḥamal*, *Plantago*. Compare also *Abhinavanighaṇṭu*, p.176: Persian name *bārataṅga*, Arabic name *lisānulhamal*.

Substitutes are *śataprasūnā*,[483] *mastagī*, and the sweet almond.[484]

khaśkhāśa – asvada

2.2.457:
yan mecakaṃ pūrvasamaṃ guṇaiḥ syāt sīmantinīsomaharaṃ ca puṣṭidam /
nidrāpradaṃ rogana nasyasevanāt pūrvoditaṃ śeṣam uśanti vaidyāḥ //

The black (variety) has the same properties as the preceding (white variety). It removes *soma(roga)* in women and provides them with a well-nourished appearance.
The oil is a soporific when used as an errhine.
The physicians declare that the remaining (properties and actions) have been mentioned in the preceding (verses).[485]

khalla / sirkā[486]

2.2.468–471:
beśa bāśada aṅgūrī rūkṣaḥ śītas tridhā mataḥ /
pakvāśayāya hitakṛt paraṃ dīpanapācanaḥ //
gulābayuktagaṇḍūṣo daśanārtiṃ haret parām /
mañjiṣṭhāyukpralepena piṇḍikāvyaṅganāśanaḥ //
gauravaṃ karṇayoḥ śothe pātanān nādavedanām /
śīrṣārtiṃ śamayet sadyaḥ pānīyam iva pāvakam //
rogan bādāma darpaghnaṃ śarkarā vā smṛtā budhaiḥ //

The kind probably to be preferred is that from grapes;[487] it is thought to be

[483] The same as *śatapuṣpā*, *Anethum graveolens* Linn.

[484] *Abhinavanighaṇṭu* (p.58): the seeds of *Lactuca sativa* (*kāhū*) are the substitute; p.163: opium is the substitute.

[485] See on the actions of the black seeds: *Abhinavanighaṇṭu*, p.58; Achundow 195.

[486] *Abhinavanighaṇṭu*, p.243–244: Persian name *sirkā*, Arabic name *khala*. Achundow 193 (167): *chall*, Acetum, Essig. Ainslie I, 461–463: *ḥalla* is the Arabic name, *sirkā* is the Persian name of vinegar. Al-Biruni: absent. Al-Kindi: absent. Daljīt Siṃha: absent. Schlimmer: *ḥall*, Arabic name of acetum, vinegar; Persian name: *sirkah*. Schmucker: absent. Compare E. Wiedemann I, 684 on *ḥâdiq* vinegar.

[487] *aṅgūr* is the Persian word for grape, described at 2.2.821–823.

dry and cold to the third degree.[488]
It is beneficial to the receptacle of digested food; it inflames the digestive fire to a high degree and promotes processes of maturation to a high degree too.[489]
It removes severe toothache[490] as a mouthwash when rose water[491] is added to it.
In an ointment, when *mañjiṣṭhā* is added, it annihilates boils (*piṇḍikā*)[492] and brown spots on the face (*vyaṅga*).
It removes heaviness of the ears, buzzing and pain when used in ear drops in cases of swelling.
It immediately alleviates headache, as water does so to fire.[493]
Wise (physicians) regard almond oil or sugar as correctives.[494]

khumura,[495] *śarāba*[496] – *vāruṇī*

2.2.472:
aṅgūrīyaṃ praśastoktā suvarṇā surabhir navā /
madhyā cirantanī nānāguṇaiḥ pūṇā tridhā bhavet //

It is said that the recommended type is made of grapes, of a golden colour,[497] fragrant, and freshly prepared.

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[488] *Abhinavanighaṇṭu*, p.243–244: cold and dry. Achundow 193 (167): trocknend und kalt.

[489] *Abhinavanighaṇṭu*, p.244: it is *pācaka*. Achundow 193: macht die Speise leicht verdaulich.

[490] Achundow 193: beseitigt den Zahnschmerz.

[491] Rose water is described at 2.2.1026–1028.

[492] An error for *piḍikā*.

[493] Compare the actions listed in the *Abhinavanighaṇṭu*, p.244: *baddhak*, *peṭke kīṛheko mārkar nikālnevālā* (killing and expelling intestinal parasites), *atyant kṣudhāprada* (causing much hunger), *rodhakā udghāṭak* (removing obstructions).

[494] Correctives mentioned by the *Abhinavanighaṇṭu*, p.244: sweet substances and those that can be licked (*lehya*); a substitute is juice from the mountain *nimbū*.

[495] *ḵẖamr* is a Persian term for spirituous liquor, wine. See Achundow 191–193 (166) and 365–368 (124): *chamr*, Wein. Ainslie (I, 472) regards it as the Arabic name.

[496] *sẖarāb* has the same meanings as *ḵẖamr*. See Achundow 365–368 (124); Ainslie I, 472–478; Schlimmer 553: wine. See on preparations called *sẖarāb*: Encyclopaedia of Islamic medicine 171–172. Compare E. Wiedemann II, 123.

[497] This may also mean: of a good colour, of a brilliant hue.

When some years old, it is of medium quality and full of various qualities.[498] Three kinds can be (distinguished).

commentary:
śarāba hadīsa kadīma mutavassita atīka / kadīma paryāyaḥ / iti kramaśo bhedatrayanāmāni.

Wines are new (*ḥādis*), old (*qadīm*), average (*mutawassiṭ*),[499] old (*'atīq*). *qadīm* is a synonym. These are the names of the three varieties in due order.

2.2.473–476:
nisargasātmyā niśi sākaṃ sarojānanayā ca sevyā /
ārāmasaṃgītaviśeṣabodhā krodhāpahā syāt piśitopadaṃśā //
navā ṣāṇmāsikī dārḍhyaṃ sevanān mehanasya ca /
saṃvidhatte paraṃ vṛṣyā madanotsavadāyinī //
rūkṣoṣṇā dviguṇaṃ śreṣṭhā madhyamātītavatsarā /
dīpanī pācanī varṇyā prasannā retaso 'mbudhiḥ //
rūkṣoṣṇā triguṇaṃ tīkṣṇā turyaṃ 4 varṣā cirantanī /
balāsaśvāsakāsaghnī vardhinī jīvanoṣmaṇaḥ //

It is by nature congenial at night, in the company of a woman.
It arouses the delight in beautiful gardens and music and drives away anger.
It (arouses the delight in) well-prepared relishes.
Regular use of it when new and six months old brings about hardness of the male member. It is aphrodisiac to a very high degree and makes sexual activities pleasurable.
It is dry and hot to the second degree; the best kind is that older than half a year.
prasannā[500] stimulates the digestive fire, promotes processes of maturation, is beneficial to the colour of the skin, and an ocean of semen.

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[498] I assume that *pūṇā* is an error for *pūrṇā*.

[499] This term can also mean: common, ordinary, intermediate.

[500] *prasanna* in its usual meanings does not make sense in the context; it is therefore probably the name of a particular kind of alcoholic drink, the clear upper portion of *surā*. See on *prasannā*: G.J. Meulenbeld (1974), 485; *Dhanvantarīyanighaṇṭu* 6.262.

Old (*vāruṇī*),[501] four years old, is dry and hot to the third degree and harsh (in its action).
It annihilates phlegm, difficulties of respiration, and cough, and increases the vital heat.

commentary:
jīvanoṣmā harāratagarījī dehapuṣṭiṃ ratikāntaṃ vivardhayet.

Vital heat, (called) *ḥarārat g̱ḥarīzī* (in Persian), i.e., innate heat, increases one's well-nourished condition and sexual attractiveness.

2.2.477:
śaktayaḥ 5 pañca vikhyātā mukavvī mubahī tathā /
mufarra munaïj ceti mulattifa iti kramāt //

One says that it has five actions, which are, successively: tonic and aphrodisiac, exhilarating, causing an erection (*mun'iḍ*), and attenuant.

commentary:
aparerā śarābarehānī pūrvoktaguṇakalpā / mātrā haftād 70 miskāla / darpaghnaṃ meve turśatara / badala sāmānyāḥ surāḥ /

Another kind of wine made with *raiḥān*[502] has almost the same, already mentioned, properties.
The dose is seventy *miskāl*. The corrective is acid (*turs̱ḥ*) fresh (*tar*) fruit (*mīwa*). Substitutes are all kinds of *surā*.[503]

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[501] See on *vāruṇī*: G.J. Meulenbeld (1974), 497–498.

[502] *raiḥān* = *Ocimum basilicum* [valid name: *Ocimum basilicum* Linn.] Encyclopaedia of Islamic medicine 497: *raiḥān*, *Ocimum basilicum*.

[503] See on *surā*: Ainslie I, 451–453.

revandacīnī[504]

2.2.522:
revandacīnī dviguṇoṣṇarūkṣā pakvāśayārtiṃ pavanāmayaṃ ca /
śastā rajanyāḥ samaśoṇavarṇā hinasti bastyāśayarecanena //

revandacīnī is hot and dry to the second degree.[505]
The type that has the same crimson colour as *rajanī*[506] is the recommended one which removes pain in the receptacle of digested food and *vāta* diseases by purging the bladder.[507]

commentary:
āśayaḥ pakvābhidhaḥ.
The receptacle is that called *pakva*(*āśaya*)

2.2.523–524:
plīhābhivṛddhiṃ ca tathāmaśūlaṃ prāśāt pralepād apacīṃ vraṇāṃś ca /
sirkāsametā nayati hy apāyaṃ kuṣṭhān makuṣṭān vaḍavā yathaiva //

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[504] *Abhinavanighaṇṭu*, p.213–214: Persian name *bekharevās*, Arabic name *rāvand*, Sanskrit name *pītamūlī*. Achundow 373 (225): *rīwand-i sīnī*, *Rheum palmatum*. Ainslie I, 342–344: *rāwand* is the Arabic, *rīwand* the Persian name of *Rheum palmatum* Linn. [this is a valid name] and *Rheum undulatum* Linn. [this is a valid name]. Unani Pharmacopoeia I, II, 91: the drug Rewandchini consists of dried roots of *Rheum emodi* Wall. [valid name: *Rheum australe* D.Don = *Rheum emodi* Wall. ex Meissn.]. Yādavaśarman 310: Sanskrit names: *pītamūlā*, *amlaparṇī*, Hindī name: *revandcīnī*, *Rheum emodi*. Compare on *Rheum* spp. in the Muslim world: Flückiger and Hanbury 442–451, E. Wiedemann II, 106, 116. See also Al-Kindi 337 (295): *manj*, *Rheum palmatum* L., *Rheum rhaponticum* L. [valid name: *Rheum hybridum* Murray = *Rheum rhaponticum* auct.]. Compare on *Rheum*: Dymock et al. III, 153–157; Flückiger and Hanbury 442–451. *Rheum* spp. appear in late āyurvedic texts: Vidyāpati's *Vaidyarahasya* (*prameha* 19: *revaccīnī*); *Śāligrāmanighaṇṭubhūṣaṇa*, p.1215: *revaṭcīnī*, Sanskrit names: *gandhinī*, *pītamūlikā*, *pītā*; *Bṛhannighaṇṭuratnākara* (1215: *revaṭcīnī*); *Siddhabheṣajamaṇimālā* 4.646 and 1107: *revatī*, 2.62: *revatikā*; *Siddhabhaiṣajyamañjūṣā* (*śvāsa* 27): *revatasitā*. The drug may be mentioned as *gandhinī* in the *Siddhabhaiṣajyamañjūṣā* (*hikkā* 6).

[505] *Abhinavanighaṇṭu*214: hot and dry. Unani Pharmacopoeia I, II, 92: hot and dry.

[506] *rajanī* is described at 2.2.817–820; the Hindī name recorded in the heading, *haladī*, establishes that *Curcuma longa* Linn., turmeric, is meant and that the colour of the rhizome is here referred to as *śoṇa*.

[507] *Abhinavanighaṇṭu*, p.214: *vāyuko layakartā*.

samagavī tu darpaghno musalih mukayī tathā /
mudirra śaktayas tisraḥ 3 kathitā lokaśāstrayoḥ //

Ingested, it makes disappear splenomegalia and piercing pain by *āma*, as an ointment it does so with regard to *apacī*[508] and wounds/ulcers; joined to vinegar (*sirkā*), it lets the forms of *kuṣṭha* disappear,[509] as a mare does with *makuṣṭha* beans.[510]
Its corrective is *samagavī*.[511] According to the common people and to science it is said to have three actions: corrective (*muslih*), vomitive (*mukayī*), and causing to flow (*mudirra*).[512]

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[508] See on *apacī*, small local swellings: *Carakasaṃhitā*, *Nidānasthāna* 11.10–12 and *Cikitsāsthāna* 18.20cd–23; *Mādhavanidāna* 38.9cd–10.

[509] Compare on the actions: *Abhinavanighaṇṭu*, p.214. See also *Śāligrāmanighaṇṭubhūṣaṇa*, p.1215: *revaṭcīnī kaṭus tiktā balyā sā mṛdurecanī / dantyajīrṇam atīsāraṃ vahnimāndyam arocakam / viṭsaṅgaṃ śītapittaṃ ca duṣṭavraṇavirohiṇī //.*

[510] *makuṣṭha* is generally identified as *Vigna aconitifolia* (Jacq.) Maréchal [this is a valid name].

[511] This must be an error for *samag aravī*, gummi arabicum. Compare *Abhinavanighaṇṭu*, p.214: the correctives are *unnāv* and the resin of *babbūla*, the substitutes are rose flowers and roots of *seṃmar.*

[512] The actions are, according to The Unani Pharmacopoeia (I, II, 92): *mohallil-e-waram* (resolvent with regard to swellings), *musakkin* (relieving/sedative), *munaffis* (expectorant), *muqawwi-e-meda-wa-kabid* (*muqawwī mi'da wa kabd*, stomachic and a liver tonic), *mudirr-e-baul* (diuretic), *mudirr-e-tams* (emmemagogue); see the commentary ad 2.2.38–40: *tams* is Sanskrit *ārtava*, menstrual discharge. Yādavaśarman 311: it is, according to Yūnānī physicians, *śothavilayana* (reducing swellings), *āmāśayko śakti denevālā* (giving strength to the stomach), *yakṛduttejaka* (stimulating the liver), *mūtrala* (diuretic), and *ārtavajanana* (emmenagogue); in **āyurveda it stimulates the liver, is as**tringent in a small dose, but laxative in a large dose, stimulates salivation and increases the amount of gastric juice. Actions enumerated in the *Abhinavanighaṇṭu* (p.214): *rūkṣatāprada*, *doṣoṃko svacchakartā*, *malko samapakvakartā*, ***mūtra aur ārtava pra**vartaka*, *rodhakī udghāṭaka*, *ādhmānko layakartā*, *śītarogko guṇkartā*, *pāṇḍuke rodhako udghāṭak hai*, etc.

revandakhatāī[513]

2.2.525:
saivāparā kiṃcid anuṣṇavīryā haridruṇā bastiviśodhanī ca /
mūtropasargaṃ jvalitoṣṇavātaṃ kādambinīva kṣapayed davāgnim //

Another (variety), somewhat cold as to its *vīrya*, purifies, together with *haridru*,[514] the bladder.
It alleviates a urinary disorder and a fiery gonorrhoea (*uṣṇavāta*), as a long line of clouds a forest fire.

2.2.526–527:
prayogaś ca
śorā kalmī, jīrā sufeda 2, revandakhatāī 4 saṃcūrṇya ciraṃ sevayet
kṣodo 'mīṣāṃ kṣīranīrānupīto māṣadvandvaṃ śālimudgopabhoktuḥ /
mūtrāghātaṃ mūtrakṛcchrapramehān saptāhena drāvayec copadaṃśam //
śaktir ekā munakkī syān mudirra api cāparā /
badal anyonyam uddiṣṭo bhedayor ubhayor api //

One should use for a long time *śorā kalmī*,[515] *jīrā*, *sufeda*,[516] and *revandakhatāī*, powdered together.[517]

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[513] Chinese *rīwand* (*rīwand-e-k̲h̲itay*).

[514] Identified as *Adina cordifolia* (Roxb.) Hook.f. ex Brandis [valid name: *Haldina cordifolia* (Roxb.) Ridsdale = *Adina cordifolia* (Roxb.) Hook.f. ex Brandis]: Abdul Kareem; *Śāligrāma*, p. 706–707. Mentioned in *Rājanighaṇṭu*, *pariśiṣṭa* 9, 26–27. See on it: Dymock et al. I, 171–172.

[515] Employed as *kalamīśoraka* (1.129), *śora* (15.8) and *śoraka* (4.41; 30.10 and 18) in the *Siddhaprayogalatikā* and regarded as potassium nitrate in its English translation.

[516] Described at 2.2.272–273: *bahamatsurk̲h̲a – sufeda / aśvagandhā bilāyatī. aśvagandhā* is generally identified as *Withania somnifera* (Linn.) Dunal [this is a valid name].

[517] See on *śorā*: *Abhinavanighaṇṭu*, p.234; Persian name *śorā*, Arabic name *abkar*, Sanskrit name *suvarcikā*.

The powder of these (substances), (in a dose of) two *māṣa*, drives away urinary retention (*mūtrāghāta*),[518] dysuria (*mūtrakṛcchra*) and the types of *prameha*, as well as *upadaṃśa*,[519] within seven days with milk and water as an *anupāna* and *śāli* rice and *mudga* beans as a daily diet.
It has one action, *munakkī* (*munaqqī*, purifying), and *mudirra* (causing to flow) as the other one.
Both varieties are declared to be each other's substitutes.

jāfarā[520] / *kuṅkuma* / *kesara*[521]

2.2.561–562:
śastaṃ kusumbhakusumāruṇatīvragandhaṃ rūkṣoṣṇaṃ
balavardhanaṃ ca /
vātāmayopaśamanaṃ nayanābhirāmaṃ puṣpeṣudīpanakaraṃ
prasave sasukhyam //
mūtrakṛcchraharaṃ bījakaraṃ cetaḥprasādanam /
hāsopacayakṛd retaḥstambhanaṃ yakṛto hitam //

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[518] See on this disease: *Mādhavanidāna* 31.

[519] See on this disease: *Mādhavanidāna* 47 and Āyurvedīyaviśvakoṣa II, 1588–1595: soft chanker.

[520] Achundow 212 (289) and 374 (231): *za'farân*, *Crocus sativus* [valid name: *Crocus sativus* Linn.], Safran. Ainslie I, 354–357: *za'farān*, *Crocus Sativus* (Lin.), the stigma's, with a proportion of the style, of the flowers. Al-Biruni I, 166–168 (16): *za'farān* and 176, n.35: *Crocus sativus* L.; II, 95: *za'furān*, *Crocus sativus* L. or *Crocus officinalis* Honck [valid name: *Crocus sativus* Linn. = *Crocus oHicinalis* Honck]. Al-Kindi 275–276 (127): *za'farān*, *Crocus sativus* L., sometimes the root of *Curcuma longa* L. Encyclopaedia of Islamic Medicine 201–202: *za'farān*, the dried stigmata of *Crocus sativus*. Hamdard 377: *zaafran*, the Persian name of the stigmas along with the style-tops of *Crocus sativus* Linn. Schlimmer 168–169: *za'farān*, *Crocus sativus*. Schmucker 217 (349); *za'farān*. Compare on saffron: Dymock et al. III, 453–461; Flückiger and Hanbury 601–606; Hobson-Jobson 780; Maclean 775–777. See on saffron in the Muslim world: E. Wiedemann II, 10–11, 112–113, 127–128, 300–301.

[521] This is not a common Sanskrit name of saffron. The *Rājanighaṇṭu* (12.21) lists *kesaravara* as one of the synonyms of *kuṅkuma*.

The recommended kind is that with a ruddy colour like the flowers of *kusumbha*[522] and with a penetrating smell.[523] It is dry and hot,[524] and increases strength.
It alleviates wind diseases,[525] is agreeable to the eyes,[526] stimulates the libido, and facilitates childbirth.
It eliminates dysuria, produces semen, and calms the mind.[527]
It promotes the amount of mirth,[528] retains the semen, and is beneficial to the liver.[529]

commentary:
śaktiḥ muhallil munavvima / khūba tāje surkharaṅga tundaboya.

Its actions are resolvent[530] and soporific. When very fresh (*tāza*) it is of a red

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[522] Ainslie I, 354: when of good quality, its colour is a deep red. Some synonyms of *kuṅkuma* refer to this characteristic. The *Dhanvantarīyanighaṇṭu* (3.12) mentions: *rudhira*, *asṛj*, *asra*; the *Rājanighaṇṭu* (11.21) lists the same names and adds to them *śoṇita* and *aruṇa*. The *Nighaṇṭuratnākara* (64) distinguishes three kinds of saffron: *kāśmīrabhūmāv utpannaṃ sūkṣmaṃ raktaṃ prakīrtitam // padmagandhi ca vijñeyam uttamaṃ tat prakīrtitam / bāhlīkajaṃ pāṇḍu sūkṣmaṃ ketakīgandhakṛn matam // tanmadhyamaṃ pārasikaṃ pāṇḍuraṃ madhugandhikam / adhamaṃ tat samuddiṣṭaṃ sujñaiḥ kuṅkumavedibhiḥ //*, That kind which has its origin in the land of Kaśmīr is known as subtle and red, it is known to smell after a *padma*, and proclaimed to be the best one; the kind that comes from Bāhlīka is pale and subtle and thought to smell after a *ketakī*; it is of an average quality; the Persian type is pale and smells after honey; it is designated as of the lowest quality by the experts concerning saffron.

[523] The *Rājanighaṇṭu* (12.22) and *Nighaṇṭuratnākara* (64) describe it as fragrant (*surabhi*).

[524] *Abhinavanighaṇṭu*, p.51–52, and Achundow 212: hot to the second, dry to the first degree. It is hot according to the *Dhanvantarīyanighaṇṭu* (3.13) and *Rājanighaṇṭu* (12.22). The *Nighaṇṭuratnākara* (64) calls it hot and moist.

[525] Supported by the *Abhinavanighaṇṭu* (p.52): *vāyu layakartā*. In agreement with āyurveda: *Dhanvantarīyanighaṇṭu* 3.13, *Rājanighaṇṭu* 12.22. The *Nighaṇṭuratnākara* (64) remarks: *vātaṃ nāśayet*.

[526] It cures eye diseases according to āyurvedic texts: *Dhanvantarīyanighaṇṭu* 3.13.

[527] In agreement with the *Abhinavanighaṇṭu* (p.52): *cittako prasanna kartā*.

[528] The *Abhinavanighaṇṭu* (p.52) describes it as *prasannatā aur hāsya janaka*. The *Nighaṇṭuratnākara* (64) calls it *ānandakāraka*.

[529] Supported by tha *Abhinavanighaṇṭu* (p.52): *dṛṣṭiko sukhaprada*. Compare on the actions and uses: Encyclopaedia of Islamic medicine 201–202.

[530] In agreement with the *Abhinavanighaṇṭu* (p.52): *śotha layakartā*.

colour and strongly (*tund*) fragrant (*boyā*).

2.2.563–564:
praśastaṃ navīnaṃ tathoddāmagandhaṃ
saśoṇatvam uktaṃ kāśmīrajātam
badal kustaśīrīṃ salīkhā ca śaktir
mufattih mufarrah mukavvī tridhā 'pi //
anesūṃ javāṃriś bihī darpanāśapravīne pravīṇaiḥ prathāṃ prāpite staḥ //

It is recommended when fresh and of an intense smell.
The kind originating from Kashmir is said to possess a crimson tinge.
The substitutes are *kustaśīrīṃ*[531] and *salīkhā*.[532]

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[531] Described at 2.2.907–910: *kustaśīrīṃ* (*qusṭ sẖīrīn*)/ *puṣkaramūlam* / *kustabalakha* / *kuṣṭham* / *kūṭa*. These names indicate that the sweet (*śīrīn*) type is meant. *puṣkaramūla* designates in Sanskrit another plant than *kuṣṭha*; the latter is called *kūṭ* in Hindī. The name *kustabalakha* needs clarification. Achundow 243–244 (450) and 390 (342): *qust*, *kust*: man unterscheidet heutzutage in Persien zwei Arten von *Kust*: eine süsse, weisse and wohlriechende, welche *Kust-i arabî* oder *Kust-i bahrî* genannt wird, und eine andere, bittere, schwärzliche und wenig duftende, *Kust hindî*. Ainslie II, 165–167: *qusṭ*, *Costus Arabicus* (Lin.) [*Costus arabicus* Linn. is a valid name]. Al-Biruni 268–269 (33): *qusṭ* and 275 (71): *Aucklandia costus* Falk. = *Saussurea lappa* C.B. Clarke [valid name: *Saussurea costus* (Falc.) Lipsch. = *Saussurea lappa* (Decne.) C.B. Clarke]; *qust-i-talkh* is probably the Persian name for the Indian costus and *qust-i-shirin* is the *qust al-hālū* of the Arabs or orris root. Al-Kindi 316 (232): *qusṭ*, costus, *Aucklandia costus* Falc.; *Saussurea lappa* C.B.Clarke is used today in Iran (*qusṭ-i-talkh*). Daljīt Siṃha 182–186: Arabic name *ḵẖust*, Persian name *kust-e-śīrīṃ*, *kust-e-safed*, *Iris* sp., orris root, and *Saussurea lappa* C.B.Cl. Hamdard 413: *Saussurea lappa* Clarke, Arabic and Persian name: *qust*. Schlimmer 160: *Costus albus seu arabicus seu veterum*, *qusṭ śīrīn*, and *Costus amarus, seu indicus seu niger*. Schmucker 346–347 (576): *qusṭ*; two kinds are distinguished: an Arabic kind, white, very fragrant, and mild, and an Indian kind, black and bitter; some authors describe three types. See on *Saussurea lappa*: Dymock et al. II, 296–303. Compare on *qusṭ* in the Muslim world: E. Wiedemann II, 14, 106–107, 119.
Āyurvedic treatises do not confuse, as the *Hikmatprakāśa* does, *puṣkaramūla* and *kuṣṭha*. The former is commonly identified as *Inula racemosa* Hook.f. or *Inula royleana* DC. (see Abdul Kareem), whereas the latter is *Saussurea costus* (Falc.) Lipsch.

[532] Achundow 218 (316): *salîcha*, *Laurus Cassia* [valid name: *Neolitsea cassia* (Linn.) Kosterm. = *Laurus cassia* Linn.]. Daljīt Siṃha 358: *salīkhā*, *Cinnamomum tamala* Nees [valid name: *Cinnamomum tamala* (Buch.-Ham.) T.Nees et Eberm.]. Encyclopaedia of Islamic medicine 153: *salīḵẖah*, *Cinnamomum cassia* [valid name: *Cinnamomum aromaticum*

Its actions are threefold: deobstruent (*mufattih*), exhilarating (*mufarrah*), and tonic (*mukavvī*).
The two correctives are *anesūṃ* and *javāṃriś bihi*, obtained for the first time as effective (drugs) by skilful physicians.[533]

jañjavīla.[534] *nāgaram.*[535] *soṃṭh*[536]

2.2.571:
tridhoṣṇarūkṣaṃ kusumeṣudīpanaṃ vātāmayaghnaṃ ca śirortināśanam /
kāsajvaraśvāsabalāsahikkāśothodaraplīhanibarhaṇaṃ syāt

Nees = *Cinnamomum cassia* Blume] and *Cinnamomum zeylanicum* [valid name: *Cinnamomum verum* J.Presl = *Cinnamomum zeylanicum* Blume]. Schmucker 246–247 (399): *salīk̲h̲a*, *Laurus cassia*. Unani Pharmacopoeia II, II, 262–263: *saleekha*, the bark of *Cinnamomum aromaticum* Blume [valid name: *Cinnamomum aromaticum* Nees]. *salīkhā* is described at 2.2.656–662: *salīkhā, kahalā, kahelī*. See on *Cinnamomum cassia*: Dymock et al. III, 203–211. The *Abhinavanighaṇṭu* (p.52) mentions as substitutes: *taj jāvitrī*, i.e., nutmeg, *Myristica fragrans* Houtt. *taj* is a Persian word for cinnamon.

[533] The *Abhinavanighaṇṭu* (p.52) mentions as correctives *anīsūn*, *jaraśk*, opium, and *sikañjabīn*.

[534] Achundow 212 (288) and 374 (230): *zandschabīl*, *Amomum Zingiber* [valid name: *Zingiber officinale* Roscoe = *Amomum zingiber* Linn.], Ingwer. Ainslie I, 152–153: *zanjabīl*, *Amomum Zingiber* (Lin.). Al-Biruni 169 (21; 22): *zanjabīl*. Al-Kindi 277 (130): *zanjabīl*, ginger, *Zingiber officinale* L. Daljīt Siṃha 700–702: *zanjabīl*, the Arabic and Persian name of ginger, *Zingiber officinale* Rosc. Encyclopaedia of Islamic medicine 753: *zanjabīl*, *Zingiber officinale*. Hamdard 416: *zanjibil*, the Arabic and Persian name of ginger. Hand Book: absent. Schlimmer 152–153: *zanjabīl*. Schmucker 222 (355): *zanjabīl*, *Zingiber officinale*. Unani Pharmacopoeia I, I, 88: Arabic and Persian name of ginger: *zanjabil*. See on ginger in the Muslim world: E. Wiedemann I, 680; II, 14. Compare on ginger: Dymock et al. III, 420–425; Flückiger and Hanbury 574–577; Hobson-Jobson 374–375; Maclean 310–311.

[535] The Sanskrit name of dried ginger rhizome.

[536] The Hindī name of dried ginger rhizome, the equivalent of Sanskrit *śuṇṭhī* = *nāgara*. *Abhinavanighaṇṭu*, p.250: *soṃṭh*, Sanskrit name *śuṇṭhī*.

It is hot and dry to the third degree,[537] excites sexual desire,[538] destroys wind diseases[539] and headache.
It eliminates cough, fever, breathing disorders, phlegm, hiccup, swellings, abdominal enlargement (*udara*),[540] and disorders of the spleen.[541]

commentary:
takaviyat jigan māde kunada irakulisā khadara fālin tamadduda taśannuja, balgamī rā dafegardānada śakīkaya yāne darda nīmasara rā nafarasānada mātrā diram.

It brings about strength (*taqawiyat*) of the …[542] stomach (*ma'da*); it drives away (*dafe gardānada*) sciatica,[543] torpor (*k̲h̲adar*), paralysis (*fālij*),[544] stretching one's body/yawning (*tamaddud*) and contraction/spasm (*taṣ̲h̲annuj*) by phlegm; it makes flee[545] hemicrania (*ṣ̲haqīqat*, or (in Persian) *darda nīmasara*).[546]
Its dose is one *dirham*.[547]

2.2.572–574:
uṣṇāmbhasā pītam uṣyacūrṇaṃ tūrṇaṃ saśūlāmavināśanaṃ syāt /
medhāsamṛddhiṃ vitanoti nityaṃ śirogalasthaṃ harate ca śaityam //

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[537] *Abhinavanighaṇṭu*, p.250: hot to the second, dry to the first degree. Achundow agrees. Daljīt Siṃha 701: hot to the third and dry to the first degree. Āyurvedic texts regard it as hot: *Dhanvantarīyanighaṇṭu* 2.83; *Rājanighaṇṭu* 6.131.

[538] Achundow (212) agrees. Daljīt Siṃha 702: aphrodisiac (*vājīkara*).

[539] *Abhinavanighaṇṭu*, p.250: *vāyuko layakartā*. Daljīt Siṃha 702: normalizes wind (*vātānulomana*), dissolves wind (*vātavilayana*).

[540] Daljīt Siṃha 702: used against abdominal diseases (*udara*). See on *udara*: *Mādhavanidāna* 35.

[541] Compare the actions recorded in the *Abhinavanighaṇṭu* (p.250).

[542] The meaning of *jigan* is not clear.

[543] *irakulisā*, probably the same as *irakunnisā*, explained as *gṛdhrasī*, sciatica, in the commentary on 3.418–419.

[544] The unintelligible *fālin* is probably an error.

[545] *nafrat kardan* means to flee from.

[546] *dard-e-nīm-e-sar* means pain in half of the head. Actions according to the Unani Pharmacopoeia (I, I, 89): *kasir-e-riyah* (carminative), *hazim* (digestive), *munaffis-e-balgham* (expectorant), *jali* (detergent). The Encyclopaedia of Islamic medicine (431) renders *jālī* as expellent.

[547] Unani Pharmacopoeia (I, I, 89): 1 to 2 gm.

mufattiha mugaśśī ca muhallila mubahī tathā |
mukavvī śīrṇa uddāmāḥ śaktayaḥ pañca 5 viśrutāḥ ||
kuraskāfūramadhunī darpaghne samudāhṛte ||

Its powder, made the previous day, drunk with warm water will quickly annihilate undigested matter (*āma*) accompanied by piercing pain.
It brings about a constant increase of intelligence and removes coldness residing in head and throat.
Its five actions, deobstruent (*mufattiḥ*), nutrient (*mugaśśī*), resolvent (*muḥallil*), aphrodisiac (*mubahī*), and tonic (*mukavvī*) with respect to injuries, are widely known as unlimited.
Kuraskāfūr[548] and honey are declared to be its correctives.[549]

jañjabīla – śāmī.[550] *rāstā*[551] *– rāṃsan*[552]

2.2.594–596:
tridhoṣṇarūkṣā tīkṣṇā ca haritsadyobhavā tathā |
badal īrsāvaja proktā mātrā miskālamānataḥ ||
humāmā mastagī sirkā aṅgūrī khasa eva ca |
darpanāśavidhāyīni labdhavarṇaiḥ kṛtāni hi ||
śaktiḥ mukattay sehaglīj mukarraha mulattifa ||

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[548] *kāfūr* is the Arabic name of camphor . See Daljīt Siṃha 120–123; *kurs kāfūr* is mentioned as a *kāfūr* preparation at 122. See on *kāfūr*: Achundow 251 (483) and 396 (368); Ainslie I, 48–51; Al-Kindi 321 (247); Āyurvedīyaviśvakoṣa III, 2103–2125; Encyclopaedia of Islamic medicine 113: camphor, from the wood of *Cinnamomum camphora* and other lauraceous trees; Hamdard 367–368: a product from *Camphora officinarum* Banh. [valid name: *Cinnamomum camphora* (Linn.) Nees et Eberm. = *Camphora officinarum* Nees]; Schlimmer 100; Schmucker 372–37 (610). See on camphor in the Muslim world: E. Wiedemann II, 9, 111–112, 231–232, 258–259, 271–272, 379, 397398, 416. Compare on camphor: Dymock et al. III, 199–203; Flückiger and Hanbury 458–466; Hobson-Jobson 151–152; Maclean 121.

[549] *Abhinavanighaṇṭu*, p.250: honey and almond oil are the correctives; *kālī mirc*, *Piper nigrum* Linn., is the substitute.

[550] Daljīt Siṃha 605–606: *zanjabīlśāmī*: *Inula helenium* L. [this is a valid name].

[551] *rāstā* as a plant name is absent from the dictionaries I consulted.

[552] Daljīt Siṃha 605: the Arabic name is *alrāsan*.

It is hot and dry to the third degree[553] and sharp when it is fully fresh.
Its substitute is said to be *īrsā vaja*[554] and its dose is of the measure of one *miskāl*.
A corrective action is brought about by *humāmā*, *mastagī*, *sirkā*,[555] *aṅgūrī*[556] and *khasa*.[557]
Its actions are cutting into pieces (*muqaṯṯa'*)[558] *sehaglīj*,[559] vesicatory (*muqarriḥ*) and attenuant (*mulaṭṭif*).

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[553] Daljīt Siṃha 605: hot and dry to the second or third degree.

[554] This may be an *Iris* sp., called *sosan* in Persian. See Ainslie I, 182 and 284–286: *irsā*, *Iris Florentina* (Lin.) [valid name: *Iris germanica* Linn. nothovar. *florentina* Dykes]; Āyurvedīyaviśvakoṣa II, 1449–1452: *īrsā*, *Iris Versicolor* [valid name: *Iris versicolor* Linn.]; Daljīt Siṃha 707–708: *sawsan* and *īrsā*; Encyclopaedia of Islamic medicine 373: *sawsan*, *īrsā*, *Iris florentina*. Compare Dymock et al. III, 451–453 (*Iris germanica* and orris root); Flückiger and Hanbury: 598–601: *rhizoma iridis*.

[555] Daljīt Siṃha (606) agrees. *sirkā* is described at 2.2.468–471. See on *sirkā*: Ainslie I, 461–463; Daljīt Siṃha 237–238; its Sanskrit equivalent is *śukta*. See on *śukta*: G.J. Meulenbeld (1974), 510–511.

[556] Achundow: absent. Ainslie I, 156–158: Persian name *ankūr*, *Vitis Vinifera* (Lin.) [valid name: *Vitis vinifera* Linn.]. Al-Biruni: absent. Al-Kindi: absent. Āyurvedīyaviśvakoṣa I, 105–112: *aṅgūr*, fruits of *Vitis vinifera* Linn., grapes. Daljīt Siṃha 1–3: Persian *aṅgūr* designates grapes. Schlimmer: absent. Schmucker: absent. Compare on *Vitis vinifera*: Dymock et al. I, 357–361.

[557] Achundow 193–194: Arabic *ḵẖas*, *Lactuca sativa* [valid name: *Lactuca sativa* Linn.]. Ainslie II, 470–471: Persian *ḵẖas*, *Andropogon Muricatus* (Retz.) [valid name: *Chrysopogon zizanioides* (Linn.) Roberty]. Al-Biruni 144 (36): Arabic name *ḵẖass* and 153, n.89: *Vetiveria zizanioides* (L.) Nash [valid name: *Chrysopogon zizanioides* (Linn.) Roberty], syn. *Andropogon muricatus* Retz. Al-Kindi: absent. Daljīt Siṃha 220–221: *khas*, the Hindī name of *Vetiveria zizanioides* (L.) Nash. Schlimmer: absent. Schmucker 182 (270): *ḵẖass*, *Lactuca sativa* L.

[558] See the commentary ad 2.2.187–188: *mukattayamanī śukraśoṣiṇītyarthaḥ*, i.e., *muqaṯṯa'-manīī* means 'desiccating the seminal fluid', and 239–240: *mukattayakadūrataüjba ne trādīndriyamālinyakhaṇḍanītyarthaḥ*, i.e., *muqaṯṯa'kadūrataüjba* means cutting into pieces the impure matter (deriving) from the eyes and other organs of sense; *kadūrat* means impurity.

[559] The meaning of this term is not clear. Arabic/Persian *ġẖalīḍ* is an equivalent of Sanskrit *duṣṭa*.

***jañjabīla – rataba.*[560] *śṛṅgaveram*[561]**

dvidhā rūkṣaṃ tridhā coṣṇaṃ kaphakāsāmaśūlanut /
pratiśyāye tu saguḍaṃ jvare sarasam īritam //

It is dry to the second degree and hot to the third degree[562] and drives away cough by phlegm and *āmaśūla*.[563]
In cases of coryza it (should be taken) together with jaggery (*guḍa*),[564] in cases of fever together with *rasa*.[565]

commentary:
raso jvarāṅkuśādiḥ

The *rasa* is *jvarāṅkuśa(rasa)*,[566] etc.

2.2.597–599:
raso 'muṣya yavakṣārayutaḥ pīto galagraham /
yamapāśam iva kṣipraṃ chinatti śrīhareḥ smṛtiḥ //
kṣaudreṇa yuktaḥ parisevito 'yaṃ tridoṣakopaṃ vṛṣaṇānilaṃ ca /
drutaṃ nihanti śvasanaṃ vikāraṃ śaityaṃ yathaiva śvasanaṃ bhujaṅgaḥ //
śaktir darpaghnam etasya viśvauṣadhasamaṃ viduḥ /
parasparaṃ pratinidhir vijñeyo vaidyasattamaiḥ //

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[560] Daljīt Siṃha 700–70i: the Arabic name of fresh, green ginger.

[561] One of the Sanskrit names of fresh ginger; it is also called *ārdraka*.

[562] *Abhinavanighaṇṭu*. p.7: dry to the first and hot to the third degree.

[563] A kind of piercing/colicky pain (*śūla*). See *Mādhavanidāna*26.11–12.

[564] See Hobson-Jobson 446; Maclean 378.

[565] Compare on its actions and uses in Yūnānī: *Abhinavanighaṇṭu*, p.7.

[566] The *Rasayogasāgara* describes a large number of preparations of this name (*cakārādi* 244–282).

Its juice, to which *yavakṣāra*[567] has been added, when drunk, will quickly cut away *galagraha*,[568] in the same way as remembering (the name of) Śrīhari[569] will cut through the noose of Yama.[570]
When used together with honey it will speedily annihilate excitement of the three *doṣa*s and wind in the testicles, just like the breath of a serpent (annihilates) breathing problems as a cold disorder.[571]
It is known that its action and corrective are the same as (those of) dry ginger (*viśvauṣadha*).
They are each other's substitute according to the best among the physicians.

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[567] *yavakṣāra* is described at 2.2.1109–1111: *natarūna*, *cūrā - irmanī* / *yavakṣāraḥ*. A second entry on *natarūn* is found at 2.2.265–269; these verses are about borax (Sanskrit *ṭaṅkaṇa*, Hindī *suhāgā*). *yavakṣāra* is an alkali prepared from the ashes of burnt green barley-corns. See on *yavakṣāra*: *Abhinavanighaṇṭu*, p.110; Hand Book 480–485; Nadkarni II, 88–93. See on *būraq*, borax: Achundow 162–163 (63) and 316 (6); Ainslie I, 44–46. See on *naṭrūn*: Al-Biruni 322 and 326 (48): natron, sesquicarbonate of soda; Al-Kindi 248 (48): *bauraq*, borax, and 341 (312): natron, synonym for *bauraq*; Hand Book 480–482: potassii carbonas impura, potassium carbonate, 495–496: natron, sodii carbonas impura, Sanskrit *sarjikākṣāra* (see *Abhinavanighaṇṭu* (p.235): Sanskrit name *sarjikā*, Persian name *aṣẖkẖār* and *kalbā*, Arabic name *kalīmāsfar* and *ṣẖib*; Ainslie I, 395–398: *sarjikā(kṣāra)*, impure carbonate of soda); Daljīt Siṃha 85–86: *sarjikṣāra*, *suvarcikā*; Persian *ṣẖikẖār*), Arabic *tile-milahul-gile*, Persian *shikhara*, Yūnānī *nitrūn*, *tine-gazur*, and 497–500: borax, sodii biboras, Sanskrit *ṭaṅkaṇa*, Arabic *buraekessaghah*, Persian *tinkar* (*tangār*).; Nadkarni II, 101–103: *sarjikākṣāra*, 103–107: borax.; Schlimmer 517–518: *baurah*, borax; Schmucker 123–124 (153): *bauraq (armanī)*, natron, sodium carbonate; Āyurvedīyaviśvakoṣa IV, 73–74: *natarūn*, carbonate of sodium. E. Wiedemann I, 709, 713.

[568] A disease of the throat; it is one of the types of local swelling (see Ca.Sū.18.22).

[569] One of the names of Viṣṇu.

[570] Yama is the god of death.

[571] The construction and meaning of 598cd are not quite clear.

***tavāśīra*[572] – *tvakkṣīrī*[573] / *vaṃśalocana*[574]**

2.2.751–756:
rūkṣā tridhā dvidhānuṣṇā tvakkṣīrī hṛdrujāpahā /
pittaṃ raktaṃ jvaraṃ tṛṣṇām ūṣmāṇaṃ saṃniyacchati //
davathuṃ vamathuṃ mūrchāṃ vaikalyaṃkaraṇodbhavam /
bāhyam ābhyantaraṃ sadyo 'tisāraṃ grahaṇīgadam //
śaktir mujiffif gaditā mukavvī pakvāśayasyā 'pi hṛdo bhiṣagbhiḥ /
śastā sitā lāghavayuktamātrā deyā diram 1 mānamitā sudhībhiḥ //
gulāba kiṃvā kila mastagī vā tathā anesūṃ vikṛtighna uktaḥ /
śrīkhaṇḍam ardhaṃ sitaraśmir asyā ervārumajjātriguṇo 'thavā syāt //
caturguṇo vā 'tha bajarkatūnā makhūma giltukhma ca kāsanī vā //
ussārah laghututīsa tatkāryakaraṇakṣamāḥ /
ete badala ākhyātāś candanādyā bhiṣagvaraiḥ //

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[572] *Abhinavanighaṇṭu*, p.185–186: Persian and Arabic name *tabāśīr*, Sanskrit name *vaṃśalocana*. Achundow 231 (386) and 383 (290): *tabâschîr*, concretiones *Bambusae arundinaceae* [valid name: *Bambusa bambos* (Linn.) Voss = *Bambusa arundinacea* (Retz.) Willd.]. Ainslie I, 419–421: tabasheer, a product of *Bambusa arundinacea* (Schreb.), *ṭabāsh̲īr* in Arabic and Persian. Al-Biruni 213 (1): *ṭabāshīr* and 218, n.1: *ṭabāshīr* denotes the young shoots, seeds, and siliceous concretion of *Bambusa arundinacea* Retz. Al-Kindi 300 (186): *ṭabāsh̲īr*; it is a concretion in the knots of a particular species of bamboo. Daljīt Siṃha 368–369 and 505–506: Arabic and Persian name *altabāśīr*, bamboo manna from *Bambusa bambos* Druce. Hamdard 363: *tabashir*, concretions of *Bambusa arundinacea* Retz. Schmucker 286 (464): *ṭabāsh̲īr*, gewöhnlich concretiones *Bambusae arundinaceae*. Unani Pharmacopoeia II, I, 256–257 and II, II, 264: a dull white, brittle, chalky, translucent extract of the stems of *Bambusa bambos* Druce. See on *tabasheer*: Dymock et al. III, 586–591; Hobson-Jobson 887. See on *tabāśīr* in the Muslim world: E. Wiedemann II, 106, 117.

[573] This substance is well known from the classical āyurvedic *saṃhitā*s.

[574] This substance is well known from the classical āyurvedic *saṃhitā*s. See also E. Wiedemann II, 117.

tvakkṣīrī is dry to the third degree[575] and cold to the second degree.[576] It eliminates cardiac diseases.[577]

It represses *pitta*, *rakta*,[578] fever,[579] thirst,[580] and gonorrhoea.

(It represses) quickly a feeling of burning in the eyes and other sense organs,[581] emesis,[582] fainting, weakness of the sense organs, external and internal diarrhoea,[583] and chronic diarrhoea.

The physicians say that the action is desiccative (*mujaffif*)[584] and that it is a tonic for the receptacle of digested food,[585] and also for the heart.[586]

The white kind, light in weight, is recommended by wise (physicians) and should be given in a dose of one *dirham*.

Rose water or *mastagī*, or also *anesūṃ*, are mentioned as correctives.[587]

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[575] *Abhinavanighaṇṭu*, p.185: dry to the third degree. Achundow 231 (385): dry to the second degree. The *Rājanighaṇṭu* (6.87) regards it (*vaṃśarocanā* = *tvakkṣīrī*) as dry. The *Nighaṇṭuratnākara* (93) describes *tavakṣīra* as very moist and *tugā* (175) as dry.

[576] The *Abhinavanighaṇṭu* (p.185) agrees. Achundow agrees. The *Rājanighaṇṭu* (6.87) describes it as cold. The *Nighaṇṭuratnākara* (93 and 175) regards *tavakṣīra* and *tugā* as cold.

[577] *Abhinavanighaṇṭu* (p.185): *hṛdayako balaprada*. Achundow 231: ist bei Herzklopfen von grossem Nutzen. Al-Kindi: the Persians are said to value it for its use in cardiac treatment.

[578] *Nighaṇṭuratnākara* (93): *tavakṣīraṃ pittāsrapittaharam* and (175): *tugā raktapittaṃ nāśayet*.

[579] *Abhinavanighaṇṭu*, p.186: *garmīke jvarko haraṇkartā*, *jvarko guṇkārak hai*. Al-Kindi 300: good for fever. *Nighaṇṭuratnākara* (93): *tavakṣīraṃ jvaranud* and (175): *tugā jvaraṃ nāśayet*.

[580] *Abhinavanighaṇṭu*, p.186: *tṛṣāko śāntiprada*. Achundow 231: stillt den Durst. *Nighaṇṭuratnākara* (93): *tavakṣīraṃ tṛṣānud* and (175): *tugā tṛṣāṃ nāśayet*.

[581] See *Carakasaṃhitā*, *Sūtrasthāna* 20.14 and G. Jan Meulenbeld (1999), IB 29, n.398. *Nighaṇṭuratnākara* (93): *tavakṣīraṃ dāhaharam* and (175): *tugā dāhaṃ nāśayet*. Compare *Abhinavanighaṇṭu*, p.185–186: *āmāśayakā dāha śāntiprada*.

[582] *Abhinavanighaṇṭu*, p.186: *pittajavamanko haraṇkartā*.

[583] Āyurvedic treatises do not describe these types of diarrhoea. Compare *Abhinavanighaṇṭu*, p.186: *raktātisārko haraṇkartā*.

[584] This term appears several times as *mujapfif(a)* in the text, e.g., at 2.2.764, 998, 1139. Compare *Abhinavanighaṇṭu*, p.186: *snigdhatāko śoṣaṇ karnevālā*, it dries up moisture.

[585] The *Abhinavanighaṇṭu* (p.185) records another opinion: *āmāśayako balaprada*.

[586] Confirmed by the *Abhinavanighaṇṭu*, p.185: *hṛdayako balaprada*.

[587] The *Abhinavanighaṇṭu* (p.185) enumerates as correctives *unnāba*, *mastagī*, and *kesara* (saffron).

Or it may be *śrīkhaṇḍa*[588] one part of this moon(-like substance)[589] or thrice as much of the marrow of *ervāru*.[590]
Or four times the amount of *bajarkatūnā*[591] and powdered terra sigillata[592] or *kāsanī*.
ussāra[593] and *laghututīsa*[594] have the capacity to perform these actions.
These, sandal, etc., are mentioned as substitutes by the best of physicians.[595]

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[588] A Sanskrit synonym of *candana*, sandal.

[589] Sandal is, as a cooling substance, often associated with the moon (*sitaraśmi*).

[590] The Sanskrit name of *Cucumis melo* Linn. subsp. *melo* [valid name] = *Cucumis utilissimus* Roxb., or, according to the Āyurvedīyaviśvakoṣa (III, 1801): *Cucumis melo* Linn. subsp. *agrestis* var. *momordica* (Roxb.) Duthie et J.B.Fuller [valid name] = *Cucumis momordica* Roxb.

[591] Achundow 348 (48): *bazr-qatûnâ*, the seeds of *Plantago psyllium* L. [valid name: *Plantago arenaria* Waldst. et Kit.]. Ainslie II, 116–117: *Plantago ispaghula* (Flem.) [valid name: *Plantago ovata* Forssk.], Arabic name *bazra kutūnā*. Al-Biruni: absent. Al-Kindi 317–318 (236): *qaṭūnā*, *Plantago psyllium* L. Daljīt Siṃha 75–77: *bajrkatūnā*, *Plantago ovata* Forsk. Schlimmer: *Plantago psyllium*, *bazr qaṭūnā*. Schmucker 352 (585): *bazr qaṭūnā*.

[592] *makhūma* is an error for *makhtūma*.

[593] This may be *'ushar*. See on this item: Achundow 236 (408) and 386: *'uschar*, *Asclepias gigantea*; Ainslie I, 486–489: *'uṯhar*, milk of the *Asclepias Gigantea* (Lamarck); Al-Biruni 226–227 (17) and 237–238 (37): identified as *Calotropis procera* (Willd.) R.Br. [valid name: *Calotropis procera* (Aiton) W.T.Aiton]; Al-Kindi 304 (201): *'uṯhṯhur* is probably *Calotropis procera* L.; Encyclopaedia of Islamic medicine 80: *'uṯhār*, *Asclepias cynanchum* [this is not a valid name]; Hand Book 295–302: *ushar*, *Calotropis procera* (Ait.) R.Br.; Schmucker 300–301: *'uṯhar*, *Asclepias gigantea* Forsk. = *Calotropis gigantea* R.Br. [valid name: *Calotropis gigantea* (Linn.) W.T.Aiton] or *Calotropis procera* R.Br.; E. Wiedemann II, 178, 239, 377, 393–396: *'uschar*, *Calotropis procera*. Compare on *Calotropis*: Dymock et al. II, 428–437; Flückiger and Hanbury 380–382 (cortex mudar).

[594] This can only be the same as *lahyatutīsa*, described at 2.2.1004–1005: *lahyatutīsa – śirīṣaḥ / sirasa*. *Abhinavanighaṇṭu*, p.244: *siras*, Persian name *darakḫt zakariyā*, Sanskrit name *śirīṣa*. Achundow: absent. Ainslie: absent. Al-Biruni: absent. Al-Kindi: absent. Daljīt Siṃha 682: *siras*, Hindī name, *darakḫt-e-zakariyā*, Arabic name of some species of *Albizia*: *Albizzia lebbeck* (L.) Benth. [valid name: *Albizia lebbeck* (Linn.) Benth.], *Albizzia odoratissima* Benth. [valid name: *Albizia odoratissima* (Linn.f.) Benth.], and *Albizzia procera* Benth. [valid name: *Albizia procera* (Roxb.) Benth.]. Hand Book: absent. Schlimmer: absent. Schmucker: absent.

[595] The *Abhinavanighaṇṭu* (p.185) mentions as substitutes the seeds of *kulfā*, *kāsanī*, and

tīna – makhatama[596] */ mṛdviśeṣaḥ*[597]

2.2.771–774:
ślakṣṇā 'ruṇā grāhiṇī ca samā turyasvabhāvataḥ /
śaktiḥ kābij mufarrah ca mukavvī kalava smṛtā //
mudammil hābisa jñeyā raktasya bhiṣaguttamaiḥ /
pralimped aśitādantaṃ vāsasī kṣaudragandhayuk //
badal tiryāk vā tīn armanī kṣatajāmaye /
miśritā śailajājenāsṛjātaṅkavighātakṛt /
carācaraviṣaghnī syād dhāroṣṇapayasāśitā //
pītā śarbata añjuvārasahitā nafsuldamadhvaṃsinī /
tadvad bījabhave naloṇipayasā raktātisārāpahā //
śīrṣṇo hṛtkamalasya ca draviṇadā mātrā diramsammitā /
saṃtāpaṃ harati kṣaṇena ca yathā pūrṇaḥ sudhādīdhitiḥ //

It is smooth, of a ruddy colour,[598] astringent, and neutral with regard to the four natures.[599]
Its actions are said to be constipating,[600] exhilarating,[601] and tonic for the heart.[602]
It is regarded as styptic with regard to blood by the best of physicians.[603]

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white sandal.

[596] Al-Biruni 216–217: *ṭīn-i-makhtūm*. Schmucker 293–294 (476): *ṭīn maḵẖtūm*, sigillata, Siegelerde. The only āyurvedic treatise to employ this clay, calling it *makhatūma*, is the *Siddhabhaiṣajyamañjūṣā* (*jvara* 81).

[597] The kinds of clay described in the *Hikmatprakāśa* are, one kind excepted, absent from the *Abhinavanighaṇṭu*. Instead, the latter describes *gil bāgastānī* (the Persian name) or *tīn bāgastānī* (the Arabic name), *gil multānī* (the Persian name) or *tīn multānī* (the Arabic name), and *khaṭikā* (the Sanskrit name), called *gil safed* in Persian and *tīn-ul abijaya* (= *abyaḍ*) in Arabic. The only kind dealt with in both treatises is *tīn-ul fārasī*.

[598] *Abhinavanighaṇṭu*, p.67–68: it is a clay of a red colour.

[599] *Abhinavanighaṇṭu*, p.67: it is cold and dry.

[600] *Abhinavanighaṇṭu*, p.68: it is *baddhak*.

[601] *Abhinavanighaṇṭu*, p.68: *prasannatāprada*.

[602] *qalb* can mean heart, mind, intelligence. *Abhinavanighaṇṭu*, p.68: it gives strength to the heart.

[603] The *Abhinavanighaṇṭu* (p.68) agrees: *vahtehue rudhirkī ruddhak hai*.

The corrective is *tiryāk*[604] or *tīn armanī* in diseases arising from a traumatic wound.[605]

Mixed with *śailajāja*[606] it opposes blood diseases. Ingested together with milk warm from the cow it destroys poisons, of both animal and vegetable origin.[607] Drunk in a potion together with *añjuvāra*[608] it annihilates *nafsuldam*.[609] In the same way, along with milk of an unblemished cow,[610] it drives away bloody diarrhoea. It gives power to the head and the heart. The dose is one *dirham*. It removes the heat of fever (*saṃtāpa*) in the same way as the full moon.

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[604] Two kinds of *tiryāk* are distinguished. Compare the verses on opium and 3.37–43. See on preparations of the *tiryāq* type: Encyclopaedia of Islamic medicine 165–167.

[605] Abhinavanighaṇṭu, p.68: *katīrā* and honey are correctives; the substitute is *gerū*, red ochre.

[606] *śailajāja* is not intelligible. I propose to read *śailajāta* and to regard this as identical with *sailaja*, a synonym of *śaileya*, commonly identified as a lichen, *Parmelia perlata* (Huds.) Ach. See, for example, Dymock et al. III, 627–628; Thakur Balwant Singh and K.C. Chunekar, 408–409; The Wealth of India VI, 85. A second option is to interpret *śailajāta* as one of the names of *śilājatu*. See on kinds of *śilājatu*: Nadkarni II, 23–32.

[607] The *Abhinavanighaṇṭu* (p.68) remarks that it destroys all kinds of poison.

[608] Al-Biruni I, 53 (123): *anjubar*, identified as *Vitex agnus-castus* Linn. [this is a valid name]; II, 78: *anjibār*, *Polygonum bistorta* Linn. [valid name: *Bistorta officinalis* Delarbre]. Daljīt Siṃha 5–6: *anjabār*, *Polygonum bistorta* Linn. Compare on *Polygonum bistorta*: Achundow 384 (299). Described at 2.2.110. Compare Āyurvedīyaviśvakoṣa I, 179–180: *añjavār*, *añjuvār*, *Polygonum aviculare* [valid name: *Polygonum aviculare* Linn.], *Polygonum bistorta*, *Polygonum viviparum* [valid name: *Polygonum viviparum* Linn.]. See on *Polygonum aviculare*: Dymock et al. III, 148–150, on *Polygonum bistorta*: III, 150. The *Siddhaprayogalatikā* (22.30) is acquainted with *añjavāra*.

[609] This term is explained in the comments ad 2.2.128 as Sanskrit *rudhirodgiraṇam* and ad 2.2.339 as Sanskrit *raktaniṣṭhīvanam*, haematemesis and haemoptysis. The spelling varies; *najafuldam* occurs at 2.2.760 and is also explained as *raktaniṣṭhīvanam* in the commentary.

[610] This is a tentative translation. *niloh* means unblemished.

tīna-armanī[611]

2.2.775–776:
rūkṣā śītaikadhā śarbat añjuvārayutāśitā /
raktapittaṃ nibadhnāti pīnasaṃ tamakaṃ jayet //
phupphusasya kṣatapūrṇaṃ vidadhyāj jvaranāśinī /
nīma miskāla mātrāsyā gulāba vikṛtiṃ haret //

It is dry and cold to the first degree.[612]
When ingested in a potion, together with *añjuvāra*, it suppresses *raktapitta*[613] and conquers *pīnasa* and *tamaka*.[614] It brings about *kṣatakṣīṇa* of the lungs[615] and annihilates fever.
Its dose is half a *miskāl*; rose water will remove untoward effects.[616]

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[611] Achundow 229 (374): *gil-i armenī*. Ainslie I, 42–44: *ṭīn armanī*, bole armenic. Al-Biruni 217 (24): *ṭīn armīnī* and 221 (63): Armenian bole or bole Armeniac. Hand Book 403 and 487. Nadkarni II, 94–95: Armenian bole. Schmucker 293 (476): *ṭīn armanī*. This Armenian clay is known to the author of the *Siddhabheṣajamaṇimālā* (4.985: *gilaramanī*). See on this substance: C.D. Maclean (1982), 308 (s.v. *ghil*); Nadkarni II, 94–95. See on kinds of clay used in the Muslim world: E. Wiedemann II, 401–402.

[612] Achundow 229: the same.

[613] Achundow 229: sie unterdrückt Blutspeien. See on *raktapitta*: *Carakasaṃhitā*, *Nidānasthāna* 2; *Suśrutasaṃhitā*, *Uttaratantra* 45; *Mādhavanidāna* 9.

[614] See on *tamaka*, a respiratory disorder: *Mādhavanidāna* 12.27–34.

[615] This translation is based on an emendation: *kṣatapūrva* instead of *kṣatapūrṇa*. The latter is only understandable if one assumes that 'lungs full of lesions' may be the intended meaning, despite the incorrect grammar. Achundow 229: sie nützt gegen Schwindsucht, indem sie die Krankheitsproduktion in den Lungen trocknet. See on *kṣatakṣīṇa*: *Mādhavanidāna* 10.21–31.

[616] This means that rose water is the corrective.

tīnakuvrasī[617] / *gile 'stagulaguna*[618]

2.2.777–779:
khaṇḍitāntar bhavet pītā rekhābhir nicitā punaḥ /
śoṇavarṇā ca sapadi jāyate karamarditā //
śītā rūkṣaikadhoṣṇātho āsyasaurabhyakṛn mṛduḥ /
bhagnasaṃdhānakṛt rogangul gulābayutāthavā //
pralepād śitā sadyo raktaṣṭhīvananāśakṛt[619] */*
raktātisaraṇaṃ hanti gilmakhatūma badal mataḥ //

When divided into pieces the interior will be yellow and covered with lines.
When rubbed with the hands, it becomes suddenly crimson (in colour).
It is cold and dry to the first degree and also hot.[620] It brings about fragrance of the mouth and is soft.
It heals fractures[621] when rose oil or rose water is added to it.
In an ointment it immediately destroys haematemesis. It makes bloody diarrhoea disappear.
gilmakhatūma[622] is regarded as its substitute.

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[617] *qubruṣ* is the Arabic name of Cyprus. Achundow 229: *gil-i qubrusī*, terra cyprica, Kupfererde. Al-Biruni 217 (26): *ṭīn qabrasi*, green-layered clay. *gil* is the Persian equivalent of Arabic *ṭīn*.

[618] This name has not been identified.

[619] Achundow 229: sie unterdrüückt das Blutspeien.

[620] Achundow 229: sie ist kalt und trocken.

[621] See on fractures in āyurveda: *Mādhavanidāna* 44. See on fractures and their treatment in Islamic medicine: Encyclopaedia of Islamic medicine 289–300.

[622] Achundow 229 (375): *gil-i machtûm*, *terra sigillata*, Siegelerde.

tīnafārasī gilasaraśoya[623]

2.2.780–782:
praśastā pāṭalā rūkṣā śītā caikaguṇā smṛtā /
vajarkutūnā-sāndrāmbhaḥ piṣṭā lepān niyacchati //
kaśanījtara-nīreṇa tathaiva parikalpitā /
raktaśothaṃ dvimiskālamātrā prāśe prakīrtitā //
badal ca gilahā dīgar pratinidhir aparā mṛdaḥ //

The kind that is *pāṭala* (in colour) is the recommended one, said to be dry and cold to the first degree.[624]
It suppresses swelling by blood[625] (when used) as an ointment, crushed with the mucilaginous water of the seeds of *bajr katūnā* and also with the freshly prepared water of *kaśanīj*.
Its dose is proclaimed to be two *miskāl* when ingested.
Its substitutes are other kinds of clay.[626]

[623] Compare *Abhinavanighaṇṭu*, p.193: *gil saraśūya* (the Persian name), *tīn-ul fārasī* (the Arabic name).

[624] *Abhinavanighaṇṭu*, p.193: cold and dry.

[625] Compare *Abhinavanighaṇṭu*, p.193: *śothako layakartā*.

[626] This statement is made twice by employing Persian and Sanskrit terms.

afasa[627] – *mājūphala*[628]

2.2.807–809:
śastam acchidrapālāśaṃ śītaṃ rūkṣaṃ dvidhā tridhā /
śaktiḥ kābija raktasya hāvis uktā bhiṣagvaraiḥ //
mātrā diram 1 darpaghnaṃ labsanovara īritam /
badal juftavalūta syāt tamre turfā tathaiva ca //
tavvalāsa tathā posta anāra parikalpitaḥ /
pāyuniḥsaraṇaṃ somaṃ hanti kvāthe 'sya saṃsthitiḥ //

Recommended are those without holes and of a *pālāśa* colour. They are cold and dry to the second, respectively third degree.[629]
The best of the physicians say that their actions are constipating[630] and styptic with regard to blood.[631]
Their dose is one *dirham*. Their corrective[632] is said to be the pith[633] of a

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[627] Achundow 234–235 (399): *'afs*, Galläpfel. Ainslie I, 144–146: galls from *Quercus Infectoria* (Oliv.), called *'afṣ* in Arabic, *māzū* in Persian. Al-Biruni 229 (28): *'afḍ* and 239 (77): oak-gall. Al-Kindi 305 (203): *'afṣ*, gallnut, probably of the oak. Daljīt Siṃha 574–575: *afs*, *Quercus infectoria* Olivier. Schmucker 301–302 (492): *'afṣ*, Galläpfel. E. Wiedemann II, 378: Gallapfel, *'afs*.

[628] Achundow 234: the Persian name of *'afs*. Ainslie I, 144–146: *māzū* is the Persian name of galls. Al-Biruni 229 (28): *māzū* is the Persian name of *'afḍ*; *mājūphala* is the Hindī name. Usually, galls of *Quercus infectoria* Olivier [this is a valid name] are employed. Schmucker (301) also mentions *Quercus lusitanica* Lam. [this is a valid name]. Daljīt Siṃha 504–505: *mājūphala*, the galls of *Quercus infectoria* Olivier. Compare Dymock et al. III, 360–364; Flückiger and Hanbury 536–538 (gallae halepenses). Āyurvedic texts are acquainted with *mājūphala*; this drug is prescribed in the *Bhāvaprakāśa* (72.39), though it is absent from its *Nighaṇṭu*; *mājū* is repeatedly prescribed in Harṣakīrti's sixteenth-century *Yogacintāmaṇi*.

[629] *Abhinavanighaṇṭu*, p.196: cold to the first and dry to the second degree. Achundow 234: erwärmend und trocknend im zweiten Grade. Daljīt Siṃha 505: cold to the first degree, dry to the second degree. Yādavaśarman (343): cold to the first, dry to the second degree. *Śāligrāmanighaṇṭubhūṣaṇa*, p.1212: cold and dry according to the *Soḍhalanighaṇṭu*, hot according to the *Nighaṇṭuratnākara*.

[630] *Abhinavanighaṇṭu*, p.196: *jīrṇātisār kā baddhak*.

[631] *saṃgrāhin* and *raktastambhana* in Yūnānī.

[632] Abhinavanighaṇṭu, p.196: correctives are *katīrā* and the resin of *babbūla*.

[633] *labb* means pith, kernel in Persian.

sanovara.[634]

Substitutes are[635] *juftuvalūta*,[636] also dates (*tamr*),[637] *turfā*,[638] prepared together with (*tavval*) *ās*[639] and the rind of pomegranate. It cures, after staying in its decoction, *soma* that comes out of the anus.[640]

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[634] Achundow 226–227 (365) and 382 (283 (365)): *sanaubar*, *Pinus*. Encyclopaedia of Islamic medicine 521–522: *sanaubar*, *Pinus pinea*. Hamdard 410: *samaghe sanobar*, the resin of *Pinus longifolia* Roxb. [valid name: *Pinus palustris* Mill. = *Pinus longifolia* Salisb.]. Schmucker 283–284 (462): *ṣanawbar*, *Pinus* L., sources: *Pinus halepensis* Mill. [this is a valid name], *Pinus pinea* L. [this is a valid name], and other species. E. Wiedemann II, 377: *ṣanaubar*, Pinie. Compare on *Pinus longifolia*: Dymock et al. III, 378–380.

[635] *Abhinavanighaṇṭu*, p.196: substitutes are the large myrobalan (*baṛī haraṛ*) and the rind (*chīl*) of the pomegranate.

[636] Described at 2.2.340: *juptuvalūta*. Compare *Abhinavanighaṇṭu*, p.177: *balūt*, the Arabic name of a plant. Achundow 157 (51): *balût*, *Quercus*. Al-Biruni I, 75–76 (27): *ballūṭ* and Schmucker 120 (143): *ballūṭ*, *Quercus ilex* L. [this is a valid name]

[637] Achundow 172–173: *tamr*, *Phoenix dactylifera* [valid name: *Phoenix dactylifera* Linn.], Dattel. Daljīt Siṃha 209–210: *tamr ratab* is the Arabic name of *Phoenix dactylifera* Roxb. [this is not a valid name].

[638] An entry on the leaves of *turfa* is found at 2.2.1124–1125: *varakulturfa - varagakaja / jhāūke patra*. Achundow 231 (387): *tarfa*, *Tamarix gallica* [valid name: *Tamarix gallica* Linn.]. Ainslie: absent. Al-Biruni 216 (11): *ṭarfā'*. Al-Kindi: absent. Daljīt Siṃha 353–354: *jhāū*, Hindī name, *tarfā*, Arabic name of *Tamarix troupii* Hole [valid name: *Tamarix indica* Willd. = *Tamarix troupii* Hole]. Schlimmer: absent. Schmucker 290–291 (470): *ṭarfā*, *ṭarfā'*, *Tamarix gallica*. E. Wiedemann II, 377: *ṭarfā'*, Tamariske. The tamarix is known as *jhāvū* to the *Siddhaprayogalatikā* (26.33). Compare on *Tamarix gallica*: Dymock et al. I, 160–161.

[639] *ās* is the Arabic and Persian name of *Myrtus communis* Linn. [this is a valid name]. Achundow 144–145: *âs*, *Myrtus communis*. Ainslie: absent. Al-Biruni 22–23 (36): *ās*, and 58 (100): *Myrtus communis* L. Al-Kindi: prescribed, not described. Āyurvedīyaviśvakoṣa II, 1218–1225: *ās*, *Myrtus communis* Linn. Daljīt Siṃha 63–64. Encyclopaedia of Islamic medicine 480–481: *ās*, *Myrtus communis*. Hamdard 405–406: *hab-ul-as*, the fruits of *Myrtus communis* Linn. Schlimmer 71: *baccae myrti*, *ḥabb-ul-ās*, and 394: *Myrti communis folia*, *barak-e-mūrd*. Schmucker 61: *ās*, *Myrtus communis* L. Unani Pharmacopoeia II, II, 259: *habb-ul-as*, the dried fruits of *Myrtus communis* Linn. E. Wiedemann II, 300: *âs*, Myrthe. The āyurvedic *Siddhaprayogalatikā* employs *habbulasa* (2.18). Compare on *Myrtus communis*: Dymock et al. II, 32–34.

[640] This is a reference to *somaroga*, a disease with polyuria as its main characteristic, described for the first time in Vaṅgasena's *Cikitsāsārasaṃgraha* (see G. Jan Meulenbeld IIA, 2000, 225–226); in the present context is seems to denote loss of fluid through the

unnāba[641] – *niṣkaṇṭakabadarīphalaviśeṣaḥ*[642]

2.2.825–827:
caturguṇaṃ samaṃ bhāve pittaraktanibarhaṇam /
hṛddāhaṃ māyukṣavathuṃ tamakaṃ durjayaṃ jayet //
vṛkkabastivyathāṃ hanyāt hasbe jardrātapāpahaṃ /
khaśūnat halka sīne ham raphe gardad samaśnataḥ //
svarasaṃ tu smṛtā mātrā saṃkhyayā viṃśatiḥ parā 20 /
śaktidvayam ihākhyātaṃ mulayyana mulattifa //

It is by nature neutral with regard to the four qualities[643] and suppresses

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anus.

[641] See Achundow 233 (393) and 384 (296): *'unnâb*, *Zizyphus sativus* [valid name: *Ziziphus jujuba* Mill. var. *inermis* (Bunge) Rehd. = *Ziziphus sativa* Gaertn. nom. illeg.]. Al-Biruni 232 (43): *'unnāb.* and 241, n.111: jujube, several species are sources: *Zizyphus vulgaris* Lam. [valid name: *Ziziphus jujuba* Mill. = *Ziziphus vulgaris* Lam.], *Zizyphus jujuba* Lam. [valid name: *Ziziphus mauritiana* Lam. = *Ziziphus jujuba* Lam.], and *Zizyphus lotus* [valid name: *Ziziphus lotus* (Linn.) Lam.]. Al-Kindi 236 (23): *anāb*, *Zizyphus*; three species are mentioned. Āyurvedīyaviśvakoṣa II, 1537–1540: *unnāb*, *Zizyphus vulgaris* Lam. Daljīt Siṃha 80–81: *unnāb*, the Arabic name of *Zizyphus sativa* Gaertn. Encyclopaedia of Islamic medicine 753: *'unnāb*, *Zizyphus vulgaris*. Schlimmer 557: *'annāb*, *Zizyphus jujuba* = *Zizyphus vulgaris*. Schmucker 304 (499): *'unnāb*, *Zizyphus sativus*, also *Zizyphus vulgaris* Lam. E. Wiedemann II, 378: unnâb, jujube. Compare on the jujube tree: Dymock et al. I, 350–351. Āyurvedic texts acquainted with *unnāva* and related terms are the *Siddhaprayogalatikā* (*unnāva*: 12.3; 19.32) and the *Siddhabhaiṣajyamañjūṣā* (*unnābha*: *jvara* 124; *rājayakṣman* 23).

[642] A kind of jujube without thorns. The various kinds of jujube tree and their fruits have many Sanskrit names: *badara*, *kola*, *karkandhu*, etc.

[643] *Abhinavanighaṇṭu*, p.23: cold to the first degree. Achundow 233: cold and moist; Juhanna sagt, dass Zizyphus "mässig" sei und zwischen allen vier Grundeigenschaften in der Mitte liege. Yādavaśarman (147): *samaśītoṣṇa* and *snigdha* in Yūnānī. Āyurvedīyaviśvakoṣa II, 1537: neutral (*mātadil*) with regard to heat and cold, somewhat dry or, according to another opinion, somewhat moist. *Carakasaṃhitā*, *Sūtrasthāna* 27.141: *badara* is moist. *Dhanvantarīyanighaṇṭu* 5.97: moist. *Rājanighaṇṭu* 11.158: *badara* is hot; 11.161: *rājabadara* is cold (*śiśira*). *Nighaṇṭuratnākara* 139: *badarī* is cold and dry; the ripe fruit is hot.

raktapitta.[644] It overcomes a burning sensation in the cardiac region,[645] a watery catarrh, and *tamaka*, difficult to conquer.
It annihilates pain in kidneys and bladder and drives away the heat caused by the gross and subtle (types of *śītalā*).
Similarly,[646] it removes[647] roughness of throat and chest[648] in someone who eats it.
The highest dose of its fresh juice is said to be twenty in number.
Two actions are mentioned in this case: laxative (*mulayyan*)[649] and attenuant (*mulaṭṭif*).

commentary:
hasbe jardrā sthūlā sūkṣmā śītalā. khaśūnat halka sīne – kaṇṭhavakṣasoḥ śleṣmaṇaḥ śuṣkatāsambhūtaṃ jaṭharatvam.

hasbe and *jardrā*[650] are the gross and subtle (forms of) *śītalā*.[651]
Roughness (*ḵẖaśūnat*) of throat (*ḵẖalq*) and chest (*sīnā*) – enlargement of the abdomen brought about by the dryness of the phlegm in throat and chest.[652]
2.2.828:

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[644] As in a *nighaṇṭu*, this may mean *pitta* and *rakta* or the disease called *raktapitta*. Achundow 233 (393): Juhanna sagt dasz es die Blutwallung unterdrücke. Daljīt Siṃha 81: it pacifies *rakta*. Yādavaśarman (147): it purifies blood. *Carakasaṃhitā*, *Sūtrasthāna* 27.141: fresh *badara* subdues *vāta* and *pitta*, but in a dried state it subdues *vāta* and *kapha*, while it is neutral with regard to *pitta*. *Suśrutasaṃhitā*, *Sūtrasthāna* 38.48–49: *badarī* is *raktapittahara*. *Dhanvantarīyanighaṇṭu* 5.97: *badara* is *pittahara*. *Rājanighaṇṭu* 11.158: *badara* is *raktanāśana*; 11.161: *rājabadara* is *pittahara*. *Nighaṇṭuratnākara* 139: *badarī* is *pittāpahā*, the ripe fruit is *raktahara*. *Abhinavanighaṇṭu*, p.23: it purifies blood.

[645] *Carakasaṃhitā*, *Sūtrasthāna* 10: *badara* is *hṛdya*, beneficial to the heart.

[646] *ham* means similarly, in the same way in Persian.

[647] *raf' kardan* means to remove in Persian.

[648] Confirmed by the *Abhinavanighaṇṭu*, p.23: *vakṣasthal ko mṛdukartā*; *chātī tathā kaṇṭha ke kharkharāne ko haraṇkartā hai*, it removes a rough sound from chest and throat.

[649] *Abhinavanighaṇṭu*, p.23: *virecana*. Yādavaśarman (147): it is *sāraka* in Yūnānī. *Carakasaṃhitā*, *Sūtrasthāna* 27.141: *badara* is *bhedana*.

[650] The Persian name of smallpox is *jadrī*. Persian *zard* means yellow; applied to *śītalā*, it may mean 'purulent'.

[651] Compare on *ḥaṣbe*, measles according to Wehr's dictionary: 3.353, comm.: = *mahatī śītalā*. Compare on *jardrā*: *vākya* 3.358: *jadarī* and 3.353, comm.: = *svalpā śītalā*. See on *Śītalā*, the goddess of smallpox: G. Jan Meulenbeld IIB (2000), 265, n.76.

[652] This syndrome and its aetiology are not known from āyurvedic literature.

sāṣṭipiṣṭam aśitaṃ divāniśaṃ karṣamātrabhavavedanākṣatam /
śītavāriparipītam añjasā koṣṭhaśuddhikaraṇaṃ smṛtaṃ budhaiḥ //

Crushed together with its kernel (*aṣṭi*), and eaten day and night, (it hurts by bringing about) a painful wound, already in a measure of a *karṣa*.[653]
Wise physicians regard it as instantly bringing about purification of the bowels when drunk together with cold water.

commentary:
hinasti sandhatta iti ca śeṣaḥ.

One should supply (the following words): it harms and heals.

Correctives and substitutes are not mentioned.

ambara[654] – *sugandhiviśeṣaḥ*[655]

2.2.829–830:
dvīpāntarasthasya vṛkṣasya pheno romanthajo ambaranāmadheyaḥ /
saurabhyasaṃpannatṛṇāśanādyaḥ kastūrikātulyaguṇākaraḥ syāt //
saurabhyasaṃpanna udagravīryo rūkṣoṣṇavīryo dviguṇaṃ ca sūkṣmaḥ /
śaityaṃ samīraṃ ca balāsakopaṃ vegaṃ nirundhyād vanitottamānām /
smarapradīpena madāndhakāraṃ narasya datte pramadākhyarūpam //

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[653] This is a tentative translation.

[654] Achundow: absent. Ainslie I, 15–17: *'anbār.* Al-Biruni: absent. Al-Kindi 307 (209): *'anbar.* Āyurvedīyaviśvakoṣa I, 483–488: ambra grasea, ambergris. Daljīt Siṃha: absent. Hamdard 358: ambra grasea. Hand Book 533: ambra grasea. Schlimmer 33: *'anbar*, ambra grisea. Schmucker: absent. Yādavaśarman 388–389: Sanskrit name: *agnijāra*, Hindī name: ambar, ambergris. *agnijāra* is the Sanskrit name of this substance, frequently used in *rasaśāstra* texts.

[655] A particular fragrant substance. A few late āyurvedic texts prescribe *ambara*, for example Kṛṣṇarāma's *Siddhabheṣajamaṇimālā* (2.113), dating from the nineteenth century; the anonymous *Gandhavāda*, of uncertain date, mentions it several times (see G. Jan Meulenbeld IIA, 371 and 510). See on ambra in the Muslim world: E. Wiedemann I, 681; II, 9, 111, 127, 244–246, 270, 416–418. See also on ambergris: P.K. Gode (1948); C.D. Maclean, p.25.

The foam of a tree found on another continent and a product of rumination bears the name of *ambara*.[656]
It is a mine of qualities that are similar to those of musk (*kastūrikā*), being a product from eating fragrant grass.
Provided with fragrance and intense *vīrya*s, it is dry and hot to the second degree[657] and subtle in its action.
It suppresses coldness,[658] wind,[659] excitation of phlegm and the excitement of passion among the most excellent among women.
By the arousal of love it makes men blind from passion in the form of sexual delight.[660]

commentary:
mutprītiḥ pramado harṣaḥ kośo 'maraḥ / johara arvāha-nāmnā prathitaḥ.

mud, *prīti*, *pramada*, *harṣa* (are synonyms) according to the *Amarakośa*.[661]
They are widely known as the four jewels (*jauhar*).[662]

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[656] The *Abhinavanighaṇṭu* (p.10) gives two opinions on the origin of *ambara*: it is the resin of some tree or the dung of some marine animal. See Āyurvedīyaviśvakoṣa I, 483–485 on various opinions on the nature and origin of *ambara*.

[657] *Abhinavanighaṇṭu*, p.11: hot to the second and dry to the first degree. The Āyurvedīyaviśvakoṣa (I, 487) regards it as hot and dry to the first degree, adding that others call it hot to the second degree and dry to the first degree, or hot to the first and dry to the second degree. Yādavaśarman 389: hot to the second, dry to the first degree in Yūnānī.

[658] In agreement with the Āyurvedīyaviśvakoṣa I, 487. *Abhinavanighaṇṭu* (p.10): *uṣṇatā kārak hai*, it generates warmth.

[659] In agreement with the Āyurvedīyaviśvakoṣa I, 487.

[660] Yādavaśarman 389: it is aphrodisiac. *Abhinavanighaṇṭu*, p.10: aphrodisiac when used as an ointment on the penis. Compare Ainslie I, 16.

[661] Compare *Amarakośa* 1.24.cd.

[662] Compare Āyurvedīyaviśvakoṣa I, 487: *astuḥ ambar apne in guṇoṃ ke samavāy ke kāraṇ sapūrṇa arvāh ke jauhar ko śakti detā aur unko baṛhātā hai*, on account of (the presence of) this assemblage of properties, *ambar* gives power to the full set of four jewels and increases it. Yādavaśarman 389: *ambara* is *saumanasyajanana*, causes cheerfulnes.

2.2.831–832:
mukavvī dil dimāg syāt samagarbī tu darpahā /
āghrāṇaṃ sitaraśmer vā karkaṭīprāśanaṃ tathā //
jāfarāṃ muśka badaladvayam uktaṃ bhiṣagvaraiḥ /
māṣonmitā śreṣṭhā yathādoṣam athāpi vā //

It is a cardiac[663] and brain tonic.[664] Arabic gum is a corrective.[665]
Its smell is like that of the moon and eating *karkaṭī*.[666]
The best of physicians say that saffron and musk are the two substitutes.[667]
The optimal dose is a *māṣa* or one in conformity with the *doṣa*(s).

[663] The Āyurvedīyaviśvakoṣa (I, 487) agrees. *Abhinavanighaṇṭu*, p.10: beneficial in heart diseases. Yādavaśarman 389: it gives power to the heart (*hṛdayako bal denevālā*) in Yūnānī.

[664] The Āyurvedīyaviśvakoṣa (I, 487) agrees. Yādavaśarman 389: it gives power to the brain (*mastiṣkako bal denevālā*) in Yūnānī.

[665] *Abhinavanighaṇṭu*, p. 10: correctives are the gum of the *babūla* and camphor. The Āyurvedīyaviśvakoṣa (I, 487) mentions as correctives: coriander seed (*dhaniyā*), Arabic gum, *tavāśīr*, and camphor.

[666] Hand Book 533: its smell is like that of musk. The drug called *karkaṭī* is described at 2.2.486–487: *khiyāraḥ darāja kiśā / karkaṭī*. Achundow 242 (442): *qiththâ*, *Cucumis*, Gurke; man nennt sie auch *Chijâr*. Al-Biruni 140 (19): *khīyār*, known as *qiththa'* in Arabic, and 151 (45): *Cucumis melo* var. *utilissimus* Duthie Fuller [valid name: *Cucumis melo* Linn. subsp. melo var. *utilissimus* (Roxb.) J.B.Duthie et Fuller]. Āyurvedīyaviśvakoṣa III, 1870: *karkaṭī*, *Cucumis utilissimus* Roxb. [valid name: *Cucumis melo* Linn. subsp. *agrestis* var. *conomon* (Thunb.) Makino] and 2271. Daljīt Siṃha 223: *k̲h̲iyār*, the Persian name of *Cucumis sativus* Linn. [this is a valid name], called *trapusa* in Sanskrit. Encyclopaedia of Islamic medicine 203: *k̲h̲iyār*, *qat̲h̲t̲h̲ā'*, *Cucumis sativus*. Schlimmer 171: *k̲h̲iyār*, *Cucumis sativus*. Schmucker 189 (286): *k̲h̲iyār*, a *Cucumis* species. E. Wiedemann II, 388 and 403–404: *qit̲h̲t̲h̲ā'*, Gurke.

[667] *Abhinavanighaṇṭu*, p.10: substitutes are musk and *kesara*. The Āyurvedīyaviśvakoṣa (I, 487) mentions as a substitute a mixture of equal parts of *kastūrī* and *keśara*.

ūda hindī[668] – *agaruḥ*[669]

2.2.833–836:
kṛṣṇāgarur guruḥ śreṣṭhaḥ puruṣo nīranimnagaḥ |
nistuṣo śiśiraḥ rūkṣo dvidhā sudve kuśā smṛtaḥ ||

vātānulomanaḥ śleṣmakhaṇḍano gṛhamaṇḍanaḥ |
dhūpena śrīkaraḥ kledaśoṣaṇaḥ poṣaṇo hṛdaḥ ||
śīrkalāśirājālabandhasya balavardhanaḥ |
darpaghno 'sya gulāba syā diram 1 mātrā prakīrtitā ||
candanaṃ dāracīnī yā jāfarāṃ mastagī tathā |
sumbala 'tīva vā grāhī kramād badala īritaḥ ||

The black *agaru* is heavy, the best kind, the male type,[670] sinks down when put into water.[671] When devoid of its outer layer,[672] it is said to be hot and dry to the second degree.[673]

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[668] Achundow 384 (297): *'ûd*, *Aloëxylon Agallochon* [this is not a valid name], echter Aloëholzbaum; ausser dem genannten Baume lieferten noch drei andere Aloëholz, nämlich *Aquilaria malaccensis* Lam. [this is a valid name], *Aquilaria Agallocha* [valid name: *Aquilaria agallocha* Roxb.] und *Excoecaria agallocha* L. [this is a valid name]. Ainslie I, 479–481: Aloes wood or agallochum, *Aquilaria Ovata* (Lin.) [valid name: *Aquilaria ovata* Cav.], *Aquilaria Aghallocha* (Roxb.). Al-Biruni 234–235: *'ūd*, several kinds are distinguished, and 242 (139): *Aquilaria agalocha* (sic!) Roxb. and *Aquilaria malaccensis* Lamk (sic!). Daljīt Siṃha 13–14: *ūdal hindī*, *Aquilaria agallocha* Roxb. 361: *ud-el-juj*, *Aquilaria agallocha* Roxb. Schlimmer 27: *'ūd hindī*, *Aloexylon*. Schmucker 307–308 (506): *'ūd*, *Aloexylon agallochon*, echter Aloeholzbaum.

[669] Another very common Sanskrit name is *aguru*. See on *agaru* in the Muslim world: E. Wiedemann I, 680; II, 9–10, 113, 247–252, 263, 271, 378, 396, 416. Compare: Āyurvedīyaviśvakoṣa I, 38–41; Dymock et al. III, 217–226; Hobson-Jobson 16 (Aloes) and 335–336 (Eagle-wood).

[670] I could not find references to a male type of *agaru*.

[671] Ainslie I, 481: the best kind is found, on trial, to sink in water. Yādavaśarman (323): *pānīmeṃ ḍūb jāve aur raṅgmeṃ kālā ho vah agar uttam hotā hai*. *Abhinavanighaṇṭu*, p.3: *jo jalmeṃ ḍūb jāve vah uttam hai*. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1272cd: *kṛṣṇapradhānam aguruḥ lohavan majjate jale*.

[672] The qualification *nistuṣa* seems odd since *tuṣa* is the chaff of grain.

[673] Daljīt Siṃha (14) and Yādavaśarman (323): *aguru* is hot and dry to the second degree. *Abhinavanighaṇṭu*, p.3: hot to the second and dry to the third degree. Āyurvedic texts regard *agaru* as hot: *Dhanvantarīyanighaṇṭu* 3.26; *Rājanighaṇṭu* 12.39; Yādava-

It regulates the course of *vāta*,[674] removes *kapha*,[675] and adorns the house. When used for fumigation, it provides beauty, dries up moisture, and nourishes the heart;[676] it increases the strength of the head, of the *kalā*s,[677] vessels, *jāla*s[678] and *bandha*s.[679]
Its corrective is *gulāba*[680] and its dose is proclaimed to be one *dirham*.
Substitutes are, in due order, sandal, *dāracīnī*, saffron, and *mastagī*,[681] or the astringent (*grāhin*) *sumbala atīva*.[682]

commentary:
srotaḥsaṃśodhana ityarthaḥ.

śarman 323.

[674] Yādavaśarman (323): *vātānulomana* according to Yūnānī; *vāt nāś karnevālā* according to āyurveda. Daljīt Siṃha (14) agrees. *Suśrutasaṃhitā*, *Sūtrasthāna* 38.24–25: *vātakaphau nihanyāt*. *Dhanvantarīyanighaṇṭu* 3.36: it is *vātāpaha*. *Rājanighaṇṭu* 12.39: it is *vātajit*. *Abhinavanighaṇṭu*, p.3: *vāyu ko layakārak*.

[675] Dhanvantarīyanighaṇṭu 3.36: it is *kaphāpaha*. Yādavaśarman (323): *kapha nāś karnevālā*. *Suśrutasaṃhitā*, *Sūtrasthāna* 38.24–25: *vātakaphau nihanyāt*.

[676] *Abhinavanighaṇṭu*, p.3: *hṛdaya ko prasannakartā*.

[677] See on the anatomical structures called *kalā*: *Suśrutasaṃhitā*, *Śārīrasthāna* 4.5–20; Āyurvedīyaviśvakoṣa III, 2310.

[678] See on the anatomical structures called *jāla*: *Suśrutasaṃhitā*, *Śārīrasthāna* 5.6.

[679] The meaning of *bandha* in this context is difficult to determine. Compare *Abhinavanighaṇṭu*, p.3: *snāyuoṃ ko balaprada*, *indriya, mastiṣka sambandhī sandhi ko balaprada*.

[680] Daljīt Siṃha 14: correctives (*nivāraṇ*) are camphor and an *arka* of roses (*gulābapuṣpārka*). *Abhinavanighaṇṭu*, p.3: correctives are *kapūr* and *gulāb*.

[681] *Abhinavanighaṇṭu*, p.3: substitutes are *dālcīnī*, *lavaṅga* (cloves), and *keśara*.

[682] See on *sumbalaättīva*: *jaṭāmāṃsī*: 2.2.675–677.

khiyāra śaṃvara[683] *– rājavṛkṣaḥ*[684] *– amalatāsa*[685]

2.2.488–491:
kṛtamālaḥ samo vīrye guṇe ca sraṃsanas tathā /
balāsasāndratāṃ hanti dagdhapittavirecakaḥ //
śūlaghno guḍasaṃyuktaḥ sarpiṣā yojito 'pi vā/
sāndranīre 'sya golasya kaśanījtarsādhite //
śamyākasyāpi saṃyojyaṃ sāraṃ gaṇḍūṣam ācaret /
khunāka kaṇṭharogākhyaṃ gadaṃ saṃharati drutam //
kustumburusvarasakarṣitam aspagola sāndrāmbukoṣṇavihito galarodharoge /
gaṇḍūṣakarma vidhinā dṛḍhapāśabandhaṃ pittodbhavaṃ kaphabhavaṃ ca nirākaroti //[686]

kṛtamāla[687] is neutral with respect to *vīrya* and *guṇa*[688] and, in addition, laxative (*sraṃsana*).[689] It overcomes the viscidity (*sāndratā*) of phlegm[690]

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[683] Achundow 196 (178) and 369 (136): *chijâr-schanbar*, *Cassia fistula* L. [this is a valid name]. Ainslie I, 60–62: *k̲hiyār s̲hanbar*, the Arabic and Persian name of *Cassia Fistula* (Lin.). Al Biruni 140–141: *khīyār shambar* and 151 (48): *Cassia fistula* L. Al-Kindi: absent. Daljīt Siṃha (35): *khiyār cambar* is the Persian name, *khiyār śabar* the Arabic name of *Cassia fistula*. Encyclopaedia of Islamic medicine 121: *k̲hiyār s̲hambar*, *Cassia fistula*. Hamdard 370–371: *khayar-shambar* is the Arabic name of *Cassia fistula* Linn. Schmucker 189 (287): *k̲hiyārs̲hambar*, *Cassia fistula* L. Unani Pharmacopoeia: *khiyar shambar* is the Arabic and Persian name of *Cassia fistula* Linn. Compare on *fructus Cassiae fistulae*: Flückiger and Hanbury 195–197.See also: Dymock et al. I, 511–515.

[684] One of the Sanskrit names of *Cassia fistula* Linn. The most common name is *āragvadha*.

[685] The Hindī name of *Cassia fistula* is *amaltās*.

[686] This verse is in *vasantatilakā* metre.

[687] This is one of the Sanskrit names of *Cassia fistula* Linn.

[688] *Abhinavanighaṇṭu*, p.12: hot and moist to the first degree and somewhat *mātadil*. Achundow 196: mässig heiss, kalt, trocken und feucht. Yādavaśarman: hot and moist according to Yūnānī, cold according to āyurveda. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 944: it is cold. *Dhanvantarīyanighaṇṭu* 1.222: *kṛtamāla* is cold. *Rājanighaṇṭu* 9.337: it is hot.

[689] Achundow 196: it is a mild laxative. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 944: it is *mṛdurecaka*. *Dhanvantarīyanighaṇṭu* 1.222: it is *sara*. Yādavaśarman (182): it is a mild laxative (*mṛdurecaka*) according to āyurveda.

[690] Achundow 196: reinigt den Magen und Darmkanal von Feuchtigkeit. *Suśrutasaṃhitā*, *Sūtrasthāna* 38.6–7: *āragvadha* is *śleṣmāpaha*. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 944:

and drives out burnt bile.[691]
It cures piercing pain[692] when combined with *guḍa* and in combination with ghee it acts the same way when the viscid water of this round mass has been prepared with the juice of *kāsanīj*.
One should also administer it as a *gaṇḍūṣa* after adding the heartwood of *śamyāka*.[693]
The disease of the throat called *khunāka*[694] is quickly eliminated.
Aspagola, taken out of the juice of *kustumburu*, administered according to the rules as a *gaṇḍūṣa* in the disease (called) *galarodha*, attached to him (i.e., the patient) with a strong tie, removes it when brought about by bile or by phlegm.

commentary:
āragvadhasārānvita eva gaṇḍūṣaḥ. agara – khiyāra śaṃbararādara ābakāsanī inavuḥ sāliba halkarde andake rogan bādāma āmekhtaha vinīśada yarkāṃrā jāyala gardānada.

The mouthwash (*gaṇḍūṣa*) should be provided only with the heartwood of *āragvadha*,[695] or *khiyāra śaṃbara*[696], dissolved in water of *kāsanī*, *inavu* and *sālib*, mixed[697] with some[698] almond oil. This averts[699] jaundice (*yarqān*).[700]

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it is *doṣatrayahara*. Yādavaśarman: *kaphakā nāś karnevālā*.

[691] Actions mentioned in The Unani Pharmacopoeia (I, I, 55): *mushil* (causing to flow), *mulayyin* (laxative), *muhallil-e-waram* (resolving swellings/anti-inflammatory), *mudirra-e-haiz* (emmenagogue). Yādavaśarman (182): according to Yūnānī: *śothoṃko vilīn karnevālā*. *Abhinavanighaṇṭu*, p. 12: it reduces hot swellings (*uṣṇaśotha layakartā*), it alleviates diarrhoeal defecation (*atīsār dvārā malko sugamantāse nikāltī hai*), its leaves dissolve all kinds of swelling (*iske patte sampūrṇa śothoṃko layakārak haiṃ*).

[692] Achundow 196: Von Nutzen bei Kolikschmerzen. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 945: it is *śūlanud*.

[693] A synonym of *āragvadha*, *Cassia fistula* Linn.

[694] Cf. comm. ad 2.2.189–190.

[695] *Cassia fistula* Linn.

[696] Daljīt Siṃha 35: *khiyāracaṃbara*, *Cassia fistula* Linn.

[697] Persian *āmegh* = mixture.

[698] Persian *andake* means some, a small quantity.

[699] Persian *gardānīdan* = to avert.

[700] The words *vinīśada* and *jāyala* remain unidentified.

2.2.492:
kāsanī inabuḥ sālib saṃgrāhyaḥ svaraso 'nayoḥ /
roganbādāmasaṃyuktaḥ pītaḥ syāt kāmalāpahaḥ //

The juice collected from *kāsanī*, *inabu*[701] and *sālib*,[702] joined to almond oil and drunk, drives away jaundice.

commentary:
suparṇakasārasaṃyukta eva mātrā 5|7|10 diram, ***śaktayaḥ 3 muhallila mu****layyana musalih arve 4 akhalāt khasūsa safarā lajujbalgamrā. darpaghnāni roganbādāma śīrīṃ mastagī anesūṃ tamarahindī. badala 3 turañjavīṃ mabīja bedānā andaketurbudaḥ.*

With the heartwood of *suparṇaka*[703] only added, is the dose five, seven or ten *dirham*.
The actions are three (in number): resolvent, laxative, and corrective with respect to the four humours, in particular (*k̲h̲uṣūṣ*) yellow bile and viscous

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[701] Achundow 232–233: *'inabu*, grapes. Ainslie I, 156–158: Arabic name *'inab*, Persian name *ankūr*, *Vitis vinifera* (Lin.). Al-Biruni 232 (44): *'inab k̲h̲umrī*, and 241, n.112: *Vitis vinifera* L. Al-Kindi 306–307 (207): *'inab*, grape. Encyclopaedia of Islamic medicine 737–738: *'inab*, *Vitis vinifera*. Schmucker 305 (500): *'inab*, grapes. E. Wiedemann II, 297, 379– 380 (*karm*). See 2.2.821–823: *inava*, *aṅgūra – drākṣā 'rdrā*.

[702] Ainslie I, 368–369: salep, *t̲h̲a'lab miṣrī*, the root of *Orchis Mascula* (Lin.) [valid name: *Orchis mascula* (Linn.) Linn.]. Daljīt Siṃha 676–677: *sālam miśrī*, the Hindī name of *Orchis mascula* Linn., *Orchis maculata* Linn. [valid name: *Dactylorhiza maculata* (Linn.) Soó = *Orchis maculata* Linn.], and *Orchis laxiflora* Lam. Encyclopaedia of Islamic medicine 504: *saḥlab*, *Orchis mascula*. Hamdard 408: *salab misri* is the Persian name of *Orchis mascula* Linn. Schlimmer 415: *t̲h̲a'lab*, *Orchis mascula*. Unani Pharmacopoeia II, I, 236 and II, II, 260: the root of *Orchis latifolia* Linn. Compare Dymock et al. III, 384–387; Flückiger and Hanbury 592–594: salep; WIRM VII, 104: salep, *Orchis latifolia* Linn. [this is a valid name]. The *Siddhabheṣajamaṇimālā* (2.104; 4.52 and 779) prescribes this drug as *sālima*, a tuberous plant from *misaradeśa* (Egypt) according to the commentary. Vinodalāla Sena's *Āyurvedavijñāna* prescribes it under the Sanskrit name *sudhāmūlī* (see G. Jan Meulenbeld IIA, 356). The *Bṛhatpākāvalī* (36) and *Pākārṇava* describe a *sālimapāka*, the *Nighaṇṭuratnākara*(183) describes a *sālimakanda*.

[703] *suparṇaka* is one of the names of *Cassia fistula* Linn., though *suvarṇaka* is met with more often.

(*lajlajā*)[704] phlegm.
The correctives are oil of *bādām śīrīṃ*, *mastagī*, *anesūṃ*, and *tamar hindī*. The substitutes are three in number: *turañjavīṃ*,[705] raisins (*mabīja*)[706] without the seeds (*bedānā*) and a slight amount of *turbud*.

dārafila[707] 2 – *kṛṣṇāḥ kaṇāḥ*

2.2.493–497:
capalā triguṇoṣṇā ca rūkṣā vaidyais tathā smṛtā /
pakvāśayaṃ kabī kuryān mubahīśaktisaṃyutā //
pācanī recanī cāpi saṃbhavet kāmadīpinī /
suddekuśā jigan śaktir muskin aujāya eva ca //
hikkākāsapraśamanī balāsaṃ hrīsayaty api /
vātaśleṣmajvaraṃ hanti varṣma śaityam akhaṇḍitam //
śiraso na hitā muslih samag arabī prakīrtitaḥ /
tathāpare ca saṃprokte gulāba haricandanam //
badal asyāḥ samuddiṣṭo hy uṣaṇaṃ viśvabheṣajam /
jarambādāpi saṃkhyātas tathā pratinidhir budhaiḥ //

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[704] This is probably a Hindī word.

[705] The same as *tarañjubīn*. This substance is described at 2.2.290–291. Compare Daljīt Siṃha 236.

[706] See 2.2.943–944: *kiśmiśa - mabījabedānā / kṣudrā drākṣā.* Ainslie I, 157: *mawīz*, raisins. Daljīt Siṃha 3: *mabīz bedānā*, raisins. Hand Book 311–317: *maviz*, raisins. Schlimmer 544: *uvae passae*, raisins, *mabīz*. Compare on *uvae passae*: Flückiger and Hanbury 140–142.

[707] Achundow 205 (254) and 371 (208): *dâr-filfil*, *Piper longum* L. Ainslie I, 308–310: *dār filfil*, Arabic name, and *filfil darāz*, Persian name of *Piper longum* L. Al-Biruni 155 (1): *dār-i-filfil* and 160 (1): *Piper longum* L. Al-Kindi 266–267 (97): *dār filfil*, *Piper longum* L. Daljīt Siṃha 448–450: *dārfilfil*, Arabic name, and *filfil darāz*, Persian name of *Piper longum* L. Schlimmer: absent. Schmucker 192 (293): *dār filfil*, *Piper longum* L. Unani Pharmacopoeia II, I, 229 and II, II, 258: *filfilmoya*, the dried roots of *Piper longum* Linn. It is remarkable that Mahādevadeva employs the name *dārfil* instead of *dār filfil*. Compare on *Piper longum*: Dymock et al. III, 176–180.

capalā[708] is hot and dry to the third degree[709] according to the *vaidya*s. It makes the receptacle of digested food strong (*qawī*),[710] and is accompanied by an aphrodisiac action (*mubahī*).[711] It promotes digestion (*pācana*)[712] and purgation (*recana*) and, in addition, excites sexual desires.[713] It obstructs the vessels (*suddekuśa*)[714] and its actions are allaying (*muskin*) and *aujāya*.[715]
It attenuates cough and difficult breathing[716] and puts phlegm to shame.[717] It removes fever by wind and phlegm[718] and coldness of the body altogether.[719] It is not beneficial for the head.[720]
The corrective (*muslih*) is *samag arabī* and two other (substances) as well: rose water (*gulāba*) and *haricandana*.[721]

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[708] One of the Sanskrit names of *Piper longum* Linn. Its most common Sanskrit name is *pippalī*.

[709] Achundow (205) agrees. Daljīt Siṃha (449) and Yādavaśarman (315): hot and dry to the second degree. *Dhanvantarīyanighaṇṭu* 2.74: *pippalī* is cold and moist. *Rājanighaṇṭu* 6.111: it is hot and moist.

[710] Compare *Abhinavanighaṇṭu*, p.161: *āmāśay aur kamar* (waist, loins) *ko balaprada*.

[711] Yādavaśarman (315): *vājīkara* in Yūnānī. *Rājanighaṇṭu* 6.111: it is *vṛṣyā*, aphrodisiac.

[712] *Suśrutasaṃhitā*, *Sūtrasthāna* 38.22–23: it is *āmapācana*. *Abhinavanighaṇṭu*, p.161: it is *āhārapācaka*. Daljīt Siṃha agrees.

[713] Achundow (205) and Daljīt Siṃha (449) agree.

[714] Persian *sudd-e-kūs̱h jigan*.

[715] Compare *Abhinavanighaṇṭu*, p. 161: it is called *ojko cālanakartā*.

[716] Daljīt Siṃha (449) agrees. *Rājanighaṇṭu* 6.111 also agrees: *śvāsakāsāpaha*. Yādavaśarman (315): it is prescribed in cough and difficult breathing in Yūnānī.

[717] Yādavaśarman (315): it is prescribed in *kaphaja* diseases in Yūnānī. Daljīt Siṃha (449) supports this statement. I assume the verb *hrīṣayati* to be an error for *hrepayati*. *Suśrutasaṃhitā*, *Sūtrasthāna* 38.22–23: it is *kaphahara*. *Rājanighaṇṭu* 6.111 is in agreement: *śleṣmāpaha*.

[718] *Dhanvantarīyanighaṇṭu* 2.74: it is *jvaranāśanī*. *Rājanighaṇṭu* 6.111: it is *jvarahā*. Compare *Abhinavanighaṇṭu*, p. 161: *vāyuko layakartā*.

[719] I read *varṣmaśaityam*. *Abhinavanighaṇṭu*, p.161: *udarke avayavoṃ meṃ garmīko utpannakartā*. Yādavaśarman (315): it generates warmth (*uṣṇatājanana*).

[720] Daljīt Siṃha (449) observes that it may cause piercing pain in the head. Compare *Abhinavanighaṇṭu*, p.161: *hānikartā: śirko aur śiraḥpīḍāprada hai*.

[721] A yellow kind of sandal wood. *haricandana* is dealt with at 2.2.744–746: *sandala – abiyaja – haricandanam*; *abiyaja* is Arabic *abyaḍ*, i.e., white. *Abhinavanighaṇṭu*, p.161: correctives are the gum of the *babūla* tree and sandal, substitutes are *śuṇṭhī* and *narkacūr*. The *Siddhaprayogalatikā* (19.26) employs *narakarcūraka*, identified as *Curcuma zedoaria* Rosc. Daljīt Siṃha (449) mentions the gum of *babbūla* and white sandal

Its substitute is taught to be black pepper (*uṣaṇa*) (and) ginger (*viśvabheṣaja*).[722] Wise (physicians) also mention *jarambāda*[723] as its substitute.

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as correctives, *nāremuṣk* and *sūrañjān* as substitutes. The tree *babbūla* is identified as *Acacia nilotica* (Linn.) Delile subsp. *indica* (Benth.) Brenan.

See 2.2.1086–1088 on *nāremuśk*: *nāramuṣka – punnāgaḥ / nāgakesara*. This plant (*punnāga*) is commonly identified as *Calophyllum inophyllum* Linn. [this is a valid name]. The plant called *nāgakeśara* is commonly identified as *Mesua ferrea* Linn. [this is a valid name]. The identity of *nāramuśka* becomes uncertain by the mention of both *punnāga* and *nāgakeśara* as Sanskrit names. M. Abdul Kareem records that a plant called *Dillenia pentagyna* Roxb. [this is a valid name] is known in Sanskrit as *punnāga* and *nāgakeśara*.

Achundow (334) (32) says about *nârmuschk*: Tohfat: "es ist die Blüthe einer Pflanze, sieht gelblich roth aus und ist grösser als die Erbse. Sie ähnelt einer Granatapfelblüthe, welche noch nicht aufgeblüht ist." Sontheimer übersetzt es an einer Stelle mit Ignatia amara, während er an einer anderen Stelle, gerade im betreffenden Artikel selbst, die Uebersetzung übergeht. Wichtiger ist für uns die Angabe von Prof. Dragendorff, welcher Nârmuschk für *Flores Cassiae* (und zwar *spuriae*) erklärt und angiebt, dass man in Persien nach Honigberger unter den Namen Nârmuschk die Frucht der Mesua ferrea L. versteht. See on Tohfat: Achundow 299–300; on Dragendorff: Achundow 297. Ainslie, Al-Kindi, Hamdard, Hand Book: absent. Al-Biruni 319 (1): *nārmushk*, and 325 (1): identified as *Mesua ferrea* Linn. Daljīt Siṃha 407–408: *nāremuṣk* is the Persian name of *Mesua ferrea* Linn., called *nāgakesara* in Sanskrit. Schlimmer 370: *nārmiṯ̲hk*, the Persian name of *Mesua ferrea*. Schmucker 502–503: Persisch *nārmuṯ̲hk* ist wie so viele mit "*nār*-" zusammengesetzte Namen nicht eindeutig zu bestimmen. A. Siggel (70) gibt: Blüte von *Cassia spuria* (Caesalpiniaceae), eine äuszerst seltene Deutung. – *nārmuṯ̲hk* wird sonst gedeutet als: wilder Granatapfel, Blüte von *jullanār* (see Schmucker 145 (201)), welches in seiner Bedeutung auch nicht vollständig geklärt ist, "une espèce de petite grenade qu'on tire du Khorâsân" (Dozy's Arabic dictionary II, 631), "an Indian fruit resembling the pomegranate, the flowers of which, when they fall, are fragrant (the best being of a whitish colour mixed with red)" (Steingass). Qurt (250) hat eine ganz andere Version, die fast sämtliche inhaltliche Anklänge an den Granatapfel vermissen läszt. Auch die Quellen Löws (see Achundow 299) zählen eine ganze Skala von Möglichkeiten für *jullanār* und *nārmuṯ̲hk* auf. Nach diesen wirren Aussagen ist es nicht möglich, exakt zu definieren, um welche Pflanze bzw. um welchen Teil des Granatapfelbaumes es sich handelt. Es ist ja nicht einmal endgültig erwiesen, dasz überhaupt *Punica granatum* L. u. Var. in Frage kommen, wenn sich auch der überwiegende Teil der Quellen dahingehend äuszert.

[722] Daljīt Siṃha (449) regards white pepper and ginger as substitutes.

[723] Achundow 213 (292): *zurunbâd*, *Amomum zerumbeth* [valid name: *Curcuma zedoaria*

An interesting *vājīkaraṇa* recipe is found at 2.2.632–635:

misrdeśe rodanīl nāchnāmanadyāṃ samudbhavet /
prabhedo makarasyāyaṃ sūter aṇḍaṃ tīrapāliṣu //
tadantaḥstho viśed ambhaḥ sa nakro yaḥ prasarpati /
parito vālukābhūmau sakankūra sa saṃsmṛtaḥ //
sakanakūra varalmāhī dvayor bheda itīva hi /
tīrasthāyī sakankūra varalmīhī vanecaraḥ //
varal viśālaśīrṣā syāt pītāruṇatanuprabhaḥ /
jaraṭha śmaśrudharaś cātha kirmīraś cāparābhidhaḥ //

commentary:
abalaka, *raṅgga sabjī, jardī, syāhī, sapheda, māyala, bāśada, ślakṣṇākṛtiś ca*.

2.2.636–641:

anena saṃdaṣṭatanur mṛgayuḥ prathamaṃ jalam /
nirviśed yadi jīveta sakankūra mṛtiṃ vrajet //
daṃśaṃ vidhāya sapadi nīraṃ yadi viśet svayam /
tadā jīvet sakankūra mṛgayur layamāviśet //
sa cārdras triguṇaṃ snigdhas tathoṣṇo gurur eva ca /
saṃśuddho lavaṇāktaś ca gharme saṃśoṣitaś ca yaḥ //
triguṇaṃ laghurūkṣoṣṇo manaïj mubahī tathā /
mātrā dirama 1 miskāle 1 masūro darpahā smṛtaḥ //
badal khusiyatuḥ sālib kajīb nargāva eva vā /
vṛndārakāyate kāmī sthaviro 'pi niṣevaṇāt /
prasūneṣusamābhaḥ syād bahvātmajakaraś ca saḥ //

(Christm.) Roscoe = *Curcuma zerumbet* (Berg.) Roxb.]. Ainslie I, 490 and 492–493: *Curcuma Zerumbet* (Roxb.), *zarambād* (Persian and Arabic name), *karcūra* (Sanskrit name). Al-Biruni 165 (8): *zurumbād* and 176 (25): *Curcuma zedoaria* Rose. Al-Kindi 274 (125): *zurunbād*, root of *Curcuma zerumbet* Roxb. Daljīt Siṃha 405–406: *zarambād*, *Curcuma zedoaria* Rosce. Schlimmer 556: *Zedoaria zerumbet*, *zarunbād*. Schmucker 215 (345): *zurunbād*, *Amomum zerumbeth*.

The river in Egypt that is called Rodanīl Nāch is the place of origin of a kind of *makara* that lays eggs on its banks. This crocodile-like animal (*nakra*) may enter the water when it stays on the bank; when it moves on, surrounded by sandy soil, it is called *sakankūr*.[724]
There are two different kinds of it: *sakankūr* (in the narrow sense) and *varalmāhī*.
The one that stays on the bank is the *sakankūr*, whereas the *varalmīhī*[725] roams about among the wild plants.
The *varal* has a big head and its body has a yellow and ruddy lustre. It is violent, has a beard, and is also known as *kirmīra*.[726]

commentary:
It is spotted (*ablaq*). Its colours are green, yellow, black, white, …[727] it has a smooth body.
A hunter who, with a body that has been bitten by it, jumps into the water as the first one, will save his life while the *sakankūr* will die. If the *sakankūr*, after suddenly biting, enters into the water first itself, it will stay alive while the hunter will die.

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[724] Al-Kindi 283 (145): *saqanqūr*. Small desert lizard. *Scincus officinalis*. Dioscorides uses the lizard as an aphrodisiac. Al-Kindi employs this simple in a stomachic which is also good for excessive copulation. Maimonides gives the synonym as *waral*. In modern Egyptian Arabic, it is *waran*. It is still sold in the bazaars as an aphrodisiac. Āyurvedīyaviśvakoṣa II, 1416: *isqanqūr*, *saqanqūr*, *Lacerta scincus*. Compare the comments ad 2.2.631: *sakanakūra varal regamāhī dara misara darayā rodanīla paidā me śabada / aj nasalata masāha yāne nihaṅga 'sta*, (The animal called) *saqanqūr*, *waral*, (and) *rīgmāhī* occurs in Egypt in the river Rodanī. … Compare *Abhinavanighaṇṭu*, p.235: the *sakankūr* is an animal called *rehū* in Hindī. See also G.S. Lavekar I, 379–381 on a sand lizard, *Tachydromus sexlineatus*, called *rege mahi* in Persian, used in Yūnānī medicine.

[725] *Varalmāhī* or *varalmīhī* is an error.

[726] Compare on an animal called *waral*: E. Wiedemann II, 356. See also Steingass: an animal of the lizard kind, with a broad head, a rough skin of a reddish yellow, swift of foot, with envenomed teeth, and a sting-tail.

[727] The meanings of *māyala* and *bāśada* remain undetermined.

It is in a wet state moist, hot and heavy to the third degree. When it has been purified, besmeared with salt, and dried in the sun, it is light, dry and hot to the third degree, as well as causing an erection (*mun'iḍ*), being aphrodisiac (*mubahī*).[728]
Its dose is one *dirham* one *miskāl*; lentils mitigate its action.[729]
Substitutes are *khusiyatu*,[730] *sālib*,[731] *kajīb*,[732] and *nargāva*.[733]
Its use will make a lover the most excellent one, even if he be old; he will resemble Kāma and produce a numerous offspring.[734]

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[728] *Abhinavanighaṇṭu*, p.235: hot and moist in a fresh state, hot and dry to the second degree when dried. G.S. Lavekar I, 379–380: the flesh is considered as one of the most potent sexual stimulants; the fat of this animal is highly valued for its ability to stimulate the erectile power.

[729] *Abhinavanighaṇṭu*, p.225: honey and lentils (*masūra*) are the correctives.

[730] Absent from Daljīt Siṃha. Absent from Platts. Persian *k̲h̲uṣyā* means a testicle. Achundow 369 (140): *chusa'l-tha'lab*, *Tulipa gesneriana* [valid name: *Tulipa gesneriana* Linn.]. Schmucker 184 (274): *k̲h̲uṣat al-ta'lab*, *Tulipa gesneriana* L.; others regard it as an *Orchis*.

[731] It may well be that *k̲h̲uṣyat sālib* is meant, which would literally mean a *sālib* testicle, i.e., its bulbous root, for *sālib* is the name of an *Orchis*; orchids have such roots, as their name indicates (Greek orchis = testicle). Sheriff (221) indeed records *k̲h̲uṣyat al-t̲h̲a'lab* as one of the names of the drug commercially called *salammisri*. Compare *Abhinavanighaṇṭu*, p.242: Persian name *khāyayerobāh*, Arabic name *khasiyatulsalab*, Sanskrit name *sudhāmūlī*.

[732] The meaning of this word remains unidentified. Absent from Daljīt Siṃha.

[733] Absent from Daljīt Siṃha. Absent from Hand Book. It may be that *k̲h̲uṣyat-e-nargāv* is meant, a bull's testicle, which is in conformity with the context and its testicle-like objects. The *Abhinavanighaṇṭu* (p.235) mentions as substitutes *sālabmiśrī* and *gājar.*

[734] Actions according to the *Abhinavanighaṇṭu* (p.235): *iskā māṃs ojko balaprada*, *ojko atyant cālankartā*, *atyant vīryako utpannakartā*, *pakṣavadha, ardita, kampa, pādaharṣa, pādāṅgulipīḍā aur āmvātko guṇkartā hai*.

tarakhūna[735] *– ākārakarabhaḥ*[736] *ākarakarahā*[737]

2.2.761–763:
bustānīkhūba nirdiṣṭo rūkṣoṣṇatriguṇaṃ dvidhā /
kiṃcic chītaṃ samācaṣṭe rasanendriyamūrchanaḥ //
kaṭutikta(ka)ṣāyādivirekavamanauṣadhāt /
arvāk kiṃcit samaśitas tadrasenaiva bodhayet //
avāntikṛt kaṇṭharujaṃ pipāsāṃ kāmaṃ nikāmaṃ harasātkaroti /
karafsa darpaghna udīrito 'sya mātrāṃ yathāyogyam uśanti vaidyāḥ //

The cultivated type[738] is dry and hot to the third degree.[739]
It is said to be somewhat cold and to make the tongue insensitive.
Its tastes are pungent, bitter, astringent, etc., since it is a drug for purgation and vomiting.
Sometime after ingesting it, it arouses its taste.
It does not lead to vomiting; it inflames pain in the throat, thirst, sexual feelings and (other) desires.
Its corrective is said to be *karafsa*. Physicians want the dosage to be in conformity with the circumstances.

commentary:
śaktiḥ mukhaddir ata eva śīto 'pi harārat garījīrā sākit khāmośa gardānada jīvoṣmaṇaḥ praśamanatvāt.

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[735] Achundow 230 (384): *tarchûn*, *Artemisia Dracunculus* [valid name: *Artemisia dracunculus* Linn.]. Absent from Al-Kindi and Daljīt Siṃha. Schmucker 289–290 (469): *ṭarḵẖūn*, *Artemisia dracunculus* L.

[736] This item is dealt with twice. Compare 2.2.789–793.

[737] Achundow 235 (404) and 385 (304): *'âqirqarhâ*, *Anthemis Pyrethrum* L. s. *Anacyclus Pyrethrum* DC. [valid name: *Anacyclus pyrethrum* (Linn.) Link = *Anthemis pyrethrum* Linn.] Ainslie I, 300–302: *'āqurqurhā*, *Anthemis Pyrethrum* (Lin.). Daljīt Siṃha 9–11: *akarkarā*, *Anthemis pyrethrum*. Encyclopaedia of Islamic medicine 57: *al-'āqarqarḥā*, *Anthemis pyrethrum*; 76: *ṭarḵẖūn*, *Artemisia dracunculus*. Schmucker 289–290: die Gleichsetzung Ṭabarī's von *ṭarḵẖūm* mit *'āqarqarā* ist wahrscheinlich ein Irrtum, and 477 (p.295–296). Unani Pharmacopoeia I, II, 1: *Anacyclus pyrethrum* DC., Arabic names: *aaqarqarha*, *ood-ul-qarah*, Persian names: *beikh-e-tarkhun kohi* (Persian *bīḵẖ* = root), *kakrah*. E. Wiedemann II, 293. Compare Āyurvedīyaviśvakoṣa I, 7–9; III, 2190–2191: *karkarā*. See also Dymock et al. II, 277–281; Flückiger and Hanbury 342–343.

[738] The Persian word for garden is *bustān*.

[739] *Śāligrāmanighaṇṭubhūṣaṇa* 155–156: it is hot.

Its action is anaesthetic/narcotic (*mukḫaddir*)[740] and just for that reason, though cold, the natural (*garīzī*) heat (*ḥarārat*) is made silent (*sākit*) and dumb (*kḫamoṣḫ*) because it appeases the warmth of the living body.[741]

ākarakarāhā[742] – *ākārakarabhaḥ*[743]

commentary:
tarakhūna. toyavarge prāg uktaḥ. svarūpaguṇaprakṛtir api kiṃcid viśeṣāt punar ucyate.

It has already been mentioned among the group of water and other fluids (*toya*) under the name of *tarakhūna*.[744] Its own nature, qualities and degrees (of dryness, etc.) are mentioned once again with some particularities.[745]

2.2.789–791
kṣaudreṇa yuktaḥ parisevito 'yam apasmṛter mānuṣam āndhyamadhyāt /
samuddharaty āśu ca luptasaṃjñaṃ grāhād gajendraṃ hi yathā rathāṅgī //
pakṣanāśavināśī syād balāsabalanāśanaḥ /
prātar jayati gaṇḍūṣān niśi sirkādrave sthitaḥ //
kavoṣṇo radanānāṃ ca daṃṣṭrāṇāṃ vedanāmayam

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[740] See Ainslie I, 169, Encyclopaedia of Islamic medicine 432, and Hand Book 54.

[741] Actions according to the Unani Pharmacopoeia I, II, 2: *mukhaddir*, *muqawwī-e bah* (aphrodisiac), *moharrik* (stimulating), *musakkin* (relieving/sedative).

[742] Achundow 235 (404) and 385 (304) *'âqirqarhâ*, *Anthemis Pyrethrum* L. s. *Anacyclus Pyrethrum* DC. Ainslie I, 300–302: Arabic name *āqarqarḥā*, *Anthemis Pyrethrum* (Lin.). Al-Biruni 223 (1): *'āqir qarḥā'*, and 236, n.1: *Anacyclus pyrethrum* D.C. Al-Kindi 301–302 (191): *'āqīr qarḥā*, *Anacyclus pyrethrum* D.C. [valid name: *Anacyclus pyrethrum* (Linn.) Link, with *Anthemis pyrethrum* Linn. as a synonym] Daljīt Siṃha 9–11: *akarkarā*, *Anthemis pyrethrum*. Schlimmer 43: *'āqarqarḥā*, *Anthemis pyrethrum*, syn. *Anacyclus pyrethrum*. Schmucker 295 (477): *'āqir qarḥā*, *Anacyclus pyrethrum* DC.

[743] This plant is employed under this name in post-classical āyurvedic treatises; examples are: *Śārṅgadharasaṃhitā* II.6.162cd and and II.12.56; *Bhāvaprakāśa*, *cikitsāprakaraṇa* 72.76. It has numerous synonyms in āyurvedic literature. See on *Anacyclus pyrethrum*: Dymock et al. II, 277–281.

[744] See 2.2.761–763 where the cultivated type is described.

[745] This is the only example of a particular drug being dealt with twice in the *Hikmatprakāśa*.

When used together with *kṣaudra* honey, this (drug) quickly draws a human being out of the blindness of epilepsy,[746] like Viṣṇu rescued the unconscious king of elephants from the demon.
It eliminates hemiplegia[747] and annihilates the strength of phlegm,
It overcomes, if tepid, painful disorders in teeth[748] and fangs[749] when used as a mouthwash in the morning after staying in vinegar during the night.

commentary:
daṃṣṭrā jiras khūba ghajīdaha jabāna – praśasto rasanendriyodvejaka iti. farvaha puṣṭaḥ andarūta sufedī māyala antaḥśubhraḥ.

A fang, i.e., *jiras*.[750] It strongly bites[751] the tongue (*jabān*), i.e., recommended (is the kind that) distresses the organ of taste. The body (remains in) a well-nourished condition. *andarūta*,[752] the white of an egg,[753] …[754] with a spotless inside.[755]

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[746] Yādavaśarman (245) remarks that Yūnānī physicians give it in cases of epilepsy.

[747] Yādavaśarman: it cures hemiplegia according to Yūnānī. Compare *Śāligrāmanighaṇṭu-bhūṣaṇa* 155–156: *vātaṃ vināśayet*.

[748] Used in *dantaśūla* by Yūnānī practitioners according to Yādavaśarman (245).

[749] The use of *daṃṣṭrā*, mostly employed with reference to animals, is noteworthy.

[750] The meaning of *jiras* is not clear.

[751] Persian *gazīdan* = to bite.

[752] Described at 2.2.117–118: *añjarūta*. Achundow 155 and 342–343: *anzarūt*, sarcocolla, Gummi eines auf Bergen wachsenden dornigen Baumes. Ainslie I, 380–381 and 629–630: sarcocolla, called *anzarūt* in Arabic, the resin of *Penaea mucronata* (Lin.) [valid name: *Penaea mucronata* Linn.]. Al-Biruni 45–46: *anzarūt* and 65, n.288: sarcocol, *Penaea mucronata* L. or *Astragallus sarcocolla* Dyn. Al-Kindi 236–237 (25): *anzarūt*, the gum of *Penaea mucronata* L. or *Astragalus sarcocolla* Dym. [this is not a valid name]. Daljīt Siṃha 6: *anzarūt*, *Astragalus sarcocola* Dymock. Encyclopaedia of Islamic medicine 516: *'anzarūt*, *anzarūt*, *Penoea officinalis*, sarcocolla. Schlimmer 429: *Penaea mucronata*, *anzarūt*. Schmucker 95 (79): *anzarūt* or *'anzarūt*, sarcocolla; sources: *Penaea mucronata* L., *Penaea sarcocolla* L. [this is a valid name], *Penaea squamosa* L. [this is not a valid name], *Astragalus sarcocolla* Dym. E. Wiedemann II, 236. See on *Astragalus sarcocolla*: Dymock et al. I, 476–479. Compare Āyurvedīyaviśvakoṣa I, 180––183: *añjarūta*, *Astragalus sarcocolla* Dymock.

[753] *sufedī* also means whiteness in Persian.

[754] The meaning of *māyala* remains unclear.

[755] It is not clear to which substance this refers. My translation is tentative.

2.2.792–793:
mātrā dirama 1 darpaghnī mabīj yā ruvvasūma ca /
badal fūtanaj gaṇḍūṣavidhau khyāto manīṣibhiḥ //
vahnī rāsana kṛṣṇau ca kvacin madhusamīhitam //

The dose is one *dirham*.
The two correctives are raisins (*mabīj*)[756] or a garlic extract.
Its substitute is said to be *fūtanaj*[757] by intelligent (physicians) when used as a mouthwash.
Sometimes *vahni*,[758] *rāsana*[759] and the two plants called *kṛṣṇa* and *kṛṣṇā*[760]

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[756] Daljīt Siṃha 2: *mabīz*, raisins. Schlimmer 544: *mavīz*, raisins. Schmucker: absent. Compare Achundow 232–233 (392): *'inab*.

[757] Achundow 238–239: *fûtanadsch*, *Mentha*. Al-Kindi 312–313: *fawdanaj* or *fautanaj*, aquatic mint, *Mentha aquatica* L. [this is a valid name], *Mentha pulegium* L. [this is a valid name], and other species. Daljīt Siṃha 452–453: *fūtanaj*, the Arabic name of *Mentha sativa* Linn. [valid name: hybrid of *Mentha arvensis* and *Mentha aquatica* Harley et Brighton]. Schmucker 329–331 (553): *fūḏ̲hunaj*, *fawḏ̲hanaj* and related forms: *Mentha pulegium* L., also *Mentha piperita* L. [this is a valid name]. Ainslie (I, 241) gives *pūdīnā* as the Persian name of *Mentha sativa* and *na'na'* as its Arabic name. Al-Biruni records *na'na'*, called *pūdīnā* in Persian, identified as *Mentha sativa* L. or *Mentha viridis* L. [valid name: *Mentha spicata* Linn. = *Mentha viridis* (Linn.) Linn.] (327–328, n.53 and 54). Encyclopaedia of Islamic medicine 456: *na'na'*, *Mentha piperita* and *fūtanaj*, *Mentha pulegium*. Schlimmer has *pūdinā* as the Persian name of *Mentha pulegium* and *na'nā'* as that of *Mentha sativa*. E. Wiedemann II, 292–293. Compare on *Mentha piperita*: Dymock et al. III, 104–108; Flückiger and Hanbury 432–436. Compare on *Mentha pulegium*: Flückiger and Hanbury 436–437.

[758] *vahni* and all other words for fire denote the plant commonly known as *citraka*, *Plumbago zeylanica* Linn. See *Bhāvaprakāśanighaṇṭu*, *harītakyādivarga* 70: *citrako 'nalanāmā ca*.

[759] *Abhinavanighaṇṭu*, p.212: *rāsan*, Persian name *jañjabīlśāmī*, Sanskrit name *rāsnā*. Achundow 209 (275) and 373 (222): *râsan*, *Inula Helenium* [valid name: *Inula helenium* Linn.]. Ainslie I, 119–120: Arabic name *uṣulrāsan*, *Inula Helenium* (Lin.). Al-Kindi 270 (108): *rāsin* is the Persian name of *Inula helenium* L. Daljīt Siṃha 605–606: *al-rāsan* is the Arabic name of *Inula helenium* Linn. Encyclopaedia of Islamic medicine 370–371: *rāsan*, *Inula helenium*. Compare Schlimmer 330: *zanjabīl ṯ̲hāmī*, *Inula helenium*. Schmucker 204–205 (319): *rāsan*, the Arabic name of *Inula helenium* L., called *zanjabīl-i-ṯ̲hāmī* in Persian. Compare on *Inula helenium*: Dymock et al. II, 259–262; Flückiger and Hanbury 340–342.

[760] I.e., black and long pepper, *Piper nigrum* Linn. and *Piper longum* Linn.

are desired, with honey.

commentary:
kṛṣṇāv ity atraikeśeṣaḥ.

kṛṣṇau is (a case of) *ekaśeṣa* here.

kanava[761] **–** ***jujbaājam.***[762] ***vijayā***[763]

2.2.911-912:
uṣṇā dvidhā tridhā rūkṣā mubahī ca munavvima /
mumsik muskir mufarrah ca munkabij śaktayas tu ṣaṭ //
darpaghnaṃ śiśiraṃ nīraṃ tathā syād ūṣaṇaṃ punaḥ /
mātrā bhaved yathāsātmyaṃ dīpano madhuro rasaḥ //

It is hot to the second degree[764] and dry to the third degree.[765]

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[761] Achundow 365 (119): *habb ul-samnat*, *Cannabis sativa* [valid name: *Cannabis sativa* Linn.], and 380 (266): *schâhdânadsch*, *Cannabis sativa*. Ainslie II, 108–111: Arabic name *qanub*, *Cannabis Sativa* (Willd.). Al-Biruni II, 59: *shāhdhānaj*, *bizr al-qunnab*, *Cannabis sativa* L. Daljīt Siṃha 548: Persian name *kanaba hindī*. Encyclopaedia of Islamic medicine 115: *qinnab hindī*, *Cannabis indica* [*Cannabis indica* Linn. is a synonym of *Cannabis sativa* Linn.]. Hamdard 368–369: Arabic name *khinnab*. Unani Pharmacopoeia (I, I, 72): *qinnab*, the Arabic name, and *warq-ul-khiyal*, the Persian name of *Cannabis sativa*. E. Wiedemann II, 388. Compare on *Cannabis sativa*: Dymock et al. III, 318–337; Flückiger and Hanbury 491–495.

[762] This term is not clear.

[763] *vijayā* is a Sanskrit name of *Cannabis sativa* Linn. See on Cannabis: Al-Kindi 246 (45). Schlimmer 103–107.

[764] *Abhinavanighaṇṭu*, p.186: hot and dry to the second degree. Daljīt Siṃha 550: *bhāṅg* is cold to the third degree, *carasa* to the fourth degree. Yādavaśarman (340): cold and dry to the third degree according to Yānānī. Āyurvedic texts regard *vijayā* as hot: *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1637 and *Dhanvantarīyanighaṇṭu* 1.131.

[765] Daljīt Siṃha (550): *bhāṅg* is dry to the third degree, *carasa* to the fourth degree. See on *carasa*: Daljīt Siṃha 549.

It has six actions: aphrodisiac (*mubahī*),[766] sedative/soporific (*munawwī*), retentive (*mumsik*), intoxicating (*muskir*),[767] *mufarrah* (exhilarating),[768] and contracting (*munkabij*).[769]
Its corrective is cool water and also black pepper (*ūṣaṇa*).[770]
Its dose has to correspond to the *sātmya* (of the patient);[771] it stimulates the fire[772] and is sweet in taste.

commentary:
be badala

It has no substitute.[773]

[766] The *Abhinavanighaṇṭu* (p.186) records another opinion: *vīryako śoṣaṇkartā*, it dries up semen.

[767] *Abhinavanighaṇṭu*, p.186: *madakartā*. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1637: *madakṛt*.

[768] Yādavaśarman (340): *saumanasyajanana* (causing cheerfulnes) according to Yūnānī.

[769] I.e., *munqabiḍ*. *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1637: it is *grāhin*. Yādavaśarman (340): it is *saṃgrāhin* (constrictive), *vājīkara* (aphrodisiac), *vedanāsthāpana* (analgesic), *svāpajanana* (soporific), *ākṣepahara* (anticonvulsive) according to Yānānī. The Unani Pharmacopoeia (I, I, 72–73) lists the following actions: *qabiz* (i.e., *qābiḍ*, constipating), *muqawwī-e-meda* (*muqawwī-e-mi'da*, stomachic), *mushahhi* (*muṣaḥḥiḥ*, corrective, may be meant), *mufarrih* (exhilarating), *muqawwī-e-bah* (aphrodisiac), *mumsik* (retentive), *mujaffif* (desiccative), *musakkin-e-alam* (relieving pain), *munawwī* (soporific), *daf-e-tashannuj* (removing convulsions). *Abhinavanighaṇṭu*, p.186: it is *mūtrala* (diuretic), *stambhanakartā* (immobilizing/retentive), *śothako layakārak* (reducing swellings), *udarmeṃ viṣṭhambatāprada* (constipating), *dṛṣṭiko manda karnevālā* (reducing eye-sight), *ojkhaṇḍankartā* (destroying *ojas*).

[770] Daljīt Siṃha (550): ghee and giving (the patient) to drink (*pilānā*).

[771] See on *sātmya*: *Carakasaṃhitā*, *Vimānasthāna* 8.118. Daljīt Siṃha 50: one *māśā*.

[772] Daljīt Siṃha (550) agrees.

[773] The *Abhinavanighaṇṭu* (p.186) does not give correctives or substitutes,

kaśīsa[774] – *katīrā*[775]

2.2.931–932:
samaś caturdhā kṣavathuṃ virekaṃ svarasya bhedaṃ davathuṃ vamiṃ ca /
pluṣṭaṃ ca doṣapracayaṃ śarīrān nirasyati svargadhunīva pāpam //
adhaḥkāyāhito atyantaṃ anesūṃ darpakarṣiṇī /
mātrā dvi 3 tri 3 dirammānauṣadhīdāhavighātakṛt

No commentary.

It is neutral with regard to the four qualities.[776]

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[774] This word poses a problem. Persian *kasīs* is sulphate of iron. Sanskrit *kāsīsa* has the same meaning.

[775] Achundow 251 (482): *kathîrâ*, *Astragalus*, Tragakanth und andere Pflanzen, and 396 (482): *kathîrâ* (with discussion of the plant sources). Ainslie I, 162–163: *katīrā*, gum tragacanth from *Astragalus Verus* (Olivier). Al-Biruni: absent. Al-Kindi 323 (254): *kaṯ̲īrā'*, gum tragacanth, *Astragalus gummifer* Lab. [this is a valid name] in Syria, *Astragalus kurdicus* Boiss. [this is a valid name] in Mesopotamia, and *Astragalus heraticus* Bunge [this is not a valid name] in Persia. Āyurvedīyaviśvakoṣa III, 1990–1993: *katīrā*, the gum of *Sterculia urens* Roxb. [this is a valid name]; other sources mentioned: *Cochlospermum Gossypium* D.C. and *Astragalus gummifer.* Daljīt Siṃha 112–114: *katīrā*, tragacanth from *Astragalus heratensis* Bunge [this is a valid name] and *Astragalus strobilifera* Royle [correct name: *Astragalus strobiliferus* Royle]. Encyclopaedia of Islamic medicine: *kaṯ̲īrā'*, *Astragalus gummifera*. Hamdard 375: Arabic *kathira* and Persian *kaira-i-hindi* denote the gum of *Cochlospermum gossypium* DC. [valid name: *Cochlospermum religiosum* (Linn.) Alston = *Cochlospermum gossypium* (Linn.) DC.]. Hand Book: absent. C.D. Maclean (1982), 406–407 (s.v. *kateerah*). Schlimmer 203: *katīrā*, tragacanth, and 65–66: astragale. Schmucker 384 (621): *katīrā*, Traganthgummi. Unani Pharmacopoeia I, VI, 38 and III, 235: *kateera* is the dried gum obtained from *Cochlospermum religiosum* (Linn.) Alston. Wiedemann II, 233 (8): *Al Kaṯ̲îrâ'* ist das Harz des Tragakanth. Compare on tragacanth: Dymock et al. I, 479–482; Flückiger and Hanbury 151–156; WIRM I, 160, II, 261, X, 45, WIRM I, rev.ed., 476–477. The author of the *Siddhabheṣajamaṇimālā* is acquainted with *katīragundraka* (4.779) and *kaṭṭīragundra* (2.134). The *Siddhaprayogalatikā* (33.32) also employs *katīragundra*. The author of the *Siddhabhaiṣajyamañjūṣā* prescribes *kattīrā* and the author of the *Viśikhānupraveśavijñāna* (251) *katīrāgundra*.

[776] *Abhinavanighaṇṭu*, p.30: *mātadil*. Āyurvedīyaviśvakoṣa III, 1991: cold and dry to the first degree; according to others it is neutral (*mātadil*) with respect to hotness and coldness, and moist to the first degree; some are of the opinion that it is hot and moist to the

It removes from the body sneezing, evacuation, hoarseness,[777] a burning sensation, vomiting, burns, and an accumulation of *doṣa*s,[778] as the Ganges removes evil.[779]

It is extremely hurtful to the lower part of the body.[780] *anesūṃ*[781] is its corrective.[782]

The dose is two or three *dirham*. It brings about the removal of a burning sensation caused by herbs.[783]

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first degree; there are also those who regard it as cold to the second degree. Daljīt Siṃha 113: it is neither hot nor cold (*anuṣṇaśīta*). Unani Pharmacopoeia I, VI, 39: moderate and moist.

[777] Daljīt Siṃha (114) agrees. Compare *Abhinavanighaṇṭu*, p.30: *vakṣasthalkī khara-kharāhaṭ guṇkartā hai*. Compare Āyurvedīyaviśvakoṣa III, 1991–1992.

[778] Compare *Abhinavanighaṇṭu*, p.30: *doṣoṃkī lekhanatā aur tīkṣṇatāko śāntiprada*.

[779] Unani Pharmacopoeia I, VI, 39: used against cough. Confirmed by the *Abhinavanighaṇṭu*, p.30: *kās guṇkartā hai*.

[780] Achundow 251: schädet der Blase, welcher Schaden durch *Pistacia Lentiscus* [valid name: *Pistacia lentiscus* Linn.] corrigirt wird.

[781] Ainslie I, 17–18: *anīsūn*, *Pimpinella anisum* (Lin.). Al Biruni II, 76: *anīsūn*, *Pimpinella anisum* Linn. [this is a valid name]; I, 44 (98): *anīsūn* and 65, n. 281: aniseed, *Foeniculum vulgare* Mill. [this is a valid name]. Al-Kindi 237 (anīsūn): *Pimpinella anisum* L. Daljīt Siṃha 29–30: Arabic name *anīsūn*, *Pimpinella anisum* Linn. Encyclopaedia of Islamic medicine 59: *anīsūn*, *Pimpinella anisum*. Hamdard 410: *anisun* is the Arabic name of *Pimpinella anisum* Linn. Hand Book: absent. Compare Āyurvedīyaviśvakoṣa I, 300–305: *anīsūn*, *Pimpinella anisum* Linn. Compare on this plant: Dymock et al. II, 131–132; Flückiger and Hanbury 276–278.

[782] Daljīt Siṃha (114) agrees. *Abhinavanighaṇṭu*, p.30: *īsabgol* and *anīsūn* are the correctives. The Āyurvedīyaviśvakoṣa (III, 1992) mentions as correctives: *anīsūṃ*, *kaddū* seeds, and *karafs*. *kaddū* is the Hindī name for Sanskrit *alābu*, *Lagenaria siceraria* (Molina) Standley [this is a valid name]. The *Abhinavanighaṇṭu* (p.30) mentions the gum of *babūla* and sweet *kaddū* seeds as substitutes. See on the gum-resin of the *babbūla* tree: *Abhinavanighaṇṭu*, p.171.

[783] Compare *Abhinavanighaṇṭu*, p.30: it destroys the poisonous substances of herbs.

kamūna[784] *–* ***jīrakam***[785] */* ***jīrā***[786]

2.2.947–952:
rūkṣoṣṇaṃ triguṇaṃ śastaṃ kirmānī vātakarṣaṇam /
saṃgrāhi pācanaṃ rucyaṃ pakvāśayabalāvaham //
sirkā 'nupītaḥ kṣodo 'sya hanti mṛtsnā 'śavāsanām /
paṭunā carvitaṃ lālāsrāvaṃ saṃśoṣayaty api //
niṣpīḍya radanaiḥ samyag vāsasāto rasojanāt /
nākhūnā nāmakaṃ netrāmayaṃ hanyād asaṃśayam //
śūlājīrṇasya vidveṣi katīrā vikṛter ariḥ /
muhallila mugaśśī ca mufattiha mulattifa //
hāvis mudammila khyāto śaktiḥ ṣoḍhā 6 vicakṣaṇaiḥ //
yavānī badala khyātā tukhmakarnava vā punaḥ /
kirmānī fārasī śamī vintī 4 jātyā caturvidhā //

It is dry and hot to the third degree.[787]
The *kirmānī* (kind) is the recommended one.[788]

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[784] Achundow 248 (473): *kamûna*, Cuminum Cyminum. [valid name: *Cuminum cyminum* Linn.]. Ainslie I, !00–101: *kamūna*, *Cuminum Cyminum* (Lin.). Al-Biruni 282–283 (35): *kammūn*, and 289 (88): seeds of cumin, *Cuminum cyminum* L. Al-Kindi 327–328 (266): Arabic name *kammūn*, *Cuminum cyminum* L. Daljīt Siṃha 341–342: Arabic name *kammūn*, Persian name *zīr*, *Cuminum cyminum* Linn. Encyclopaedia of Islamic medicine 204: *kammūn*, *Cuminum cyminum*. Hamdard 379: *zira* is the Persian, *kamun* the Arabic name of *Cuminum cyminum* Linn. Hand Book: absent. Schlimmer: *zirah safaid*, *Cuminum cyminum*. Schmucker 406–410 (649): *kammūn*, *Cuminum cyminum* L. E. Wiedemann II, 389: *kammûn*, Kümmel. Compare on cumin: Dymock et al. II, 113–116; Flückiger and Hanbury 295–297.

[785] *jīraka* is the Sanskrit name of *Cuminum cyminum*.

[786] This is the Hindī name of *jīraka*.

[787] Achundow 248 (473): hot and dry to the second degree. Daljīt Siṃha 342: hot and dry to the second degree. *Dhanvantarīyanighaṇṭu* 2.67: *jīraka* is dry (*rūkṣa*). *Suśrutasaṃhitā*, *Sūtrasthāna* 46.221–222 and *Rājanighaṇṭu* 6.101: it is hot (*uṣṇa*). *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1187: hot and dry.

[788] Achundow 248 (473): der beste (Kümmel) ist der kirmanische. Al-Biruni 282: the variety from Kirmān is wild, and tightens the abdomen, whereas the Nabatean does not; the Kirmānī variety is black. Schmucker 407: die kirmānī-Sorte ist von schwarzer Farbe; sie ist stärker als die fārisī-Sorte. Kirmān is a part of southeastern Iran.

It drags away *vāta*,[789] is astringent (*saṃgrāhin*),[790] promotes digestion,[791] stimulates the appetite,[792] and strengthens the receptacle of digested food.[793]
Its powder, when *sirkā* is used as an *anupāna*, annihilates the longing for clay as food.
Chewed with something pungent (*paṭu*), it purifies salivation.
Squeezed out with one's teeth, (it annihilates) as an effect of the juice the delight in perfumes.
It surely destroys the eye disease called *nākhūna*.[794]
It counteracts piercing pain and *ajīrṇa*.[795]
kaṭīrā is the corrective.[796]
Resolvent (*muḥallil*), nutrient (*mugaśśī*), deobstruent (*mufattiḥ*), attenuant (*mulaṭṭif*), styptic (*havis*), and cicatrizant (*mudammil*) is the sixfold action mentioned by wise (physicians).
As a substitute one mentions *yavānī*[797] or also the seeds of *karnab*.[798]
It is fourfold as to its kinds: *kirmānī*, *fārasī*, *śamī*, and *vintī*.[799]

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[789] Daljīt Siṃha 342: *vāyukā utsarg kartā hai*, it drives out wind. *Suśrutasaṃhitā*, *Sūtrasthāna* 46.221–222: *vātahara*. *Dhanvantarīyanighaṇṭu* 2.67: idem (*vātahṛt*). *Rājanighaṇṭu* 6.101: idem.

[790] Daljīt Siṃha (342) agrees. It is pungent (*kaṭu*) in taste in āyurveda: *Suśrutasaṃhitā*, *Sūtrasthāna* 46.221–222, *Dhanvantarīyanighaṇṭu* 2.67, *Rājanighaṇṭu* 6.101.

[791] Daljīt Siṃha (342) expresses the same view. It also promotes digestion in āyurveda: it is *dīpana*, inflaming the digestive fire: *Dhanvantarīyanighaṇṭu* 2.67, *Rājanighaṇṭu* 6.101.

[792] The same in āyurveda: it is *rucya*: *Suśrutasaṃhitā*, *Sūtrasthāna* 46.221–222; *Dhanvantarīyanighaṇṭu* 2.66.

[793] Al-Kindi 328: cumin seed is in general use as a stomachic in cases of dyspepsia.

[794] Daljīt Siṃha (342) is of the same opinion. Both the light (*śukla*) and dark (*kṛṣṇa*) types of seed are beneficial to the eyes in the *Dhanvantarīyanighaṇṭu* (2.69 and 71) and *Rājanighaṇṭu* (6.103 and 106).

[795] Daljīt Siṃha is of the same opinion.

[796] Daljīt Siṃha (342) also mentions *katīrā*.

[797] *Trachyspermum ammi* Linn. Sprague. See on this plant: Dymock et al. II, 116–119 (s.v. *Carum copticum*); Flückiger and Hanbury 269–271. *yavānī* is described at 2.2.1083–1085.

[798] Achundow 246–247 (470): *karnab*, *Brassica oleracea* [valid name: *Brassica oleracea* Linn.].

[799] The *Suśrutasaṃhitā* (*Sūtrasthāna* 46.230ab) and Ḍalhaṇa's commentary) distinguish two kinds of *jīraka*: *śuklajīraka* and *pītajīraka*, as well as three similar kinds of seeds: *kāravī*, *karavī*, and *upakuñcikā*; *karavī* is the same as *yavānī*; *upakuñcikā* is *Nigella sativa* Linn. The *Kaiyadevanighaṇṭu*, *oṣadhivarga* 1184–1188, distinguishes three kinds

kaharuvā[800] – *niryāsaviśeṣaḥ*[801]

2.2.959–961:
rūmī praśasto 'ruṇapītavarṇaḥ śītaś ca rūkṣo dviguṇaṃ mukavvī /
hṛdrogahṛdvāntyasṛjātisāram uraḥkṣataṃ tatkṣaṇam eva hanyāt //
mujaffifa mufarrah dil kābij tisra 3 ś ca śaktayaḥ /
ābīrasaḥ syād darpaghno badala pratipāditaḥ //
sindarūsa tavāśīra tīnarūmī yathāpadam //

The *rūmī* type is the recommended one, of a ruddy and yellow colour.[802] It is cold and dry to the second degree[803] and has a tonic action.
It annihilates immediately cardiac disorders,[804] *hṛdvānti*,[805] bloody diarrhoea,[806] and lesions within the chest.
It has three actions: desiccative (*mujaffif*), exhilarating the heart (*mufarrah*

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of *jīraka*: *suklajīraka*, *Cuminum cyminum* Linn., *kṛṣṇajīraka*, *Carum carvi* Linn., and *kāravī*, *Nigella sativa* Linn.

[800] Achundow 322–323 (59): *kahrubâ*, Succinum, Bernstein. Āyurvedīyaviśvakoṣa III, 2399–2403: *kaharuvā*, succinum, amber. Schmucker 414–416 (657).

[801] Known as *kaharavā* to the author of the *Siddhabheṣajamaṇimālā* (4.782) and explained as a kind of resin in the commentary. Also found in the *Siddhabhaiṣajyamañjūṣā* (*arśas* 39) and the *Siddhaprayogalatikā* (3.27) under the same name. A Sanskrit name of amber is *tṛṇakānta*, occurring in some late āyurvedic texts: Govindadāsa's *Bhaiṣajyaratnāvalī* (40), the *Siddhaprayogalatikā* (several times), the *Viśikhānupravsavijñāna* (268, 269), and some *rasaśāstra* texts: the *Rasamitra* and the *Rasendrasambhava*. See on *tṛṇakānta*: J. André and J. Filliozat, 369–370 and D. Joshi, 223–224.

[802] Achundow does not mention types and is silent about colours.

[803] Achundow gives no particulars. *Abhinavanighaṇṭu* (p.52): neutral, or, according to some, cold and dry. The Āyurvedīyaviśvakoṣa (III, 2401) regards it as cold and dry; it lists a series of other opinions.

[804] *Abhinavanighaṇṭu*, p.52: *hṛdayako balavān kartā*, it strengthens the heart. The Āyurvedīyaviśvakoṣa (III, 2401) describes it as a cardiac tonic: *hṛdaya ko śakti pradān kartā hai*, it gives power to the heart. See on heart diseases and their treatment: Encyclopaedia of Islamic medicine 326–327. Compare *Mādhavanidāna* 29.

[805] This term is not known to me from āyurvedic treatises. It may designate the watery discharge flowing into the oral cavity as a prodrome of vomiting, called *hṛllāsa* in Sanskrit.

[806] *Abhinavanighaṇṭu*, p.52: *rudhir aur raktātīsār kā ruddhak hai*. The Āyurvedīyaviśvakoṣa (III, 2401) expresses the same opinion: *raktātisār kā nivāraṇ kā ismeṃ viśeṣ prabhāv hai*, a specific action of this (substance) is the suppression of bloody diarrhoea.

dil), and constipating (*kabij*).[807]
Its corrective is *āvīrasa*.[808] Substitutes are *sindarūsa*,[809] *tavāśīra*, and *tīnarūmī*[810]

lādana[811] – *ambarabhedaḥ*[812]

2.2.962–965:
rūkṣoṣṇaṃ ekaguṇitaṃ jarāyūṇāṃ vikarṣaṇam /
dhūpena sūtikātaṅkaṃ hanti vātagadān api //

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[807] The Āyurvedīyaviśvakoṣa (III, 2401) calls it astringent (*saṃgrahaṇ*).

[808] The juice of *āvī*, a synonym of *safarjal*. See on *safarjal*: 2.2.619–621: *safarjal – āvī – bihī / madhukam*; this series of names poses a problem: the first three names designate the quince, whereas *madhuka* is a name of liquorice. *Abhinavanighaṇṭu*, p.52: *vanapsā* is the corrective.

[809] Achundow 379 (259): *sandarûs*, Resina Juniperi, Wachholderharz. Ainslie I, 379–380: *sandarūs*, sandarach, a resinous substance obtained from *Juniperus Communis* (Lin.) (see footnote on identification as a product from a *Thuja*). Al-Biruni 194 (56): *sandarūs*, called *rāl* in Hindī, i.e., the resin of *Vateria indica* Linn. [this is a valid name], and 202 (128). Al-Kindi 287 (156): *sandarūs*, resin of *Thuya orientalis* [valid name *Thuja orientalis* Linn.] or *T. articulata* [valid name *Tetraclinis auriculata* (Vahl) Mast.]. Siṃha 648–649: *sandarūs*, Damar resin, the resin of *Vateria indica* Linn. Schlimmer 499: *sandarūs*, sandarach, Wachholderharz. Schmucker 250–251: *sandarūs*, the resin of a *Juniperus* according to early authors, but nowadays identified as the resin of *Callitris quadrivalvis* Vent. [valid name: *Tetraclinis auriculata* (Vahl) Mast. = *Callitris quadrivalvis* Vent.]. E. Wiedemann II, 377 and 393: *sandarūs*. *sindarūsa* is described at 2.2.678–679: *sindarūsa samagge'sta – mānadaṃ kaharuvā – niryāsaviśeṣaḥ*. Compare *Abhinavanighaṇṭu*, p.107: *candarūs*.

[810] Thís 'Roman clay' is not described in the section devoted to kinds of clay (*ṭīn*). *Abjhinavanighaṇṭu*, p.52: substitutes are *vaṃśalocana* and *siṃharūs*.

[811] Achundow 283 (577): *lâden*, Harz von *Cistus Creticus*; 409 (430): *lādan*, *lādān*, das Harz verschiedener Species von *Cistus*; jetzt kommen für die Gewinnung in Betracht *Cistus creticus* L. [this is a valid name], *Cistus cyprinus* [this is not a valid name] und *Cistus ladaniferus* L. [valid name: *Cistus ladanifer* L.]. Ainslie I, 187–188: labdanum, *lādan*, *Cistus creticus* (Lin.). Al-Biruni: absent. Al-Kindi 329 (270): *lāḏ̲han*, resin of *Cistus creticus* L., *Cistus ladaniferus* L., and others. Daljīt Siṃha: absent. Encyclopaedia of Islamic medicine 156: *lādan*, *Cistus ladaniferus*. Schlimmer 338: labdanum, ladanum, *lādan*. Schmucker 424 (665). E. Wiedemann II, 14, 238–239 (5).

[812] I.e., a variety of *ambara*. Āyurvedic texts do not mention *lādana*.

mardanād aṅgajāṃ pīḍāṃ hanti saṃpad yathā ‘padam //
sandal gulāba darpaghnau badal māṃsī samīritā //
nīma miskālamānena mātrā vaidyaiḥ prakīrtitā /
surabhi praśastaṃ kāmadīpanam //

It is dry and hot to the first degree.[813] It drives out a (retained) placenta.
It annihilates puerperal diseases in a fumigation and also *vāta* diseases.
It removes pains in the limbs when used for rubbing (the body with it), in the same way as wealth removes distress by poverty.
Sandal and rose-water are correctives and *māṃsī*[814] is mentioned as a substitute.
Physicians proclaim that the dose is half a *miskāl*.
The fragrant kind is the recommended one and stimulates the libido.

lojahulba,[815] *bādāmaśīrīṃ*[816]

2.2.999–1001:
samaś caturdhāśītaś ca kiṃcid jīvoṣmavardhanaḥ /
pauṣṭiko bṛṃhaṇo vṛṣyaḥ kāsāsraṣṭhīvanaṃ jayet //
uṣṇavātaṃ vibandhaṃ ca śukrārṇavasudhākaraḥ /
mātrā yathābalaṃ pūrṇā puṣpacāpeṣudīpanaḥ //

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[813] Achundow 283 (577): hot to the third degree, moist to the first degree.

[814] Described at 2.2.675–677: *sumbalaättīva – jaṭāmāṃsī – bālchara*. Compare Ainslie II, 367–368: *sumbal al-ṭaib*, *jaṭāmāṃsī*, *Valeriana Jatamansi* (Sir W. Jones); this identification is problematic; *Valeriana jatamansi* is usually regarded as *tagara*, whereas *Nardostachys grandiflora* DC. is generally regarded as *jaṭāmāṃsī*.

[815] *Abhinavanighaṇṭu*, p.174: Persian name *bādāmśīrīṃ*, Arabic name *lojulhalva*, Sanskrit name *miṣṭavātāda*. Hand Book 36: Unani Tibbi name: *lauz al-hulu*. The Arabic name of the almond is *lawz*. Achundow 264 (505): *lauz*, *Amygdalus communis*. Ainslie I, 6–8. Schmucker 439 (685): *lawz ḥullū*.

[816] Daljīt Siṃha 509–510: *Prunus amygdalus* var. *dulcis* [valid name: *Prunus dulcis* (Mill.) D.A.Webb = *Prunus amygdalus* Batsch], *bādām śīrīṃ*. Hand Book 36: *badam shireen*, *Prunus amygdalus* Batsch var. *dulcis*, the sweet almond. Schlimmer 36: *amygdalus dulcis*, *bādām s̲h̲īrīn*. Unani Pharmacopoeia II, I, 237: *maghz-e-badam*, the seeds of *Prunus amygdalus*, var. *dulcis*. See on sweet and bitter almonds, distinguished only by the taste of the kernel: Ainslie I, 8. Compare on sweet almonds: Flückiger and Hanbury 216–223. See on almonds also: Dymock et al. I, 563–568.

sūkṣmatvag uttamaḥ śreyān mīnamajjāsitetaraḥ /
darpaghno śarkarā cāsya cilgojā badala smṛtaḥ //

It is neutral with regard to the four (main properties) and somewhat hot;[817] it increases the vital heat.
It gives a well-nourished appearance,[818] is roborant,[819] aphrodisiac[820] and conquers cough,[821] haematemesis, *uṣṇavāta* (gonorrhoea),[822] and constipation,[823] as the moon, which is an ocean of semen.
The (appropriate) full dose is that in conformity with (the patient's) strength.
It inflames the arrows of the god of love.
The outer thin skin[824] is better when it is black like the roe of fish.
Sugar is its corrective[825] and *cilgojā* is its substitute.[826]

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[817] *Abhinavanighaṇṭu*, p.174: hot and moist to the first degree; neutral accotding to others. Achundow 264 (505): hot and moist to the first degree. Daljīt Siṃha: idem. Hand Book 40: hot and moist to the first degree. *Suśrutasaṃhitā, Sūtrasthāna* 46.187–188: hot and moist. *Nighaṇṭuratnākara* 137: hot and moist.

[818] Daljīt Siṃha (511) agrees. *Nighaṇṭuratnākara* 137: when ripe it is *pauṣṭika*.

[819] *Abhinavanighaṇṭu*, p.174: *śarīrko bṛṃhaṇakartā*. *Suśrutasaṃhitā*, *Sūtrasthāna* 46.187–188: *bṛṃhaṇa*.

[820] *Abhinavanighaṇṭu*, p.174: it is *śukrala*. Achundow 264 (505) agrees (vermehrt den Samen). Daljīt Siṃha 511: it is *vājīkara*. Confirmed by Hand Book 40. *Nighaṇṭuratnākara* 137: the ripe almond is *vṛṣya* and *śukrala*.

[821] *Abhinavanighaṇṭu*, p.174: *rūkṣa kāsko lābhaprada*. Achundow 264 (505) is in agreement (die süsse Mandel ist bei dem durch Trockenheit entstandenen Husten von Nutzen; die geröstete süsse Mandel unterdrüückt den Husten).

[822] Achundow 264 (505) agrees: bei Tripper von Nutzen.

[823] *Abhinavanighaṇṭu* agrees (p.174): *vibandhakā udghāṭak*. Daljīt 5iṃha agrees (it is *udaramārdavakara*).

[824] *tvac* is a masculine noun in this case and not, as usual, feminine.

[825] Confirmed by the *Abhinavanighaṇṭu*, p.174: *khāṇḍa* is the corrective.

[826] Confirmed by the *Abhinavanighaṇṭu*, p.174. Ainslie: absent. Achundow: absent. Al-Biruni: absent. Al-Kindi: absent. Daljīt Siṃha 660: *cilgojā*, *Pinus gerardiana* Wall. [valid name: *Pinus gerardiana* Wall. ex D.Don]. Schlimmer: absent. Schmucker: absent. Unani Pharmacopoeia I, VI, 46: *Pinus gerardiana* Wall.; II, I, 237: the kernels of *Pinus gerardiana* Wall. See on *cilgojā*: *Abhinavanighaṇṭu*, p.102. Compare Dymock et al. III, 379, s.v. *Pinus gerardiana* Wall.

commentary:
hāra rataba badarje duyam.

(It is) hot (*ḥārr*) and moist (*raṭb*) to the second degree.[827]

loja, murra,[828] *bādāma talakha*[829] */ tiktaḥ*[830]

2.2.1002–1003:
rūkṣoṣṇas triguṇaṃ lepād vyaṅgasidhmavikhaṇḍanaḥ /
karṇaśūlaharaṃ karṇapūraṇāt rogana smṛtam //
suddekuśā mudirra syān mūtrakṛcchrāśmarīpraṇut /
antrāhitaś ca darpaghnaḥ śīrīṃ bādāma kīrtitaḥ //

It is dry and hot to the third degree[831] and annihilates brown spots on the face (*vyaṅga*)[832] and (the skin disease called) *sidhma*[833] when used in an ointment.
The oil is said to remove piercing pain in the ears when poured into the auditory duct.
It removes obstructions of the vessels and drives away dysuria and bladder stones.[834]
It is harmful to the bowels.[835] Its corrective is said to be the sweet almond.[836]

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[827] *Abhinavanighaṇṭu*, p.174: hot and moist to the first degree.

[828] *Abhinavanighaṇṭu*, p.174: Persian name *bādāmtalk̲h̲*, Arabic name *lojulmurr*, Sanskrit name *tiktavātāda*. Schmucker: *lawz murra*.

[829] Daljīt Siṃha 508–509: *Prunus amygdalus var. amara*, *bādām talak̲h̲*. Schlimmer 36: *amygdalus amara*, *bādām talak̲h̲*. Compare on bitter almonds: Flückiger and Hanbury 219–223.

[830] Āyurvedic treatises do not distinguish between sweet and bitter almonds.

[831] *Abhinavanighaṇṭu*, p.174: hot to the third, dry to the second degree.

[832] Achundow 264 (505) agrees (die bittere Mandel enfernt Hautflecken).

[833] This disease is often identified as pityriasis versicolor.

[834] *Abhinavanighaṇṭu*, p.174: *patharīko khaṇḍankartā*, it crushes bladder stones. Achundow 264 (505) is in agreement (die bittere Mandel löst Blasensteine), as well as Ainslie I, 7: the bitter sort the Arabians and Persians consider as lithontryptic.

[835] Confirmed by the *Abhinavanighaṇṭu*, p.174: *hānikartā antriyoṃko.*

[836] *Abhinavanighaṇṭu*, p.174: correctives are *khāṇḍa*, sugar, and the oil from the sweet almond.

māyulvarda[837] **/ *gulāba***[838]

2.2.1026–1028:
dviguṇaṃ snigdhaśītaḥ syād dāhaṃ mūrchāṃ tṛṣaṃ klamam /
mudir mulayyapana syātāṃ śaktī 2 mūtrarujaṃ jayet //
mukavvī dil damāga syān netraś cāñjanasekataḥ /
lepād āghrāṇataḥ pānāc śīrṣaśūlaniṣūdanaḥ //
prasvedaḥ śatapuṣpāyā gulāba-samamānayuk /
koṣṇo nipītaḥ śūlaghno haijā-doṣavikarṣaṇaḥ //

commentary:
haijā – viṣūcikā.

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[837] Rose water. *ward* is the term for flower in general in Arabic, but often used specifically for a rose. Achundow 280–281 (563): *ward*, Rose; 407 (422). Al-Biruni 336: *ward* and 338 (14): *Rosa gallica* Mill. [valid name: *Rosa gallica* Linn.]. Al-Kindi 344–345 (318): *ward*, *Rosa gallica* L. Encyclopaedia of Islamic medicine 566: *ward*, *Rosa gallica*. E. Wiedemann II, 299, 382.

[838] Rose water. *gul* is the name for flower in general in Persian, but often used specifically for a rose. Ainslie I, 345–348: *Rosa centifolia* (Lin.). Daljīt Siṃha 263–264: *gul safed*, *Rosa moschata* Mill. [valid name: *Rosa moschata* Herrm.], 264–268: *gul-e-surk̲h̲*, *Rosa damascena* Mill. [this is a valid name]. Schlimmer 491: *gul surk̲h̲*, *Rosa centifolia* [valid name: *Rosa centifolia* Linn.]. Rose water, in India known as *attar*, is prescribed in a nineteenth-century āyurvedic text, Kṛṣṇarāma's *Siddhabheṣajamaṇimālā* (2.149) as *attara* (see G. Jan Meulenbeld IIA, 271). It is mentioned as *taruṇyarka* in the twentieth-century *Siddhaprayogalatikā* and *Viśikhānupraveśavijñāna* (see G. Jan Meulenbeld IIA, 406 and 411). Rose water is also known as *gulābapāka* to *pākaśāstra* texts like the *Pākārṇava* and *Pākāvalī* (see G. Jan Meulenbeld IIA, 418 and 419). See on rose water: E. Balfour III; R.N. Chopra (1958), 626–627; P.K. Gode (1945b; 1946h; 1948); Hobson-Jobson (otto); C.D. Maclean; Polier; E. Wiedemann I, 724–730; WIRM IX, 75–77. Compare on *petala rosae gallicae*, *petala rosae centifoliae*, *oleum rosae*: Flückiger and Hanbury 230–238. See on *Rosa damascena*, rose water, etc.: Dymock et al. I, 574–578.

It is moist and cold to the second degree. It overcomes a burning sensation,[839] fainting, thirst, lassitude, and pain associated with urination.[840]
Its two actions are making to flow (*mudirra*) and laxative (*mulayyan*).[841]
It is a cardiac and brain tonic.[842] (It is beneficial to) the eyes in a collyrium or eyewash;[843] in an ointment, when smelling it, or in a potion, it annihilates piercing pain in the head. When an equal quantity of the *prasveda*[844] of *śatapuṣpā*[845] is added to the rose water, and taken as a tepid drink, it drives out the disorder (called) *haijā*.[846]

commentary:
haijā is *viṣūcikā*.[847]

[839] Compare *Abhinavanighaṇṭu*, p.69: *garmī kī vyākulatāko guṇkartā*.

[840] I assume that all the nouns are dependent on *jayet*. The construction of the verse is clumsy. *mūtraruj* will be the same as *mūtrakṛcchra*.

[841] Compare *Abhinavanighaṇṭu*, p.69: it is *recaka*.

[842] The *Abhinavanighaṇṭu* (p.69) agrees: *mastiṣka aur hṛdaya balaprada*. Achundow 281: die Rose unterdrückt die Hitze des Gehirns.

[843] Compare Al-Kindi 344. See *Abhinavanighaṇṭu* (p.69): *ismeṃ surmāko pīskar añjan lagāve to netrake dāhako guṇkartā hai*.

[844] This term is not known from āyurvedic texts. The context suggests that a decoction is intended.

[845] See 2.2.528–530: and 2.2.711–713: *śipta – pītaprasūnā śatapuṣpā / sowā*. This plant is generally identified as *Anethum graveolens* Linn., dill.

[846] Correctives and substitutes are not mentioned. The *Abhinavanighaṇṭu* (p.69) records that sugar is the corrective and *arka* of *śatapuṣpā* the substitute.

[847] See on this disease: *Mādhavanidāna* 6.16–18.

māmīrāna[848]

2.2.1038–1039:
rūkṣoṣṇo dviguṇaṃ śvaityacakṣuḥpuṣpāndhyadoṣahṛt /
jaṭākaṣāyaḥ sapadi kāmalāṃ hanti vegataḥ //
mujallī ca mukavvī ca śaktī uddāmavikrame /
darpaghnaḥ syāt tavākṣīra mātrā nīmadirammitā

It is dry and hot to the second degree.[849]

[848] *Abhinavanighaṇṭu*, p.193: the Persian name is *mamīrāṃcīnī*. Achundow 274–275 (534), 404 (408): *Chelidonium majus* L. [this is a valid name]. Compare Achundow 235 (405): *'urūq-i sufr*, *radix flava*, *Chelidonium*. Ainslie: absent. Al-Biruni: 300 (5) and 313 (11): *māmīrān* is the name of the *Coptis teeta* Wall. [this is a valid name] rhizome in the bazaars of the subcontinent, but here celandine, swallow wort, *Chelidonium majus* L. is meant. Al-Kindi 332–333 (280): *māmīrān*, *Chelidonium majus* L. Daljīt Siṃha 565–566: *māmīrān*, the Arabic name of *Coptis teeta* Wall.; another plant, sold as *māmīrān*, is *Thalictrum foliolosum* DC. [this is a valid name] (see on this plant: Dymock et al. I, 33–35; Yādavaśarman 67–68). Flückiger and Hanbury 3–5: *mamiran*, *Coptis teeta* Wallich. Encyclopaedia of Islamic medicine 135: *māmīrān*, *Chelidonium majus*. Hamdard 376: *mamiran*, Urdu name of *Coptis teeta* Wall. Schlimmer 127: *māmīrān*, *Chelidonium majus*. Dymock I, 31–33: *māmīrān*, *Coptis teeta* Wall. Schmucker 454–455 (696): *māmīrān*, the root of *Chelidonium majus* L. or *Coptis teeta* Wall. Yādavaśarman 66–67: *Coptis teeta*, Sanskrit name *pītamūlā*, Hindī name *mamīrā*. The author of the *Siddhabheṣajamaṇimālā* is acquainted with *mamīra* (2.66). Compare on *Coptis teeta:* Dymock et al. I, 31–33; Flückiger and Hanbury 3–5; WIRM I, 322. See also on *mamira*: Hobson-Jobson 548–549.

[849] *Abhinavanighaṇṭu*, p.193: hot and dry to the second degree. Achundow 274: idem. Daljīt Siṃha: dry and hot to the third degree.

It removes whiteness of the eyes,[850] *puṣpa*[851] and blindness. A decoction from its roots immediately annihilates jaundice forcefully.[852]
Its actions, of unrestrained power, are brightening/clarifying (*mujallī*)[853] and tonic (*muqawwī*).[854]
Its corrective is *tavākṣīra*.[855] Its dose is half a *dirham*.[856]

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[850] Compare *Abhinavanighaṇṭu*, p. 193: *netrarogoṃko lābhaprada*; *iskā netrāñjan (surmā) andherī aur dhundhako guṇkārak hai*, beneficial in a collyrium against blindness and hazy vision; *āṅkhake jāleko kāṭnevālā*, crushing a cataract. Achundow 274 (534): idem (es nützt gegen Leukome der Augen). Al-Kindi 332: the greater celandine seed juice is used for the eyes. Daljīt Siṃha 566: especially useful for eye diseases. Dymock I, 32: Bernier mentions it as a medicine very good for the eyes. See also Flückiger and Hanbury 3–5; Schlimmer 394.

[851] *puṣpa* is a term denoting an inflammation of the eyes (see *Hārītasaṃhitā* 45.14–18).

[852] Left unmentioned by Achundow (235). *Abhinavanighaṇṭu*, p.193: *viśeṣataḥ pāṇḍuko lābhaprada hai*, especially useful in cases of morbid pallor; *pīliyāko lābhaprada*, beneficial in cases of jaundice. Daljīt Siṃha 566: useful in obstructive jaundice.

[853] *Abhinavanighaṇṭu*, p.193: *doṣoṃko svacchatāprada*. Āyurvedīyaviśvakoṣa II, 1676: *mujallī* = *svacchatākāraka*, i.e., clarifying.

[854] *Abhinavanighaṇṭu*, p.193: it is *rodhako udghāṭaka* (deobstruent), *mūtrala* (diuretic), etc. Compare Encyclopaedia of Islamic medicine 135: externally used, it is rubefacient; internally used, it acts as a purgative, expectorant, diuretic and cholagogue.

[855] *Abhinavanighaṇṭu*, p.193: honey is the corrective. Daljīt Siṃha 566: honey is its corrective. The Āyurvedīyaviśvakoṣa (II, 1676) mentions a number of correctives for different purposes: *sikañjabīn*, *katīrā*, *babbūla* gum, *hamāmā*, and *nībū*; *nībū* is the Hindī name of *Citrus aurantium* Linn..

[856] Daljīt Siṃha 566: its dose is 1 to 2 gm. Substitutes are not mentioned in the text. The *Abhinavanighaṇṭu* (p.193) remarks that *haldī* is the substitute. Daljīt Siṃha mentions *Curcuma longa* Linn. (*haldī*) and *mura makkī* (the same as *murra*) as substitutes. The Āyurvedīyaviśvakoṣa (II, 1676) records as substitutes: *farāsiyūn*, *aftīmūn*, and *billīloṭan* (= *bādarañjabūyā*). *bādranjbūya* is often identified as *Melissa officinalis* Linn. [this is a valid name]; see: Achundow 160 (58); Ainslie I, 25–26; Al-Biruni 69 (3): *bādranjbūyah* and 83 (6): *bādharūj*, mountain balm, probably *Calamintha portensis* L. [this is not a valid name]; Daljīt Siṃha 528–529: *Melissa officinalis* Linn., Arabian balm, Persian name *bādrangbūya*, Hindī name *billīloṭan*; Schlimmer 203: *bādranjbūyah*, *Dracocephalum moldavicum* [valid name: *Dracocephalum moldavicum* Linn.] = *Melissa cedronella* [this is not a valid name]; Schmucker 100 (94). Compare 2.2.154–156: *bādarañjabūyā*. See also: Dymock et al. III, 117.

murra[857] **–** ***makadra***[858] **–** ***bola***[859]

2.2.1040:
tiktogragandhaḥ pravaras tridhoṣṇo rūkṣaḥ prabhūtāmayakhaṇḍanaḥ syāt /
mane afūnat tanute muhallil śaktyā mufattih guṇavāṃś ca śoṇaḥ //

Its best kind is bitter and has a strong smell; it is hot to the third degree and dry.[860] It destroys many diseases.[861]
The red kind prevents excitation of the *doṣa*s,[862] is resolvent (*muḥallil*) and deobstruent (*mufattiḥ*) as to its actions, and full of (good) qualities.[863]

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[857] Achundow 274 (531) and 403 (406). Ainslie, I, 242–245. Al-Biruni I, 304 (31): *murr*. Al-Kindi 333–334 (283): *murr*, source: *Balsamodendron myrrha* Nees. Daljīt Siṃha 543–544: *murr* (Arabic name), *bol* (Persian name); source: *Commiphora myrrha* Nees. [valid name: *Commiphora myrrha* (Nees) Engl. = *Balsamodendron myrrha* Nees]. Encyclopaedia of Islamic medicine 91: *murr*, *Balsamodendron myrrh*. Schlimmer 394: myrrh, *murr makkī*. Schmucker 462–463 (704); sources: *Commiphora abyssinica* Engl. [valid name: *Commiphora habessinica* (O.Berg) Engl. = *Commiphora abyssinica* (O.Berg) Engl., orth. var.], *Commiphora myrrha* Engl. *var. molmol* [valid name: *Commiphora myrrha* (Nees) Engl. = *Commiphora molmol* (Engl.) Engl.]. Compare on myrrh in the Muslim world: E. Wiedemann II, 107, 119–120; 235 (12): Myrrhe. See also Dymock et al. I, 304–313; Flückiger and Hanbury 124–129. Myrrh is mentioned in āyurvedic texts: the *Siddhabhaiṣajyamañjūṣā* (*jvara* 81) mentions it as *muremakkī*.

[858] This synonym is absent from my sources.

[859] This substance is known in some classical āyurvedic texts: *Aṣṭāṅgahṛdayasaṃhitā*, *Sūtrasthāna* 15.43: *jātīrasa*, interpreted as *bola* by Hemādri, *Śārīrasthāna* 2.50: *rasa*, interpreted as *bola* by Aruṇadatta, *Cikitsitasthāna* 21.77: *rasa*, interpreted as *bola* by Indu. See *Abhinavanighaṇṭu*, p.184–185: *bola*, Sanskrit name *gandharasa*; *Kaiyadevanighaṇṭu*, *dhātuvarga* 82cd–85ab: *bola*, *jātīrasa*, *rasagandha; Āyurvedaprakāśa* 2.306: *raktabola*, *śyāmabola*, *manuṣyajabola*; *Nighaṇṭuratnākara* 140: *raktabola* and *kṛṣṇabola*; *Viśikhānupraveśavijñāna* 228: *raktabola*.

[860] *Abhinavanighaṇṭu*, p.184: hot to the third and dry to the second degree. Achundow 274 (531): hot and dry to the second degree. Daljīt Siṃha 543: hot and dry to the second degree. *Kaiyadevanighaṇṭu*, *dhātuvarga* 84: *bola* is cold. *Nighaṇṭuratnākara* 140: *raktabola* is hot, *kṛṣṇabola* is cold.

[861] See Daljīt Siṃha 543–544. Compare *Nighaṇṭuratnākara* 140.

[862] *Kaiyadevanighaṇṭu*, *dhātuvarga* 84: *bola* is *tridoṣaghna*. *Nighaṇṭuratnākara* 140: *raktabola* is *tridoṣanud*. Compare *Abhinavanighaṇṭu*, p.184: *vāyuko layakartā*.

[863] Compare on the actions and uses of myrrh: *Abhinavanighaṇṭu*, p.184–185; Encyclopae-

commentary:
mane afūnat – doṣaprakopaniṣedhaḥ.

mane afūnat (means that) it prevents excitation of the *doṣa*s.

2.2.1041:
kalamaḥ[864] *svarase piṣṭaḥ pralepād āmaśothahṛt |*
sudāva svarasakvāthopārjito hy āśu bastinā

kalama, crushed in its own juice, annihilates immature swellings when used in an ointment.
A decoction in the juice of *sudāva*[865] quickly (annihilates) black bile when employed in an enema.

commentary:
karmaviśeṣeṇeti.

This happens on account of a particular action.

2.2.1042–1045:
rajaḥstambhaṃ mṛtabhrūṇaṃ saṃmocayati koṣṭhataḥ //
guñjāmānonmitaḥ prātaḥ koṣṇanīrānupānataḥ //

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[864] See 2.2.935–936: *karnava – kalam*. Achundow 246–247: *karnab*, *Brassica oleracea* [valid name: *Brassica oleracea* Linn.]. Ainslie I, 46–47: *kirnub* is the Arabic name, *kelum* the Persian name of *Brassica oleracea* (Lin.). Al-Kindi 326 (262): *kurunb*, cabbage, *Brassica oleracea* L. Āyurvedīyaviśvakoṣa III, 2206–2208: *karnab*, *kalam*, cabbage, *Brassica*. Hand Book 215–221: *kurunb*, *Brassica oleracea* Linn. var. *capitata* [valid name: *Brassica oleracea* Linn. var. *capitata* Linn.]. Schlimmer 135: *kalam*, cabbage. Schmucker: absent.

[865] Achundow 217 (313): *sadâb*, *Ruta graveolens*. Ainslie I, 351–353 and 626: *sadāb*, *Ruta graveolens* (Lin.). Al-Biruni 180–181 (11): *sadhāb* and 198 (17): *Ruta montana* Clus. [this is not a valid name]. Al-Kindi 279–280 (139): *saḏẖāb*, rue, especially *Ruta graveolens* Linn. [this is a valid name]. Daljīt Siṃha 688–690: *alsudāb* is the Arabic, *sadāb* or *sudāb* the Persian name of *Ruta graveolens* Linn. The Hand Book (18) identifies *sudab* as *Ruta graveolens* Linn. Schlimmer (310) mentions *sudāba kūhī* as a name of *Peganum harmala* Linn. Schmucker 229–230 (370): *sadāb*, *saḏẖāb*, *Ruta graveolens* L. Platts and Steingass: *sudāb*, the herb rue (i.e., a *Ruta*). *Peganum harmala* is regarded as a species of the genus *Ruta* in the older botanical literature.

śvāsaṃ kāsaṃ pārśvaśūlaṃ vakṣaḥkaṇṭharujaṃ jayet /
sirkāroganagulyuktaḥ pralepād api mardanāt //
pāmākaṇḍūpraśamano bastikoṣṭhāhito bhṛśam /
kṣaudraṃ kāfūra darpaghne sirkā badala ucyate //

It loosens from the abdominal cavity the obstructed menstrual discharge[866] and a dead foetus.[867]
It conquers, when taken in the morning with tepid water as an *anupāna*, in a dose of a *guñjā*, respiratory disorders,[868] cough,[869] piercing pain in the sides, and pain in chest and throat.
With the addition of vinegar (*sirkā*) and rose-oil and used in an ointment, also when used for massage, it alleviates *pāmā* and itching. It is harmful to the bladder and the abdominal viscera.
kṣaudra honey and camphor are said to be correctives and vinegar (*sirkā*) is a substitute.[870]

murdārasaṅga[871]

2.2.1046–1048:
asfahāni varaḥ śīto dīptimān pāṭalo guṇe /
rūkṣo tridhā pralepena vraṇavīsarpakuṣṭhanut //
asṛgdaraṃ raktapittaṃ raktātisaraṇaṃ punaḥ /

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[866] Achundow 274 (531): in agreement (befördert die Menstruation). Daljīt Siṃha 543: it is *ārtavajanana*, brings about the menstrual discharge.

[867] Achundow 274 (531): it is an abortifacient (triebt den Foetus ab).

[868] 274 (531): idem (unterdrückt Schwerathmigkeit).

[869] Achundow 274 (531): in agreement (unterdrückt chronischen Husten).

[870] Daljīt Siṃha mentions as substitutes: *kūṭ*, *jundavestara* and *momiyāī*.

[871] *Abhinavanighaṇṭu*, p.199: Persian name *murdārasaṅg*, Arabic name *murdārasanj*. Achundow 275 (535): *murdâsandsch*, the Persian term for lithargyrum, Bleiglätte. Ainslie I, 535–537: *murdār sang*, litharge, semi-vitrified oxide of lead. Al-Biruni 303 (27): *murdār sanj* and 315, n. 46 and 47: litharge, lead monoxide, Persian *murdārsang*. Al-Kindi 334–335 (285): *murtak* or *martak*, an abbreviation of the Persian *murdāsanj*, litharge. Hand Book 477: lead oxide, litharge. Schlimmer 348: *murdārsang*, litharge. E. Wiedemann I, 711: *murdâsang*. This drug is found in many āyurvedic treatises under various names: Vidyāpati's *Vaidyarahasya*: *muradāśaṅkha*, *murḍāśaṅkhaka*, Vallabhendra's *Vaidyacintāmaṇi*: *muddāraśṛṅga*, *Āyurvedaprakāśa*: *bodāraśṛṅgaka*, *Rasajalanidhi*: *mṛddāraśṛṅgaka*, etc.

raktaniṣṭhīvanaṃ mehaṃ vastidāhaṃ niyacchati //
miskāla 1 ekas tilatailayuktaḥ /
prātaḥ krimighno vidhināśitaḥ syāt //
dhāroṣṇadugdhaṃ sasitaṃ bhiṣagbhir darpāpahaṃ proktam
amuṣya sadbhiḥ //

The best kind, that from Isfahān,[872] is cold, hot and *pāṭala* as to its qualities, dry to the third degree.[873] (Employed) in an ointment it cures wounds and ulcers,[874] *vīsarpa*[875] and *kuṣṭha*.[876] It alleviates *asṛgdara*,[877] *raktapitta*, bloody diarrhoea,[878] haematemesis, *meha*[879] and a burning sensation in the bladder.
A dose of one *miskāl*, accompanied by sesame oil, taken in the morning according to the prescription, will remove parasites.[880]
Good physicians consider milk directly from the udder, together with sugar, as its corrective.[881]

commentary:
aklīmiya pratinidhiḥ

aklīmiyā[882] is the substitute.[883]

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[872] Achundow 275: die beste Bleiglätte ist die röthliche aus Isfahan.

[873] *Abhinavanighaṇṭu*, p.199: hot and dry to the second degree, but cold according to some. Achundow 275: trocknend. *Nighaṇṭuratnākara* (67): *kaṅkuṣṭha* (= *muḍāraśiṅga*) is hot.

[874] Achundow 275: befördert die Granulationsbildung in den Wunden. *Nighaṇṭuratnākara* (67): it is *vraṇaropaṇakāraka*.

[875] Achundow 275: gegen heisse Schwellungen nützlich. See on *visarpa*, generally regarded as erysipelas: *Mādhavanidāna* 52.

[876] *Abhinavanighaṇṭu*, p.199: *khujlī aur prāyaḥ tvacāke rogoṃmeṃ pracalit hai*, it is currently used against itching and skin diseases.

[877] See *Mādhavanidāna* 61.

[878] *Abhinavanighaṇṭu*, p.199: *atisārabaddhak*.

[879] The *Nighaṇṭuratnākara* (67) disgrees: *pramehasya kārakam*. See on *prameha*: *Mādhavanidāna* 33.

[880] Supported by the *Nighaṇṭuratnākara* (67).

[881] *Abhinavanighaṇṭu*, p.199: emetic measures, ghee, and almond oil are the correctives.

[882] Achundow: absent. Al-Kindi 234–235: *iqlīmiyā*, scoria, usually of metals. Daljīt Siṃha II: absent. Hamdard 220 and 221: *aqlimiya-i-fizza* = silver oxide. Schmucker 83–85: *aqlīmiyā*, an unidentified inorganic substance. Steingass: *iqlīmīyā*, ore, scum, dross of gold or silver.

[883] *Abhinavanighaṇṭu*, p.199: *aklīmiyā* is the substitute.

muśka[884] **–** ***mṛgamadaḥ***[885]

2.2.1051–1053:
śvāsakāsahṛdayārtihāriṇī cittavibhramamadapramāthinī /
vīryaśauryabalavṛddhikāriṇī puṣpacāparatiraṅgadāyinī //
śleṣmavātajaṭharāgnimandatāṃ hanti rūkṣaśiśiretarā tridhā /
jāfa dil śiśiratāvisaṃjñatāsvedagandhaśamanī niśātadā //

(Musk)[886] drives away respiratory disorders, cough, and pain in the cardiac region. It removes mental disturbance[887] and intoxication. It makes virility, prowess, and strength increase and provides sexual pleasure.[888] It destroys abdominal swelling by phlegm and wind[889] and sluggishness of the digestive fire.

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[884] Achundow 410: *misḳ*. Ainslie I, 228–230: *miṣḫk*, the Arabic and Persian name of musk. Al-Biruni 304–305 (33): *misk* and 315 (59): musk. Al-Kindi 310 (217): *fār*, a kind of musk; 310–311 (218): *fār misk*, *fār* musk. Āyurvedīyaviśvakoṣa III, 2375–2389: *kastūrī*, *muśka*, musk. Daljīt Siṃha: absent. Hand Book 579–586. Schlimmer 376: *miṣḫk*, moschus. See on musk in the Muslim world: Wiedemann I, 680–681; II, 8–9, 110–111, 126–127, 240–244, 262–263 and 270.

[885] This is a common Sanskrit name of musk.

[886] The *Nighaṇṭuratnākara* (47) distinguishes three kinds of musk: *kāmarūpodbhavāṃ śṛṇu / uttamā sā kṛṣṇavarṇā nepālasthā tu madhyamā // tāmravarṇā ca sā jñeyā kāśmīrasthādhamā matā / varṇena kapiśā sā tu jñeyā sujñaiś ca paṇḍitaiḥ //* Listen (to what I say) about the kind coming from Kāmarūpa: it is the best kind and has a black colour; that kind which has a coppery colour and is found in Nepal is of an average quality; lowest in quality is that from Kaśmīr, of a reddish-brown colour, according to the opinion of expert learned men.

[887] The Āyurvedīyaviśvakoṣa (III, 2387) agrees in describing it as: *man ko ullasit kartā*, it makes the mind full of joy. *Abhinavanighaṇṭu*, p.38–39: *viśeṣataḥ manaḥ prasanna kartā hai*.

[888] The *Nighaṇṭuratnākara* (47) describes it as aphrodisiac (*vṛṣya*) and promoting the production of semen (*śukraprada*). The Āyurvedīyaviśvakoṣa (III, 2387) also regards it as aphrodisiac (*vājīkaraṇa*, *kāmoddīpana*). The *Abhinavanighaṇṭu* (p.38–39) remarks that it cures premature ejaculation.

[889] The Āyurvedīyaviśvakoṣa (III, 2387) calls it *kaphanāśaka* and *vātanāśaka*. The *Dhanvantarīyanighaṇṭu* (3.29) describes it as driving away phlegm, or phlegm and wind according to another opinion (3.30). The *Nighaṇṭuratnākara* (47) calls it *kaphanāśinī*.

It is dry and hot to the third degree.[890]
It exults the heart and alleviates feelings of coldness,[891] loss of consciousness, and the (bad) smell of sweat.[892] It has a sharpening (action).

commentary:
pramodapradety arthaḥ.

This means that it gives joy.[893]

śrīkhaṇḍaṃ ca tavāśīra darpaghnam ubhayaṃ smṛtam /
badala vara vikhyātaṃ mātrā syād raktikādvayam //

Both *śrīkhaṇḍa*[894] and *tavāśīra* are said to be correctives.[895]
The generally known substitute is *vara*.[896] The dose is two *raktikā*.[897]

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[890] *Abhinavanighaṇṭu* (p.38–39): it is hot and dry. The *Nighaṇṭuratnākara* (47) calls it hot. The Āyurvedīyaviśvakoṣa (III, 2387) describes it as hot to the second and dry to (the end of the second or) the third degree; others regard it as hot and dry to the second degree.

[891] Supported by the *Nighaṇṭuratnākara* (47): *śītaṃ nāśayati*.

[892] Supported by the *Nighaṇṭuratnākara* (47): it is *daurgandhyanāśinī*.

[893] This remark can only refer to *jāfa dil*.

[894] A synonym of *candana*.

[895] *Abhinavanighaṇṭu*, p.38–39: *vaṃśalocana*, *gulāb*, and camphor are the correctives.

[896] The identification of *vara* is uncertain. Hindī *bar* or *baṛ* is *Ficus benghalensis* Linn. (Daljīt Siṃha 595). *Abhinavanighaṇṭu*, p.38–39: *jundavedastara* is a substitute.

[897] A small unit of weight.

mastagī rūmī[898] *– mastaṅgī*

2.2.1058–1060:
rūkṣoṣṇā dviguṇaṃ mādā yakṛtādyantraśothahṛt |
naftuldam kaphakāsaghnī sudāyaghnī ca dīpinī ||
samagarvī vikāraghnaḥ pācanī dirame 1 khurāk ||
mulattifa mukavvī ca muhallil kābija smṛtāḥ |
hāvis dam śaktayas turyā 4 anukalpas tu kunduruḥ ||

It is dry and hot to the second degree,[899] *mādā*,[900]and dissolves swelling[901] of the liver and other viscera and of the intestine.[902]

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[898] Achundow 273 (528) and 403 (403): *mastak*, Harz von *Pistacia Lentiscus* L. [this is a valid name], Mastix. Ainslie I, 214–216: Hindī name *rūmī masṭāqī*, *Pistacia Lentiscus* (Lin.). Al-Biruni 306 (41) and 316 (76): *masṭagī* is the resinous exudation of *Pistacia lentiscus* L. Al-Kindi: mentioned in prescriptions, not described. Daljīt Siṃha 570–571: *mastakī*. Hamdard 411 : *rumi mastagi*, the Persian name of the resin of *Pistacia lentiscus* Linn. Schlimmer 363: *maṣṭakī*, resin from *Pistacia lentiscus* Linn. Schmucker 479–480 (730): *maṣṭakī*, the resin of *Pistacia lentiscus* L. See on mastix in the Muslim world: E. Wiedemann II, 107, 119; 233 (3): *'ilk al anbâṭ*, Pistazienharz, and (4) *al 'ilk al rûmî*, Mastix. Compare on mastix in general: Dymock et al. I, 377–379; Flückiger and Hanbury 142–146. Mastix is known under several related names to a number of post-classical āyurvedic texts: Soḍhala's *Gadanigraha* (*prayogakhaṇḍa* 249: *mastakī*); Harṣakīrti's *Yogacintāmaṇi* (48, 77, 271: *mastakī*; 103, 137: *mastagī*); Hastiruci's *Vaidyavallabha* (8.30 and 39: *mastakī*)); *Siddhabheṣajamaṇimālā* (2.134: *mastakīgundra*, 4.958: *mastaṅgī*, 4.174: *rūmajamastagī*); *Siddhabhaiṣajyamañjūṣā* (*jvara* 71): *rūmagundra*, *Viśikhānupraveśavijñāna* (251): *rūmā*, etc.

[899] The *Abhinavanighaṇṭu* (p.194), Daljīt Siṃha (571) and Yādavaśarman (157) are in agreement.

[900] The meaning of *mādā* is not clear.

[901] *Abhinavanighaṇṭu*, p.194: *śothako layakartā*. Achundow 273 (528): beseitigt Schwellung des Magens und der Leber. Daljīt Siṃha 571: dissolving swellings (*śvayathuvilayana*). Yādavaśarman (157): *śothahara*.

[902] Or, dissolves swelling of the liver and other viscera, which is less probable since the liver is never called part of the *antra*.

It eliminates excited blood[903] and cough by phlegm;[904] it subdues headache (*ṣudā'*) and stimulates the fire.[905]
samag arabī is its corrective; it is digestive[906] and the dose is one *dirham*.
It possesses four actions, attenuant (*mulaṭṭif*), tonic (*mukavvī*),[907] resolvent (*muḥallil*)[908] and constipating (*kābij*),[909] all of them (also) styptic in character.[910]
Its substitute[911] is *kunduru*.[912]

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[903] Persian *naft* means being enraged or boiling and may have the same meaning as Sanskrit *kupita*; *dam* is the Arabic word for blood. The term *naftuldam* occurs several times in the text; compare, for example, 2.2.1074. Compare *Abhinavanighaṇṭu*, p.195: *mukhase rudhirke āneko lābhaprada*.

[904] *Abhinavanighaṇṭu*, p.194–195: *kaphako śodhankartā*. Achundow 273 (528): unterdrückt den durch Feuchtigkeit enstandenen Husten. Daljīt Siṃha 571: eliminates phlegm (*śleṣmaniḥsāraka*). Yādavaśarman (157): *kaphaniḥsāraka*.

[905] Daljīt Siṃha 571: idem.

[906] *Abhinavanighaṇṭu*, p.194: *pācanaśaktiko balaprada*.

[907] *Abhinavanighaṇṭu*, p.194: *snāyu, uttamāṅga, āmāśaya, yakṛt, vṛkkako balaprada*. Yādavaśarman (157): *āmāśay aur yakṛtko balaprada*.

[908] *Abhinavanighaṇṭu*, p.194: *śothako layakartā*.

[909] *Abhinavanighaṇṭu*, p.194: it is *baddhaka*. Achundow 273 (528): wirkt verstopfend infolge der adstringirenden Eigenschaft. Yādavaśarman (157): it is *grāhin*.

[910] Yādavaśarman (157): it is *raktastambhana*.

[911] The text does not name correctives. The *Abhinavanighaṇṭu* (p.194) mentions *katīrā* as the corrective.

[912] *Abhinavanighaṇṭu*, p.194: substitutes are the resins of *kandara* and *bilma*; *kandara* is an error for *kunduru*, *bilma* is absent from the *Abhinavanighaṇṭu*. Achundow 250–251 (480) and 395 (366): *kundur*, the resin of *Boswellia thurifera* [valid name: *Boswellia serrata* Roxb. ex Coleb. = *Boswellia thurifera* Roxb.]. Ainslie I, 136–138: frankincense, source: *Boswellia Glabra* (Roxb.) [valid name: *Boswellia serrata* Roxb. ex Colebr. = *Boswellia glabra* Roxb.] and I, 264–268: olibanum, Arabic name *lubān*, *Boswellia Serrata* (Roxb.), *Libanus Thurifera* (Colebrooke) [this is not a valid name]. Al-Biruni II, 102: *kundur*, frankincense of *Boswellia serrata* L.; I, 283 (37): *kundur*, and 289, n.97: frankincense of several varieties and sources. Al-Kindi 328 (267): *kundur*, storax and 329–330 (271): *lubān*, storax, especially from *Boswellia carterii* Birdwood [valid name: *Boswellia sacra* Fleuck. = *Boswellia carteri* Birdwood.]. Daljīt Siṃha 99–100: *kunduru*, called *kundur* in Persian: frankincense from *Boswellia floribunda* [this is not a valid name]. Encyclopaedia of Islamic medicine 102–103: *lobān*, *Boswellia carteri*. Hamdard 366: Indian olibanum from *Boswellia glabra* Roxb. Schlimmer 412: *kundur*, olibanum. Schmucker 410–411: *kundur*, Weihrauch (i.e., incense) from various sources (*Juniperus*

mukula arjaka[913] – *mahiṣākṣo gugguluḥ*[914]

2.2.1061–1063:
snigdhoṣṇo dviguṇaṃ sūkṣmaḥ saudā(śleṣma)doṣavirekakṛt /
pavanāmayavidhvaṃsī pralepād vraṇaśothahṛt //
mūtrakṛcchrāśmarīghnaś ca mudirra mubahī tathā /
kuṣṭhorustambhadurnāmanāśano dhūpanāśanāt //
katīrā darpahṛn mātrā dirama 1 pravarā bhavet //

guggulu is moist and hot to the second degree and subtle.[915]

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and *Boswellia* species). See also Dymock et al. I, 302–303; Flückiger and Hanbury 120–124: olibanum, Schmucker 426–427: *lubān*, E. Wiedemann II, 13, 107, 120; 233 (9): not identified; 236–237, 380, 398–399. A number of āyurvedic texts are acquainted with *lohabāṇa*: (*Siddhabheṣajamaṇimālā* 2.132; 4.435; 5.105); *Viśikhānupraveśavijñāna* (249) or *lobāna*: *Pākapradīpa* (220), *Gandhavāda* (many times).

[913] Achundow 272 (522): *muql*, bdellium, resin of a *Balsamodendron*, and 402–403 (397): Bdellium, das heisst ein Produkt mehrerer Species von *Balsamodendron* seu *Heudelotia Burseraceae*, namentlich von *Balsamodendron Mukul* Hook., dem indischen Bdelliumbaum, und von *Balsamodendron africanum* Arn., dem afrikanischen Balsambaum. Ainslie I, 29–31: *muql*, bdellium. Al-Biruni 307–308 (50): *muql* and 317, n.99: *muql* is the false bdellium, a resin which may come from various species: *Hyphaene thebaica* Mart. [valid name: *Hyphaene thebaica* (Linn.) Mart.] (*Arecaceae*), *Balsamodendron africanum* Arn. [valid name: *Commiphora africana* (A.Rich.) Engl. = *Balsamodendrum africanum* A.Rich.], and *Balsamodendron mukul* Hook. [valid name: *Commiphora wightii* (Arn.) Bhandari = *Balsamodendron mukul* Hook. ex Stocks], etc. Al-Kindi 329: *muql* designates the bdellium which comes from *Balsamodendron mukul* Hook.; *kūr azraq* is the blue bdellium, probably the resin of *Balsamodendron africanum* Arn.; *muql azraq* is also blue bdellium. Daljīt Siṃha 252: *muql-arjak*, bdellium from *Commiphora wightii* (Arn.) Bhandari. Hand Book: absent. Schlimmer 73: *muql azraq*, bdellium. Schmucker 483–484 (735): *muql*, resin (*muql azraq*) from *Balsamodendron mukul* Hook., *Balsamodendron africanum*, *Commiphora africana*. See on *guggulu*: R. Bedi and C. Dwarakanath (1969); Dymock et al. I, 310–313; Hobson-Jobson 76; Maclean 78–79; V.V.S. Sastry (1976); E. Sukumar and K. Balakrishna (1985).

[914] This is the same as *guggulu*.

[915] *Abhinavanighaṇṭu*, p.72: hot to the third and dry to the second degree. Achundow 272 (522): hot and moist, hot and dry according to others. Daljīt Siṃha 253: hot to the third degree and dry to the second degree. The *Dhanvantarīyanighaṇṭu* (3.128) describes *guggulu* as dry (*rūkṣa*) and subtle (*sūkṣma*); according to another opinion it is moist (*snigdha*) and hot. The *Rājanighaṇṭu* (186) regards it as hot. The *Nighaṇṭuratnākara*

It eliminates the *doṣa*s black bile and phlegm.[916]
In the form of an ointment it removes wind diseases[917] and the swelling[918] (accompanying) wounds and ulcers; it conquers micturition problems and bladder stones[919] and is (provided with the actions) causing to flow *mudirra* and aphrodisiac (*mubahī*).[920]
In a fumigation or by ingestion it cures *kuṣṭha*,[921] *ūrustambha*[922] and haemorrhoids.[923] The corrective is *katīrā*[924] and its optimal dose is one *dirham*.[925]

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(73) calls it hot and moist (*snigdha*).

[916] Achundow 272 (522): besitzt die Eigenschaft Schleim abzuführen. The *Abhinavanighaṇṭu* (p.72) remarks that it is *svacchakartā*, which implies that it opposes phlegm. It overcomes phlegm according to the *Suśrutasaṃhitā* (*Sutrasthāna* 38.24–25), *Dhanvantarīyanighaṇṭu* (3.128), *Rājanighaṇṭu* (12.186), and *Nighaṇṭuratnākara* (73).

[917] *Abhinavanighaṇṭu*, p.72: *vāyuko layakartā*. Daljīt Siṃha 253: regularising wind (*vātānulomana*). *Suśrutasaṃhitā*, *Sūtrasthāna* 38.24–25: *vātakaphau nihanyāt*. The *Dhanvantarīyanighaṇṭu* (3.128) and *Rājanighaṇṭu* (12.186) describe it as subduing wind. *Nighaṇṭuratnākara* (73): it is *vātanāśaka*.

[918] Daljīt Siṃha 253 agrees (*śvayathuvilayana*). The *Dhanvantarīyanighaṇṭu* (3.129) mentions that *guggulu* cures disorders brought about by swellings (*śophabhūtavikārajit*). The *Rājanighaṇṭu* (12.186) says that it cures swellings. It is *śothavināśaka* in the *Nighaṇṭuratnākara* (73).

[919] Achundow 272 (522): es ist für Blasensteine nützlich.

[920] It is *sāraka* and *vṛṣya* in the *Nighaṇṭuratnākara* (73). Compare on the actions and uses: Hamdard 366.

[921] In agreement with the *Nighaṇṭuratnākara* (73).

[922] See *Suśrutasaṃhitā*, *Cikitsāsthāna* 5.35. See on this disease (stiffness of the thighs): Āyurvedīyaviśvakoṣa II, 1692–1695; *Mādhavanidāna* 24.

[923] The *Abhinavanighaṇṭu* (p.72) agrees: *bavāsīrko lābhakartā*. Achundow 272 (522): es nützt gegen Hämorrhoiden, wenn man es innerlich gebraucht oder die betreffenden Parthien damit räuchert. The *Rājanighaṇṭu* (12.186) and *Nighaṇṭuratnākara* (73) say that it cures haemorrhoids.

[924] *Abhinavanighaṇṭu* (p.72) and Daljīt Siṃha 253: *katīrā* and *kesara*; the latter is identified (II, 202–203) as *Crocus sativus* Linn., but it is sometimes an abbreviation of *nāgakesara*, *Mesua ferrea* Linn. (II, 407–408).

[925] Substitutes are left unmentioned. The *Abhinavanighaṇṭu* (p.72) regards *elāvāluka* (a fragrant substance) as the substitute.

momiyāyī[926]

2.2.1071–1075:
praśastākarasaṃjātā grāvanirjharadhāmataḥ /
rūkṣoṣṇaikaguṇaṃ bhuktā bhagnāghātavighātakṛt //
khalay kasara jarberā saktā fālij saray tathā /
lakvā śakīkā davvāra tamadduda khadara 1 punaḥ //
sudāya balgamī śothaṃ vyāpādayati kṛtsnataḥ /
marjaṃgośa-rase piṣṭā nāvanān mukharogahṛt //
yavakvāthānupītā ca naftuldam hṛdayāmayam /
hikkāṃ pañca 5 vidhāṃ sadyo nihanyāt kaṇṭhanigraham //
dhāroṣṇapayasā sākaṃ śarkarām aśmarīṃ jayet /
ruba 4 diram proktā jakhma gurdā-nibarhiṇī //

The recommended type is that originating from a mine, from a place with rocks and waterfalls. It is dry and hot to the first degree[927] when ingested; it cures fractures and traumatic lesions.[928]
It completely annihilates (the following disorders): a dislocated vertebra, fractures of bones (*kasr*),[929] pain in bones, loss of consciousness (*sakta*), palsy (*fālij*) and convulsive disorders like epilepsy (*sar'*), facial paresis,[930] *ardhāvabhedaka*, *sūryāvarta* (*dawwār*), disorders resembling swelling (*tamaddud*), laxity (*khadara*), and phlegmatic headache (*ṣudā'*),[931] and swellings.[932]
When crushed in the juice of *marjaṃgośa*[933] and used as an errhine, it re-

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[926] *Abhinavanighaṇṭu*, p.207: Persian name *momayāī*, Arabic names *arakujjabbāl* and *hāfijul ajsād*. Achundow 277 (542): *mûmjâj*, Mumia, eine Art Erdwachs. Al-Biruni 311 (65): *mūmyā'i* and 318 (126): Pissasphalt. Schmucker 490-(747): *mūmiyā*, *mūmiyā'ī*, Erdwachs, Asphalt, Bergteer. See on this substance: Achundow 324–325.

[927] *Abhinavanighaṇṭu*, p.207: hot and dry to the third degree. Achundow 277 (542): hot and dry to the second degree.

[928] Confirmed by the *Abhinavanighaṇṭu* (p.207): *isko dūdh aur ghīmeṃ milākar to aṅga bhaṅga honā, bhītarī coṭ aur vraṇ in sabko dūr karnevālī hai*.

[929] Achundow (277) agrees.

[930] Achundow (277) agrees.

[931] Achundow 277: nützt gegen kalte (chronische) Krankheiten im Kopfe; unterdrückt das durch Kälte und Feuchtigkeit entstandene Kopfweh.

[932] *Abhinavanighaṇṭu*, p.207: *kaphajaśothako layakartā*.

[933] *Abhinavanighaṇṭu*, 139: *marjamgoś*, Sanskrit name *damanaka*. Achundow 273–274 (530): *marzandschûsch*, *Origanum Majorana*. Ainslie I, 213–214: *marzanjūs̱h*, *Origa-*

moves diseases of the oral cavity. With a decoction of barley as an *anupāna* it immediately overcomes excited blood (*naftuldam*), cardiac diseases, the fivefold hiccup, and obstruction of the throat. It conquers, taken along with milk warm from the cow, gravel and bladder stones.
A dose of the extract of four *dirham* is said to suppress wounds (*zaḵẖm*) of the kidney (*gẖurda*).[934]

commentary:
diram turīyāṃśa ityarthaḥ. khalaya kīkasasya sthānād bhraṃśaḥ. kasara asthibhaṅgaḥ. jarbā asthivedanā. saktā sanyāsaḥ. fālija pakṣanāśaḥ. saraya apasmṛtiḥ. lakvā arditam. śakīkā ardhāvabhedakaḥ. davvāra sūryāvartaḥ. tamadduda śothābhāve 'pi śothasādṛśyam, fūlanā badanakā iti bhāṣāyām. khadara śaithilyam. sudāya sādhāraṇaśīrṣavedanā, kaphaṃ śvayathuṃ ca vyāpādayatīty anvayaḥ.

A quarter of a dirham is meant. *khalaya* is the displacement of the *kīkasa*.[935] *kasara* is the fracture of a bone. *jarbā* is pain in the bones. *saktā* is loss of consciousness. *fālija* is hemiplegia. *saraya* is loss of memory. *lakvā* is facial paresis. *śakīkā* is hemicrania/migraine. *davvāra* is (the disease called) *sūryāvarta* (in Sanskrit). *tamadduda* is a condition resembling swelling

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num Majorana (Lin.). Al-Biruni 302–303 (21): *marzanjūsh*, and 314 (31): *Origanum majorana*. Al-Kindi 335 (286): *marzanjūsẖ*, *Origanum majorana* L. Daljīt Siṃha 311: *marzañjoś*, *Merremia emarginata* (Burm.f.) Hallier f. [this is a valid name = *Merremia gangetica* (Linn.) Cufo.] or *Hieracium pilosella* Linn. [valid name: *Pilosella officinarum* Vaill.]. Schlimmer 417: *Origanum majorana*, called *marzangūsẖ* in Persian. Encyclopaedia of Islamic medicine 504–505: *marzanjūsẖ*, *Origanum majorana*. Schmucker 467–468: *marzanjūsẖ*, *Majorana* L. Compare the commentary ad 2.2.36–37: *ājānulfār marjaṃjośaḥ marjaṃgośaḥ maruvā*, and the text of 2.2.261 where *marjaṃgośa* juice is mentioned for use in an errhine. Achundow (273) remarks that *âzân ul-fâr*, *Myosotis*, is a kind of *marzandschûsch*. Al-Kindi says that *ādhān al-fār*, literally 'mouse ears', is one of the names of *Origanum majorana*. Compare E. Wiedemann II, 382 (1) and 391. The plant is dealt with at 2.2.1032–1034: *mañjīrjośa*, *mañjīghośa – marubaka*. Compare on *Origanum majorana*: Dymock et al. III, 108–109; E. Wiedemann II, 107, 301. The āyurvedic drug *marubaka* is generally identified as *Origanum majorana* Linn. [this is a valid name].

[934] Correctives and substitutes are not indicated. See about them *Abhinavanighaṇṭu*, p.207: correctives are *sikañjabīn* and *māyulasūl* (unidentified); the substitute is *hajarulyahūd* (unidentified).

[935] The breast-bone and the cartilages of the ribs connected with it.

though swelling sui generis is absent; it is called making the body swell in the vernacular.[936] *khadara* is laxity. *sudāya* is a common headache. It brings about *kapha* and swelling. Such is the construction of the sentence.

numala[937] *moracā.*[938] *surkhaneśa. raktamukhī pipīlikā*[939]

2.2.1103–1104:
uṣṇā rūkṣā tridhā tīkṣṇā sūkṣmā netrāmayāpahā |
sirkālepena kuṣṭhaghnī tathā romapraharṣiṇī ||
diram pañja 5 mitā dhāryātaile sosanasaṃbhave |
saptāhaṃ 7 paṅktiśatakaṃ 100 liṅgalepāt naūjadāḥ ||

(This ant) is hot and dry to the third degree, sharply acting and subtle. It cures eye diseases.
In a vinegar ointment it removes *kuṣṭha* and is beneficial to the hairs.
In a dose of five *dirham* in a *dhāryā* oil[940] originating from an *Iris*[941] (used) during seven days and a hundred times (*paṅkti*) in an ointment on the penis it gives an erection (*nu'ūḍ*).[942]

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[936] The correct expression would be: *badan kā phūlānā*.

[937] *naml* is a Persian term for ant.

[938] *mūr* is a Persian word for ant. See on ants in the Muslim world: E. Wiedemann II, 355–356.

[939] A red-faced ant. This drug of animal origin does not form part of the āyurvedic materia medica.

[940] This may be an oil for a *dhārā* treatment.

[941] Achundow 218–219 (319) and 377 (248): *sûsan*, *Lilium candidum* L. [this is a valid name]. Ainslie I, 182: *sawsun*, *Iris Florentina* (Lin.) [valid name: hybrid of *Iris germanica* Linn. nothovar. *florentina* Dykes]. Al-Biruni 194–195 (59) and (60): *sawsan* and *sawsan asmanqūn*, 202, n. 135: *sawsan* is *Narcissus tazetta* L., the second type may be *Iris germanica* L. Al-Kindi 289 (160): *sūsan*, *Iris florentina* L. is used in Egypt, *Iris spuria* Pall [valid name: *Iris spuria* Linn.] in Iran. Daljīt Siṃha 707–709: *sosan* is the Persian name of an *Iris* sp. Schlimmer: absent. Schmucker 253–254 (410): *sawsan*, *Lilium* sp.; *sawsan asmanjūnī*, *Iris florentina* L., *Iris pallida* Lam. [this is a valid name], *Iris germanica* L.

[942] Compare G.S. Lavekar II, 489–490: black ants are used in Yūnānī medicine for the stimulation of erectile power.

navasādara[943]

2.2.1112–1114:
sāf śaśafāfa billorasaṃkāśaṃ śastam eva tat /
rūkṣoṣṇaṃ triguṇaṃ cakṣuḥkusumārjunatāṃ haret //
dandaśūkādidaṃśeṣu nikṣiptaṃ viṣadoṣahṛt /
sasudhaṃ nāvanaṃ śīrṣaśūlaṃ sarvaṃ vyapohati //
suprasannakhurāsānī mujallī ca mulattifa /
badal śivayamānī yā indarānī paṭur bhavet //

Pure (*ṣāf*) *śaśafāfa*[944] that resembles crystals[945] is the recommended (kind). It is dry and hot to the third degree[946] and eliminates the *arjuna* colour of

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[943] *Abhinavanighaṇṭu*, p.152: ammonium chloride, Sanskrit name *nṛsāra*, Persian and Arabic name *nośādar.* Achundow 280 (560) and 325 (69): *nûschâdir*, sal ammoniacum, Ammonssalz. Ainslie I, 365–368: Persian name *nawsẖādir*, sal ammoniac. Al-Biruni II, 104: *nūsẖādir*, sal ammoniac; I, 323 (29): *nawshādur*,and 327, n.67: sal-ammoniac. Al-Kindi 341 (311): *nūsẖādir*, sal ammoniac. Daljīt Siṃha: absent. Hamdard index: *naushadar.* Hand Book 405–406: ammonium chloride, Persian name noshadar; externally its solution combined with nitre is a nice cooling and stimulant application to the head in headache. Nadkarni II, 11–13: ammonium chloride, Sanskrit names *navasā(ga)ra*, *cūlikālavaṇa*. Schlimmer 496: Persian name *nūsẖādor*, sal ammoniacum. Schmucker 514–515 (777): *nūsẖādir*, sal ammoniacum. E. Wiedemann I, 709: *al nûschâdur*, 713. This substance is well known from late āyurvedic and alchemical texts, where it appears under a number of related names: *narasāra*, *navasādara*, *navasāra*, *nṛsāra*, etc. (see G. Jan Meulenbeld III, 2002).

[944] This may be an error for *ṣafṣāf*, *Salix* sp. or *Populus* sp. (see Schmucker 280 (456)). Compare Achundow 195 (175): *chillâf*, *Salix*, Weide: es giebt viele Arten von Weiden: *chilâf*, *safsâf* und *schaâhbîd*; 280 (456): *ṣafṣāf*, *Salix* L., Weide, und *Populus* L., Pappel; genannt werden: *Salix safsaf* [valid name: *Salix subserrata* Willd. = *Salix safsaf* Forssk. ex Trautv.], *Salix babylonica* L. [this is a valid name], und *Populus alba* L. [this is a valid name]. Al-Biruni 206 (13): *ṣafṣāf* and 209 (24): Egyptian willow, *Salix aegyptiaca* [valid name: *Salix capensis* Thunb. = *Salix aegyptiaca* Thunb.] or *S. safsaf* Forsk. Al-Biruni II, 91: *khilāf*, *ṣafṣāf*, *Salix aegyptiaca* L., or *S. safsaf* Forsk. Encyclopaedia of Islamic medicine 569: *ṣafṣāf*, *Salix alba*. E. Wiedemann II, 376: *ṣafṣāf*, ägyptische Weide. Compare on *Salix* spp.: Dymock et al. III, 364–368.

[945] Schmucker 119–120 (142): *bilūr* is the name for a crystal in general, in particular for the kind of stone called *mahl*, a well-known kind of precious stone, white and transparent.

[946] *Abhinavanighaṇṭu* (p.152) and Achundow (280) agree.

cakṣuḥkusuma.[947]
Put into the bite of a *daṇḍaśūka*,[948] etc., it removes the poison.
As an errhine, together with *sudhā*,[949] it removes all kinds of piercing pain in the head.[950]
The very transparent type from Ḥorāsān[951] is brightening/clarifying (*mujallī*)[952] and attenuant (*mulaṭṭif*)
Its substitute is *śivayamānī*[953] or *indarānī*[954]

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[947] *kusuma* is the same eye disease as *puṣpa*. Al-Kindi p. 341: good for the eyes.

[948] A small invertebrate animal.

[949] See 2.2.1105–1108: *nūrā āhaka* / *sudhā* / *cūnā*. Compare *Abhinavanighaṇṭu*, p.105: *cūnā*, Sanskrit *cūrṇaka*, Persian *āhak*, Arabic *nūrah*. Compare on *cūrṇa*: Nadkarni II, 40, 42–44, on *sudhā*: Nadkarni 44–45.

[950] Ainslie (I, 366) remarks on sal ammoniac: on account of the cold it produces during its solution in water, it is often advantageously employed as a lotion to abate the pain of inflammation, or allay head-ache. Achundow 195 (175) remarks on *chillâf*, *Salix*: unterdrückt den durch Hitze entstandenen Kopfschmerz; der Saft ist auch bei noch anderen Kopfschmerzen von Nutzen.

[951] See Schmucker 515.

[952] Compare *Abhinavanighaṇṭu*, p.152: it is *svacchakartā*.

[953] Unidentified.

[954] A kind of salt, described at 2.2.1064–1068. See on it: E. Wiedemann I, 712. The *Abhinavanighaṇṭu* (p.152) mentions *būrā armanī* as the substitute and as correctives emetic measures, milk, ghee, and almond oil.

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