

Mahādevadeva's *Hikmatprakāśa* – A Sanskrit treatise on Yūnānī medicine^{1,2}

Part III: text and commentary of selected verses from Section III with an annotated English translation

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Section three is divided into 21 chapters (*varga*), arranged according to the name of the type of preparation and the Arabic alphabet. The construction of the verses is very loose.

These verses are accompanied, but not continuously, by a *vākya* and/or a *ṭikā*.

The *vākya* is not always in Persian or Persian and Sanskrit, but may also be entirely in Sanskrit.

The letter (*radīf*) *alif*

*atarīfala*³ – *kabīra*⁴

3.5:

arśodrumakuṭhāraś ca varṇyaḥ kāmasamṛddhidah |
pakvāśayahitaḥ samyakpācano baladīpanaḥ ||

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²It has not been possible to identify all the Persian/Arabic terms in nāgarī script.

³*īṭrīfal* is the Persian equivalent of *triphalā*. See *Āyurvedīyaviśvakoṣa* II, 1300: *īṭrīfal kabīr*.

⁴*kabīr* is the Arabic term for ‘great, big’. The Sanskrit equivalent of this preparation would be *bṛhattriphalā*. See Hamdard (69–70) on the ingredients and their quantities, the preparation, dosage, and indications of *īṭrīfal kabīr*. Compare on these subjects: *Āyurvedīyaviśvakoṣa* II, 1300. The Unani Pharmacopoeia does not contain a recipe of this name.

(This preparation) is an axe for the tree (consisting) of haemorrhoids,⁵ it is beneficial to the colour of the skin, increases the libido,⁶ is good for the receptacle of digested food,⁷ promotes the proper maturation (of constituents of the body), and stimulates one's strength.⁸

sa yathā

It is (prepared) in the following way:

3.6–9:

*phalatrikaṃ śivā jaṅgī pippalī maricaṃ tathā /
sī 30 miskāla mitaṃ grāhyaṃ pratyekaṃ viśvabheṣajam //
būjīdām jātipatrī ca śakākul citrako 'pi ca /
tūdarī jarda gulgūṃ ca cilgojā nistuṣās tilāḥ //
khaśkhāśa bahmana-dvandvaṃ miskāla 10 daśamānataḥ //
pratyekaṃ cūrṇitaṃ sarvaṃ roganbādāma-bhāvitam //
tapartau dviguṇaṃ kṣaudre śītartau triguṇīkr̥te /
saṃyuktaṃ pratyahaṃ prātar aden miskāla 1 mānataḥ //*

A measure of 30 *miskāl* each should be taken of⁹ *triphalā*, *śivā*,¹⁰ *jaṅgī*,¹¹

⁵Hamdard (69–70) and *Āyurvedīyaviśvakoṣa* (II, 1300) agree.

⁶It is aphrodisiac according to Hamdard (69–70), *kāmoddīpak* according to the *Āyurvedīyaviśvakoṣa* (II, 1300).

⁷Hamdard 69–70: energizing for the stomach. *Āyurvedīyaviśvakoṣa* (II, 1300): it gives strength to the receptacle of undigested food.

⁸The *Āyurvedīyaviśvakoṣa* (II, 1300) adds that it strengthens eyes and brain and that it is useful in cases of coryza.

⁹In agreement with Hamdard (69), where equal quantities (155 grams) are prescribed of these six ingredients.

¹⁰*śivā* is one of the names of *Terminalia chebula* Retz., usually called *harītakī*. See, e.g., *Bhāvaprakāśanighaṇṭu*, *harītakyaḍivarga* 7. This plant occurs twice in the prescription, as one of the three ingredients of *triphalā* and as *śivā*. The Hamdard Pharmacopoeia (69) mentions the bark as an ingredient of *triphalā* and also raw *Terminalia chebula*, *halīla siyah*, i.e., the fruit of the black type.

¹¹*jīṅg(h)ī* is a Persian name of *Rubia cordifolia* Linn. [this is a valid name] according to the dictionary of Platts. See on this plant and its names: *Abhinavanighaṇṭu* 191–192: Sanskrit name *mañjiṣṭhā*, Persian name *ronās*, Arabic names *foh* and *arkussayāgīn*. Achundow 387 (320): *rūnās*, *Rubia tinctorum* [valid name: *Rubia tinctorum* Linn.] and *Rubia cordifolia*. Ainslie I, 202–205: *Rubia Manjista* (Roxb.) [valid name: *Rubia cordifolia* Linn. = *Rubia munjista* Roxb.], Persian name *rūnās*; II, 182–183: *Rubia Munjista*

pippalī,¹² and *marica*.¹³ (Also) ten *miskāl* each of dry ginger,¹⁴ *būjīdām*,¹⁵

(Roxb.). Al-Biruni I, 255 (44): *fuwah al-ṣabbaghīn*, and 261, n.83: *Rubia cordifolia* L. Al-Kindi: absent. Daljīt Siṃha 562–563: Persian names *rabūnās*, *rūdak*, *rūdānak*, Sanskrit name *mañjiṣṭhā*. Dymock et al. II, 231–233: *Rubia tinctorium* Linn. [this is an error for *Rubia tinctorum*] and *Rubia cordifolia* Linn., Arabic name *fuvvah*, Persian name *rūnās*. Encyclopaedia of Islamic Medicine 566: *Rubia tinctorum*, Arabic names *fuwah*, *fuwat al-sabbaghīn*. Hamdard (155): *majeeth*, *Rubia cordifolia*. Hand Book: absent. Maclean 525: *munjeet*, Sanskrit name *mañjiṣṭhā*, Arabic name *fuwwahāṣṣabāghīn* [a *ṣabbāghī* is a dyer], Persian name *rūnās*, *Rubia cordifolia* Linn. Schlimmer 493: *Rubiae tinctorum radix*, *rūnās*. Schmucker 331 (555): *fūwa*, *Rubia tinctorum* L. Steingass: *rūdan*, *rūdang*, *rūnās*, madder. Unani Pharmacopoeia I, IV, 89–90: the drug *majeeth* consists of dried stems of *Rubia cordifolia* Linn., Arabic name *foh-us-sabagh*, Persian name *romnas*. The *Āyurvedīyaviśvakoṣa* (II, 1300) does not list this drug as one of the ingredients of *itrīfāl kabīr*; it may therefore be that *jaṅgī* is not a separate item and that *jaṅglī pippalī* is meant, i.e., *vanapippalī*. This is the more probable since *Rubia cordifolia* is not dealt with under one of its names in section II of the *Hikmatprakāśa*.

¹² *Piper longum* Linn. Supported by Hamdard (69) and the *Āyurvedīyaviśvakoṣa* (II, 1300).

¹³ *Piper nigrum* Linn. Supported by Hamdard (69) and the *Āyurvedīyaviśvakoṣa* (II, 1300).

¹⁴ The Hamdard Pharmacopoeia (69) prescribes 70 grams of dried ginger. The *Āyurvedīyaviśvakoṣa* also mentions dry ginger as one of the ingredients.

¹⁵ Described at 2.2.262–264: *būjīdāna* / *śatāvarī* – *śatāvar*. *Abhinavanighaṇṭu* 185: Persian name *bojīdām*. Achundow 167 (79): *būzeldān*, *Orchis Morio*. Ainslie: absent. Al-Biruni I (37), 79–80: *būzaydān* and 86 (n.95): probably *Orchis morio* L. [this is a valid name]. Al-Kindi: absent. Daljīt Siṃha 533: *būjīdān*, *Tanacetum umbelliferum* [this is not a valid name; see on this plant: The Wealth of India X, 126]. Dymock et al. II, 281–283: *bozidān* (Indian bazars), *Tanacetum umbelliferum* Boiss. Encyclopaedia of Islamic Medicine 504: *būzaidān*, *Orchis mascula* [valid name: *Orchis mascula* (Linn.) Linn.]. Hand Book: absent. Maclean: absent from index. Platts: absent. Schlimmer: absent. Schmucker 124 (154): *būzīdān*; Identifikation unsicher; möglicherweise *Orchis morio* L.; ausser *Orchis morio* L., wofür sich der Groszteil der Botaniker ausspricht, werden an Bestimmungen geltend gemacht: die Compos. *Tanacetum umbelliferum* Boiss., *Caucalis orientalis* [valid name: *Astrodaucus orientalis* (Linn.) Drude var. *orientalis* = *Caucalis orientalis* Linn.] u. *daucoides* L. [valid name: *Orlaya daucoides* (Linn.) Greuter = *Caucalis daucoides* Linn.]. Steingass: *būzīdān*, name of a fattening drug. Unani Pharmacopoeia: absent. The Hamdard Pharmacopoeia (69) identifies this plant (*bouzidan*) as *Pyrethrum indicum* [valid name: *Chrysanthemum indicum* Linn. = *Pyrethrum indicum* DC.] and takes 70 grams of it. The *Āyurvedīyaviśvakoṣa* mentions *śatāvar* among the ingredients.

jātipatrī,¹⁶ *śakākul*,¹⁷

¹⁶The arillus of *Myristica fragrans* Houtt. [this is a valid name], i.e., mace. Described at 2.2.236–237: *besavāsaya*, *bejavāja* – *jātipatrī jāvitri*; the first two names obviously reproduce Persian *bazbāz*. *Abhinavanighaṇṭu*: absent. Achundow 167 (80): *basbās*, Macis, Muscatblüthe. Ainslie I, 200–202: mace, Sanskrit name *jātipatrī*, *Myristica Moschata* (Wood.) [valid name: *Myristica fragrans* Houtt. = *Myristica moschata* Thunb.]. Al-Biruni: absent. Al-Kindi 242–243 (36): *bisbāsah*, mace, *Myristica fragrans* Houtt. Daljīt Siṃha 337–340: Sanskrit name *jātipatrī*, Arabic name *basbās(a)*, Persian name *bazbāz*, mace. Dymock et al. III, 192–197: *basbāseh*, mace, Sanskrit name *jātipatrī*. Encyclopaedia of Islamic Medicine 480: *bisbasah*, the pericarp of *Myristica aromatica* [valid name: *Myristica fragrans* Houtt. = *Myristica aromatica* Lam.]. Hand Book: absent. Maclean 387: Hindī *jauntry* is mace. Platts: *bazbāz*, *basbāsa*, mace. Schlimmer: absent. Schmucker 112–113 (123): *basbās*, *Myristica fragrans* Houtt. Steingass: *bazbāz*, mace. Unani Pharmacopoeia I, VI, 23–24: *bisbasa*, the dried aril of *Myristica fragrans* Houtt. The Hamdard Pharmacopoeia (69) takes 70 grams of mace (*javitri*). The *Āyurvedīyaviśvakoṣa* (II, 1300) also mentions *jāvitri* among the ingredients. Mace is called *jāvintrikā* in the *Siddhabheṣajamaṇimālā* (2.122).

¹⁷This plant is described at 2.2.695–697: *śakākula* – *jardak regī*. *Abhinavanighaṇṭu* 236: Sanskrit name *śatāvarī*, Arabic name *śakākul*. Achundow: absent. Ainslie: absent. Al-Biruni I, 354 (45): *shaqāqul* and 372, n.92: *shaqāqul* is *secacul*: *Trachydium lehmanni* Bent. et Hook.f. [this name is absent from Hooker's Flora; see Dymock et al. II, 136–138: *Trachydium lehmanni* Benth. et Hook.f., Persian name *shekākul*]; the Hindī drug *shakākul* is *Asparagus gonocladres* Baker [valid name: *Asparagus gonocladus* Baker]; what actually constitutes *shaqāqul* is rather difficult to decide. Al-Kindi 294 (170): *shaqāqul* or *saqāqil*, *Pastinaca schekakul* Russ. [this is not a valid name] (syn. is *P. dissecta* Vent.) [this is not a valid name], *Malabaita secacul* Russ. [this is not a valid name], and others. Daljīt Siṃha 634–635: *Trachydium lehmanni* Benth., Arabic and Persian name *shaqāqul*. Encyclopaedia of Islamic Medicine: absent. The Hamdard Pharmacopoeia mentions *shaqaqul-i-misri*, identified as *Asparagus racemosus* [valid name: *Asparagus racemosus* Willd.] and takes 70 grams of it. Hand Book: absent. Maclean 364: Indian salep, Arabic and Persian name *shaqāqul hindī*, Hindī name *safed mūslī*, *Asparagopsis ascendens* kunth [this name is not valid]. Platts: *shaqāqul*, a wild carrot or turnip; the plant *Asparagus racemosus*. Schlimmer 427: *Pastinaca secacul* [this name is not valid], *shaqāqul miśrī*. Schmucker: absent. Steingass: *shaqāqul*, a wild carrot; a species of hartwort. Unani Pharmacopoeia I, III, 103–104: *shaqaqul-misri*, the dried rhizome of *Pastinaca secacul* Linn. The *Āyurvedīyaviśvakoṣa* (II, 1300) also mentions *śakākul miśrī* among the ingredients.

and also *citraka*,¹⁸ *tūdarī*¹⁹ of the yellow *jarda* and rose-coloured

¹⁸Described at 2.2.714–718: *śītaraja* – *citrakam* – *cītā*. *Abhinavanighaṇṭu* 103: Sanskrit name *citraka*, Persian names *bekhbaranda* and *śītarah*, Arabic name *śītaraj hindī*. Achundow 225 (351): *schītaradsch*, *Lepidium latifolium* [valid name: *Lepidium latifolium* Linn.]. Ainslie II, 77–79: *Plumbago Zeylanica* (Lin.) [valid name: *Plumbago zeylanica* Linn.], Arabic name *shiturudge*, Sanskrit name *citraka*. Al-Biruni I, 366: Arabic name *shaytaraj*, and 375, n.177: *Plumbago rosea* L. [this is a synonym of *Plumbago indica* Linn.] or *Plumbago indica* L. [this is a valid name]. Al-Kindi: absent. Daljīt Siṃha 306–308: *Plumbago zeylanica* Linn. [this is a valid name] (white-flowered) and *Plumbago indica* Linn. (red-flowered), Arabic name *śītaraj*, Hindī name *cītā*, Sanskrit name *citraka*. Dymock et al. II, 328–340: *Plumbago zeylanica* Linn., *Plumbago rosea* Linn. [this is not a valid name, but a synonym of *Plumbago indica* Linn.], Hindī name *chita*. Encyclopaedia of Islamic Medicine: absent. Hand Book: absent. Maclean 178: Sanskrit name *citraka*, Arabic name *shīṭraj*. Schlimmer: absent. Schmucker 274–275 (446): *shaytaraj*, *Lepidium latifolium* L.; es ist zu bemerken dasz dieses Wort (*citraka*) in Sanskrit und in der indischen Medizin hauptsächlich Plumbaginaceae wie *Plumbago rosea* L. (= *P. coccinea* Boiss.) [valid name: *Plumbago indica* Linn. = *Plumbago rosea* Linn. = *Plumbago coccinea* Boiss. (see Hooker's Flora III, 481)] und *P. zeylanica* L. bezeichnete, später auf dem Weg über das persische Medium oder erst nach Übernahme durch die Araber auf jene *Lepidium*-Art übertragen wurde. Steingass: *shīṭaraj*, *shīṭarakh*, an Indian medicine very acrid and caustic, fumitory. Unani Pharmacopoeia I, I, 80–81: *sheetraj*, *Plumbago zeylanica* Linn. *citraka* is the most common Sanskrit name of *Plumbago zeylanica* Linn. The Hamdard Pharmacopoeia (69) prescribes 70 grams of this plant. The *Āyurvedīyaviśvakoṣa* (II, 1300) also mentions *cītā* among the ingredients.

¹⁹Described at 2.2.307–318: *tūdarī*. *Abhinavanighaṇṭu* 131: Persian name *todarī surkh*. Achundow 173 (92): *tūderīdsch*, *Erysimum*; vom *Erysimum* giebt es drei Arten, rothen, gelben und weissen; 358 (77): *tūderīdsch*, *tūderī*, *Erysimum officinale* L. s. *Sisymbrium officinale* Scop. [valid name: *Sisymbrium officinale* (Linn.) Scop. = *Erysimum officinale* Linn.]. Ainslie: absent. Al-Biruni I, 95–96: *todhrī*, and 100, n.73: *Cheiranthus cheiri* L. [valid name: *Erysimum cheiri* (Linn.) Crantz = *Cheiranthus cheiri* Linn.]. Al-Kindi: absent. Daljīt Siṃha 377–378: *todarī*, *Lepidium iberis* Linn. [valid name: *Lepidium graminifolium* Linn. = *Lepidium iberis* Linn.]; three types are distinguished: red, yellow, and white; the red type is also known as *gulgūm*. Dymock et al. I, 118–120: *Lepidium iberis* Linn., *tūḍharī*; in the Panjab and Sind another plant, *Matthiola incana* R.Br. [valid name: *Matthiola incana* (Linn.) W.T.Aiton], is used. Encyclopaedia of Islamic medicine: absent. The Hamdard Pharmacopoeia (69) prescribes two kinds of this plant, *todri safaid*, *Matthiola incana*, and *todri surkh*, *Cheiranthus cheiri*, 70 grams of each. Hand Book: absent. Maclean: absent from index. Platts: *todri*, the seed of mallows. Schlimmer

(*gulgūn*) type, *cilgojā*²⁰ and sesame grains without the husks,²¹ poppy seeds,²² and the two kinds of *bahman*,²³

266: *tūdarī*, *Erysimum Officinale*, syn. *Sisymbrium Officinale*. Schmucker 134 (179): *Erysimum officinale* L. and *Sisymbrium officinale* (L.) Scop. [the latter name is valid and a synonym of the former]. Steingass: *tūdarī*, mallows; sumach. Unani Pharmacopoeia: absent. The *Āyurvedīyaviśvakoṣa* (II, 1300) mentions the red and yellow types of *todarī* among the ingredients. *todarī* is mentioned in the *Siddhabheṣajamaṇimālā* (2.105).

²⁰The *Āyurvedīyaviśvakoṣa* (II, 1300) omits *cilgojā* and has *indrajau śīrīṃ* (see II, 1317) instead, i.e., Sanskrit *indrayava* of the sweet type, identified as *Wrightia tinctoria* (Roxb.) R.Br. (see Thakur Balwant Singh and K.C. Chuneekar 102).

²¹The Hamdard Pharmacopoeia prescribes 70 grams of peeled *Sesamum indicum*. Compare *Āyurvedīyaviśvakoṣa* II, 1300: *chilāhuā til*.

²²The Hamdard Pharmacopoeia prescribes 70 grams of poppy seeds. The *Āyurvedīyaviśvakoṣa* (II, 1300) prescribes white poppy seeds.

²³This plant is described at 2.2.272–273: *bahamat surkha – sufeda / aśvagandhā bilāyatī*. Two kinds of *bahman* (the spelling *brahmana* instead of *bahmana* is rare) are distinguished, a white and a red kind. *Abhinavanighaṇṭu* 184: *behman safed* and *behman surkh*. Achundow 167–168 (81): *bahman, radix behen* von *Centaurea Behen* [this is not a valid name, but see Dymock et al. II, 303–306 and The Wealth of India II, 116]; es giebt rothes und weisses *Bahman*; 349–351 (57): Unter dem Namen Suffed Bahman gelangen nach den uns zugegangenen Mittheilungen in grosser Menge Wurzeln vom persischen Golf nach Bombay in den Handel. Sie sind von weisslich gelber Farbe, besonders im oberen Theile deutlich querrunzelig, meist von verzweigt rübenförmiger Gestalt, bis zu 6 cm lang. Sie sollen bei den arabischen Aerzten als starkes Aphrodisiacum in Gebrauch sein, auch bei Gelbsucht und Steinbeschwerden benutzt werden. Neben dieser Wurzel giebt es eine rothe Varietät von denselben medizinischen Eigenschaften. Als Stamm-pflanze unserer Droge wird uns *Centaurea Behen* L. genannt, und das ist höchst interessant, denn von dieser Pflanze wird die echte, in früheren Zeiten hochberühmte weisse Behenwurzel abgeleitet. Unser Verfasser unterscheidet zwei Arten von Behen, weissen und rothen und empfiehlt beide Arten gegen Herzklopfen und als Aphrodisiacum; Sick-enberger (see Achundow 301–302) unterscheidet drei Varietäten: eine weisse, rothe und schwarze, und fügt hinzu: “Die Ausleger erklären die weisse für *Centaurea Behen* L., die rothe für *Statice Limonium* L. [this is not a valid name; *Limonium bellidifolium* (Gouan) Dumort. = *Statice limonium* Linn. var. *bellidifolia* Gouan]; Ainslie leitet alle von *Withania somnifera* Dan. ab; Ainslie nennt auch *Physalis flexuosa* Bahman. Ainslie II, 14–15: *bahman, Physalis Flexuosa* (Lin.) [valid name: *Withania somnifera* (Linn.) Dunal = *Physalis flexuosa* Linn.]. Al-Biruni I, 81 (44): *bahman*; there are two varieties of the plant, white and red, and 86, n.102: white behen is *Centaurea behen* L. Al-Kindi (252) only refers to *bahman* as a synonym of *jazar, Daucus carota* Linn., the carrot [this is a

all these powdered²⁴ and steeped in almond oil.²⁵ After adding twice the amount

valid name]. Daljīṭ Sīṃha 502–503: *Centaurea behen* Linn, Arabic name *bahman abyad*, Persian name *bahman-e-sufed*, and *Salvia haematodes* [this is not a valid name; *Salvia pratensis* Linn. subsp. *haematodes* (Linn.) Briq. may be meant], Persian name *bahman-e-surkh*. Dymock et al. II, 303–306: *Centaurea behen* Linn., *safed bahman* in Persian and the Indian bazars; the red type is described, not identified. Hamdard (69): *behman surkh*, *Salvia haematodes* and (98): *behman safaid*, *Centaurea behen*. Hand Book: absent. Platts: name of a plant which flowers in the month *bahman* (it is distinguished, from the colour of the root, into two kinds, *surkh*, red, and *sufaid*, white). Schlimmer: absent. Schmucker 122–123 (152): *bahman abyad*, *Centaurea Behen* L., *bahman aḥmar*, *Statice Limonium* L.; diese Identifikation ist umstritten, es wird auch *Withania (Physalis) flexuosa* Ains. genannt. Unter dem Namen Behen, der indisch ist, wurden ursprünglich eine Anzahl Samen verstanden, nämlich zuerst die von *Hyperanthera Moringa* Willd. [valid name: *Moringa oleifera* Lam. = *Hyperanthera moringa* Vahl], die *Glans unguentaria* der Römer, *balanos murepsikè* der Griechen, deren Oel neben medicinischer Benutzung vorwiegend Verwendung in der Kosmetik fand. Später verstand man unter weissen Behennüssen die Samen von *Moringa aptera* Dec. [this is not a valid name], und zuletzt auch die Samen von *Jatropha multifida* L. [this is a valid name] (*Behen magnum*) aus Südamerika. Behen im weiteren Sinne ist wohl zuerst durch die arabischen Aerzte im Abendlande bekannter geworden. ... Ebenfalls schon unter den Arabern wurde dann der Name auch auf Wurzeln übertragen, und man unterschied den “weissen Behen” von *Centaurea Behen* L. (*C. cerinthaefolia*) Sbth.; this is not a valid name; *Centaurea cheiranthifolia* may be meant) und den “rothen Behen” von *Statice Limonium* L. [this is not a valid name], von denen uns der erste interessirt. ... Es scheint darnach, als ob die Ableitung unserer Droge von *Centaurea Behen* L. nicht richtig ist. Ainslie II, 14–15: *Physalis flexuosa* (Lin.) [valid name: *Withania somnifera* (Linn.) Dunal = *Physalis flexuosa* Linn.], Arabic name *bahman*. Steingass: *bahman*, the root of a plant resembling a large radish; it is crooked, red and white, and is used medicinally. Unani Pharmacopoeia I, III, 21–22: *behman safed*, *Centaurea behen* L., 23–24: *behman surkh*, *Salvia haematodes* Linn. The *Siddhaprayogalatikā* (21.41) mentions *bahumana*, identified as *Centaurea behen* Linn. in the English translation, and *vahamana* (21.36). The *Āyurvedīyaviśvakoṣa* (II, 1300) also prescribes the red and white types of *vahamana*.

²⁴The Hamdard Pharmacopoeia (69) adds some more ingredients that have to be powdered: 70 grams of *Wrightia tinctoria* [valid name: *Wrightia tinctoria* (Roxb.) R.Br.] and the same amount of *Mucuna pruriens* [valid name: *Mucuna pruriens* (Linn.) DC.]. The *Āyurvedīyaviśvakoṣa* (II, 1300) adds *maghṛ habba kulkul*, i.e., the kernels of *cakra-marda* (see IV, 282), generally identified as *Senna tora* (Linn.) Roxb.

²⁵The Hamdard Pharmacopoeia (69) does not mention almond oil and prescribes instead to have the powder soaked in 200 grams of ghee. The *Āyurvedīyaviśvakoṣa* (II, 1300)

of *kṣaudra* honey²⁶ in the hot season and thrice in the cold season, it should be taken daily in the morning to the amount of one *miskāl*.²⁷

*atarīfala – sagīra*²⁸

3.10:

khadar bādī bavāsīra–haro medhāvivardhanaḥ //

(This preparation) removes rheumatic (*bādī*) torpor and haemorrhoids. It improves the intelligence.²⁹

sa yathā

It is (prepared) in the following way:

3.11–12:

*śyāmā śivā ca triphalā daśa 10 miskāla mānataḥ /
pratyekaṃ cūrṇayitvā ca bhāvyam bādāma-sarpiṣi //
madhuni dviguṇe yojyam miskāle 1 prāśanam tathā //*

uses almond oil.

²⁶The Hamdard Pharmacopoeia (69–70) does not use honey. It describes another procedure: after soaking the powdered drugs in ghee, the next step consists of boiling 900 grams of *turañjabīn-i-khurāsānī* (*Hedysarum alhagi* [valid name: *Alhagi maurorum* Medik. = *Hedysarum alhagi* Linn.]) in five liters of water; when the *turañjabīn* softens, it should be taken off the fire and allowed to cool till the dust accompanying it settles down in the form of sediment; the clear solution should be decanted off into another vessel, and a *qiwām* (a *qiwām* is a syrup) should be made of the *turañjabīn*, five kilograms and 500 grams of white sugar and six grams of citric acid (*sat limun*); the syrup should be heated and then taken off the fire; to the semi-hot syrup is added the powder gradually and the mixture is agitated with a *dabi*. The *Āyurvedīyaviśvakoṣa* also prescribes *turañjabīn*; honey is used instead of sugar.

²⁷The Hamdard Pharmacopoeia (70) recommends to take 10 grams before bedtime with 250 ml of milk or 60 ml of water; sour food stuffs should be avoided during treatment.

²⁸Arabic *ṣaghīr* means small. The Unani Pharmacopoeia does not contain a similar formulation. Compare Hamdard 68: *itrīfal saghīr* and *Āyurvedīyaviśvakoṣa* II, 1302: *itrīfal ṣagīr*. The Sanskrit equivalent of this preparation would be *laghutriphalā*.

²⁹*Āyurvedīyaviśvakoṣa* II, 1302: it purifies the brain.

After powdering a quantity of ten *miskāl* each of *śyāmā*,³⁰ *śivā*,³¹ and *triphālā*,³² and steeping them in almond-ghee,³³ this (preparation) should be taken to an amount of one *miskāl*³⁴ after adding twice the amount of honey.

*atarīfala – kaśnījī*³⁵

3.13:

*bukhāra-karṣaṇo mādā-dimāga-balavardhanaḥ /
samastaśīrṣaśūlaghno nayanāmayanāśanaḥ*

(This preparation) removes fever and increases the strength of stomach and brain.

It annihilates all piercing pains in the head and destroys eye diseases.³⁶

sa yathā

It is (prepared) as follows:

3.14–15:

*triphālā cāsītā pathyā majjā kustumburūdbhavaḥ /
pratyekaṃ bīsta-miskāla-mītaṃ saṃcūrṇya bhāvayet //*

³⁰See 2.2.288–289: *turbuda / śyāmā – trivṛt / nisota*. Balwant Singh and Chuneekar 410: *śyāmā* has been usually identified with the blackish variety of *trivṛt* or *vṛddhadāraka*, both of which may be *Ipomoea petaloidea* Choisy [this is not a valid name, but it is described in Hooker's Flora IV, 212].

³¹This is a synonym of *harītakī* and *āmalakī*, which are both ingredients of *triphālā*. Another option is to interpret *śyāmā śivā* as the blackish variety of *harītakī*.

³²The *Āyurvedīyaviśvakoṣa* (II, 1302) prescribes *triphālā* and dried *āmalaka* fruits.

³³The Hamdard Pharmacopoeia (68) prescribes that the powdered drugs should be soaked with ghee (70 grams). Then white sugar syrup (one kilo and 500 grams) should be gently heated and to the syrup should be added the powdered drugs with stirring till a mixture is formed.

³⁴The Hamdard Pharmacopoeia (68) recommends 10 g with 60 ml of water at bedtime.

³⁵A formulation of this name is absent from the Unani Pharmacopoeia. Compare Hamdard 70: *īṭrīfal kiṣṇnīzī* and *Āyurvedīyaviśvakoṣa* II, 1300. *kaṣṇnīz* is a Persian name of *Coriandrum sativum* Linn. (see Daljīt Siṃha 399); the dictionary of Platts gives *kiṣṇnīz*. Compare 2.2.937–941: *kujavara kaśnīja / kustumburuḥ*.

³⁶*Āyurvedīyaviśvakoṣa* 1300–1301: useful against pains in eyes, ears and head; particularly beneficial in secretions from the eyes; it gives strength to the brain and the eyes.

*madhye roganabādāma sārāghe dviguṇe tataḥ /
siddham miskāla 1 mānena bhojanānte samāharet //*

Make a powder of *triphalā*, the black type of myrobalan,³⁷ and the marrow of *kustumburu*,³⁸ twenty *miskāl* of each (of these drugs).³⁹ Steep (this mixture) in almond oil⁴⁰ and add twice the amount of honey.⁴¹ (The patient) should take one *miskāl* of the finished preparation at the end of a meal.⁴²

*atarīfala mūnkīla*⁴³

3.16:

*vātārśonāśano vātavyādhividhvaṃsanaḥ saraḥ /
kaphātāṅkāntakaḥ pāyukṣatapūraṇaśoṣaṇaḥ //*

(This preparation) destroys haemorrhoids by *vāta*⁴⁴ and annihilates *vāta* diseases (in general). It annihilates diseases by *kapha* and fills up and dries up lesions of the anus.

³⁷Hamdard (70): raw *Terminalia chebula* [valid name: *Terminalia chebula* Retz.], (*halila siyah*), 250 grams.

³⁸Hamdard (70): dried *Coriandrum sativum* [valid name: *Coriandrum sativum* Linn.], 250 grams.

³⁹Hamdard (70): 250 grams of *Phyllanthus emblica* [valid name: *Phyllanthus emblica* Linn.], 250 grams of *Terminalia bellirica* [valid name: *Terminalia bellirica* (Gaertn.) Roxb.], and 500 grams of *Terminalia chebula*.

⁴⁰Hamdard (70): the powdered drugs should be soaked in ghee. The *Āyurvedīyaviśvakoṣa* (II, 1300) prescribes almond oil.

⁴¹The *Āyurvedīyaviśvakoṣa* (II, 1300) prescribes thrice the amount of honey. Hamdard prescribes sugar syrup (4 kilograms and 500 grams); this should be warmed, taken off the fire, and the powdered drugs should be gradually added.

⁴²Hamdard: 10 g at bed time with water.

⁴³A preparation of this name is absent from the Hamdard and the Unani Pharmacopoeia, also from the *Āyurvedīyaviśvakoṣa*. One of the formulations of the Unani Pharmacopoeia (II, I, 23–24: *itrīfal-e-muqil*) is somewhat similar in also using the aqueous extract of *gandanā*. The formula of *itrīfal-e-muqil mumsik* of the Unani Pharmacopoeia (II, II, 43) is different. Compare also Hamdard's *itrīfal muqil* (71), employing *gandanā* leaves and adding large raisins without seeds to the ingredients. The *Hikmatprakāśa* differs from the corresponding recipes in only employing *āmalaka*, not the three ingredients of *triphalā*.

⁴⁴Hamdard (71): used in the treatment of haemorrhoids.

sa yathā

It is (prepared) as follows:

3.17–18:

*mukal arjaka miskāla 10 daśa syāt gandanā-rase /
mardayitvā ca miskāla 50 piñjāh-āmalakaṃ nyaset //
saṃcūrṇya dviguṇe kṣaudre yojitaṃ sthāpayet sudhīḥ /
miskāle 1 dvitayaṃ vā 'pi nityaṃ prātar aden naraḥ //*

One should take ten *miskāl* of *mukl arjak*⁴⁵ and crush this in the juice of *gandanā*. One should throw (this mixture) in fifty *miskāl* of *āmalaka*. After powdering and adding twice the amount of honey⁴⁶ the wise (physician) should let it stand. The patient should continually take one or two *miskāl* in the morning.⁴⁷

*aḥalūniyā rūmī*⁴⁸

3.19:

*pakṣāghātaṃ ca dantārtiśūlaṃ kāsaṃ galagrahaṃ /
saptāhaṃ sevito hanti daityān daityāntako yathā //*

(This preparation) annihilates hemiplegia, toothache and piercing pain, cough, and pain in the throat when it is used during seven days, in the same way as *Daityāntaka*⁴⁹ destroyed the *Daityas*.

ahafīma

sa yathā

It is (prepared) as follows:

3.20–22:

*afyūna 10 daśa miskāla sambal fitraūsālayūn /
karapsa 4 cahāra diram bhiṣak pratyekam āharet //
sādaj hindī salīkhā ca ākarkarhā tathāpi ca /
havyabilsāṃ farfayūna bhinnā miskāla 1 mānataḥ //*

⁴⁵ See the heading of 2.2.1061–1063: *mukula, arjaka*.

⁴⁶ The Hamdard Pharmacopoeia (71) employs white sugar syrup again.

⁴⁷ Hamdard (71): 5–10 g with 60 ml of water.

⁴⁸ See *Āyurvedīyaviśvakoṣa* I, 395: *aḥlūniyā*.

⁴⁹ The slayer of the *Daityas*, i.e., *Viṣṇu*.

*rogaṇbilsām tathā jaita rogaṇmādgāva eva ca /
madhuni dviguṇe yojyam aśnīyād raktikā 2 dvayam //*

The physician should collect ten *miskāl* of opium and four *dirham* of each of (the following drugs): *sambal*,⁵⁰ *fitraäsālayūn*,⁵¹

⁵⁰ Probably an error for *sumbul* or *sunbul*. This plant is described at 2.2.675–677: *sumbalaättīva – jaṭāmāṁsī – bālchara*. *Abhinavanighaṇṭu* 177: *bālchar*, *jaṭāmāṁsī*, Persian name *sumbulhindī*, Arabic name *sumbuluttīb*. Achundow 219 (315): *sunbul*, *Valeriana jatamansi* [valid name: *Valeriana jatamansi* Jones ex Roxb.]. Ainslie II, 367–368: *sunbal al-ṭaib*, *Valeriana Jatamansi* (Sir W. Jones)? Al-Biruni I, 192–193 (54): *sumbul* and 201–202 (n.119): *Nardostachys jatamansi* DC. [valid name: *Nardostachys grandiflora* DC. = *Nardostachys jatamansi* DC.]. Al-Biruni II, 96–97: *Valeriana celtica* L. [this is not a valid name], *Nardostachys jatamansi* D.C., *Andropogon nardus* L. [valid name: *Cymbopogon nardus* (Linn.) Rendle = *Andropogon nardus* Linn.], *Hyacinthus orientalis* L. [this is a valid name]. Al-Kindi 286–287: *sunbul*, *Nardostachys jatamansi* D.C. Daljīt Siṃha 686–687: *sumbul*, *Ferula sumbul* [this is not a valid name]; Yūnānī physicians are said to use *Nardus indicus* [valid name: *Cymbopogon jwarancusa* (Jones) Schult. = *Nardus indica* Blane] as *sumbuluttīb* or *bālchar*. Dymock et al. II, 233–238: *Nardostachys jatamansi* DC., Persian name *sumbul-i-hindi*. Encyclopaedia of Islamic Medicine 715: *Valeriana jatamansi*, *sunbulat al-ṭayib*. Maclean 359: Sanskrit name *bhūstrṇa*, Arabic name *idḥḥīr barrī*, Persian name *sunbul-i-hindī*, *Nardostachys jatamansi* dec. Platts: *sunbul*, a plant of sweet odour, spikenard (to which the Persians compare the locks of a mistress); the hyacinth; maiden-hair. Schlimmer 545–546: *Valeriana jatamansi* = *Nardostachys jatamansi*, *sumbul al-ṭīb*. Schmucker 248–249 (403): *sunbul*, *Valeriana jatamansi* Roxb. Steingass: *sumbul*, a flower (especially of an odoriferous plant), a hyacinth; *sumbulu't-ṭīb*, a species of spikenard. Unani Pharmacopoeia I, I, 84–85: *sumbul-ut-teeb*, Sanskrit name *jaṭāmāṁsī*, Hindī name *bālchar*. The name *balchar* is employed in the Hamdard Pharmacopoeia (see p.86, prescription XVIII).

⁵¹ See heading between 2.2.874 and 875: *fitra asālayūna – karapsakohī*; commentary: *śailasambhavā* 'jamodayāḥ kiṃcidvaraguṇasampannā, i/e., it grows in the mountains and its qualities are somewhat superior to those of *ajamodā*. *Abhinavanighaṇṭu*: absent. Achundow 241 (436) and 388, 331 (436): *futhrāsālijūn*, *Petroselinum*, *Petersilie*. Al-Biruni I, 252 (39): *futrasaliyūn* and 259, n.39: *fuṭr asāliyūn*, *Apium graveolens* L. [this is a valid name]. Al-Kindi: absent. Daljīt Siṃha 15: a kind of *ajamodā*, *Trachyspermum roxburghianum* (DC.) Craib [this is a valid name], growing in the mountains. Dymock et al. II, 139: *Prangos pabularia* Lindl. commands a certain amount of interest, its fruit being sold by Mahometan druggists in India under the name of *fiturasaliyun* as the substitute for the *Petroselinon* or rock parsley of the Greeks. Hamdard (203): *fitrasaliyun*, *Apium graveolens*. Hand Book: absent. Maclean 459: Arabic name *maqḍūnas*, Persian

and *karapsa*.⁵² Also one *miskāl* of *sādaj hindī*,⁵³ *salīkhā*, *ākarkarhā*,⁵⁴ *havvabilsām*,⁵⁵ *farfayūna*,⁵⁶

name *fiṭrāsāliyyūn*, *Petroselinum sativum* wight. Schmucker 318 (532): *fuṭrāsāliyyūn*, *Petroselinum*. Unani Pharmacopoeia: absent. The Encyclopaedia of Islamic Medicine (516) records *baqdūnis* as the Arabic name of *Petroselinum sativum* [valid name: *Petroselinum crispum* (Mill.) Fuss = *Petroselinum sativum* Hoffm. ex Gaudin].

⁵² See 2.2.170–173.

⁵³ Described at 2.2.604–606: *sājaja* – *sādaja* / *tejapāta* / *patraja*. *Abhinavanighaṇṭu* 130: Sanskrit name *patraja*, Arabic name *sādhijhindī*, Hindī name *tejpāt*. Achundow 221 (326): *sādadsch*, *Malabathrum*, *Folia indica*, Zimmtblätter. Ainslie I, 58–60: *sādaj*, *Laurus Cassia* (Lin.) [valid name: *Neolitsea cassia* (Linn.) Kosterm. = *Laurus cassia* Linn.]. Al-Biruni I, 179 (1): *sādhij* and 197, n.1: from the description it would seem that it is not *malabathrum* or *Laurus malabathrum* L. syn. *Cinnamomum malabathrum* L. [valid name: *Cinnamomum malabathrum* (Burm.f.) Blume] which is implied but betel pepper *Piper betle* L. Al-Kindi 279 (136): *sādhaj hindī*, uncertain; possibly a species of spikenard. Daljīt Siṃha 376–377: *sāzaj hindī*, *Cinnamomum nitidum* Hooker. Dymock et al. III, 208–209: cinnamon leaves, *tajpat* or *tamalpatra*, are the *sāzaj-i-Hindī* of the Indian Mahometans; the Indian cinnamon is chiefly the product of *Cinnamomum tamala* [valid name: *Cinnamomum tamala* (Buch.-Ham.) T.Nees et Eberm.], and *C. iners* [valid name: *Cinnamomum iners* Reinw. ex Blume] and *Cinnamomum nitidum* [this is not a valid name; described in Hooker's Flora V, 130: *Cinnamomum nitidum* Blume]. Encyclopaedia of Islamic Medicine 811: *sādaj hindī*, *Malabathrum*, Indian spikenard. Hamdard (97, prescription XI): *sazaj hindi*, *Cinnamomum cassia* [valid name: *Cinnamomum aromaticum* Nees = *Cinnamomum cassia* Blume]. Encyclopaedia of Islamic Medicine: absent. Hand Book: absent. Maclean 463: *malabathrum*, Sanskrit name *tamālapatra*, in former days this was the dried leaf of various wild species of *Cinnamomum*; 886: *tejas*, *tejapatra*, leaf of *Cinnamomum tamala* Nees, the *folium indicum* of the English Pharmacopoeia, same as *malabathrum*. Platts: *sādaj*, Indian spikenard; leaves of *Laurus cassia*? Schlimmer 341: *Lauri cassiae folia*, *sādhaj hindī*. Schmucker 225–226: *sādhaj*, (1) *Laurus malabathrum*, (2) Blätter von *Cinnamomum zeylanicum* u.a. und *Laurus cassia*, *folia indica*. Steingass: *sādaj*, Indian spikenard. Unani Pharmacopoeia I, I, 78–79: *sazaj*, the dried mature leaves of *Cinnamomum tamala* (Buch. Ham.) Nees.

⁵⁴ See 2.2.761–763 and 789–793.

⁵⁵ See 2.2.371–372.

⁵⁶ *Abhinavanighaṇṭu* 164: *farfayūn*, Arabic names *lubanbanafsā* and *hāfiḍḥatfāl*. Achundow: absent. Ainslie: absent. Al-Biruni I, 250–251 (13): *farbiyyūn*, and 258, n.23: *farbiyyūn* is also known as *afārbiyyūn* and *farfiyun* in the bazaars of the subcontinent; it is the dried juice of *Euphorbia resinifera* Berg. [valid name: *Euphorbia resinifera* O.Berg] and other allied species, e.g., *E. helioscopia* L. [this is a valid name] and *E.*

oil of *bilsām*,⁵⁷ *jaita*,⁵⁸ and ghee.⁵⁹

After adding twice the amount of honey (the patient) should take two *raktikā* (of it).

afalūniyā – dīgara

Another *afalūniyā*

3.23:

*kūliṅja dardagurdā ca kasrat tamasa eva ca /
barūdaturīham etannirāsanipuṇaḥ smṛtaḥ //*

(This preparation) is traditionally said to be able to remove colic, pain in the kidneys (*gurdah*), deficiency (*kasr*) of the menstrual discharge (*ṭams*), and coldness (*barūdat*) of the womb (*raḥim*).

commentary (*ṭīkā*):

*śūlaṃ vṛkkavedanāṃ rajaḥsūkṣmatāṃ stambhaṃ ca garbhāśayakledaṃ sama-
stān etān nirasyatīty arthaḥ.*

This means that (this preparation) drives out piercing pain, pain in the kidneys, a too small amount of menstrual discharge, rigidity, and secretions from the

antiquorum L. [this is a valid name]. Al-Kindi 311: *furbiyūn*, *afarbiyūn*, *Euphorbia resinifera* Berg. and other species. *Āyurvedīyaviśvakoṣa* I, 389: (*a*)*farbyūn*, *Euphorbium*, *sehuṇḍadugdha*, i.e., the latex of *sehuṇḍa*, an *Euphorbia* species. Daljīṭ Siṃha 479–480: Arabic names *al afarbiyūn*, *farbiyūn*, *lubānat garbiyat*, the latex of *Euphorbia resinifera* Berg. Dymock et al. III, 257–261: *Euphorbia resinifera* Berg., gum euphorbium, called *farbiyun*, *afarbiyun* and *farfiyun* in the Indian bazars. Encyclopaedia of Islamic Medicine 257: *farbiyūn*, *Euphorbia officinarum*. Hamdard 74: *farfiyun*, *furfiyum*, *Euphorbia resinifera*. Platts: *farfiyūn*, *Euphorbium* (E. *antiquorum*), gum euphorbium. Schlimmer 268–269: *farfiyūnah*, *Euphorbium*. Maclean 502: the inspissated juice of *Euphorbia antiquorum* linn. was at one time considered to be the *Euphorbium* of medicine; this was really the gum of *Euphorbia resinifera*. Schmucker: absent. Steingass: *farfayūn*, *Euphorbium*. Unani Pharmacopoeia: absent.

⁵⁷This must be an error for *roḡan balsān*, which is balsam according to Platts.

⁵⁸I.e., *zait*, olive oil. It is also possible to interpret it as *jayat*, according to Platts the name of *Sesbania aegyptiaca*. [valid name: *Sesbania sesban* (Linn.) Merr. subsp. *sesban* = *Sesbania aegyptiaca* (Poir.) Pers.], Sanskrit names *jaya* and *jayantī*.

⁵⁹Persian *roḡhan* or *raughan* means oil, but, according to Platts, *raughan-e-zard* is clarified butter; *māde gāv* means female cattle, i.e., a cow.

uterus,⁶⁰ all of these (disorders).

sa yathā

It is (prepared) as follows:

3.24–27:

*filfil sufeda bajrulbañj bīst 20 miskāla-sammitam /
bhujāṅgaphenaś cākārakarabhaḥ farfayūna 'pi //
pratyekaṃ 10 daśa miskāla tadardhaṃ kuṅkumaṃ smṛtam /
miskāla jundabedustar nīma miskāla 'mūni tu //
darūnaja 'kravī muśka jarambāda ca rohiṣam /
nā suyukto mukhārīda iti sarvaṃ vicūrṇayet //
madhunaḥ cāśanī kṛtvā tatra sarvaṃ vinikṣipet /
guñjāyugmam adet prātar vātātāṅkamahāhivat //*

An amount of twenty *miskāl* of white pepper⁶¹ and seeds of *bañj*⁶² (are required). Ten *miskāl* each of opium,⁶³ *ākārakarabha*, and also *farfayūna*. Half this amount of saffron; half a *miskāl* of *jundabedustar*,⁶⁴ *darūnaja* *akravī*,⁶⁵

⁶⁰The preceding version has 'coldness of the womb'.

⁶¹This may be Sanskrit *śvetamarica*, the seeds of *Moringa oleifera* Lam. [this is a valid name]. Compare Al-Biruni I, 254: *filfil-i-abyaḍ*, called *sohanjanah* in Hindī, and 260, n.63.

⁶²Some species of *Hyoscyamus*.

⁶³*bhujāṅgaphena* is a synonym of *ahipheṇa*.

⁶⁴Described at 2.2.352–356. The *Siddhaprayogalatikā* is acquainted with *junda* (8.25 and 21.42), *jundaka* and *jundavedastara* (17.2).

⁶⁵Described at 2.2.507–510: *darūnaja*, *akaravī*, *atūsa*. 'aqrab is the Arabic name of the scorpion. *Abhinavanighaṇṭu* 132: Persian name *darūñja*, Arabic name *darūñjaqrabī*. Achundow 207 (264) and 372 (217): *darūnadsch*, *Doronicum scorpioides* W. [see Hooker's Flora III, 332: *Doronicum hookeri* Clarke = *Doronicum scorpioides* Clarke]. Ainslie: absent. Al-Biruni I, 157 (16): *darūnaj* and 161, n.18: *Doronicum*, leopards' bane; and also *Doronicum pardalianches*. Al-Kindi 267 (99): *durūnj* or *darsūnaj*, *Doronicum pardalianches* L. [this is the valid name of this European species] and *Doronicum scorpioides* Lam. [this is not a valid name]. Daljīt Siṃha 381–382: *darūnaje aqarabī*, *Doronicum pardalianches paryāya D. scorpioides*; *Doronicum roylei* DC. [see Hooker's Flora III, 332] or *Doronicum hookeri* Clarke is called *darūnaja akarabī* in the Panjāb. Dymock et al.: absent. Encyclopaedia of Islamic Medicine: absent. Hamdard (99, prescription XVIII): *Doronicum hookeri*, *darunaj-i-aqrabi*. Hand Book: absent. Maclean: absent from index. Schlimmer 197: *Doronicum pardalianches*, *darūnaj aqarabī*. Schmucker

musk, *jarambāda*,⁶⁶ and *rohiṣa*.⁶⁷

A skilful ...⁶⁸ (physician) should powder all this.

After preparing a syrup (*cāśanī*) with honey, one should throw all (the mentioned ingredients) into it.

(The patient) should take two *guñjā* (= *raktikā*) in the morning ...

195 (300): *darūnaj*, *Doronicum scorpioides* Lam. Steingass: *Dronicum* (sic!), leopard's bane. The Wealth of India III, 112: *Doronicum roylei* DC. is called *darunaj-akrabi* in the Punjab. Unani Pharmacopoeia: absent. The *Siddhabhaiṣajyamañjūṣā* (jvara 82) is acquainted with *darūnaj*.

⁶⁶ See 2.2.538–539.

⁶⁷ Described at 2.2.38–40: *ajakharaḥ* – *khalālamāmūmūna* (see *Āyurvedīyaviśvakoṣa* IV, 552: *kḥilālulmāmūna* = *izkḥir*. / *rohiṣaṃ tṛṇam* / *gandhela ghāsa*. The *Āyurvedīyaviśvakoṣa* (IV, 609) regards *gandhela* as a plant that differs from *izkḥir*. *Abhinavanighaṇṭu* 221: *rohisa* (*saudhiyā*) *tṛṇa*. Achundow 149–150 (20): *idchur*, *Andropogon Schoenanthus* [valid name: *Cymbopogon jwarancusa* (Jones) Schult. subsp. *olivieri* (Boiss.) Soenarko = *Andropogon schoenanthus* sensu Hook.f.] (nach Sprengel *Schoenus odoratus* [valid name: *Kyllinga odorata* subsp. *odorata* = *Schoenus odoratus* Aubl.]. Ainslie II, 58–60: *Andropogon Schoenanthus* (Lin.) [this is not a valid name], Arabic name *iskḥar*. Al-Biruni I, 18–19 (21): *idhkhir* and 57, n.59: *Andropogon schoenanthus* L. or *Cymbopogon schoenanthus* (L.) Spreng. [this is a valid name]. Al-Kindi 225–226 (2): *idhkhir*, *Andropogon schoenanthus* L. Daljīt Siṃha 69–70: *Andropogon laniger* Desf. (see Hooker's Flora VII, 203–204; the valid name is probably *Andropogon jwarancusa* Jones subsp. *laniger* (Desf.) Hook.f.) and *Cymbopogon jwarancusa* (sic!) [valid name: *Cymbopogon jwarancusa* (Jones) Schult.], Arabic names *azkḥar*, *izkḥir*, *kḥilāl-el-māmū*, Sanskrit name *lāmajjaka*. Dymock et al. III, 557–562: Mahometan writers upon Indian Materia Medica confound *Andropogon Schoenanthus* with *izkḥir* (*Andropogon laniger*). Hamdard (76): *azkhar maki*, *Cymbopogon schoenanthus*. Hand Book: absent. Maclean 433: Sanskrit name *gandhatṛṇa*, Arabic name *idhkhḥar*, Persian name *cā'-i-kashmīrī*, *Andropogon schoenanthus* roxb. Schlimmer 39: *Andropogon Schoenanthus*, *adhkhḥar*. Schmucker 56 (10): *adhkhḥar*, *Schoenanthus* L. *rohiṣa* is the Sanskrit name of *Cymbopogon citratus* (DC.) Stapf [this is a valid name] and *Cymbopogon schoenanthus* (Linn.) Spreng. Steingass: *idhkhir*, bog-rush.

⁶⁸ The meaning of *mukhārīd* is not clear. The Persian verb *kḥarīdan* means to buy.

*ayāraja – fīkarā*⁶⁹

3.28:

*bajemuḥṣil kūlīṇja lakkā fālīja eva ca /
sudāya darda mādā ca khadar 1 jihvāmayān haret //*

(This preparation removes) pain in the joints (*waja'-i-muḥṣil*), piercing pains, facial paresis (*lakkā*), hemiplegia (*fālīja*), headache (*sudā'*),⁷⁰ stomach pains, laxity, and diseases of the tongue.

sa yathā

It is (prepared) in the following way:

3.29–30:

*mastagī jāfarām sumbal havvavilsām tathā punaḥ /
ūdavilsām asārūna dāracīnī tataḥ param //
salīkhā ca samāhāryam bhinnam miskāla 1 saṃmitam /
sibarsakūtārī cāṣṭa 8 miskāla-dvaya-sī 30 bhavet /
cūrṇitam madhusaṃmiśram anubhāvyam prayatnataḥ //*

(The physician) should collect an amount of one *miskāl* each of *mastagī*,⁷¹ saffron,⁷² *sumbal*,⁷³ and also *havvavilsām*.⁷⁴ (He should moreover collect) an

⁶⁹I.e., *ayārij fīqrā*. Compare Hamdard 95: *ayarij fiqra* and *Āyurvedīyaviśvakoṣa* I, 526: *ayārij fēkrā*. The Hamdard Pharmacopoeia remarks: *ayārij* literally means a medicine vouchsafed by God; this association derives its origin from its potency; in some treatises, however, *ayārij* is made to imply a reformed purgative; *fīqrā* means a medicine that is useful and eliminates bitterness. Compare the lemma *ayārij* of the *Āyurvedīyaviśvakoṣa* I, 525. The Unani Pharmacopoeia has no *ayāraj* recipes.

⁷⁰The *Āyurvedīyaviśvakoṣa* (I, 526) confirms that it is useful in headache (*śiraḥśūla*).

⁷¹The Hamdard Pharmacopoeia takes 25 grams of *mastagī*.

⁷²The Hamdard Pharmacopoeia prescribes 8 grams of saffron.

⁷³See on this plant: 3.20–22. The Hamdard Pharmacopoeia uses *Valeriana officinalis* [valid name: *Valeriana officinalis* Linn.], *balchar*, 25 grams.

⁷⁴Described at 2.2.371–372: *havvavilasām*. *Abhinavanighaṇṭu* 127: *havvabilasām*. The Hamdard Pharmacopoeia employs *Balsamodendron opobalsamum* [valid name: *Commiphora gileadensis* (Linn.) C.Ch. = *Balsamodendron opobalsamum* Kunth], *hab-e-balsan*, 25 grams.

amount of one *miskāl* each of *ūdavilsām*,⁷⁵ *asārūn*,⁷⁶ *dāracīnī*,⁷⁷ and *salīkhā*,⁷⁸ and sixteen⁷⁹ *miskāl* of *sibarsakūtārī*.⁸⁰

Powdered and mixed with honey, (the total amount) will be thirty⁸¹ (*miskāl*).

⁷⁵ See *Abhinavanighaṇṭu* 105–106: *ūdavilasām*. The Hamdard Pharmacopoeia recommends 25 grams of the wood of *Balsamodendron opobalsamum*, *ood balsam*.

⁷⁶ The Hamdard Pharmacopoeia takes 70 grams of *asarun/ taggar*, *Valeriana hardwickii* [valid name: *Valeriana hardwickii* Wall.].

⁷⁷ The Hamdard Pharmacopoeia uses 25 grams of *Cinnamomum iners* [valid name: *Cinnamomum malabathrum* (Burm.f.) Blume = *Cinnamomum iners* auct. non Reinw. ex Blume].

⁷⁸ Absent from the recipe of the Hamdard Pharmacopoeia, which uses 25 grams of *taj*, *Cinnamomum cassia* [valid name: *Cinnamomum aromaticum* Nees = *Cinnamomum cassia* Blume].

⁷⁹ Literally: eight times two.

⁸⁰ I.e., the *Aloe* von Socotra. *Abhinavanighaṇṭu*: absent. Achundow 227–228 (369): *ṣabr*, Aloë; es gibt dreierlei Arten von Aloë: die Aloë socotrina [valid name: *Aloe succotrina* All.] – die beste von allen Aloëarten –, ist gelb, glänzend, wie Gummi arabicum, wenn es gestossen ist, wohlriechend und weich; beim Anhauchen wird sie leberfarbig und verbreitet eine dem Buttergeruch ähnlichen Geruch; ferner die arabische Aloë, welche der vorigen nachsteht; endlich die amharische Aloë, welche die schlechteste ist; sie bringt nur Schaden und keinen Nutzen und ist entgegengesetzt der Aloë socotrina; 382 (287). Ainslie II, 169–170: Arabic name *vurdisibbir*, *Aloe Littoralis* (Koenig) [valid name: *Aloe littoralis* Baker], *Aloe Perfoliata* (Var.) [some varieties of *Aloe perfoliata* Linn. have been assigned to separate species]. Al-Biruni I, 196–197: *sabir*, and 203, n.155: *Aloe vera* L. [valid name: *Aloe vera* (Linn.) Burm.f.] and *Aloe perryi* Bak. [this is a valid name]. Dymock et al. III, 467–476: *ailwa* (Hindī name), *gṛhakanyā* (Sanskrit name), *Aloe perryi* Baker, *Aloe abyssinica* Lam. [this is not a valid name], *Aloe vera* Linn. Hand Book: absent. Al-Kindī 297 (180): *ṣabir*, *Aloe vera* L. and *Aloe perryi* Bak.; today, in Iran, a Socotrine aloe *Aloe perryi* L., is employed as a well-known purgative. Daljīt Siṃha 279–282: *Aloe barbadensis* Mill. [valid name: *Aloe vera* (Linn.) Burm.f. = *Aloe barbadensis* Mill.], Arabic name *nabātussibr*, Persian name *darakht-e-sibr*, Sanskrit name *ghṛtakumārī*, *sibra sakotarī*, *Aloe perryi* Baker. Platts: *ṣubir*, *ṣibr*, the aloe. Schlimmer 27: Aloes socotrina, *ṣibr suqūtrī*. Maclean 20–21: Sanskrit name *kumārī*, Arabic name *nabātuṣṣibr*, Persian name *darakht-i-ṣibr*, *Aloe* spp. Schmucker 276–278: *ṣibar saqūtarī*, an Aloe species from Socotra, *Aloe parryi* (Baker) or *Aloe succotrina* LAM. Steingass: *ṣibr*, *ṣabir*, Aloe. Unani Pharmacopoeia I, I, 82–83: *sibr*, *Aloe Barbadensis* Mill. = *Aloe vera* Tourn. ex Linn., *Aloe indica* Royle [valid name: *Aloe vera* (Linn.) Burm.f. = *Aloe indica* Royle nom. nud.].

⁸¹ The Persian word for thirty is *sī*.

(The effect) should be carefully ascertained.

commentary (*tīkā*):
pathyā 'śinety arthaḥ

This means: (ascertained by a patient) with a wholesome diet.

The letter (*radīf*) *be*

*bukhūre*⁸²

commentary (*tīkā*):
ki sudde bīnī bukuśāyada – nāsāvarodhaharaḥ svedaḥ / baḥārā bhāṣāyām

(A drug)⁸³ that opens up⁸⁴ obstructions⁸⁵ in the nose.⁸⁶ – A sudation that removes obstructions in the nose.⁸⁷ Called *baḥārā* in the vernacular.⁸⁸

sa yathā

It is (prepared) in the following way:

3.31–32:

*bākalā sirkā madhye paripācyā prakalpayet /
saṃveṣṭya vāsasāṅgāni svedākṛṣṭiṃ ca mūrdhani //
tenāpayāti nikhilo doṣasaṅgho 'likāmbarāt //*

One should boil peas⁸⁹ in *sirkā* and prepare (this material). Having covered the

⁸² A substance for fumigation. Persian *bukhār* means steam, fume, vapour.

⁸³ Usually, this type of sentence begins with *davāye ki*, a drug that ...

⁸⁴ The Persian verb *kushādan* means 'to open'.

⁸⁵ *sudd* means obstruction.

⁸⁶ *bīnī* is a Persian word for nose.

⁸⁷ The sentence is repeated in Sanskrit.

⁸⁸ This Hindī term designates a fomentation with medicated water.

⁸⁹ Described at 2.2.157–159: *bākalāmisarī tirmisa – misaradeśodbhavā śimbī*, i.e., a legume that grows in the land of Egypt. Platts regards *tirmis* as the name of the Turkish lupine. Steingass: *tarmus*, *turmus*, the Egyptian bean. *Abhinavanighaṇṭu* 173: Persian and Arabic name *bākalā*. Achundow 156–157 (50): *bāqilā*, *Vicia Faba* L. [valid name: *Vicia faba* Linn.]. Al-Biruni I: absent. Al-Kindi 240–241 (31): *bāqillā*, probably *Vicia faba* L. Daljit Simha 507: *Vicia faba* Linn., Arabic name *bāqillā*. Dymock et al. I,

body with cloth, one should apply sudation to the head. This makes the collection of *doṣas* disappear as a line of clouds⁹⁰ from the sky.

bukhūre dīgara
Another substance for fumigation

commentary (*ṭīkā*):

ki hamī amala kunada – aparāḥ prayogaḥ pūrvoktaguṇa eva

(A drug) that brings about the same effects. – Another application that has exactly the beneficial actions already mentioned.

sa yathā

It is (prepared) in the following way:

3.33:

*sirkā–saṃpakvagodhūmatuṣasvedo 'like ghr̥taḥ /
bukhāra–karṣaṇaḥ sadyaḥ pīḍānāśaṃ karoti ca //*

Sudation with wheat⁹¹ chaff boiled in *sirkā* with ghee on the forehead.

485–486: *Vicia Faba* Linn., Persian name *bakila*. Encyclopaedia of Islamic Medicine 778 (1099): *Vicia faba*, *al bāqlā*. Hamdard 46: *bakla*, *Phaseolus vulgaris* [valid name: *Phaseolus vulgaris* Linn.]. Hand Book 43–49: *baqla*, *Vicia faba* Linn. Platts: *bāqilā*, *bāqlā*, *Vicia sativa* [valid name: *Vicia sativa* Linn.] (of Jussieu) or *Vicia faba* (of Linnaeus), pea. Schlimmer 552: *bāqilā*, *Vicia fava* or *Faba vulgaris* [valid name: *Vicia faba* Linn. = *Faba vulgaris* Moench]. Schmucker 103 (102): *bāqillā*, *Vicia faba* L. Steingass: *bāqilā*, bean (*Faba sativa*). Unani Pharmacopoeia I, II, 20: *baqla*, *Vicia faba* Linn.

⁹⁰This is a tentative rendering of *alika*.

⁹¹*godhūma* is the Sanskrit name of wheat. Described at 2.2.407–410: *hitagandama / godhūmaḥ*. *Abhinavanighaṇṭu* 73–74: Sanskrit name *godhūma*, Persian name *gandum*, Arabic name *hant*. Achundow 182–183: *hintā*, *Triticum*. Ainslie I, 133–134: wheat, Persian name *kundum*, Arabic name *ḥanṭ*. Al-Biruni I, 132–133: *hintah* and 137, n.111: wheat. Al-Kindi: absent. Daljīt Siṃha 272–273: Sanskrit name *godhūma*, Hindī name *gehūm*, Arabic name *hintah*, Persian name *gandum*, *Triticum aestivum* Linn. [this is a valid name]. Dymock et al. III, 607–615: *Triticum sativum* Lam. Encyclopaedia of Islamic Medicine 777: *Triticum sativum* [valid name: *Triticum aestivum* Linn. = *Triticum sativum* Lam.], *ḥinṭah*. Hamdard (46): *Triticum aestivum*, *nishasta gandum*. Hand Book: absent. Maclean 305: *geung*, *godhūma*, Arabic name *ḥinṭah*, Persian name *gandum*, *Triticum vulgare*, wheat. Platts: *gandum*, wheat. Schlimmer 539: *Triticum sativum*, *gan-*

(This preparation) immediately expels fever and annihilates pain.

*baraśādaśā*⁹²

3.34:

*dāfe suratañjāla jukāma / najalāpahaḥ /
śūlaghnaś cāpi nirdiṣṭaḥ koṣṭhaśaityanibarhaṇaḥ //*

(This preparation) repels (*dāf'i*) premature ejaculation and removes catarrh.⁹³ It is also proclaimed to annihilate piercing pain and to suppress coldness of the abdominal viscera.

commentary (*tīkā*):

suratañjāla sadyaḥ śukraskhalanam

suratañjāla is premature ejaculation.

sa yathā

It is (prepared) in the following way:

3.35–36:

*filfil sufedā bajrulbañj prthaṇ miskāla 20 viṃśatiḥ /
tiryāka daśa 10 miskāla tadardhaṃ 5 jāfarāṃ smṛtā //
ākārakarabho māṃsī farfayūna tathaiva ca /
pratyekaṃ candra 1 miskāla cūrṇitaṃ madhumiśritam*

It is said (to comprise) twenty *miskāl* each of white pepper and seeds of *bañj*, ten *miskāl* of *tiryāk*, and half that amount, five *miskāl*, of saffron. Also one *miskāl* of *ākārakarabha*, *māṃsī*, and *farfayūn*, (all of these substances) powdered and mixed with honey.

dum. Schmucker 174 (257): *ḥiṇṭa*, *Triticum* L. Steingass: *ḥiṇṭat*, wheat. Unani Pharmacopoeia: absent.

⁹²This term may be a variant of *barṣha'shā'*, an immediately effective medicine (see Hamdard 74).

⁹³This disorder is called *zūkām* in Persian and *nazal* in Arabic. Platts: *zūkām*, catarrh, rheum, defluxion, a cold in the head. Steingass: *zūkām*, defluxion, rheum; a cold, catarrh.

commentary (*ṭīkā*):
śarbata ratī 1.

(To be taken) as a potion, (in a dose of) one *raktikā*.

The letter (*radīf*) *te*

*tiryāka – samāniyā*⁹⁴

commentary (*ṭīkā*):
aṣṭāṅga ity arthaḥ

This means: of eight parts.⁹⁵

3.37:

samastaviṣakīṭānām viṣaghnaḥ śvāsakāśahṛt /
vakṣaḥpakvālayārtiṃ ca saṃhared acirād ayam //

This (preparation) annihilates within a short time the poison of all poisonous small animals, removes respiratory disorders and cough, and makes disappear pains in chest and receptacle of digested food.

sa yathā

It is (prepared) in the following way:

3.38–40:

revandcīnī jantiyānā jarābindatabīla ca /
posta bekhakivar havvalgāra kustatalakh pṛthak //
muramakkī triyāmā ca miskāla 8 vasavaḥ smṛtāḥ /
sādhitaṃ dviguṇe kṣaudre siddhaṃ vaidyaḥ samāharet //
miskāle 1 dvitayaṃ 2 vāpi bhajen mātrāṃ guṇāvahām //

revandcīnī,⁹⁶ *jantiyānā*,⁹⁷

⁹⁴ *tiryāq ṭhamāniyah*. Compare Hamdard 76: preparation of the same name.

⁹⁵ Persian *ṭhamāniyah* means eighth.

⁹⁶ See 2.2.522–524. This ingredient is absent from the recipe in Hamdard (76).

⁹⁷ Described at 2.2.347–349ab: *jantiyānā rūmī – pāṣāṇabhedaḥ*. The corresponding recipe in Hamdard (76) does not contain *jantiyānā*, but has *pakhan bed*, i.e., *pāṣāṇabheda* instead (30 grams), identified as *Bergenia ligulata* [valid name: *Bergenia ciliata* (Haw.)

and *jarābindatabīla*,⁹⁸ root bark⁹⁹ of *kivar*,¹⁰⁰

Sternb. *forma ligulata* = *Bergenia ligulata* sensu Bailey]. Achundow 180 (118): *dschintijânâ*, *Gentiana lutea* [valid name: *Gentiana lutea* Linn.]; 185–186 (137): *hanzal*, Koloquinte; man unterscheidet zwei Arten Koloquinten, römische und nabathäische; die erstere ist nichts anderes als *Gentiana lutea*, die nabathäische Koloquinte aber ist das *Hanzal* selbst, *Cucumis Colocynthis* [valid name: *Citrullus colocynthis* (Linn.) Schrad. = *Cucumis colocynthis* Linn.]. Ainslie: absent. Al-Biruni 113–114 (36): *jinṭiyānah*; the plant comprises two varieties, the Roman variety and *jurmaqani*, and 117, n.55: the accepted orthography is *janṭiyān*, Greek gentian, *Gentiana asclepedea* L. [valid name: *Gentiana asclepiadea* Linn.]. Al-Kindi: absent. Daljīt Siṃha 340–341: *jintiyānā* (Arabic and Persian name), *Gentiana lutea* Linn. Dymock et al. II, 509: *jintiyana*. – Under this name Gentian root imported from Europe is sold in India, and is generally accepted by the hakims as representing the Gentiana of Pliny and Dioscorides. Mahometan writers describe Jintiyana as having purplish flowers, and give Pākḥānbed as the Hindi synonym. Encyclopaedia of Islamic Medicine 312: *Gentiana lutea*, *janṭiyānā*. Hand Book: absent. Platts: *janṭiyānā*, the herb gentian. Schlimmer 299: *Gentianae luteae radix*, *juntiyānā*. Schmucker 147–148 (207): *janṭiyānā*, *Gentiana lutea* L., die Wurzel der römischen *hanzal* (i.e., *ḥanḍal*). Steingass: *janṭiyānā*, gentian. Unani Pharmacopoeia: absent. The heading of *Hikmatprakāśa* 2.2.347–348, giving *pāṣāṇabheda* as the Sanskrit equivalent of *janṭiyānā rūmī*, raises a serious problem. The plant with this Sanskrit name has quite a number of different identifications, but no *Gentiana* can be found among them, nor a coloquint.

⁹⁸ Absent from the recipe in Hamdard (76).

⁹⁹ Persian *post* = bark, *bīkḥ* = root.

¹⁰⁰ See on *kivar*: 2.2.319–320: *samalkivar*, *kivar*. Absent from the recipe in Hamdard (76). *Abhinavanighaṇṭu*: absent, but see 46: Persian name *beḥḥ kibr*, Arabic name *asalul-kibr*. Achundow: absent; compare 247–248 (471): *kabar*, *Capparis spinosa* [valid name: *Capparis spinosa* Linn.]. Ainslie: absent; compare II, 150: *kābir*, *Capparis Spinosa* (Lin.). Al-Biruni: absent. Al-Kindi: absent; compare 322 (250): *kabbar*, *kabbār*, *Capparis spinosa* L. *Āyurvedīyaviśvakoṣa* IV, 163: *kibr kī jar*. Daljīt Siṃha: absent; compare 125–126: *Capparis spinosa* L., Arabic name *kabar*, *kabr*, Persian name *kabar*. Dymock et al. I, 135: *Capparis spinosa* Linn., Persian name *kabār*. Encyclopaedia of Islamic Medicine: absent; compare 116: *Capparis sativa* [this is not a valid name], Arabic names *kabbār*, *qabbār*, Persian name *kabar*. Hamdard: absent; compare 147: *bikh kabar*, seeds of *Capparis spinosa*. Hand Book: absent. Maclean: absent from index; see 124–125: Arabic name *kabar*, the *Capparis* genus. Schlimmer 108: *Capparis spinosa*, Persian name *kabar*. Schmucker 416 (658): es könnte sich zwar theoretisch um das von Sig 64 aufgeführte pers. *kivar*, die Frucht von *Mespilus germanica* L. [this is a valid name] (*Rosaceae*), echte Mispel, handeln, aber ich glaube viel eher an die pers. Originalform für

havvalgāra,¹⁰¹ *kustatalakh*,¹⁰² *muramakkī*,¹⁰³ and *triyāmā*,¹⁰⁴ each of these to an amount of eight *miskāl*, are traditionally mentioned.¹⁰⁵

The physician should collect (all this), perfected when prepared in twice the amount of honey. (The patient) should take two *miskāl* or a dose that is effective.¹⁰⁶

tiryāka – arve 4¹⁰⁷

3.41:

kāsaṃ pakvāśayārṭiṃ ca śleṣmodrekaṃ śirorujam /
sūryāvartārdhabhedau ca kṣipraṃ kṣapayati dhruvam //

arab. *jauz*, *Juglans regia* L. [this is a valid name] (*Juglandaceae*), Walnusz. Steingass: *kabar*, capers. Unani Pharmacopoeia I, V, 48–49: Arabic name *kibr*, Persian name *kibar*, roots of *Capparis spinosa* Linn.

¹⁰¹Hamdard 76: *hub-al-ghar*, *Laurus nobilis* [valid name: *Laurus nobilis* Linn.], 30 grams. See on *havvalgār*: 2.2.375–377.

¹⁰²Hamdard 76: *qust-i-talkh*, *Saussurea lappa* [valid name: *Saussurea costus* (Falc.) Lipsch. = *Saussurea lappa* (Decne.) C.B.Clarke], 30 grams.

¹⁰³Hamdard: *Balsamodendron myrrha* [valid name: *Commiphora myrrha* (Nees) Engl. = *Balsamodendron myrrha* Nees], 30 grams.

¹⁰⁴A Sanskrit name for ‘night’, *niśā*, which is also a name of *Curcuma longa* Linn. The Hamdard recipe (76) has no equivalent.

¹⁰⁵The Hamdard formulation has *dāracīnī* instead of *revandcīnī*, omits *kivar*, adds black pepper, and also saffron triturated in *arq-i-gaozaban* (see Hamdard 201), a cold infusion of *Onosma bracteatum* Wall.

¹⁰⁶Hamdard (76) prescribes 5 g. with *arq-i-badyan* or 6 ml water. See Hamdard (195) on the preparation of *arq badiyan*, a hot infusion of *Foeniculum vulgare* Mill. [this is a valid name].

¹⁰⁷I.e., Arabic *arba* = the number four. Al-Biruni I, 88 (6): *tiryāq al-arba*; it is an ancient theriac; it was prepared before the time of Andrūmākhās; in fact, it is claimed to be the first theriac produced; the best variety of this theriac is that which has been prepared strictly in accordance with the standard directions and which should have been preserved for periods prescribed for complex electuaries and confections; 98, n.14: Andrūmākhās is undoubtedly Andromachos the Elder of Crete and physician to Hero, the Roman emperor (A.D.54–68) and famous because of his Theriaca which included 61 ingredients; his Theriaca completely superseded the Mithradate.

(This preparation) suppresses surely and quickly cough, pain in the receptacle of digested food, an excess of phlegm, headache, *sūryāvarta*, and hemicrania.

sa yathā

It is (prepared) in the following way:

3.42–43:

*jantiyānā jarābindatavīla makkaī tathā /
havvalgāra iti grāhyaṃ turya 4 miskāla-saṃmitam //
pratyekaṃ cūrṇitaṃ kṣaudre dviguṇe yojayed budhaḥ /
siddham evaṃ pratidinaṃ miskāle 1 prāśayet pumān //*

One should take an amount of four *miskāl* of each (of the following drugs):

jantiyānā,¹⁰⁸ *jarābindatavīla makkaī*,¹⁰⁹

¹⁰⁸ See 3.38.

¹⁰⁹ *jarābinda* is described ar 2.2.540–547. *jarābinda* is mentioned in 2.2.349ab as a substitute of *jantiyānā rūmī* and explained in the commentary as *jarābinda tabīla*. *Abhinavanighaṇṭu* 111–112: Persian name *zarāwanddarāz*, Arabic name *zarāwandtawīl*, 112: Persian name *zarāwandgird*, Arabic name *zarāwandmadahrij*. Achundow 213–214 (293): *zirāwend*, *Aristolochia*, Osterluzei; man unterscheidet zwei Arten von Osterluzei: lange und rundliche (*Aristolochia longa* [valid name: *Aristolochia longa* Linn.] und *Arist. rotunda* [valid name: *Aristolochia rotunda* Linn.]), and 374–375. Ainslie II, 299: *Aristolochia longa*, Arabic name *zarāwand ṭawīl*, Persian name *zarāwand darāz*. Al-Biruni I, 164–165: (7): there are three varieties of the plant; one is *tawīl*, the second is known as *mudahraj*, and the third, known as *ṭīb*, is like a flattened grape, and 175 (18): *zarāwand* is *Aristolochia* spp.; *zarāwand tawīl* is *Aristolochia longa* L. and the *mudahraj* variety is *Aristolochia rotunda* L.; Al-Biruni II, 94–95: *zarāwand*, *khaṭāṭīf*, *zā'irah*, *ghāghah*, *qissūṣ*. Al-Kindi 273–274 (122): *zarāwand ṭawīl*, *Aristolochia longa* L., and (123): *zarāwand mudahrij*, *Aristolochia* L. Daljīt Siṃha 326–327: Arabic name *zarāband tavīl* (i.e., *ṭawīl*, long), Persian name *zarāband-e-darāz*, *Aristolochia longa* Linn. Dymock et al. III, 165–166: *zarawand-i-tawil*, the root of *Aristolochia longa* Linn. Encyclopaedia of Islamic Medicine 74: *zarāwand*, *Aristolochia*, round and elongated type. Hamdard 16, 19: *zaravand taweel*: unidentified, 73: *zaravand-i-mudharaj*, *Aristolochia rotunda*. Hand Book: absent. Maclean 374: *zarāwand*, *Aristolochia indica*. Schlimmer 52: *Aristolochia longa*, *zarāwand ṭawīl*, *Aristolochia rotunda*, *zarāwand mudawwar*. Schmucker 213–214: *zarāwand*, *Aristolochia*, Osterluzei; die “lange” Art: *Aristolochia longa* L., die “rundliche” Art: *Aristolochia rotunda* L.; für erstere kommt vielleicht auch die Bestimmung *Aristolochia macrophylla* Lam. [this is a valid name] in Frage. Steingass: *zarāwand*, *aristolochy*. Unani Pharmacopoeia I, V, 109–110: *zarawand*

and *havvalgāra*,¹¹⁰ in a powdered state.

A wise (physician) should add twice the amount of honey. Thus prepared, the male (patient) should ingest one *miskāl* daily.

jalañjavīna – gulaṅgavīna

3.44:

*khadan fālija lakkā ca tamadduda taśantuja /
suyulkaniyā ca istiskā balgamī rā dāfe kunad //*

(This preparation) repels *khadan*,¹¹¹ hemiplegia, facial paresis, stretching of the body, contraction of the body, *suyulkaniyā*,¹¹² and phlegmatic dropsy (*istisqā*).

ṭikā:

suyulkaniyā istiskābhidhānāmāyasya pūrvarūpātāṅkaḥ.

suyulkaniyā is a disorder preceding the disease called *istisqā* (dropsy) in the form of a prodrome.

sa yathā

It is (prepared) as follows:

3.45:

*avṛntakiñjalka gulāba puṣpaprasthair vimardyātha kharātapena /
kṣaudre purāṇe vipacet tu catvāriṃśa 4 dināni kriyayeti siddhyet //*

After crushing rose flowers without their stalks and filaments, one should boil them in old honey on a high fire. Thus one will complete (this preparation) with this procedure in four days.¹¹³

hindi, dried root of *Aristolochia indica* Linn. [this is a valid name]. The specification *makkī*, (the variety) from Mecca, serves to determine the species to be employed. See on *mudawwar*: 2.2.429. The *Lakṣmīmodatarāṅgiṇī* (89) mentions *jarāvinda*, the same as *zarāwand*.

¹¹⁰Hamdard 73: *hubbulghar*, *Polyporus officinalis* [this is not a valid name] tablets.

¹¹¹This is probably an error for *khadar*, torpor.

¹¹²This term is not clear.

¹¹³Both forty and four days are mentioned. I assume *catvāriṃśa* to be an error.

ṭkā

caturguṇe madhunīty arthaḥ.

The meaning is that four times the amount of honey (should be employed).

*javāraśa – khabasulahadīda*¹¹⁴

3.46:

*vaṇaprasādanī pakvāśayāgnibalavardhinī /
kāmasaṃdīpinī retaḥstambhiny 'rsonibarhiṇī //*

(This preparation) clears up the colour of the skin,¹¹⁵ increases the strength of the receptacle of digested food and the digestive fire, inflames the libido, retains the semen, (and) annihilates haemorrhoids.

sa yathā

It is (prepared) as follows:

3.47–52:

*khabsulhadīda saptāhaṃ 7 sirkā–bhāvanayā sthitam /
chāyāśuṣkaṃ śata 100 diram roganbādāma–bhāvitam //
triphalā pūtanā jaṅgī pippalī vatnikas tathā /
nāgaram mustakaṃ māṃsī pṛthag daśa 10 diram matam //
gandanā śītabījāṃ ca bhinnam turya 4 diram smṛtam /
kastūrī–dirama 2 dvandvaṃ sarvam ekaṭra cūrṇayet //
cāśanī madhunaḥ kṛtvā kṣiptvā tatra vinikṣipet /
śilāyāṃ tena tīvratvam auśadhīnāṃ praśāmyati //
diram ekāṃ samārabhya saptāhaṃ 7 vardhayet sudhīḥ /
saptāhaṃ 7 apakṛṣyaivaṃ punaḥ saṃvardhayet tathā //
krameṇānena satataṃ yāvan nairuḍyam aśnute //*

Steep rust of iron¹¹⁶ in *sirkā* and let this stand for seven days. Let it dry in the shade and steep it in one hundred *dirham* of almond oil.

(One should take) ten *dirham* of each (of the following drugs): *triphalā*,

¹¹⁴The Hamdard Pharmacopoeia and Unani Pharmacopoeia do not contain a formulation of this name.

¹¹⁵*vaṇa* is an error for *varṇa*.

¹¹⁶Described at 2.2.426–429; the same as Sanskrit *maṇḍūra*.

pūtanā,¹¹⁷ *jaṅgī pippalī*,¹¹⁸ *vatnika*,¹¹⁹ *nāgara*, *mustaka*,¹²⁰ *māṃsī*, *gandanā*, seeds of *śīta*,¹²¹ as well as two *dirham* of *kastūrī*. All (these) together should be made into a powder. After making a syrup with honey, this (powder) should be thrown into it.

¹¹⁷ This is a variety of *harītakī*.

¹¹⁸ This may be an error for *jaṅglī pippalī*, i.e., *vanapippalī*, *Piper sylvaticum* Roxb. [this is not a valid name] or *jaṅgī* is the name of a separate plant, which may be *Rubia cordifolia* Linn.

¹¹⁹ Unidentified.

¹²⁰ Described at 2.2.615–618: *sādakaphī* – *muškikajera jagīna* / *mustakam* / *nāgaramothā*. *Abhinavanighaṇṭu* 145–146: *nāgaramothā*, Sanskrit name *mustaka*, Persian name *muškajamīn*, Arabic name *sādkofī*. Ainslie II, 162–164: *Cyperus Juncifolius* (Rottler) [this is not a valid name], Sanskrit *mustā*, Arabic *sādcoofī*. Al-Biruni I, 182: *su'd*, and 199, n.32: *Cyperus rotundus* L. Daljīt Siṃha 598: *Cyperus rotundus* L. [this is a valid name], Arabic name *soada kūfī*, Persian name *muška zerezamī*; *nāgarmothā*, Sanskrit *nāgaramustaka* is identified as *Cyperus scariosus* R.Br. [this is a valid name]. Dymock et al. III, 552–553: *Cyperus rotundus* Linn., Sanskrit *mustaka*, Arabic *su'd*; 554–556: *Cyperus scariosus* R.Br., Sanskrit *nāgaramustaka*. Hamdard (200): *Cyperus rotundus*, *nagarmotha*. Hand Book: absent. Maclean 227–229: Sanskrit name *mustaka*, Arabic name *ṣāb*, *Cyperus rotundus* Linn., Sanskrit name *nāgaramustaka*, Arabic name *su'd*, *Cyperus pertenuis* roxb. [this is a synonym of *Cyperus scariosus* R.Br.; see Hooker's Flora VI, 612]. Schlimmer 176: *Cyperus rotundus*, *su'd kūfī*. Schmucker 235 (381): *su'd*, *Cyperus rotundus*. Steingass: *su'd*, galangale. Unani Pharmacopoeia I, V, 76–77: the drug *saad kufī* consists of dried rhizome of *Cyperus rotundus* Linn. Compare on *Cyperus rotundus*: Al-Kindi 282 (143), on *Cyperus* (Arabic *su'd*): Encyclopaedia of Islamic Medicine 207.

¹²¹ See 2.2.565–567: *jīfta rūmī*, 568–569: *jīfta yāvisa*, 570: *jīfta rataba*. Achundow 214 (294): *zift*, Pix, Pech. Al-Biruni I, 168: *zift al-baḥar*, and 177, n.58: common pitch. Al-Kindi 276 (128): *zift*, pitch or bitumen. Daljīt Siṃha 110–112: *zift ratab*, pix liquida, wood tar, pine tar. Hamdard 145: *zift Rumi*, *Pinus maritima* [valid name: *Pinus pinaster* Aiton = *Pinus maritima* Lam.]. Schlimmer 462: *zift*, pix ligra, common pitch. Maclean 1044: *zift*, pitch, product of *Cedrus deodara* Loud. [valid name: *Cedrus deodara* (Roxb. ex D.Don) G.Don] (deodar), and *Pinus longifolia* Roxb. (cheer); residuum of tar (keel) inspissated by heat or boiled down to dryness. Schmucker 217–218: *zift*, pix, Pech (*zift rūmī* and *zift raṭb*). *zift*, pitch. Compare Ainslie I, 457–459: common turpentine, Dymock et al. III, 379–380: *Pinus longifolia* Roxb. [valid name: *Pinus roxburghii* Sarg. = *Pinus longifolia* Roxb. ex Lamb.], chir pine. It is remarkable that the seed kernels of *zift* are mentioned. For that reason a second option should be taken into consideration. It is also possible that *śīpt* is meant. See 2.2.711–713: *śīpta* – *pītaprasūnā śatapušpā* / *sovā*.

Beginning with one *dirham*, a wise (physician) should increase (the dose with one *dirham* daily) during seven days. After diminishing (the dose) in the same way during seven days, it should again be increased.

Going on continually with this procedure, (the patient) will be freed from (his/her) disease.

*javāriśa – khabasulhadīda*¹²²

commentary (*tīkā*):

dīgara – dīgara paryāyāv aparasya prakīrtitau – aparah prayogo 'syā eva

dīgara and *digara* are said to be synonyms of each other.

Another application of it.

3.53:

*jigara mādā vāha balam edhanaṃ ca tanoti yā /
varṇaprasādanī vṛṣyā balavīryavivardhinī //*

(A formulation) that provides strength and prosperity to the liver, stomach and one's virility.

It clears up the colour of the skin, is aphrodisiac, and increases strength and masculinity.

sā yathā

It is (prepared) as follows:

3.54–56:

*triphalā cetakī śyāmā tryūṣaṇaṃ vahnimustake /
phalapūraphalatvak ca maṇḍūro bhāvito 'nvaham //
sirkā–drave tuṣair hīnās tilāḥ pratyekam āharet /
diram 10 daśa badamstūra sāvaka nuskhe kriyā smṛtā //
kṣaudraṃ tadanusāreṇa sādhayat yatnato bhiṣak //*

(The physician) should collect each (of the following substances): *triphalā*, *cetakī*, *śyāmā*, *tryūṣaṇa*, *vahni*,¹²³ *mustaka*, the rind of the fruit of *phalapūra*,

¹²² See 2.2.426–429: *kḥabsulhadīda*, *aśakhāra*, *carakapolāda*, *rāmaāhan* – *maṇḍūrah*. *hadīd* means iron in Arabic, *maṇḍūra* is the Sanskrit term for rust of iron.

¹²³ Usually a synonym of *agni* = *citraka*.

and *maṇḍūra*,¹²⁴ steeped in *sirkā* day after day, and sesame grains without the husks, (an amount of) ten *dirham*. The preparation is traditionally said to be carried out in the usual manner (*badastūr*) when the prescription (*nusk̥ha*) is meant for a child (*sāvaka*). The physician should carefully prepare it with an appropriate amount of honey.

*javāriśa – turañja*¹²⁵

3.57:

dil damāga jigar mādā kartṛtvacalavardhinī /
kṣudbodinī jvaraghnī ca vātaśleṣmāpakarṣiṇī //

(This preparation) increases wind (*cala*) as a causative agent in heart, brain, liver, and stomach.

It makes hungry, annihilates fever, and draws away wind and phlegm.

sā yathā

The preparation is as follows:

¹²⁴ See 2.2.426–429.

¹²⁵ *Abhinavanighaṇṭu* 179: Sanskrit name *bījapūra*, Persian name *taranj*, Arabic name *utaraj*. Described at 2.2.20–25: *utraja – turañja – bījapūra*. Achundow 142 (5): *utrudsch*, *Citrus medica*, Citrone, and 335 (5): *utrudsch*, *turundsch*, *Citrus medica*, Citrone. Al-Biruni I, 15–16 (12): *utrujj* and *utrunj*; generally the people call it *turunj*, especially those of Nīshāpūr, and 56, n.26: citron, *Citrus medica* L. var. *medica* [this is a valid name]; II, 69: *utruj*, *turunj*, citron, *Citrus cedrata* Risso [this is not a valid name; *Citrus cedratum* Raf. is a synonym of *Citrus medica* Linn.]. Al-Kindi 12 and n.47: *utruj*, citron, *Citrus medica* Risso var. *limonum* [valid name: *Citrus limon* (Linn.) Burm.f. = *Citrus medica* Linn. var. *limonum* (Wight et Arn.) Hook.f.]. Daljīt Siṃha 522–524: *Citrus medica* Linn. var. *medica*, Arabic name *turanja*, Sanskrit names *mātuluṅga*, *bījapūra*. Dymock et al. I, 268–277: *Citrus* spp., *turunj*, citron, etc. Encyclopaedia of Islamic Medicine 157: *utruj*, *turunj*, *Citrus cedra* [valid name: *Citrus medica* Linn. = *Citrus cedra* Link] and *Citrus medica* (Risso). Hamdard (86): *turanj*, *Citrus medica*. Hand Book: absent. Maclean 434–435: lime, Sanskrit name *karuṇā*, Arabic name *utaraj*, Persian name *turanj*, *Citrus medica* linn.; Sanskrit *phalapūra*, *bījapūra*, *mātuluṅga*, *jambīra* are names of *Citrus medica* var. *medica*. Platts: *turanj*, *turunj*, a citron, an orange. Schmucker 53 (4): *utrunj*, *Citrus medica* Risso var. *limonum*. Steingass: *turunj*, orange. Unani Pharmacopoeia I, III, 109–110: *turanj*, the dried pericarp of *Citrus medica* Linn. Compare Ainslie I, 193–194: *Citrus medica*, Sanskrit name *jambīra* and Schlimmer 140: *Citrus limonum*, citron, Persian name *līmū*.

3.58–60:

*sī 30 diram bījapūrasya garbhatvag devapuṣpakam /
elādvayaṃ kaṇā śuṇṭhī khūliṇjā cottamottamāḥ //
jātīphalaṃ dāracīnī pratyekaṃ dirame 1 smṛtam /
muśka dāṅge 1 va nīṃ sarvaṃ vāsasā śuddham ācaret //
madhuni dviguṇe pakve saṃmiśrya dṛṣṭadi kṣipet //*

(Take) thirty dirham of the inner part of the rind of *bījapūra*, *devapuṣpaka*,¹²⁶ the two kinds of *elā*,¹²⁷ *kaṇā*,¹²⁸ ginger, and *khūliṇjā*, the very best kinds (of all these), one dirham of *jātīphala*¹²⁹ and *dāracīnī*, or one and a half *dāṅg* of *muśka*.

¹²⁶ Described at 2.2.895–898.

¹²⁷ Described at 2.2.893–894: *kīkalaha*, *hīla*, *sagīra* / *kabīra khurda kalāṃ* / *ilāyaci choṭī barī*. *Abhinavanighaṇṭu* 21–22: *ilāyaci choṭī*, Sanskrit name *sūkṣmailā*, Persian name *hīlbubā*, Arabic name *qāqalahasagīr*, 22: *ilāyaci barī*, Sanskrit name *sthūlailā*, Persian name *hīlkālāṃ*, Arabic name *qāqalahakabīr*. Maclean 130: cardamom, Sanskrit name *elā*, Arabic name *qāqilahi ṣighār*, Persian name *qāqilahi khurd*, *Elettaria cardamomum* maton [valid name: *Elettaria cardamomum* Maton]; Sanskrit name *sthūlailā*, Arabic name *qāqilahi kibār*, Persian name *qāqilahi kalān*, *Amomum subulatum* roxb. [valid name: *Amomum subulatum* Roxb.]. Platts: *qāqula*, large cardamoms. Steingass: *qāqul(l)at*, cardamom; *hīl*, lesser cardamom.

¹²⁸ Described at 2.2.493–497.

¹²⁹ See 2.2.361–363: *jojabuvā* / *jātīphalam* / *jāyaphala*. This is the nutmeg, produced by *Myristica fragrans* Houtt. *Abhinavanighaṇṭu* 115: *jāyphal*, Sanskrit name *jātīphala*, Persian name *jozboyā*, Arabic names *jozbuwā* and *jozuttīb*. Achundow 179 (111): *dschūz-i buwwā*, *Myristica moschata* [this is not a valid name], Muscatnuss. Ainslie I, 249–252: *Myristica Moschata* (Woodv.), Sanskrit name *jātīphala*, Persian name *jauz bawā*, Arabic name *jauz al-ṭīb*. Al-Biruni I, 114 (37): *jauz buwwā*, and 117, n.60: nutmeg, *Myristica fragrans* Houtt. (sic! error for Houtt.). Al-Kindi 256: *jauz bawwā*, nutmeg, usually from *Myristica fragrans* Houtt. Daljī Simha 337–340: Sanskrit name *jātīphala*, Persian name *jauzbūyā* or *jauzbowā*, Arabic names *jauzbūyā*, *jauzbawwā*, *jauzbowā*, *jauzuttīb*, nutmeg, *Myristica fragrans* Houtt. Dymock et al. III, 192–197: *Myristica fragrans* Houtt., Sanskrit name *jātīphala*, Persian name *gauz-i-buya*, Arabic name *jouz-bawwa*. Encyclopaedia of Islamic medicine 480: *Myristica aromatica*, nutmeg, Arabic name *jūz al-ṭīb*. Hamdard: *jaiphal*, *Myristica fragrans*. Hand Book: absent. Platts: *jauz*, nutmeg. Schlimmer 406: *nux moschata*, noix de muscade, *jauz buwā*. Schmucker 148 (209): *jauzbuwā*. *Myristica fragrans* Houtt., Muskatnusz. Steingass: *jauzu't-ṭīb*, nutmeg. Unani Pharmacopoeia I, I, 38–39: drug *jauzbuwa* (Arabic name) consists of the endosperm of dried seeds (kernels of fruits) of *Myristica fragrans* Houtt.; Persian name *jauzut-teeb*.

(The physician) should all this purify (sieve) through a piece of cloth.

After mixing it with twice the amount of boiled honey, he should throw it on a flat stone.

commentary (*tīkā*):

triguṇjo dāṅga iti mānaviśeṣaparyāyaḥ / nīm ardhaparyāyaḥ / ity anena sār dhacatūraktikā // pramāṇaṁ siddham / mātrā kālabalāvasthānurūpā

A *dāṅga*, the name of a particular measure, is three *guṇjā*. *nīma* is a name for a half. In this way (the amount is) four and a half *raktikā*. The amount has (thus) been established. The dose is in conformity with the time, strength, and stage (of the disease).

*javāriś ūda*¹³⁰

3.61:

*pakvāśayaśiraḥsvātadraviṇopacayāvahā /
śītajvaraśleṣmavāta taskīna kṛtyakāriṇī //*

(This preparation) provides abundant strength and a well-nourished condition to the receptacle of digested food and the head. It can bring comfort in a cold fever and in (disorders by) phlegm and wind.

anyac ca

Another (preparation of the same type)

commentary (*tīkā*):

guṇāḥ pūrvoktā eva.

Its qualities are exactly the same as before.

¹³⁰The Hamdard Pharmacopoeia and Unani Pharmacopoeia do not contain a similar or related recipe.

javāriśa – ūda – dīgara
Another (recipe called) *javāriśa ūda*

3.65–66:

lavaṅgabījapūratvag dāracīnī diram–yugam /
ūda pañja 5 diram sarvaṃ kṣuṇṇaṃ kṣaudre sitāyute //
dviḡuṇe pūrvavat sādhyā prakriyā 'syā bhiṣagvaraiḥ //

(Take) two *dirham* of cloves, the rind of *bījapūra* and *dāracīnī*, and five *dirham* of wood,¹³¹ all this pounded.

All (these substances) should be prepared, as (mentioned) before, in twice the amount of honey, to which white sugar has been added. This is the procedure (to be followed) by the best of physicians.

commentary (*tīkā*):

tarakība dīgara hamī / kiṇvā 'paraḥ prakāraḥ / śirohrdātāṅkanibarhaṇīyam.

Another method (*tarkīb*). Or, another procedure. It should annihilate disorders of the head, heart, and by wind.

sā yathā

It is (prepared) in the following way:

3.67–68:

ūda bāṇa 5 diram bījapūratvak (sic!) mastagī tathā /
dirame 1 dviḡuṇe grāhye sadvaidyaiḥ sitasāraghe //
vidhāya pūrvavat sarvaṃ yuktyā sevyā smarardhikṛt //

Good physicians should take five *dirham* of wood¹³² (*ūda*), the rind of *bījapūra*, and *mastagī*, and two *dirham* of white sugar and honey.

After preparing all this in the same way as before, it will, used in the proper way, increase the libido.

¹³¹ I suppose that 'ūd, without specification, will mean 'ūd hindī, i.e., *aguru*.

¹³² As in the preceding instance, this will mean *aguru*.

*javāraśa ambara*¹³³

3.69:

khafkāna jāfadil ādhivyādhihartrī prasādakṛt

(This preparation) will remove palpitation (*khafqān*), oppression¹³⁴ of the heart, anxiety and disease, and bring about calmness of mind.

sā yathā

It is (prepared) in the following way:

3.70–71:

*aśītir ekaśatakaṃ 180 kanda miskāla uttamaḥ /
madhuvat sādhyed agnau śīśire 'smin vinikṣipet //
ambar aśahava grāhyaṃ vedamuśka-vimarditam /
siddhaiṣā sevītā kāntākadambakamudāvahā //*

(One should take) 180 *miskāl* of the best *kanda* (sugar) and prepare this in the same way as honey. One should take gray (*aśhab*) *ambar*, crushed in *vedamuśka*, and throw this into (the fluid) on a low fire. Thus prepared and ingested, it will bring joy to a multitude of lovely women.

*javāraśa–mastagi*¹³⁵

3.72:

*sardī mādā 'parīpākaṃ vaktrād ambhaḥsrutiṃ haret /
nafratandoha gaśīyāna 'nilaśleṣmavaikṛtam //*

(This preparation) will remove coldness of the head, an incomplete digestion,¹³⁶ excessive salivation,¹³⁷ disgust (*nafrat*), mental weakness (*andoha*), and moisture, brought about by disorders of wind and phlegm.

¹³³The text uses *javāraśa* and *javāriśa* without any discrimination. This preparation is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

¹³⁴This is a tentative interpretation; *jafā* ' means oppression, hardship.

¹³⁵Compare Hamdard's *jawarish mastagi sada* (91).

¹³⁶It is a stomachic according to Hamdard.

¹³⁷Literally: a flow of water from the mouth. It is actually sialostatic according to Hamdard.

sā yathā

It is (prepared) in the following way.

3.73:

*navāta miśrī haftāda miskāla 200 dviśataṃ varā /
cāsanī vihitā cāsyās tasyāṃ paścān niyojayet //*

(Take) seventy *miskāl* of white sugar (*nabāt-e-miśrī*) and two hundred (*miskāl*) of *varā*.¹³⁸ After preparing a syrup (with these ingredients) one should, later on, add to this,

yā haftāda

this (amount of) seventy (*miskāl*),

3.74:

*himāyāṃ mastagī-nūraṭṭā si 3 dirama kriyā
prāguktasadrṣṭī śaśvat sevanād varṇapuṣṭikṛt //*

when it has cooled down, three *dirham* of *mastagī*, crushed in water.

This (preparation), similar to that explained before, will, when it is continually used, produce a (good) colour of the skin and a well-nourished appearance.

*javāraśa-kamūnaḥ*¹³⁹

3.75:

*pakvāśayadraviṇadā pācanī vātaśleşmahṛt /
srotahsaṃśodhinī cāmlapittavidrāviṇī smṛtā //*

(This preparation) is said to provide the receptacle of digested food with strength, to promote processes of maturation, to remove wind and phlegm, to purify the channels, and to drive away *amlapitta*.¹⁴⁰

¹³⁸ *varā* is a synonym of *triphalā* and of several medicinal plants.

¹³⁹ The Unani Pharmacopoeia (82–87) has two formulations of a *jawarish* with *kammūn*: *jawarish-e-kamooni kabir* and *jawarish-e-kamooni mushil*. The Hamdard Pharmacopoeia (90) contains two recipes with the same names.

¹⁴⁰ See on *amlapitta*: *Mādhavanidāna* 51. Hyperacidity is one of the indications in the Unani Pharmacopoeia.

*sā yathā*¹⁴¹

It is (prepared) as follows.

3.76–77:

*jīrakam śata 100 miskāla sirkā–bhāvitam ācaret /
sudāba ūṣaṇam śuṇṭhī sī 30 miskāla pṛthak pṛthak //
būrā iramanī śuddho dig 10 diram–pramitaḥ smṛtaḥ /
madhuni dviguṇe sādhyah pūrvavad guṇavattarah //*

One should take one hundred *miskāl* of *jīraka* and steep it in *sirkā*.¹⁴² (One should also take) thirty *miskāl* each of *sudāba*,¹⁴³ *ūṣaṇa*,¹⁴⁴ and dry ginger.¹⁴⁵ An amount of ten *dirham* of Armenian clay is said (to be an ingredient too).¹⁴⁶

(The drug) has to be prepared, as before, with twice the amount of honey¹⁴⁷ and will be more effective.¹⁴⁸

¹⁴¹ This recipe resembles the one called *jawāriṣh kamūnī kabīr*.

¹⁴² The Hamdard Pharmacopoeia takes one kilogram and 200 grams of *zira siyah*, *Cuminum nigrum* [this is not a valid name], the Unani Pharmacopoeia one kilogram of *zeera siyah mudabbar*, *Carum carvi* Linn. The *Siddhaprayogalayikā* (4.2 and 15) is acquainted with *śyāhajīraka*. The Hamdard Pharmacopoeia employs 750 ml of *sirkā*, while the Unani Pharmacopoeia omits this substance altogether.

¹⁴³ Hamdard prescribes 160 grams of *burg sudab*, i.e., the leaves (*waraq*) of *Ruta graveolens* [valid name: *Ruta graveolens* Linn.], whereas the Unani Pharmacopoeia recommends only a quantity of 40 grams of the same leaves (*barg-e-sudab*).

¹⁴⁴ The Hamdard Pharmacopoeia takes 120 grams of *filfil-i-siyah*, *Piper nigrum* Linn., the Unani Pharmacopoeia takes 50 grams of *filfil siyah*.

¹⁴⁵ The Hamdard Pharmacopoeia prescribes 165 grams of this substance, the Unani Pharmacopoeia 75 grams.

¹⁴⁶ The Hamdard Pharmacopoeia recommends 40 grams of this clay, the Unani Pharmacopoeia 20 grams.

¹⁴⁷ The Hamdard Pharmacopoeia and Unani Pharmacopoeia use white sugar, 6 kilograms and 400 grams, or four and a half kilograms respectively.

¹⁴⁸ This recipe is very compact and lacks details for the preparation. The Hamdard Pharmacopoeia employs more ingredients, as does the Unani Pharmacopoeia. The additional ingredients of Hamdard are: *Valeriana officinalis* [valid name: *Valeriana officinalis* Linn.] (*bulchar*) (90 grams), *Cinnamomum cassia* [valid name: *Cinnamomum aromaticum* Nees = *Cinnamomum cassia* Blume] (*taj*) (90 grams), *Balsamodendron opobalsamum* [valid name: *Commiphora gileadensis* (Linn.) C.Ch.] (*hub-i-balsan*) (90 grams), *Cinnamomum officinale* [this is not a valid name] (*darchini*) (90 grams), and *Pistacia lentiscus* [valid name: *Pistacia lentiscus* Linn.] (*mastagi*) (90 grams). The Unani Pharmacopoeia

*havva-ayārajaḥ*¹⁴⁹

commentary (*tīkā*):

havva – guṭīkāparyāyaḥ.

havva is a synonym of *guṭīkā* (a pill).

sā yathā

Its preparation is as follows:

3.78–81:

*ayārajīkarā 'deyo miskāle 1 trivṛtārjunā
nistuṣā bhāvitā rātrau roganbādāma-yogataḥ //
dirame 1 'thārdha dirama pratyekaṁ trīṇi yojayet /
havvallīla anesūṁ ca tathā gāryarakūna 'pi //
śaham hiñjala dāṅge 1 syād vāsaḥśuddham samācaret /
svarasena kaṣāyeṇa śatapuṣpābhavena vā //
guṭī caṇakasamkāśā madhunā 'dyāt prage pumān /
samastaśīrṣarogaghñī kaphavātānulomanī //*

adds a very similar series of drugs: *Nardostachys jatamansi* [valid name: *Nardostachys grandiflora* DC.] (*sumbul-ut-teeb*) (40 grams), *Cinnamomum cassia* (*saleekha*) (40 grams), *Commiphora opobalsamum* (*habb-e-balsan*) (40 grams), *Cinnamomum zeylanicum* [valid name: *Cinnamomum verum* J.Presl = *Cinnamomum zeylanicum* Blume] (*darchini*) (40 grams), and *Pistacia lentiscus* (*mastagi*) (40 grams). The procedure for the preparation of this *jawāriṣh* is according to Hamdard: the constituents are mixed and ground; they are then sieved through 50 mesh and made into a *sufuf* (i.e., a powder); next the vinegar (i.e., the *sirkā*), white sugar, and citric acid (6 grams) are cooked in water (as required) till a *qiwam* (i.e., a syrup) forms; the solid matter that accumulates as foam should be removed with a spatula; the *qiwam* is then taken off from the fire and the *sufuf* is gradually added to it during constant stirring by means of a *dabi*; last of all, the *mastagi* molten in ghee should be added to the mixture. The Unani Pharmacopoeia has a closely related way of preparation: clean, dry and powder the ingredients separately and pass through sieve number 80; dissolve the specified quantity of sugar in 4.8 liters of water on slow heat and add 0.1 percent of citric acid at boiling stage and mix thoroughly, filter it through muslin cloth, prepare the *qiwam* of 77 percent consistency; remove the vessel from the fire; while hot, add the mixed powders of the ingredients and mix thoroughly.

¹⁴⁹The Hamdard Pharmacopoeia (95–96) contains a similar recipe: *hab-i-ayarij*. The Unani Pharmacopoeia has no related formula.

One should take one *miskāl* of *ayārij fīqrā* and of the *aruṇa* type of *trivṛt*, without the outer covering (of the roots), steeped during the night in added almond oil.¹⁵⁰ To this should be added one *dirham* and a half of each of the (following) three (substances): *havvallīla*,¹⁵¹ *anesūm*,¹⁵² and *gāryarakūna*.¹⁵³

¹⁵⁰The text does not clearly indicate that equal quantities of the *ayārij* powder and of *trivṛt* should be taken. Hamdard, however, prescribes 70 grams of the *ayārij* and 70 grams of *turbud safaid*, *Ipomoea turpethum* [valid name: *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* (Linn.) R.Br.].

¹⁵¹Described at 2.2.1099–1101: *nīla rañjanī–līla*. The Hamdard Pharmacopoeia prescribes 35 grams of *hub-ul-nīl/ kaladana*, *Ipomoea hederacea* [valid name: *Ipomoea hederacea* Jacq.]. *Abhinavanighaṇṭu* 150: Sanskrit name *nīlī*, Persian name *nīl*, Arabic name *nīlaj*. Achundow 280 (557): *nīl*, *Indigofera tinctoria* [valid name: *Indigofera tinctoria* Linn.], Indigopflanze; sie wird auch *līle* genannt; 407 (421). Ainslie I, 178–180: *nīl* (Arabic and Persian name), *Indigofera Anil* (Lin.) [valid name: *Indigofera suffruticosa* Mill. = *Indigofera anil* Linn.]; II, 33–34. Al-Biruni I, 324 (32): *nīl*, and 327, n.74: indigo, *Indigofera tinctoria* L. Al Kindi: absent. Daljīt Siṃha 426–427: *nīl*, *Indigofera tinctoria* L. Dymock et al. I, 406–411: *Indigofera tinctoria* Linn. Hand Book: absent. Maclean 369–371: indigo, Hindī name *nīl*, *Indigofera argentea* [valid name: *Indigofera argentea* Burm.f.]; *nīlinī*, *rañjanī*, *Indigofera tinctoria*; 576: *nīlī*, *Indigofera* spp.; 403: *kaladanah*, Arabic name *ḥabbunnīl*, *Ipomoea hederacea* Jacq., *semina*. Platts: *nīl*, indigo, the plant and the dye, *Indigofera tinctoria*. Schlimmer: 459: *pigmentum indicum*, *nīl hindī*, *Indigofera anil* and *Indigofera linifolia* [valid name: *Indigofera linifolia* (Linn.f.) Retz.]. Schmucker 157–158 (224): *ḥabb an-nīl*, *semen Pharbitis nīl* Roxb.; für Indien kommt als Stamm-pflanze *Ipomoea hederacea* Jacq. in erster Linie in Frage; bei der ausserordentlichen Mannigfaltigkeit von Namen, die dieser Pflanze zugeordnet werden, lässt sich die Art *al-nīl al-hindī* schwer bestimmen, wenn sie nicht gar mit der obigen *Ipomoea hederacea* Jacq. identisch ist. Steingass: *nīl*, the indigo plant. Unani Pharmacopoeia I, II, 47–48: *ḥabb-ul-neel*, *Ipomoea nīl* (Linn.) Roth = *Ipomoea hederacea* auct. non Jacq., *pharbitis* seeds, called *kaladana* in Hindī.

¹⁵²The Hamdard Pharmacopoeia prescribes 35 grams of *anisun*, *Pimpinella anisum* [valid name: *Pimpinella anisum* Linn.].

¹⁵³This spelling is unusual and may be incorrect. The Hamdard Pharmacopoeia prescribes 35 grams of *ghariqun*, *Polyporus officinalis* [this is not a valid name]. *Abhinavanighaṇṭu* 65–66: *gārikūn*, Persian name *māhaśām*, Arabic name *gārikūn*. Achundow: 147–148 (16): *aghārīqūn*, Agaricum. Ainslie: absent. Al-Kindi: absent. *Āyurvedīyaviśvakoṣa* IV, 672–673: *ghārīqūn*, *Agaricus albus*, *Polyporus officinalis*. Daljīt Siṃha 247–248: *ghārīqūn* (Arabic and Persian name), *Polyporus officinalis* Fries. Dymock et al. III, 631–634: *Polyporus officinalis* Fries, *ghārikūn* (Indian bazars). Maclean 9: *agaric*, Persian names *ghārīqūn*, *aghārīqūn*, *Polyporus ignarius* Fries, a fungus growing on trees.

(The physician) should (also) take one *dāṅg* of the pulp (*saham*)¹⁵⁴ of *hiñjala*,¹⁵⁵ purified (by straining) through a piece of cloth.

The patient (*pumān*) should ingest a pill, made with the expressed juice or decoction of *śatapušpā*, resembling (in size) a chicken pea, early in the morning, together with honey. This will annihilate all diseases of the head and regularize phlegm and wind.

havva—sivaraḥ

3.82:

sudāya darda mādā ca sūlagulmaniśātānī //

(This preparation) will annihilate headache, stomach pain, piercing pain and *gulma*.

Platts: *ghāriqūn*, agaric. Schlimmer 467: *Polyporus officinalis*, *ghāriqūn*. Schmucker 310–311 (512): *ghāriqūn*, *aghāriqūn*, auf Lärchenarten schmarotzender Schwamm, *Polyporus officinalis* Fr. Steingass: *ghāriqūn*, agaricum.

¹⁵⁴ Ainslie I, 84: the pulp of the fruit of *Citrullus colocynthis*. Schlimmer 146: *shaḥm*. See commentary on 2.2.413: *śahama yāne gīra*.

¹⁵⁵ Described at 2.2.413: *heñjal / indravāruṇī / indrāyana*. The *indravāruṇī* of Āyurveda is a plant that differs from *hinza* according to Thakur Balwant Singh and K.C. Chuneekar, who give two identifications of it: *Trichosanthes tricuspidata* Lour. = *Trichosanthes bracteata* (Lam.) Voigt and *Cucumis pseudo-colocynthis* Royle = *Cucumis trigonus* Roxb., but many other authors mention also *Citrullus colocynthis*. *indrāyan* is the common Hindī name of *Citrullus colocynthis*. Achundow 185–186 (137): *hanzal*, *Cucumis Colocynthis*. Ainslie: I, 83–86: *Cucumis Colocynthis* (Lin.) [valid name: *Citrullus colocynthis* (Linn.) Schrad.], Arabic and Persian name: *ḥunḍil*. Al-Biruni I, 131–132 (78): *hanzal*, and 137, n.105: *Citrullus colocynthis* Schrad. Al-Kindi 262 (84): *haṇḍal*, *Citrullus colocynthis* Schrad. Daljīt Siṃha 64–66: Arabic name *hanzal*, *hinza*, *Citrullus colocynthis* Schrad. Dymock et al. II, 59–63: *Citrullus colocynthis* Schrad., Sanskrit names are *indravāruṇī* and *viśālā*, the Hindī name is *indrāyan*, Mahometan writers call it *hanzal*. Encyclopaedia of Islamic Medicine 156: *Citrullus colocynthis*, *haṇḍal*. Hammad (49): *Citrullus colocynthis*. Hand Book: absent. Maclean 371–372: Sanskrit names *indravallī* and *indravāruṇī*, Arabic name *haṇḍal*, Persian name *hindavānahitalḥ*, *Citrullus colocynthis* Schrad. Platts: *haṇḍal*, the wild gourd, *Cucumis colocynthis*. Schlimmer 146: *colocynthidum fructus*, *haṇḍal*. Schmucker 174 (258): *haṇḍal*, *Cucumis colocynthis*, vielleicht doch besser: *Citrullus colocynthis*. Steingass: *haṇḍal*, wild gourd, colocynth (*Cucumis colocynthis*). Unani Pharmacopoeia I, II, 49–50: *hanzal*, *Citrullus colocynthis* Schrad.

sā yathā

It is (prepared) as follows:

3.83–85:

*sivarsakūtarī grāhyo miskāle 1 trivṛtā 1 diram /
havvanīla anesūṃ ca punar gāyarakūna pi //
iti nīma diram proktaṃ viśālāyāḥ phalaṃ tathā /
namak hindī ca dāṅge 1 staḥ sārddhamānena gugguluḥ //
katīrā ca dvayaṃ dāṅga 1 karapsa śatapušpayoḥ /
rasena guṭikā kāryā 'nubhavet pūrvavad bhiṣak //*

One should take one *miskāl* of *sivarsakūtarī* and one *dirham* of each (of the following drugs): *trivṛtā*, *havvanīla*, *anesūṃ*, and *gāyarakūna*. It is said that (one should also take) half a *dirham* of *viśalyā* fruits,¹⁵⁶ one *dāṅga* of *namak hindī*,¹⁵⁷ one and a half *dāṅga* of *guggulu*, two *dāṅga* of *katīrā*, and one *dāṅga* of *karapsa* and *śatapušpā*.

A pill should be made with *rasa*. The physician should, as before, try how it works.

havvaśavayārū

commentary (*ṭīkā*):

guṭikā rajanīsakhīti nāmnā prasiddhā

(This) pill is well known under the name of *rajanīsakhī*.

3.86:

sudāy sudura dāvṛā saray saṃhāriṇī sarā

It will remove headache,¹⁵⁸ dizziness, convulsive disorders, and has a purgative action.

sā yathā

It is (prepared) as follows:

¹⁵⁶ *viśalyā* is a name used for a number of plants, among which are *indravāruṇī*, i.e., *Citrus colocynthis* (Linn.) Schrad., and *guḍūcī*, i.e., *Tinospora cordifolia* (Willd.) Hook.f. et Thoms.

¹⁵⁷ Rock-salt.

¹⁵⁸ *sudāy* and *sudura* both mean headache.

3.87–88:

*sivarsakūtarī vahni 3 dirama śreyasī tathā /
gulāba-kusumaṃ śyāmā mastagīti prthaktayā //*
*sārdhaike 1 dirama kṣepyaś cūrṇitā bādiyāṃ jale /
miskāle guṭikāṃ kṛtvā svāpā 'nehasi bhakṣayet /
śodhanī kṛtsnadehasya varṇāgnibalavardhinī //*

(One should take) three *dirham* of *sivarsakūtarī*, *vahni*, and also of *śreyasī*,¹⁵⁹ one *dirham* and a half each of roses, *śyāmā*, and *mastagī*. They should, after crushing them, be thrown into an extract of *bādiyāṃ*.¹⁶⁰

After having made pills weighing one *miskāl*, (the patient) should eat one to sleep without troubles.

(This pill) will purify the whole body, promote a good colour of the skin, and increase the digestive fire and one's strength.

commentary (*vākyam*):

sudāya-sudura-iti

Headache, i.e., *sudura*.

3.89:

*sādharmaṇaśīraḥśūlasūryāvartārdhabhedakau /
apasmāraś catasraḥ 4 syuś caturṇām abhidhāḥ kramāt //*

¹⁵⁹ A synonym of *harītakī* and several other plants.

¹⁶⁰ Described at 2.2.528–530: *rājayānaja* – *rājayāna* – *bādiyāṃ* / *śatapuspā*. Achundow 210 (277): *rāzījānadsch*, *Anethum foeniculum* [valid name: *Foeniculum vulgare* Mill. = *Anethum foeniculum* Linn.]. Ainslie I, 129–130: *Anethum Foeniculum* (Lin.), Persian name *bādiyān*, Arabic name *rāzīnuj*. Al-Kindi: absent. Daljīt Siṃha 706–707: *Foeniculum vulgare* Mill, Persian names *bādiyāna*, *rājīyāna*, Arabic name *al rāziyānaja*, Sanskrit names *miśreyā*, *madhurikā*, *miśī*. Dymock et al. II, 124–126: *Foeniculum vulgare* Gaertn., Persian name *razianah*, Sanskrit name *madhurika*. Encyclopaedia of Islamic Medicine 283: *Foeniculum vulgare*, Arabic name *sha'mar*. Hamdard (82): *Foeniculum vulgare*, *badiyan*. Hand Book: absent. Maclean 33: anise, *śatapuspā*, Arabic name *rāziyānaj*, Persian name *bādiyān*, *Pimpinella anisum*. Platts: *bādyān*, sweet fennel; anise-seed. Schlimmer 40: *Anethum foeniculum*, Persian name *rāziyānah*. Schmucker: absent. Steingass: *bādyān*, fennel; *rāzyām*, *rāziyānaj*, *rāziyāna*, fennel. Unani Pharmacopoeia I, I, 15–16: dried ripe fruits of *Foeniculum vulgare* Mill., *badiyan*, Arabic name *raziyanaj*, Sanskrit names *miśī*, *mishreya*, *madhurika*.

The names of the four are, successively: a common headache, *sūryāvarta*, *ardhāvabhedaka*, and epilepsy (and other convulsive disorders).

aparaprakāraḥ
Another method:

3.90–91:

sivarsakūtārī śuddho gṛhṇīyād dirāma 3 trayam /
gulāba-kusumaṃ śyāmā mastagī dirame 1 prthak /
sakmūniyāṃ katīrā ca sārdhaḥ 1 dirāma smṛtau //
pratyekaṃ cūrṇayet sarvaṃ śitacchatrāmbunā guṭī /
miskāle 1 svāpasamaye sevītā śarma yacchati //

One should take, as traditionally said, three *dirham* each of purified *sivarsakūtārī*, one dirham of roses, *śyāmā*, and *mastagī*, one *dirham* and a half of *sakmūniyāṃ*¹⁶¹ and *katīrā*, powder all these (substances) separately, and

¹⁶¹Described at 2.2.623: *sakmūniyā*, *mahamūdā* – *niryāsaviśeṣaḥ*. *Abhinavanighaṇṭu* 234–235: *sakmūniyā* (*mehmūdā*). Achundow 220–221 (324): *saqmūniyā*, *Convolvulus scammonia* L. [this is a valid name]; es giebt drei Arten von Scammonium: indisches, tscharmgānisches und aus Antiochien; letztere Art ist die beste, darnach die indische; die aus Tscharmgān ist am schlechtesten; das Scammonium aus Antiochien besitzt, wie die *Calotropis gigantea*, ausser seiner Süßigkeit einen geringen Grad von Herbheit und Bitterkeit; einige meinen, dass es Gummi vom *Convolvulus arvensis* sei; das indische Scammonium ist das Gummi des *Convolvulus Turpethum*; das Scammonium aus Antiochien stammt aus dem Berge Lukkām und ist dem *Bdellium* ähnlich. Ainslie I, 386–389: scammony, *Convolvulus Scammonia* (Willd.); the inferior sort of scammony exported from Smyrna, called Smyrna scammony, and which is black, heavy, and splintery, Dr. Thomson seems to think is obtained from the same plant that the better kind is; but is, he says, mixed by the Jew merchants with impurities; Mr. Gray, however, tells us, that it is procured from a different plant, *periploca scammonium* [this is not a valid name]. Al-Biruni I, 183–184: *saqamūniyā*; Rāzī says: the one which is white and inclined to be bluish like the pieces of a broken pearl is excellent; it is easily brittle; one brought from the mountains of Lukām is of this type; the other varieties are, however, useless, and 199, n.43: scammony, the resin of *Convolvulus scammonia* L. Al-Kindi: absent. Daljīt Siṃha 652–653: scammony, sources: *Convolvulus arvensis* Linn. [this is a valid name] and *Convolvulus scammonia* Linn.; Arabic and Persian names *saqamūniyā*, *mahamūdā*. Dymock et al. II, 544–545: sakmuniya or bazar scammony; this substance is all fictitious, and is said to be made in Surat; the Persians call scammony mahmudah; Mir Muhammad Husain in his Makhzan gives a good description of the plant which produces it;

(pound them) in an extract of *sitacchatrā*.¹⁶²

When (the patient) takes one *miskāl* at the time of going to sleep, he will feel comfortable.

*havva astamkhīkōna*¹⁶³

3.92:

*sandhibhedāṅgamadau ca saudāvī balgamī punaḥ /
saṁśodhya doṣanikaram śiraḥkoṣṭāṅgaṇāt khalu //*

(This preparation) will, after having purified dislocation of a joint and a feeling of pressure on the body,¹⁶⁴ (disorders) by black bile and by phlegm, (make flow) out of the head and the parts of the viscera an accumulation of *doṣas*.

commentary (*tīkā*):
niḥsārayatīti śeṣaḥ.

‘Make flow out’ should be supplied.

sā yathā

It (is prepared) as follows:

he tells us that artificial scammony is made from the juice of *Calotropis gigantea*, mixed with the flour of a kind of pulse called in Persian ‘*Karsanah*’. Hamdard (96): *saqmuniya*, *Convolvulus scammonia*. Hand Book: absent. Maclean 801: scammony, Arabic and Persian name *saqmūniyā*, gum resin of *Convolvulus scammonia* linn. Platts: *saqmūniya*, scammony (dried mucilage from the root of *Convolvulus scammonia*). Schlimmer 501: scammonée, *saqamūniyā*, *maḥmūdah*. Schmucker 237–238 (387): *saqamūniyā*, scammonium (von *Convolvulus scammonia* L.); der verhärtete Milchsaft aus Einschnitten der Wurzel fließend, das orientalische Purgierharz oder Scammonium. Steingass: *saqmūniyā*, scammony.

¹⁶² Described at 2.2.178: *bajrultavā – aparā pītaprasūnā sitacchatrā / tukhmaśibata sovā*. Another *sitacchatrā* with yellow flowers. *sitacchatrā* is *Anethum graveolens* Linn. = *Anethum sowa* Kurz.

¹⁶³ This formulation is not found in the Hamdard Pharmacopoeia, nor in the Unani Pharmacopoeia.

¹⁶⁴ *mada* cannot be but an error for *marda*.

3.93–95:

*ayārajfīkarā āśā 10 dirama dvayasī bhavet /
abhayā phaṇipheṇaś ca viśphāyaj gāryakūna 'pi //
namak hindī prthag dvandva 2 diram mukala ṣaḍ 6 diram /
kauśikaṃ bādīyāṃ rūmī rase pakvaṃ vidhāya ca //
tasmin saṃmiśrya sakalaṃ guṭī syād dirame 1 niśi /
sevitā'nilarogaghñī himaghñī dīdhitiṃ vinā //*

(Take) ten¹⁶⁵ *dirham* of *ayārajfīkarā*, two *dirham* each of *abhayā*, opium, *viśphāyaj*,¹⁶⁶ and also *gāryakūna*, two *dirham* of *namak hindī*,¹⁶⁷ six *dirham* of *mukala*.

After preparing (all these substances) by boiling them in the juice of *bādīyāṃ*¹⁶⁸ and mixing them, pills of one *dirham*, regularly ingested at night, will annihilate wind diseases (and) coldness without rays of light.

*havva kūkāyā*¹⁶⁹

3.96:

*galīja khilta koṣṭhāntaḥsaṃśliṣṭākṛṣṭicañcurā /
sudur davvāra śīrṣārtipārśvārtijatharārtinut*

(This preparation) is renowned for attracting corrupted *doṣas* that are closely mixed up within the viscera.

¹⁶⁵ *āśā* is not known to me as a term for the number ten. The meaning of *dvayasī* in this context is a problem.

¹⁶⁶ Described at 2.2.225–227: *bisphāyaja phistagī*. Achundow 164 (67): *basbâjidsch*, *Polypodium vulgare*. Ainslie: absent. Al-Biruni I: absent. Al-Kindi 243 (37): *basbāyij*, *Polypodium vulgare* L. Daljīt Siṃha 502: Arabic names *basfāij*, *bisfāij*, Persian name *bispāy*, *Polypodium vulgare* Linn. [this is a valid name]. Dymock et al. 621–622: *Polypodium vulgare* Linn., *basfaij* (Indian bazars). Hamdard (86): *bisifaij*, *Polygonum vulgare* (this identification appears to be an error). Hand Book: absent. Maclean 97: Arabic and Persian name *basfāyij*, a *Polypodium* species. Platts: *basfāyaj*, *bisfāyaj*, *basfātaj*, *basfātij*, the medicinal root polypody. Schlimmer 467: *Polypodium vulgare*, *bisfāyij*. Schmucker 113 (124): *basbāyij*, *Polypodium vulgare* L. Steingass: *basfāyaj*, *Polypody*.

¹⁶⁷ Not mentioned in the verses on salts of the *Hikmatprakāśa* (2.2.1064–1068). Not mentioned in Hamdard.

¹⁶⁸ The same as *śatapuspā* (see 2.2.528–530).

¹⁶⁹ A formulation of this name is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia. *kūkā* can mean a red lotus or water-lily.

It will drive away pain in head, flanks and abdomen.

sā yathā

It (is prepared) as follows:

3.97–98:

*sibarsakūtarī afsantena-patrāṇi mastagī /
pratyekaṃ dirame 2 dvandvaṃ hiñjal sakmūniyāṃ prthak //
dirame 1 vāsasā śuddhaṃ misi (śī) nīreṇa peṣitam /
miskāle 1 guṭikāṃ baddhvā prātar ekām aden naraḥ //*

(Take) two *dirham* each of *sibarsakūtarī*, leaves of *afsantīn*, and *mastagī*, (and) one *dirham* each of *hiñjal* and *sakmūniyāṃ*, purified by means of a piece of cloth, and crushed in an extract of *misi*.¹⁷⁰

*havva ustūkhadūsa*¹⁷¹

3.99:

*saray sudura davvāra nāḍīdurnāmanāśinī /
bhagandara-bavāsīra-nāmānaṃ hitaṃ satvaram //*

(This preparation) will quickly destroy convulsive disorders, headache,¹⁷² dizziness, fistulas and haemorrhoids.

It will quickly be of benefit in (the disorders) called fistula-in-ano and haemorrhoids.¹⁷³

commentary (*ṭīkā*):

nāḍī bhagandaradhamanīvraṇau bavāsīra-nāmnā prathitau.

Fistulas, fistula-in-ano, arterial lesions are well-known under the name of *bavāsīr*.¹⁷⁴

¹⁷⁰ *miśī* is a variant of *misi*.

¹⁷¹ A formulation of this name is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia. The spelling *ustūkhadūsa* instead of *ustūkhūdūsa* may be an error.

¹⁷² It may be that *sudura* is a name for headache.

¹⁷³ It is hard to understand why the two statements are partly different.

¹⁷⁴ This is a puzzling statement.

sā yathā

It is (prepared) as follows:

3.100–103:

*kāvalī*¹⁷⁵ *cetaki*¹⁷⁶ *pathyā* *pītā* *miskāla* 5 *pañcakam* /
recaṇī 7 *sapta* *miskāla* *sārdham* *cātha* *sibar* *punaḥ* //
sakūtrī 6 *rasa* *miskāla* *ustūkhūdūsa* *gāryakūn* /
afīmūna *śaham* *hiñjal* *visphāyaj* *pistakī* *tathā* //
pratyekam *eka* 1 *miskāla* *śrīsaṃjñā* *fūtanaj* *paraḥ* //
bhinnaṃ *dirama* 1 *paryāptaṃ* *śatapuspāmbumarditam* //
guṭikā *dirame* 1 *kāryā* *guṇasaṃpattiśālinī* //

(Take) five *miskāl* of *kāvalī*,¹⁷⁷ *cetaki*,¹⁷⁸ *pathyā*,¹⁷⁹ and *pītā*,¹⁸⁰ seven *miskāl* and a half of *recaṇī*,¹⁸¹ six¹⁸² *miskāl* of *sibarsakūtrī*, one *miskāl* each of *ustūkhūdūsa*, *gāryakūn*, *afīmūn*, *śaham*, *hiñjal*, *visphāyaj* *pistakī*,¹⁸³ and also one *dirham* each of *śrīsaṃjñā*¹⁸⁴ and *fūtanaj*.¹⁸⁵

¹⁷⁵ A footnote of the edition says: *iti mahārāṣṭrabhāṣāyām*, i.e., called thus in Marāṭhī.

¹⁷⁶ A footnote of the edition says: *harītakīṭy arthaḥ*, i.e., this means *harītakī*.

¹⁷⁷ This is the Kābul variety of the black myrobalan; see the commentary on 2.2.124–126.

¹⁷⁸ A variety of *harītakī*; see *Bhāvaprakāśanighaṇṭu*, *harītakīyādivarga* 8.

¹⁷⁹ A synonym of *harītakī*; see *Bhāvaprakāśanighaṇṭu*, *harītakīyādivarga* 7.

¹⁸⁰ This is the yellow myrobalan.

¹⁸¹ This is a name used for several plants. Probably *trivṛt* in this case.

¹⁸² *rasa* is a name of the number six.

¹⁸³ The same as *fistagī*. Described at 2.2.225–27: *bisfāyaja fistagī*. Compare 2.2.873–874: *fistak* – *pistā* / *mukūlakaḥ*. *Abhinavanighaṇṭu* 160: Persian name *pistā*, Arabic name *fistak*. Achundow 238 (418): *fustuq*, *Pistacia vera*, and 386 (314): *fustuq*, *puste*, *Pistacia vera*. Ainslie: absent. Al-Biruni: absent. Al-Kindi: mentioned, not described. Daljīt Siṃha 446–447: *Pistacia vera* Linn. [this is a valid name], Persian *pistah*, Sanskrit name *mukūla*, Hindī name *pistā*. Dymock et al. I, 379–381: *Pistacia vera* Linn., Persian name *pistah*. Hamdard (106): *pista*, *Pistacia vera*. Hand Book: absent. Platts: *pista*, a pistachio nut. Maclean 685: Persian name *pistah*, Arabic name *shajar fustuq*, *Pistacia vera* linn. Schlimmer 461: *pastah*, *Pistacia vera*. Schmucker 317–318 (530): *fustuq*, *Pistacia vera*. Steingass: *fustuq*, a pistachio. Steingass: *pista*, pistachio nut. Unani Pharmacopoeia I, III, 78–79: Arabic and Persian name *fistak*, seeds of *Pistacia vera* Linn.

¹⁸⁴ Cloves according to MW.

¹⁸⁵ Described at 2.2.887–890: *phūtanaja* – *podīnā* / *gairabāgī*. *Abhinavanighaṇṭu* 163: *podīnā*, Sanskrit name *rocini*, Persian name *podīnah*, Arabic name *potanj*; *podīnā pahārī*, Sanskrit name *parvatīyarocini*, Persian name *podīnahkohī*, Arabic name *fotanj*

(The preparation) is ready when (the ingredients) have been crushed in the watery extract of *śatapušpā*.

Pills of one *dirham* should be made, full of all good qualities.

noyadīgara – anyaḥ prayogaḥ

Another manner (*naw'*) – Another method.

3.104–106:

halelay kāvalī pathyā pītā śyāmā harītakī /
sivarsakūtārī grāhyaḥ pratyekaṃ dirama 3 trayam //
gāryakūna samādeyaṃ caḥāre 4 diramonmitam /
ustūkhūdūsa aftīmūn pṛthag ardha-dirama matam //
cūrṇitaṃ mardayed yāmaṃ śrīrāmatulasīdravaiḥ /
kvāthēna vā guṭī kāryā dirama-dvayamānataḥ //

One should take three *dirham* each of *halelay kāvalī*, *pathyā*, *pītā*, *śyāmā*, *harītakī* and *sivarsakūtārī*, add an amount of four *dirham* of *gāryakūna*, and half a *dirham* each of *ustūkhūdūsa* and *aftīmūn*.

jabalī. Achundow 238–239 (420): *fūtanadsch*, *Mentha*. Ainslie: absent. Al-Biruni I, 256 (45): *fawtanaj*, and 261, n.89: or *fūtanaj*, which is *Mentha sylvestris* L. [valid name: *Mentha longifolia* (Linn.) Huds. = *Mentha sylvestris* Linn.]. Al-Kindi 312–313 (223): *fūdanaj*, *faudanaj*, *fautanaj*, *faudhanaj*, *Mentha aquatica* L. [this is a valid name], *Mentha pulegium* L. [this is a valid name], and others; the Hindī name is *pudina*. Daljīt Siṃha 452–453: *pudīnā*, Arabic name *fūtanaj*, Persian name *pūdīna*, Sanskrit names *pudina*, *pūtiḥā*, *rocanī*. *Mentha sativa* Linn. [this is not a valid name]; varieties: *barrī* or *jaṅglī*, *Mentha sylvestris* Linn., *kohī* or *pahārī*, *Mentha spicata* Linn. [this is a valid name] or *Mentha viridis* Linn. [valid name: *Mentha spicata* Linn. subsp. *spicata* = *Mentha viridis* (Linn.) Linn.]. Dymock et al. III, 101–104: *Mentha sylvestris* Linn., *na'na'*, *fūdanaj*. Encyclopaedia of Islamic Medicine 456: *Mentha pulegium*, *fawtanj*. Hamdard (80; 81): *Mentha arvensis*, *podīna*. Hand Book: absent. Platts: *pūdīna*, mint, *Mentha sativa*; *na'nā'()*, spearmint, mint. Schlimmer 368: *Mentha pulegium*, *pūdanah*, *Mentha sativa*, *na'nā'*. Schmucker 329–330 (553): *faudanaj*, *faudhanaj*, *fūdanaj*, *Mentha* L., *Mentha pulegium* L., aber auch *Mentha piperita* L. Unani Pharmacopoeia I, V, 54–55: the drug *pudina* consists of the aerial part of *Mentha viridis* Linn., syn. *M. spicata* var. *viridis* Linn. Medical Sanskrit texts acquainted with *podīna* are the *Lakṣmīmodatarāṅgiṇī* (71) (identified as *Capsicum annuum* Linn. or *Capsicum frutescens* Linn.) and the *Siddhabhaiṣajyamañjūṣā* (*chardi* 1).

One should pound (these) powdered (substances) for the duration of a *yāma*¹⁸⁶ in the juice of *śrīrāmatulasī*.¹⁸⁷

(The patient should use this) as a decoction or pills should be made weighing two *dirham*.

*havvajuhaba*¹⁸⁸

3.107:

najululmāya-śamanī darda caśma-nivāriṇī /
śiraḥsaṃśodhinī koṣṭhād āmasaṃśoṣiṇī dhruvam //

(This preparation) surely appeases a catarrh,¹⁸⁹ suppresses pain in the eyes, purifies the head, and dries up *āma* from the viscera.

sā yathā

It is (prepared) as follows.

3.108–110:

sivar viṃśati 20 miskāla tadardhaṃ pūtanā smṛtā /
katīrā mastagī jāfrāṃ tathā sakmūniyā punaḥ //
pratyekaṃ ca si 3 miskāla gulāba-kusumāni tu /
pañca 5 miskāla-yojyāni sarvaṃ saṃcūrṇya vāriṇā //
guṭikā dirame 1 kāryā sevyā pathyāśibhir nṛbhiḥ //

It is said (to consist of) twenty *miskāl* of *sivar*, and half that amount of *pūtanā*,¹⁹⁰ three *miskāl* each of *katīrā*, *mastagī*, *jāfrāṃ* and *sakmūniyā*. (To this) should be added five *miskāl* of roses.

All these (substances) should be powdered and pills should be made of one *dirham*, to be used by patients who keep to a healthy diet.

¹⁸⁶ A period of three hours.

¹⁸⁷ See on *rāmatulasī*: 2.2.154–156.

¹⁸⁸ A preparation of this name is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

¹⁸⁹ *nazlatul-mā*, literally ‘a descent of water’.

¹⁹⁰ This may be an abbreviation of *pūtanākeśī*, known from the *Carakasamhitā* as a synonym of *bhūtakeśī*, a plant with several botanical identifications.

commentary (*tīkā*):

suvarṇaguṇasādrśyāj juhaba nāmnā prasiddhā.

(This preparation) is called *juhaba* because its qualities are like those of gold (*dhahab*).

*havva vanafśā*¹⁹¹

3.111:

*sudāya ardhāśīrṣārtī ramadakṣijalāgamah /
tejodveṣaś ca śoṇatvaṃ yām āsādyā layaṃ vrajet //*

It makes headache, hemicrania, the eye-disease called *ramad*, a watery secretion from the eyes, photophobia, and redness disappear.

sā yathā

It is (prepared) as follows:

3.112–113:

*vanafśā netra 2 miskāla miskāle 1 turbuda smṛtā /
ruvvasūsa anesūṃ ca kāyasthārdha-diram bhavet //
bādiyām-svarase piṣṭvā kandapāke guṭīḥ kṣipet /
sāyaṃ prātaḥ samaśnīyād ekaikāṃ pratyaham narah //*

It is said (to consist of) two *miskāl* of *vanafśā*¹⁹² and one *miskāl* of *turbud*.¹⁹³ There should further be present half a *dirham* of *ruvvasūsa*,¹⁹⁴ *anesūṃ*,¹⁹⁵ and *kāyasthā*.¹⁹⁶

¹⁹¹ Compare the preparation of the same name of the Hamdard Pharmacopoeia (96). The Unani Pharmacopoeia has no similar formulation.

¹⁹² The Hamdard Pharmacopoeia prescribes 155 grams of the flowers of *Viola odorata* [valid name: *Viola odorata* Linn.].

¹⁹³ The Hamdard Pharmacopoeia prescribes 100 grams of *Ipomoea turpethum* [valid name: *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* (Linn.) R.Br.].

¹⁹⁴ The Hamdard Pharmacopoeia recommends 40 grams of the extract from *Glycyrrhiza glabra* (*rub-ul-sus*).

¹⁹⁵ Absent from the recipe in the Hamdard Pharmacopoeia.

¹⁹⁶ Absent from the recipe in the Hamdard Pharmacopoeia. This name is a synonym of *harītakī* and various other plants.

After pounding (all these substances) in the expressed juice of *bādiyām*, (the physician) should (make) pills and throw (these) in a boiling fluid.¹⁹⁷

The patient should daily eat one pill in the evening and in the early morning.¹⁹⁸

*havva—gārayakūna*¹⁹⁹

3.114:

bajemufāsil istiskā phiraṅgāmayanāśanī //

(This preparation) annihilates joint pains, dropsy and syphilis.

sā yathā

It is (prepared) in the following way:

3.115–116:

*sibarsakūtārī aftīmūna ṣaḍ 6 dirama prthak /
gārayakūna diram cāra 4 dirame 1 sakamūniyā //
anesok īrasā bhinnaṃ dirama dvaya 2 m īritam /
ślakṣṇaṃ saṃcūrṇya dirama 1 śuddhode*²⁰⁰ *guṭikā smṛtā //*

It is said (to take) six *dirham* each of *sibarsakūtārī* and *aftīmūn*, four *dirham* of *gārayakūn*, one *dirham* each of *sakamūniyā*, *anesok*,²⁰¹ and *īrasā*.

After making (these substances) into a smooth powder, (and adding) one *dirham* of purified water, (one should make) pills.

¹⁹⁷ The preparation found in the Hamdard Pharmacopoeia is different: the solid ingredients are ground to fine grains and sieved through 80-mesh; the *sufuf* is kneaded in *arq kasni* (an extract of *Cichorium intybus*, 150 ml.), converted into pills of size No.4, and dried.

¹⁹⁸ The Hamdard Pharmacopoeia says: four pills (3 g.) after midnight followed by sleep and an aperient laxative in the morning.

¹⁹⁹ This formulation is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

²⁰⁰ *śuddhajale*.

²⁰¹ Unidentified.

The letter (*radīf*) *khe*

*khijābe*²⁰²

commentary (*ṭīkā*):

ki mīya rā syāha gardānada – keśaranjanam ity arthaḥ

(A preparation) that makes the hairs black – i.e., (a preparation) blackening the hair.

sā yathā

It is (prepared) in the following way:

3.147–149:

*catvāriṃśad diram vatsā hinā pañja 5 diram mitā /
keśā rogangul āktāḥ syuḥ kṣālītā uṣṇavāriṇā //
tato niśi pralepena ślakṣṇā sukuntalāḥ /
prātar dhātrī-baragmūrad simāk-payasā kramāt //
kṣālītāḥ sudṛḍhā dīrghā nīlanīradamecakāḥ /
cirasthāyiguṇāḥ snigdha bhaveyur viśadā api //*

(Make a paste of) forty *dirham* of *vatsā*²⁰³ and an amount of five *dirham* of *hinā*.²⁰⁴

²⁰²See Āyurvedīyaviśvakoṣa IV, 549: *khijāb*, a hair dye (*keśarañjana*).

²⁰³Unidentified.

²⁰⁴Described at 2.2.417–419. *Abhinavanighaṇṭu* 205–206: *maṃhadī*, Sanskrit name *rañ-jinī*, Persian and Arabic name *hinā*. Achundow 187 (140): *hinnā*, *Lawsonia inermis*. Ainslie II, 189–191: *Lawsonia spinosa* (Lin.) [valid name: *Lawsonia inermis* Linn. = *Lawsonia spinosa* Linn.], Persian name *ḥinnā*. Al-Biruni I, 132: *ḥinna* and 137, n.107: henna, *Lawsonia inermis* L. Al-Kindi 261–262 (83): *ḥinnā*, *Lawsonia alba* Lam. [valid name: *Lawsonia inermis* Linn. = *Lawsonia alba* Lam.]. Daljīt Siṃha 593–594: *Lawsonia inermis* Linn., Arabic name *hinna*, Persian name *hina*. Dymock et al. II, 41–44: *Lawsonia alba* Lam., Arabic name *hinna*. Hand Book 160–169: *hina*, *Lawsonia inermis* Linn. Platts: *ḥinnā*, the plant *Lawsonia inermis*, Indian myrtle, henna. Schlimmer 342–343: *Lawsonia inermis*, *ḥinā*. Schmucker 172 (255a): *ḥinnā*, *Lawsonia alba* Lam. Henna, oder *Lawsonia inermis*. Steingass: *ḥinnā*, henna, *Lawsonia inermis*. Unani Pharmacopoeia I, II, 51–52: Arabic name *hinna*, Persian name *hina*, *Lawsonia inermis* Linn.

The hairs should be anointed with rose oil and then washed with warm water. Afterwards, during the night, the ointment (has to be applied). In the early morning the smooth hairs should be successively washed with *dhātrī*, myrtle leaves, and the milky juice from *simāk*.

They will become very firm, long, black as a dark cloud. These effects will last for a long time and the hairs will be glossy and also brilliant.

commentary (*ṭīkā*):
evam apare 'pi jñeyāḥ.

Other (recipes) to the same effect should also be acknowledged.

The letter (*radīf*) *dāl*

*dawāyulmuška*²⁰⁵

3.150:

*jāfadil marja saudāvī khafkām koṣṭhyaṃ ca haimanam /
saṃhared gurviṇī sūnuṃ sūte saṃsevayā 'vyayam //*

(This preparation) will remove oppression of the heart, palpitations (*khafkām*) by black bile in the chest (*koṣṭhya*) occurring during the winter (*haimana*). By using it regularly a pregnant woman will give birth to a son.

sa yathā

It is (prepared) in the following way:

3.151–153:

*harīra vidrumaṃ muktā kaharbā ca tataḥ śaṭī /
darūnaj akravī ceti mīskāl 1 ekaṃ pṛthak pṛthak //
māṃsy elā devakusumaṃ patraḥ ca ghana 2 dvayam /
davvālak jundabedustan bhinnaṃ ca dirame 1 smṛtam //
kaṇā śuṇṭhī mṛgamadaḥ pratyekaṃ diramārdhakam /
saṃcūrṇya dviguṇe kṣaudre lehavat sādhaḥ sudhīḥ //*

²⁰⁵ A medicine with musk.

It is said that (one should take) one *dirham* each of silk (*harīr*), coral, pearls, *kaharbā*,²⁰⁶ *śaṭī*,²⁰⁷ and *darūnaj akravī*, two *dirham* of *māṃsī*, *elā*, *devakusuma*, *patraka*,²⁰⁸ and *ghana*,²⁰⁹ one *dirham* each of *davvālak*,²¹⁰ and *jundabedustan*,²¹¹ half a *dirham* each of *kaṇā*, *śuṇṭhī*, and *mrgamada*.²¹²

After powdering (all these substances) and (adding) twice the amount of honey, a wise (physician) should prepare it as an electuary.

commentary (*ṭīkā*):

apakve madhunīty arthaḥ

This means (that it should be made) with honey that has not been boiled.

²⁰⁶ Probably the same as *kāhrubā* (see 2.2.959–961), amber.

²⁰⁷ The Sanskrit name of *Hedychium spicatum* Buch.-Ham. [this is a valid name]; it is called *kapūrkacrī* in Hindī: Daljīt Siṃha 123–125; Dymock et al. III, 417–420.

²⁰⁸ *Cinnamomum tamala* (Buch.-Ham.) Nees et Eberm., the same as *salīkhā*.

²⁰⁹ The same as *musta*. See on *musta*: 2.2.615–618: *sādakaphī* – *muśkikajerajagīna* / *mustakam* / *nāgaramothā*.

²¹⁰ Described at 2.2.87: *āśīnā alak davvālaka* – *charīlā*. *Abhinavanighaṇṭu* 108: *charīlā*, Sanskrit name *śaileya*, Persian names *divālī* and *divālā*, Arabic names *aṣṇah* and *ṣhītulanūz*. Achundow 149 (19): *uschna*, *Muscus arboreus*, persisch *dawālak*. Ainslie: absent. Al-Biruni I, 28–29: *ashnah*, called *duwālak* in Persian and *charaylah* in Hindī, and 61, n.180: *Parmelia perlata* Ach. [name not checked]. Al-Kindi 232 (14): *uṣṇa*, called *dewāle* in Persian, a lichen, *Alectoria usneoides* Ach. [name not checked]. *Āyurvedīyaviśvakoṣa* I, 709: *aśnah*, common moss, *Lycopodium clavatum* [valid name: *Lycopodium clavatum* Linn.]. Daljīt Siṃha 315–316: *Parmelia kamtschadalis* Esch. [name not checked], Persian name *dubālaka*, Hindī name *charīlā*. Dymock et al. III, 627–628: *Parmelia kamtschadalis* Esch., *Parmelia perlata* Esch., Hindī name *charela*, Arabic name *ushnah*, Persian names *ushnah* and *dowālah*. Encyclopaedia of Islamic Medicine: absent. Hamdard (129): *ushna*, *Parmelia perlata*. Hand Book: absent. Schlimmer: absent. Schmucker 74 (43): *uṣṇa*, *Alectoria usneoides* Ach., *Muscus arboreus*, *Usnea barbata* [valid name: *Usnea barbata* (Linn.) Weber ex F.H.Wigg.]. Steingass: *duwāla*, a kind of sweet-smelling creeper; *duwālak*, a species of fragrant creeper. Unani Pharmacopoeia I, V, 21–22: *charela*, Arabic name *ushna*, Persian names *dawālī* and *dawala*, Sanskrit name *śilāpuṣpa*; this drug consists of the whole thallus of the lichen *Parmelia perlata* (Huds.) Ach.

²¹¹ This spelling is probably an error. The same as *jundavedustara*.

²¹² The same as *muśka*. See 2.2.1051–1053.

*davāyulmuśka – vārida*²¹³

3.154:

*kṣayaṃ śoṣaṃ raktapittaṃ jvaraṃ jṛṇaṃ vamiṃ trṣāṃ /
mūrchāṃ klamaṃ ca vaivarṇyaṃ vaimanasyaṃ hared drutam //*

It removes quickly wasting diseases, desiccating disorders, *raktapitta*, chronic fever, vomiting, abnormal thirst, fainting, languor, an abnormal colour (of the skin), and dejection.

sa yathā – aparā yākūtīva

It is (prepared) as follows (and is) like another *yākūtī*.²¹⁴

3.155–157:

*suvarṇadurvarṇadalāni muktā pravālam eṇasya madaḥ pṛthak ca /
miskāla 1 mānaṃ punar ardhamānaṃ śuddhāmbaraṃ kṣepyaṃ ito bhiṣagbhiḥ //
elādvayaṃ tavāśīra kaharbā bahmana 2 dvayam /
gulāba-kusumaṃ ceti miskāla 2 pṛthak //
tapartau ca hitā svāsthye kāmajvaranibarhaṇī //*

(The ingredients are:) one *miskāl* each of foils of gold and silver,²¹⁵ pearls,²¹⁶ coral, and musk of the *eṇa* deer.²¹⁷ The physicians should also throw half a *miskāl* of purified *ambara* into it. Two *miskāl* each of the two kinds of *elā*, *tavāśīr*, *kaharbā*, the two kinds of *bahman*, and roses (should also be added).

(This preparation) is beneficial in the hot season and annihilates *kāma* fever.

²¹³This preparation is absent from the Hamdard Pharmacopoeia. *davāyulmuśka* means: a drug containing musk; *bārid* is a Persian term for cold, solid.

²¹⁴See 3.511–526: *mufarraha – yākūtī*.

²¹⁵These substances are mentioned and used in the nineteenth-century *Tāmbūlamañjarī* (144–147).

²¹⁶Described at 2.2.1006–1012: *lalū murvārīda – muktā / motī*. See *Abhinavanighaṇṭu* 206: *motī*, Sanskrit name *mauktika*, Persian names *mūrwārīd* and *dur*, Arabic name *lūlū*.

²¹⁷The *eṇa* deer, the black buck, the male of *Antelope cervicapra* (Linnaeus), is not mentioned in the verses on musk (2.2.1051–1053). The meat (*pala*) of the *eṇa* is mentioned once at 2.2.855; the heading of this verse, however, is about the female of the same species, called *hariṇa*: *jīgāla – giāhū / hariṇaḥ*.

commentary (vākyam):

dawāye ki fāsida safrā rā aja istafarāga dāfe gardānada bheṣajam vāntyā pittanirāsakṛt śleṣmaghnam apī.

A medicine that removes corrupted yellow bile by means of (az) vomiting.

A medicine that throws out *pitta* by means of vomiting and that also annihilates phlegm.

tad yathā

It (is prepared) as follows:

3.158–159:

*śikañjavīm kanda-bhavām daśa 10 miskāla m āharet /
asfanākha-jalam khatmī raso vā 'smāc caturguṇaḥ //
kaśka jo-saṃbhavam vāri saṃmiśrya prāśayed drutam /
vāmayet pittam udriktam kañṭhahṛddāhaśāntidam //*

Take ten *miskāl* of *śikañjavīm* made from *kanda*, and four times this quantity of an extract of *asfanākha*²¹⁸ or *khatmī*, mix this with barley water.²¹⁹ Ingesting

²¹⁸ Described at 2.2.70: *asfanāka asfanākha* – *pālakapatraśākaviṣeṣaḥ*. *Abhinavanighaṇṭu* 158: *pālak*, Sanskrit name *pālakyā*, Persian name *aspānākh*, Arabic name *asfanākḥ*. Achundow 142 (3): *isfānāch*, *Spinacia*. Ainslie: absent. Al-Biruni: absent. Al-Kindi: absent. Daljīt Siṃha 443: *Spinacia oleracea* Linn., Arabic name *isfānākḥ*, Sanskrit name *pālakya*, Hindī name *pālak*. Dymock et al. III, 146–148: *Spinacia oleracea* Linn., Hindī name *pālak*, Arabic name *isfanākḥ*. Encyclopaedia of Islamic Medicine 598: *Spinacia oleracea*, Arabic name *asfanākḥ*. Hamdard (20; 29): *palak*, *Spinacia oleracea*. Hand Book: absent. Platts: *isfānaj*, *isfānāj*, spinach. Schlimmer 514: *isfanaj*, *Spinacia oleracea*. [valid name: *Spinacia oleracea* Linn.]. Schmucker 67 (30): *isfānāḥ*, *Spinacia oleracea* L. Steingass: *isfānākḥ*, spinage. Unani Pharmacopoeia: absent.

²¹⁹ *kaśhk* is the Persian, *jau* the Hindī name of barley, *Hordeum vulgare* Linn. [this is a valid name]. See 2.2.692–694: *śardara* – *yava* / *jau*. *Abhinavanighaṇṭu* 117: *jau*, Sanskrit name *yava*, Persian name *jo*, Arabic name *ša'īr*. Achundow 379 (262): *scha'īr*, *dschow*, *Hordeum*, Gerste. Ainslie: absent. Al-Biruni I, 353–354 (41): *sha'īr*, *jaw* in Persian, and 371, n.85: barley, *Hordeum vulgare* L. Al-Kindi 293 (168): *sha'īr*, barley, *Hordeum sativum* L. [valid name: *Hordeum vulgare* Linn. subsp. *vulgare* = *Hordeum sativum* Jess.]. Daljīt Siṃha 348–351: *Hordeum vulgare* L., Persian and Hindī name *jau*. Dymock et al. III, 615–618: *Hordeum hexastichum* Linn. [valid name: *Hordeum vulgare* Linn. subsp. *vulgare* = *Hordeum hexastichon* Linn.], barley, Sanskrit name *yava*, Hindī name *jav*. Encyclopaedia of Islamic Medicine 344: *Hordeum vulgare*, Arabic name *sha'īr*. Ham-

this will make one vomit an excess of bile and will appease a burning sensation in throat and region of the heart.

commentary (*ṭīkā*):
yavatuṣāṇāṃ śrītāmbhaḥ.

A watery (extract) from the chaff of barley.

commentary (*vākyam*):
davāye ki safrā balgam rā istafarāga kunada auṣadhaṃ vamanān māyusṣeṣmāpaham.

(This) medicine makes (the patient) vomit yellow bile and phlegm. (This) medicine removes water and phlegm by means of vomiting.²²⁰

tad yathā

It is (prepared) as follows:

3.160–161:

*śikañjavīm kṣaudrasamudbhavā tu miskāla 10 diksaṃjñamitā pradeyā /
caturguṇaṃ mūlakavāri śuddhaṃ miskāla 2 yugmaṃ sitamāñimantham //
koṣṇaṃ saṃprāśitaṃ sadyo vāntyā doṣāpakarṣaṇam /
kañṭhahr̥jjatharāntrāṇāṃ mārjanaṃ kṣutprabodhanam //*

Take ten *miskāl* of *śikañjavīm* made from honey, four times this quantity of purified *mūlaka* extract, and two *miskāl* of white *māñimantha* (salt).²²¹ Ingested when tepid, it will immediately drive away the *doṣa* of vomiting. It will purify throat, region of the heart and belly and give rise to hunger.

dard (192): *jao*. Hand Book: absent. Maclean 395: Sanskrit name *yava*, Arabic name *ṣha'ir*, Persian name *jau*, *Hordeum vulgare* linn. Platts: *jau*, barley. Schlimmer 316: *jaw*, *Hordeum vulgare*. Schmucker 267 (431): *ṣha'ir*, *Hordeum* L., Gerste, möglicherweise *Hordeum vulgare* L. Steingass: *ṣha'ir*, barley. Unani Pharmacopoeia I, VI, 33–34: *jao*, *Hordeum vulgare* Linn.

²²⁰ The same statement is made in Persian and Sanskrit. Remarkable is the interpretation of *safrā* as *māyu*.

²²¹ This is the same as *saindhava*, rock-salt. See *Dhanvantarīyanighaṇṭu* 2.25 and *Rājānighaṇṭu* 6.33.

anyac ca – bekhassosan
Another (preparation) – *Iris* root (*bīkḥ*).

tad yathā

It is (prepared) as follows:

3.165:

*simāk tavāśīr anāradānā miskāla 1 dadhnāḥ pravaraśrayo 'pi /
samprāśītaṃ dāḍimavāriṇedaṃ cūrṇaṃ vamīvāhanirodhakaṃ syāt //*

(Take) one *miskāl* of *simāk*, *tavāśīr*, seeds of the pomegranate, and the best layer of *dadhi* (thick sour milk). This (mixture), powdered and ingested together with pomegranate juice, will stop the flow of vomiting.

commentary (*vākyam*):

*davāye ki kaya safarāvī balgamī rā nafe rasānada – bheṣajam pittam vamathum
prati guṇāvaham.*

(This is) a drug that confers benefit (*naḥ' rasānad*) in vomiting (*kaya*) by yellow bile and phlegm.

(This is) a drug that is beneficial in (disorders by) bile and in vomiting.

tad yathā

It is (prepared) in the following way:

3.166–167:

*mastagī devakusume ūda kaśnīja eva ca /
pratyeḥkaṃ nīma miskāla grāhyaṃ saṃcūrṇya bhakṣayet //*
*jaraśka-svarasaiḥ prātaḥ samaye 'pekṣite 'pi ca /
mujtarik pakvabhavanaṃ kavīgardānada kṣaṇāt //*

One should take half a *miskāl* each of *mastagī*, cloves, and wood of *kaśnīj*,²²² powder (these substances) and eat (them) together with the expressed juice of *jaraśka*, early in the morning or at an appropriate time.

It immediately strengthens the receptacle of digested food ...²²³

²²² See 2.2.937–941: *kujavara kaśnīja / kustumburuḥ*.

²²³ The meaning of *mujtarik* is not clear.

commentary (vākyam):

davāye ki istufarāga saudāvī safarāvī balgamī damavī harraānavāye ki bāsada jāyal gardānada – samastadoṣajāgantujapraudhavantiharam bheṣajam.

(This is) a drug that averts vomiting (*istifrāgh*) by black bile, yellow bile, phlegm and blood, that may²²⁴ bring about (*ja'ala*) the removal of all sorts (*anwā'*) of heat (*harra*).

(This is a drug that) removes serious vomiting arising from all the *doṣas* and from exogenous causes.

3.168–169:

*kaharvā pādapāmlaṃ ca mastagī vidrumaṃ tathā /
nīma-miskāla-mānena pratyekaṃ cūrṇitaṃ bhiṣak //
bihī-rasena saṃdadyād davathuṃ vamathuṃ haret //
trṣṇāṃ śoṇitavaikalyaṃ vakṣaso doṣasaṃcayam //*

The physician should administer *kaharvā*,²²⁵ *vrkṣāmla*,²²⁶ *mastagī*²²⁷ and coral (*vidruma*),²²⁸ each in the quantity of half a *miskāl*, and powdered, together with the juice of *bihī*; it drives away a sensation of burning and vomiting, thirst, disorders of the blood, and an accumulation of *doṣas* in the chest.

commentary (vākya):

davāye ki ruāfa rā bubandada – ghrāṇottharakṭasrutirodhabheṣajam.

²²⁴ *basad* is the subjunctive present, 3rd person singular, of the Persian verb *būdan*.

²²⁵ *kahruwā* or *kahrawā* denotes amber: see 2.2.959–961.

²²⁶ See 2.2.663–665.

²²⁷ See 2.2.1058–1060.

²²⁸ Coral is described at 2.2.228–232: *busuda, marajānaḥ / vidrumajaṭā – pravālaśiphā. Abhinavanighaṇṭu* 202: *mūṃgākī jaṣ*, Sanskrit name *pravālamūla*, Persian name *beḥmīrjām*, Arabic name *bisud*. Achundow 166 (74): *bussad*, Korallen. Ainslie I, 89–91: *basad* is the Arabic, *marjān* the Persian name of coral. Al-Kindi 243–244 (38): *basad, marjān*, coral. Encyclopaedia of Islamic Medicine: absent. Hamdard (99): *bussud ahmar*. Hand Book 549–550: *corallium rubrum*, Arabic name *bussud*, Persian name *marjau*. Maclean 512: Sanskrit name *vidruma*. Platts: *bus(s)ad, marjān*, coral. Schlimmer 157: *corallium rubrum, marjān*. Schmucker 113–114 (125): *basad, bussad*, Korallen. Steingass: *bussad, bissad, marjān*, coral. E. Wiedemann I, 858, 868–869: *al margân*, Koralle.

A medicine that will stop bleeding from the nose (*ru'f*).²²⁹

3.174–176:

*niśāstā gairikaṃ grāhyaṃ bhinnam miskāla 1 mānataḥ /
dāḍimīmukulaṃ cāpi nīma miskāla-sammitam //
sūkṣmaṃ piṣṭaṃ nasi dhamet tataḥ saṃkṣālayen naraḥ /
dhānyāmbhasā khūbakalāṃ vāriṇā vā vicakṣaṇaḥ //
sadyaḥ sukham avāpnoti sudhāṃ prāpyāmaro yathā //*

The essence of *gairika*²³⁰ should be taken, broken, in a quantity of one *miskāl*, and also flower buds of the pomegranate, half a *miskāl* of them. After pounding (these substances) finely (the physician) should blow them into the nose. A wise man should afterwards wash himself with *dhānyāmla* and water from the *khūbakalāṃ*.²³¹ He will at once obtain happiness, in the same way as an immortal one (after obtaining) nectar.

commentary (*vākya*):

davāye ki isarabola rā dāfe kunada – mūtrakṛcchraghnam auśadham.

A medicine that removes *isarabola*, i.e., a medicine that makes disorders of micturition (*mūtrakṛcchra*) disappear.

²²⁹ *bubandada* = Persian *bebandad*. The *vākya* gives the same explanation twice, in Persian and in Sanskrit.

²³⁰ See Hand Book 488: hematite.

²³¹ Described at 2.2.484–485: *khūbakalāṃ yāne tukhma vārataṅka*. *Abhinavanighaṇṭu* 62: *khūbkalāṃ*, Persian name *khākasī*, Arabic name *hubbah*. Achundow 198 (189): *chubba*, *Sisymbrium polyceratium* L. [this is a valid name]. Al-Biruni: absent. Al-Kindi: absent. *Āyurvedīyaviśvakoṣa* IV, 540 and 574: *khākasī*, *khūbkalāṃ*. Daljīt Siṃha 221: *Sisymbrium irio* Linn. [this is a valid name], Arabic name *khubba*, Persian name *khūbakalāṃ*. Dymock et al. I, 121–122: *Sisymbrium irio* Linn., Hindī name *khūbkalān*. Hamdard (49) employs another name for *Sisymbrium irio*. Hand Book: absent. Platts: *khūbkalān*, name of a seed of a cooling quality; *khākshī*, a small red seed used in medicine (chiefly as an eye-salve). Schmucker: absent. Schlimmer (510) records other names for the seeds of *Sisymbrium irio*. Steingass: *khakzhī*, name of a certain seed used as an eye-salve; *khūbkalā(n)*, name of a seed of a cooling quality. Unani Pharmacopoeia I, V, 44–45: *Sisymbrium irio* Linn., Arabic name *hubba*. The *Siddhaprayogalatikā* (1.21 and 51) is acquainted with this plant, also identified as *Sisymbrium irio* Linn. in its translation.

duhan varda rogangul

An ointment (*duhn*) from the flowers of roses

tad yathā

It is (prepared) in the following way:

3.200–203:

gulāba-kusumaṃ grāhyaṃ vṛntakiñjalkavarjitam /
mānaṃ miskāla 20 viṃśatyā śataṃ 100 tailaṃ tilodbhavam //
catvāriṃśa 40 dināny etad grīṣmagharme nidhārayet /
kācapātre tato vāsaḥśuddhaṃ kāryakṣamaṃ bhavet //
gulāba sirkā rogangul trīṇi saṃmiśrya lepanāt /
sarsāma raktapittotthāṃ śirahpīḍāṃ niyacchati //
sirkā-saṃyuktalepena pāmākaṇḍūnibarhaṇam /
jvalanaajvalitasphoṭaṃ dāhasāhasanāśanam //

One should take an amount of twenty *miskāl* of roses without their stalks and stamens and one hundred *miskāl* of sesame oil. (This mixture) should be kept for forty days during the summer heat. Purified by means of a piece of cloth (and) put into a glass vessel, it will be fit for use.

Mixed with roses, *sirkā* and rose oil, (these) three (substances), it will suppress, (employed) as an ointment, swelling (*sām*) of the head (*sar*) arisen from *raktapitta*, and headache. When (only) *sirkā* is added, it annihilates, (used) as an ointment, *pāmā* and itching, and destroys flaming, fiery blisters and violent burning sensations.

The letter (*radīf*) *jāl*

*jaärūra*²³² – *aṣfarakabīra*²³³

3.226–229:

añjanaṃ pītavarṇābhaṃ jalasrāvaṃ ruṇaddhi hi //
añjarūta varīkṣīre bhāvitam samprakīrtitam /
murabbā-nāmakam pañja 5 diram-mānaṃ samāharet //
māmīśā dirama dvandvaṃ 2 sivar kuṅkumam eva ca /

²³² A *dhārūr* is a finely ground medicine which is sprayed over wounds or on boils and pustules (Hamdard Pharmacopoeia 136).

²³³ Literally: the great yellow-coloured (medicine).

gulāba-kusumaṃ nīma diram-mātraṃ prthak kṣipet //
triguñjam ahiphenam syāt samastaṃ ślakṣṇacūrṇitam /
netrāñjitaṃ ghanadhvāntadhvaṃsamārtaṇḍadīdhitih //

(This) collyrium of a yellow colour suppresses a watery secretion (from the eyes). It is proclaimed (to consist of) *añjarūta*,²³⁴ steeped in the milk of *varī*.²³⁵

One should collect an amount of five *dirham* of what is called *murabbā*,²³⁶ throw (together) two *dirham* each of *māmīsā*, *sivar* and *kuṅkuma*, and half a *dirham* of roses. There should (also) be present three *guñjā* of opium. This whole, made into a smooth powder, employed as a collyrium for the eyes, is (like) the glow of the sun annihilating the darkness by clouds.

The letter (*radīf*) *re*

*rubba*²³⁷ *turañja*

3.244:

pittaṃ viṣaṃ tṛṣaṃ hanti prāsāl lepāc ca dadruḥṛt /
añjitaṃ cakṣuṣaḥ puṣpaṃ kaṇḍūṃ śvāityaṃ niyacchati //

(This preparation) destroys *pitta*, poison (and) morbid thirst when ingested, and removes *dadru* when used as an ointment. It suppresses, when employed as a collyrium for the eyes, *puṣpa*,²³⁸ itching, and *śvāitya*.²³⁹

tad yathā

It is (prepared) as follows:

3.245–246:

phalapūrarasaprasthaṃ supakvaṃ mandavahninā /
turyāṃśaṃ vāsasā śuddhaṃ tatra tulyāṃ sitāṃ kṣipet //
punaḥ pacec ca vidhinā saṃharen madhusannibham /
kāce vā rājate sthāpyaṃ kāle kāryakṣamaṃ bhavet //

²³⁴ Described at 2.2.117–118 and there said to be used in a collyrium or ointment for eye diseases.

²³⁵ *varī* is, among other things, an abbreviation of *śatāvarī*.

²³⁶ Preserved fruit. See Hamdard Pharmacopoeia 251.

²³⁷ A *rubba* is an expressed/inspissated juice, a syrup.

²³⁸ An eye disease.

²³⁹ Literally “whiteness”; an eye disease.

(This preparation consists of) a *prastha* of the juice of *phalapūra*, well boiled on a low fire until one fourth remains. This should be purified by means of a piece of cloth. An equal quantity of white sugar should be thrown into it. It should be boiled again according to the rule and collected when it has the consistency of honey. After keeping it for an (appropriate) time in a glass or silver vessel it will be ready for use.

rubba – līma

3.247:

*pakvāśayadraviṇadam vāntitr̥pittakhaṇḍanam /
pācanaṃ gulmadamanaṃ madātyayakṛtātyayam //*

(This preparation) gives strength to the receptacle of digested food. It destroys vomiting, morbid thirst and *pitta*. It promotes processes of maturation, suppresses *gulma*, and overcomes (disorders) due to abuse of alcohol.

tad yathā

It is (prepared) in the following way:

3.248:

*nimbukānām rasaprasthaṃ paced agnau tadardhakam /
vāsaḥpūtaṃ samāhṛtya punaḥ samasitaṃ pacet /
siddhaṃ kāryopayogi syād vaidyavyair vinirmitam //*

One should boil a *prastha* of the juice of *nimbuka* on a fire until half of it remains. After collecting (this) when purified by means of a piece of cloth, it should be boiled again together with the same amount of white sugar.

When ready, it is fit for use, prepared by the best of physicians.

*rubba – anāra mayakhuśa*²⁴⁰

3.249:

khumāra – tr̥ṣṇājvarapittadāhaṃ vāntiṃ praśāntiṃ gamayec ca sadyaḥ /

(This preparation) immediately alleviates intoxication (*khumār*), (abnormal) thirst, fever, burning by *pitta* (and) vomiting.

²⁴⁰ *Abhinavanighaṇṭu* 8: Arabic name *rummān maikhuś*. *Āyurvedīyaviśvakoṣa* I, 281 and Daljīt Siṃha 27: *anāra maikhuśa*, sweet-sour pomegranate.

tad yathā

It is (prepared) as follows:

3.250–251:

*madhuradāḍimabījabhavaṃ rasaṃ kuḍavamānamitaṃ vipacet sudhīḥ /
caraṇabhāgam upāhṛtaṃ añjasā samavibhāgasitopalasaṃyutam //
vipācitaṃ mandahiraṇyaretasā madhuprabhaṃ sāndram anantasāram /
saṃseviṭaṃ varṇabalaṃ prasūnacāpeṣuṃ ugreṣudhim ātanoti //*

The intelligent (physician) should boil a measure of one *kuḍava* of the juice from pomegranate seeds until a fourth part remains,²⁴¹ and quickly add the same amount of white sugar. Boiled (again) on a slow fire (it becomes) viscous, resembling honey. When consumed, it provides a (good) colour of the skin and gives strength to the terrible arrows of the god of love.²⁴²

rubba anāra mayakḥuśa akasara hāmiḥ

An inspissated extract from the sweet-sour pomegranate,
mostly sour (*hāmiḥ*)²⁴³

3.252:

kābij–pittavidāhaghnaṃ dīpanaṃ pācanaṃ laghu //

Being astringent, it annihilates incomplete digestion due to *pitta*, stimulates the digestive fire, promotes processes of maturation, (and) is light.

tad yathā

It is (prepared) as follows:

3.253:

*amladāḍimabījotthaṃ rasaprasthaṃ paced bhiṣak /
turyāṃśam āharet tatra kṣīpec chuddhāṃ sitāṃ samām //*

²⁴¹ This is my interpretation; literally: a fourth part taken, a translation that does not make sense.

²⁴² I tried to give sense to the obviously corrupt text.

²⁴³ *Abhinavanighaṇṭu* 8 and *Āyurvedīyaśvakoṣa* I, 281: Sanskrit name *amladāḍima*, Persian name *anār turṣh*, Arabic name *rummān ḥāmiḥ*.

The physician should boil a *prastha* of the juice obtained from the seeds of sour pomegranates. He should take it when (reduced to) a fourth part and throw into it the same amount of purified white sugar.

*rubba anāra śīrīṃ*²⁴⁴

3.254:

*kāsaṃ ca yakṣmāṇam uraḥkṣataṃ ca kṣatottthaniṣṭhīvanam āśu hanti /
vibandhaviṣṭambhavidāhamohaṃ jvaraṃ ca mṛtyuñjaya ādidevaḥ //*

(This preparation) quickly annihilates cough, (*rāja*)*yakṣman*, lesions in the chest, spitting (of blood) originating from (these) lesions, obstipation, obstructions, impairment of digestion, confusion, and fever, (like) Ādideva who overcomes death.²⁴⁵

tad yathā

It is (prepared) in the following way:

3.255:

*svādudāḍimarasaṃ vipācitaṃ mandahetidharajātavedasā /
turyabhāgapariśeṣaparikalpitaṃ tulyaśubhrasitayā samaṃ pacet //*

The juice of sweet pomegranates, boiled on a mildly flaming fire until a fourth part remains, should be boiled (again) with the same amount of refined white sugar.

The letter (*radīf*) *sīn*

safūfe ki ātaśak rā dāfe gardānada
A powder which drives away syphilis

tad yathā

It is (prepared) as follows:

²⁴⁴ An inspissated extract from the sweet pomegranate. See 2.2.532–537. *Abhinavanighaṇṭu* 8 and *Āyurvedīyaviśvakoṣa* I, 280: Sanskrit name *svādudāḍima*, Persian name *anār śhīrīṃ*, Arabic name *rummāhalv*, *rummān hulubba*. Arabic/Persian *ḥalwā* designates anything soft and sweet.

²⁴⁵ I suppose that *iva* has to be supplied.

3.283:

*haiyaṅgavīnāktam adet phiraṅga-rograhārto dirama-dvayaṃ 2 nā /
dhātrīphalāḍhyaṃ picumandapatracūrṇaṃ dhruvam ātaśak-praṇāśi //*

A man suffering from the *graha* of syphilis should ingest two *dirham* (of this preparation), besmeared with fresh butter. Powdered *nimba* leaves, rich in the fruits of *dhātrī*, will certainly make syphilis disappear.

safūfa – tīna – mṛtsnācūrṇam

A powder made of clay

commentary (*vākyam*):

*sahaja yāne reśa rodahā rā dāfe kunada – antrakṣataṃ nāma kṣatajaṣṭhīvanam
ca nirākaroti.*

(This preparation) makes wounds (*rīśh*) of the intestine (*rūda*) disappear.²⁴⁶ It makes lesions of the intestines and spitting (of blood) from (these) lesions disappear.

tad yathā

It is (prepared) in the following way:

3.284–287:

*turūśak tukhmarehāṃ ca kanaucā–bījam eva ca /
katūnā–bījam iti ca turyaṃ bhr̥ṣṭaṃ samācaret //
diram–daśa 10 mitaṃ bhinnam akṣuṇṇaṃ ca yathāsthitaṃ /
godhūmasāraḥ saṃbhr̥ṣṭaḥ samagavī ca bharjitaḥ //
irmanī gil tavāśīra daśa 10 miskāla–saṃmitāḥ /
cūrṇitā bījasaṃmiśrāḥ saṃgr̥hṇīyād bhiṣagvaraḥ //
śāṇayugmam uṣasi prasevitaṃ tukhma mūrada–vibhāvitāmbhasā //*

One should roast an amount of ten *dirham* each of *turūśak*,²⁴⁷ seeds of *rehām*,

²⁴⁶The Persian version omits the spitting of blood found in the Sanskrit version. The meaning of *sahaja*, if a Persian word, remains unclear.

²⁴⁷*turūśak* is wood-sorrel according to Steingass. Daljīt Siṃha mentions *sāq turūśak* as the Persian name of *Rumex vesicarius* L. [this is a valid name]; the Sanskrit name is *cukra*. *turuṣkā* is a Sanskrit name of *Hyoscyamus albus* Linn. (see Daljīt Siṃha 18). Roasting of these plants is a senseless procedure. Another option may be that *turuṣka* is meant, a balsam from foreign trees of the genus *Liquidambar*, but also from an Indian tree,

seeds of *kanaucā*,²⁴⁸ and, as the fourth (item), seeds of *katūnā*, not crushed, just as they are. (Moreover,) the best of physicians should collect an amount of ten *miskāl* of roasted wheat flour (*godhūmasāra*), roasted gummi arabicum,²⁴⁹ Armenian clay and *tavāśīr*, powdered and mixed with the (mentioned) seeds.

Two *śāṇa* of this should be regularly used at dawn together with water in which seeds of *mūrada*²⁵⁰ have been steeped.

The letter (*radīf*) *śīn*

śarbat meve tar

A potion with fresh fruits

commentary (*tīkā*):

anekaphalarasasaṃbhava ity arthaḥ

This means: (a potion) made with the juice of various fruits.

3.345:

*hr̥tpakvāśayapāṭavaṃ vitarati glāniṃ vamiṃ saṃjvaram /
pittaṃ hanti tr̥ṣaṃ ca raktavikṛtiṃ saṃmārjayaty adbhutam /
varṇyaṃ tarpaṇapoṣaṇaṃ draviṇadaṃ puṣpeṣusaṃdīpanaṃ /
garbhīṇyā api garbharakṣaṇakaraṃ śreṣṭhaṃ samasteṣu ca //*

(This potion) bestows good functioning of heart and receptacle of digested food, annihilates lassitude, vomiting, fever, (and) *pitta*, wipes off wonderfully morbid thirst (and) blood disorders, promotes a good colour (of the skin), gives satisfaction, nourishes, gives strength, stimulates the libido. It also protects the unborn child of pregnant women and is the best among all (the medicines).

tad yathā

It is (prepared) in the following way:

Altingia excelsa Noronha [this is a valid name].

²⁴⁸See the annotations to 2.2.69. Daljīt Siṃha (118) identifies *kanaucā* as *Salvia spinosa* Linn. [this is a valid name], adding that others consider it to be *Phyllanthus madraspatensis* Linn. [this is a valid name].

²⁴⁹*samagavī* is an error for *samagarbī*.

²⁵⁰Myrtle (*mūrd*) may be meant.

3.346–348:

*seva amrūda jaraka madhurāmlaṃ ca dāḍimam /
madhuraṃ ca tathāmlaṃ ca tridhā drākṣā tridhā 'pi ca /
eṣāṃ rasāḥ pṛthag grāhyāḥ sī 30 miskāla-pramāṇataḥ //
pakvā 'rdhaśeṣāḥ sitayā sametā bhāgaiś caturbhir yutayā vipakvāḥ /
tataś ca ca nimbūkaraso gulāba–śrīkhaṇḍavāri tritayaṃ krameṇa //
ekaikavṛddhyā saṃyojya punaḥ paktvā samāharet //1*

(One should collect) apples, *amrūda*,²⁵¹ *jaraka*,²⁵² sweet-sour pomegranates,

²⁵¹ Described at 2.2.945–946: *kumsarī* – *amarūda* / *āmrātakaḥ* and 2.2.1134: *warda kumasarī* – *gula amarūda*. The identification of this plant is difficult because *amarūda* and *āmrātaka* are usually two different trees, *Psidium guajava* Linn. [this is a valid name] and *Spondias pinnata* (J.Koenig ex Linn.f.) Kurz [this is a valid name] respectively. *Abhinavanighaṇṭu* 11–12: *amarūda*, Sanskrit name *jāmaphala*, Persian name *amrūd*, Arabic name *kamsarī*; compare 114: *jāmaphala*. Achundow 393 (354) gives a third identification: *kumathrā*, *amrūd*, *Pyrus communis* [valid name: *Pyrus communis* Linn.], the pear tree (a pear is called *amṛtaphala* in Sanskrit). Ainslie: absent. Al-Biruni I, 282 (34): *kumathrā* and 289, n.87: *Pyrus communis* L., called *nāshpātī* in Hindī and Urdū; II, 70: *kumathrā*, *kumtharā*, *Pyrus communis* Linn.; the *Hikmatprakāśa* (2.2.824) describes *nāshpātī* as a separate item: *elāna*, *nāśapātī*, *nākha* – *mṛdulatā*. Al-Kindi: absent. *Āyurvedīyaviśvakoṣa* I, 437–440: *amarūta*, *amarūda*, Sanskrit name *amṛtaphala*, *Psidium guajava* Linn.; *rakta amarūda*, *Psidium pomiferum* Linn.; *śveta amarūda*, *Psidium pyrifolium* Linn. Daljīt Siṃha 417–418: *Pyrus communis* Linn., *Pyrus pyrifolia* Nakai [valid name: *Pyrus pyrifolia* (Burm.f.) Nakai] var. *culta* Nakai, Arabic name *kummasrā*, Persian name *amrūda*, Sanskrit names *ṭaṅka*, *amṛtaphala*. Encyclopaedia of Islamic Medicine: absent. Hamdard (199): *Pyrus communis*, *nashpati*; compare *Abhinavanighaṇṭu* 148–149: *nāśapātī*, Sanskrit name *amṛtaphala*, Persian name *nāshpātī*. Hand Book: absent. Maclean 27 (*amrood*): Sanskrit name *amṛtaphala*, Arabic name *shajar-i-kumathrā*, Persian name *darakht-i-amrūd*, *Pyrus communis* Linn. Platts: *amrūd*, *amrūt*, the guava, *Psidium pyrifolium* [this is not a valid name; *Psidium pyrifolium* is a synonym of *Psidium guajava* Linn.] or *Psidium pomiferum* [this is a synonym of *Psidium guajava* Linn. (in Persia *amrūd* is also applied to the pear).] Schlimmer 466: *gulābī*, poire. Schmucker 405–406 (648): *kumathrā*, *Pyrus communis* L. Steingass: *amrūt*, *amrūd*, a pear; a guava. Unani Pharmacopoeia: absent. Compare Dymock et al. I, 581 on the wild *Pyrus communis*. *amarūda* is known to the *Siddhabheṣajamaṇimālā* (2.155).

²⁵² See 2.2.108–109: *ambaravārīsa*, *jaraṣka*, *jaraka*. *Abhinavanighaṇṭu* 112: *zaraṣk*, Persian name *zaraṣkbihīdānā*, Arabic name *abyaḍbārīs*. Achundow 142 (4): *anberberis*, Persian name *zerischk*, *Berberis*. Ainslie: absent. Al-Biruni I, 42–43 (91): *ambarbārīs*

sweet (pomegranates)²⁵³ and sour ones, these three kinds, as well as these three kinds of grapes. One should take an amount of thirty *miskāl* each of the juices of these (fruits). They should be boiled until half the quantity remains, four times this quantity of white sugar should be added and (the whole) boiled (again). Then should successively be added a number of three (substances): juice of *nimbūka*, extract of roses and of *śrīkhaṇḍa*,²⁵⁴ with successive increase of their quantities. After boiling (this whole) again, (the juice) should be collected.

śarbat-jūfā
A potion with *jūfā*

3.369:

śvāsaṃ kāsaṃ balāsothhāṃ vakṣaḥphupphusavedanām /
doṣān saṃśodhya nairuḥyaṃ kuryād dantīva vāsakam //

(This preparation) will provide freedom from diseases after having purified the *doṣas*, respiratory disorders, cough and painful sensations, arising from phlegm, in chest and lungs.

tad yathā

It is (prepared) in the following way:

3.370–373:

rājahaṃsa–dalaṃ jūphā bekhāsosana eva ca /
pratyekam haṭṭa 7 dirama saṃgrāhyaṃ bhiṣajām varaiḥ //
banafśā tukhma khabbājī khatmī pañja 5 diram pṛthak /

and 64, n.267: *Berberis vulgaris* L.; II, 75–76. Al-Kindi: absent. *Āyurvedīyaviśvakoṣa* I, 488: *ambara bārīsa*, *dāruharidrā*, *Berberis*. Daljīt Siṃha 385: the fruits of *Berberis aristata* DC. [this is a valid name] and *Berberis asiatica* Roxb. ex DC. [this is a valid name] are called *ambarabārīsa* in Arabic and *jariṣka* in Persian and Hindī. Dymock et al. I, 65: *ambarbaris* (Arabic name), *zarishk* (Persian and Hindī name) of the fruits of *Berberis asiatica* Roxb. Encyclopaedia of Islamic Medicine 93: *amirbārīs*, *Berberis vulgaris* [valid name: *Berberis vulgaris* Linn.]. Hamdard (85): *zarishk*, *Berberis aristata*. Hand Book: absent. Schlimmer 75: *anbarbārīs*, *zaraṣhk*, fruits of *Berberis vulgaris*. Schmucker 214 (343): *ziriṣhk*, *Berberis vulgaris* L. Steingass: *ambarbārīs*, barberries; *ziriṣhk*, barberries. The *Siddhabheṣajamaṇimālā* (4.24) is acquainted with *jariṣka*.

²⁵³ Described at 2.2.532–537: *rummāna*, *hulva* / *anāraśīrīm* / *svādudāḍimam*. Arabic/Persian *ḥalwā* designates anything soft and sweet.

²⁵⁴ A name of *Santalum album* Linn.

śleṣmātakaphalaṃ drākṣāḥ pañcāśat 50 saṃkhyayā samāḥ //
añjīra daśa 10 saṃkhyākāḥ sarvaṃ saṃkṣuṇya vāriṇi /
miskāla turya 400 śatake paktvārdhaṃ samupāharet //
sesada 300 miskāla kandasya sampācyaivam upakramet //

The foremost among the physicians should take seven *dirham* each of leaves of *rājahaṃsa*,²⁵⁵ *jūphā*,²⁵⁶ and roots of *sosan*,²⁵⁷ five *dirham* each of *banafṣā*, *khabbājī* seeds, and *khatmī* (seeds), fifty fruits of *śleṣmātaka*²⁵⁸ and (fifty)

²⁵⁵ Described at 2.2.160–165: *bakāre pakārasyāntarbhāvāt – paraspāviśāṃ / rājahaṃsaḥ*.

The *rājahaṃsa* is a particular bird according to MW., but this meaning is not appropriate here. It may be that *haṃsarāja* is meant, a plant identified as *Adiantum venustum* D.Don [this is a valid name], *Adiantum philippense* Linn. [this is not a valid name] = *Adiantum lunulatum* (Roxb.) Burm.f. [this is a valid name], or *Adiantum capillus-veneris* Linn. [this is a valid name]. See Daljīt Siṃha 710–711 and P.V. Sharma (1997).

²⁵⁶ Described at 2.2.580–585: *jūfā yāvisa* and 586–593: *jūfā rataba*. *Abhinavanighaṇṭu* 116:

Persian name *zūfākhušk*, Arabic name *zūfāyyābis*. Achundow: absent. Ainslie I, 177–178: *zūfāy yābis*, *Hyssopus officinalis* (Lin.) [this is a valid name]. Al-Biruni I, 170–171: *zūfā yābis*, and 177, n.74: *Hyssopus officinalis* Linn. Al-Kindi 277 (131): *zūfā*, *Hyssopus officinalis* L.; the *Tuḥfat al-aḥbāb* calls it *zūfā' yābis* and *zūfā' raṭba*, the dry and wet varieties, of which the former is the hyssop. Daljīt Siṃha 343: Arabic names *aljūfal ratab*, *aljūfal yābis*, *Hyssopus officinalis* Linn., *Hyssopus parviflora* Benth. [this is not a valid name], sometimes identified as *Nepeta ciliaris* Benth.; see on this plant: The Wealth of India VII, 12–13: *zufa yabis*. Dymock et al. III, 116: *zufah-i-yabis*; the drug is generally attributed to *Hyssopus officinalis*, but this cannot be correct, as the flowers appear in oblong spikes; Sibthorp states that *Satureia grica* Linn. [this is not a valid name. *Micromeria graeca* (Linn.) Benth. ex Reichb. = *Satureja graeca* Linn.] is the *hussopo* of the modern Greeks and the *zūfā* of the Turks; in Sind *Nepeta ciliaris* Benth. is called *zufah*. Encyclopaedia of Islamic Medicine 355: *Hyssopus officinalis*, *zūfā*. Hamdard (77): *zufa*, *Hyssopus officinalis*. Hand Book: absent. Maclean 1044–1045 (*zoofah*): Arabic name *zūfā-i-yābis*, Persian name *zūfā'*, *Hyssopus officinalis* linn. Platts: *zūfā*, hyssop, *Hyssopus officinalis*. Schlimmer 397: sous le nom de *zūfā* les droguistes Persans vendent le produit de *Nepeta orientalis* [this is not a valid name]; plusieurs auteurs ont traduit à tort *zūfā* par Hyssope. Schmucker 223 (356): *zūfā yābis*, *Hyssopus officinalis* L. oder eine *Origanum*-Art; nicht sicher zu identifizieren. Steingass: *zūfā*, hyssop. Unani Pharmacopoeia I, II, 97–98: the drug *zufa yabis* consists of dried flowers of *Hyssopus officinalis* Linn. *jūphikā* is known to the *Siddhabheṣajamaṇimālā* (4.322 and 329) and *jūphā* to the *Siddhabhaiṣjyamañjūṣā* (3.369).

²⁵⁷ Described at 2.2.575: *jambaka – sosanasufeda*.

²⁵⁸ Several species of *Cordia* are employed as *śleṣmātaka* (see A. Kareem). The Persian

grapes of equal size, and ten figs.²⁵⁹

Having pounded all this and having boiled (the whole) in four hundred *miskāl* of water, one should collect half the quantity.²⁶⁰ When (also) three hundred *miskāl* of sugar have been added and boiled, it is ready for use.

The letter (*radīf*) *jvād*

*jamāda ki āmāsa garam rā jāyal gardānada.
pralepaḥ pittaraktoṭthaśvayathughna udīryate.*

An ointment that makes a warm swelling (*āmās*) disappear.
An ointment that is proclaimed to annihilate
a swelling by *pitta* and blood.

sa yathā

It is (prepared) in the following way:

3.418–419:

*bākalāṃ yavapiṣṭaṃ ca bhinnam syād dirama-dvayam /
dirame 1 kunikumaṃ grāhya kāsantī-rasapoṣitam //
kākamācīdravair vā 'pi piṣṭaṃ sarvaṃ pralepayet //*

There should be two *dirham* each of *bākalā* and barley flour. After taking one *dirham* of saffron and pounding (the whole) in the juice of *kāsantī* or that of

name is *sapistān*.

²⁵⁹ *Ficus carica* Linn., Sanskrit name *añjīra*. *Abhinavanighaṇṭu* 4: Sanskrit name *mañjula*, Persian name *anjīr*, Arabic name *tīn*. Ainslie I, 131–132: *Ficus Carica* (Lin.), Sanskrit name *udumbara*, Persian name *anjīr*, Arabic name *tīn*. Al-Biruni I, 97: *tīn* and 100, n.80: *Ficus carica* L. and other species of *Ficus*. Al-Kindi 250: *tīn*, *Ficus carica* L. and others. *Āyurvedīyaviśvaśa* I, 183–186: *añjīra*, *Ficus carica* Linn. Daljīt Siṃha: absent. Dy-mock et al. III, 342–345: *Ficus carica* Linn., Arabic name *tīn*, Hindī name *añjīr*. Encyclopaedia of Islamic Medicine 283: *Ficus carica*, Arabic name *tīn*. Hamdard (179): *anjīr zard*. Hand Book 13–20: *ansir*, Unani Tibbi name *teen*, *Ficus carica* Linn. Maclean 34: Sanskrit name *udumbara*, Persian name *shajar-i-anjīr*, *Ficus carica* Linn. Platts: *anjīr*, fig, *Ficus carica*. Schlimmer 281: *Ficus carica*, Persian name *anjīr*. Schmucker 135 (180): *tīn*, *Ficus carica*. Steingass: *tīn*, a fig. Unani Pharmacopoeia I, II, 11–12: Arabic name *teen*, Persian name *anjeer*, Sanskrit name *anjīra*, dried fruits of *Ficus carica* Linn.

²⁶⁰ This means that boiling should be continued until half of the original quantity of fluid remains.

kākamācī,²⁶¹ one should anoint the whole (swelling).

jamāde – ki irakunnisā rā dafē
kunada – gr̥dhrasīsaṃharaṇaḥ pralepaḥ

An ointment (*jamād*) that removes sciatica.²⁶²

sa yathā

It is (prepared) in the following way:

3.420-421:

khatmī-prasūnaṃ bābūnā tuṣā godhūmasaṃbhavā /
methikā śīfta-bījaṃ ca pṛthag daśa 10 diram matam //
kalama-svarase 'pi lepād ūrusamīranut //

The opinion is (to take) ten *dirham* each of *khatmī* flowers, *bābūnā*, chaff from wheat, *methikā*²⁶³ and the seeds of *śīfta*,²⁶⁴ (steeped) in the juice of

²⁶¹ The Sanskrit name of *Solanum nigrum* Linn. Its Arabic name is *inab ut-tha'lab* (Achundow 236 (406) and 385 (306)). Compare *Abhinavanighaṇṭu* 189: *makoyke phal*, Sanskrit name *kākamācī*, Persian name *robāhtarik*.

²⁶² This statement is made twice, in Persian and in Sanskrit.

²⁶³ Described at 2.2.400–402: *hulvājālīśa – śambalīta / methī*. *Abhinavanighaṇṭu* 204: Sanskrit name *methikābīja*, Persian name *tukhmśamlīt*, Arabic name *bajrulhalwah*. Ainslie I, 130–131: *Trigonella Foenum graecum* (Lin.) [valid name: *Trigonella foenum-graecum* Linn.], Arabic name *ḥulbah*, Persian name *šamlīt*. Achundow 183 (128) and 362 (103): *hulbat*, *Trigonella Foenum graecum*. Al-Biruni I, 129 (67): *ḥulbah*, Persian name *shimlīt*, and 136, n.82: fenugreek. Al-Kindi 259–260: *ḥulba*, *Trigonella foenum graecum* L. Daljīt Siṃha 594–595: *Trigonella foenum-graecum* Linn., Arabic name *hulbah*, Persian names *śamlīta*, *śamlīza*, *śambalīda*, Sanskrit name *methikā*. Dymock et al. I, 401–404: *Trigonella foenum-graecum* Linn., Sanskrit name *methī*, Arabic name *hulbah*, Persian name *shamlit*. Encyclopaedia of Islamic Medicine 680: *hulbah*, *Trigonella foenum-graecum*. Hamdard (102): *methi*, *Trigonella foenum-graecum*. Hand Book: absent. Maclean 458–459: (*maitee*): Sanskrit name *methikā*, Arabic name *ḥulbah*, Persian name *shanbalīd*, *Trigonella foenum-graecum* linn. Platts: *ḥulba*, fenugreek, *Trigonella foenum-graecum*. Schlimmer 538: *ḥulbah*, *Trigonella foenum graecum*. Schmucker 168–169 (247): *ḥulba*, *Trigonella foenum-graecum* L. Steingass: *ḥulbat*, fenugreek. Unani Pharmacopoeia I, II, 53: the drug *hulba* consists of dried seeds of *Trigonella foenum-graecum* Linn.

²⁶⁴ These seeds of *śīfta* are a problem, because *zift* means pix, Pech (Achundow 214). Pro-

kalama.²⁶⁵

As an ointment it will expel wind in the thighs.

The letter (*radīf*) *toya*

tilāye - ki aṣṭi kūvā khārīja gardarda – pralepo dadrugnaḥ.

A coating (*ṭilā'*) that removes (*khārīj gardānīdan*) the powers of ...²⁶⁶

An ointment that annihilates *dadru*.

sa yathā

It is (prepared) as follows:

3.427–428:

*kālameṣī prapunnāṭaḥ kīra taṅkāra eva ca /
mudārīsaṅga tiryāka mājū kadara parjanī //
tutthaṃ sīmāva kibrīta nimbukadravamarditam /
pralepād dadrusidhmagham āyurvīṭpravaraiḥ kṛtam //*

kālameṣī,²⁶⁷ *prapunnāṭaḥ*, *kīra*,²⁶⁸ and *taṅkāra*, *mudārīsaṅga*, *tiryāka*, *mājū*,

bably *shibt* is meant, *Anethum graveolens* Linn.; see 2.2.711–713: *śīpt – pītaprasūnā śatapuspā / sovā*.

²⁶⁵ See 2.2.935–936: *karnava – kalama*.

²⁶⁶ The meaning of *aṣṭi kūvā* is not clear.

²⁶⁷ A Sanskrit synonym of several plants: *mañjiṣṭhā*, *śyonāka*, *bākucikā*, *rajanī*, *śyāmā* (see *Dhanvantarīyanighaṇṭu* and *Rājanighaṇṭu*).

²⁶⁸ Described at 2.2.903–906: *kīra – sarjarasaḥ / rāla*. *Abhinavanighaṇṭu* 212: *rāla*, Sanskrit name *śālaniryāsa*, Persian name *lālamagarbī*, Arabic name *kīr*, *kīkahara*. Achundow 211 (283): *rātīnadsch*, *Resina pini*, Fichtenharz. Al-Biruni II, 94: *rātinj*, *samgh al-ṣanawbar*, colophony, resin. Al-Kindi 269 (106): *rātīnaj*, resin, mostly from *Pinus orientalis* Link [valid name: *Pinus orientalis* (Linn.) Link]. *Āyurvedīyaviśvakoṣa* IV, 191: *qīr*, pix liquid. Daljīṭ Siṃha 603–604: *Shorea robusta* Gaertn. [valid name: *Shorea robusta* C.F.Gaertn.], Arabic names *rātīnaj*, *rātīyānaj*, Persian name *rātīyānah*, Sanskrit names *rāla*, *śālaniryāsa*. Dymock et al. I, 195–196: *rāla*, the resin of *Shorea robusta* Gaertn.f. Hamdard (103): *rāl safaid*, resin from *Shorea robusta*. Encyclopaedia of Islamic Medicine 773 (861): resin, *rātīnaj*. Hand Book: absent. Maclean 407: Arabic *qīr*, Persian *qīl*, tar, pix liquida of chemists, obtained by burning pine and fir trees in a smothering heap, with a channel through which the tar exudes (dammer, zift). Platts: *qīr*, tar, pitch. Schlimmer: absent. Schmucker 205 (320): *rātīnaj*, *Resina pini*, Kiefernharz.

kadara, *parjanī*,²⁶⁹ *tuttha*,²⁷⁰ *sīmāva*,²⁷¹ and *kibrīta*,²⁷² crushed in the juice of *nimbuka*, will remove *dadru* and *sidhma* when used as an ointment. (This formula) has been made by the best of those knowing about āyurveda.

Steingass: *qīr*, a kind of pitch. Unani Pharmacopoeia I, VI, 60–61: *raal* consists of the resinous exudate of *Shorea robusta*. Compare Ainslie I, 336–338: Arabic *rāl* is the resin, called dammar, of *Chloroxylon Dupada* (Buch.) [see on this species Hooker's Flora I, 528]. The *sarja(rasa)* of āyurveda consists of the resin of *Shorea robusta* C.F. Gaertn. or of that of *Vateria indica* Linn. [this is a valid name] (see Thakur Balwant Singh and K.C. Chunekar).

²⁶⁹ MW: *Curcuma aromatica* [valid name: *Curcuma aromatica* Salisb.] or *Curcuma xanthorrhiza* [valid name: *Curcuma xanthorrhiza* Roxb.]

²⁷⁰ Described at 2.2.576–579: *zaṅgāra* – *mādanī* / *tutthakam* / *tūtiyā*. *tūtiyā* is the Persian and Hindī name of sulphate of copper, blue vitriol; its Sanskrit name is *tuttha*. *Abhinavanighaṇṭu* 152: *nīlāthothā*, Sanskrit name *tuttha*, Persian name *tūtiyāsabz*, Arabic name *tūtiyāyākhajara*. Achundow 320 (296): *zandschâr*, *aerugo aeris*, Grünspan. Ainslie I, 575: *tutiya*. Al-Kindi 250 (55): *tūtiyā*; its narrow meaning is that it is the impure oxide of zinc with its colour determined by the impurities, but it may represent other metallic sublimates. Hamdard (51): *tutiya*, copper sulphate, (190): *zangar*, copper subacetate. Hand Book 445–447: *tuttha*, crude copper sulphate or copper acetate. Maclean 913–914: Sanskrit name *tuttha*, *carbonas zinci impurus* of chemists. Platts: *tūtā*, *tūtiyā*, sulphate of copper, blue vitriol, tutty; *zangār*, verdigris, rust. Steingass: *tūtiyā*, tutty; *zangār*, verdigris, rust; *zangāri mā'danī*, green vitriol.

²⁷¹ A Hindī name of mercury. Compare Hamdard (50): *simab*.

²⁷² Described at 2.2.929–930: *kibrīta* – *gogirda* / *gandhakaḥ*. Achundow 252 (486): *kibrīt*, Sulphur, Schwefel. Ainslie I, 411–414: Arabic name *kabrīt*, Persian name *gowgird*. Al-Kindi 322–323 (252): *kibrīt*, yellow sulfur. *Āyurvedīyaviśvakoṣa* IV, 164: *kibrīt*, Sanskrit name *gandhaka*, sulphur. Hamdard (132): *gandhak*. Hand Book 512–515: sulphur, Arabic name *kibrika*, Persian names *gowgird*, *gangird*. Maclean 300–301: Sanskrit name *gandhaka*, Arabic name *kibrīt*, Persian name *gogird*, sulphur. Platts: *kibrīt*, sulphur. Schlimmer 522–523: *soufre*, *kibrīt*, *gūgird*. Schmucker 380 (618): *kābārīt*, plural of *kibrīt*, Schwefelsorten. Steingass: *kibrīt*, sulphur.

The letter (*radīf*) *aina*

atūse – ki fālija lakkā rā dafe kunada.
nasyaṃ pakṣavadhārditāpaharaṇaṃ kampaṇāśāya ca.

A snuff (*‘āṭūs*) that removes hemiplegia and facial paresis.
 An errhine that drives away hemiplegia and facial paresis
 and annihilates tremors.²⁷³

tad yathā

It is (prepared) as follows:

3.429:

jundavedustara tathā viśālā dharmapattanam /
samānaṃ cūrṇitaṃ vaidyo dhamen nasi vicakṣaṇaḥ //

A clever physician should blow into the nose a mixture of powdered *junda-*
vedustara, *viśālā*,²⁷⁴ and *dharmapattana*.²⁷⁵

The letter (*radīf*) *gaina*

gargare – ki khulāka damavī safarāvī rā dafe kunada
raktapittamalarodhanāśanaḥ kaṇṭhaśodhanavidhau vicakṣaṇaḥ

A gargle that removes *khulāk*²⁷⁶ by blood or yellow bile.
 It annihilates obstruction by the impurities of blood and bile
 and is effective in the purification of the throat.

sa yathā

It is (prepared) in the following way:

²⁷³ The same statement is made twice, in Persian and Sanskrit. The Sanskrit version adds the tremors.

²⁷⁴ The same as *indravāruṇī*, *Trichosanthes tricuspidata* Lour. [this is a valid name], according to Thakur Balwant Singh and K.C. Chuneekar; another kind of *indravāruṇī* according to the *Dhanvantarīyanighaṇṭu* (1.250).

²⁷⁵ A synonym of *marica*, *Piper nigrum* Linn. See, for example, *Dhanvantarīyanighaṇṭu* 2.88.

²⁷⁶ The meaning of this term is not clear.

3.438–439:

*syāha-tūta-raso grāhyo daśa 10-miskāla-saṃmitaḥ /
āba kaśnīja miskāla triṃśa 30 t saṃkhyam samāharet //*
*kinvā māṅgalyakodbhūtaṃ śṛtaṃ vṛkṣāmlajaṃ tathā /
sayojyaṃ sakalaṃ tena gaṇḍūṣo rodhamuktikṛt //*

One should take an amount of ten *miskāl* of black mulberry²⁷⁷ juice and collect an amount of thirty *miskāl* of a watery extract of *kaśnīja* or a decoction of *māṅgalyaka*²⁷⁸ and *vṛkṣāmla*.

The mouthwash (*gaṇḍūṣa*) made with a mixture of all this will resolve the obstruction.

The letter (*radīf*) *kāf* (q)

*kuras tavāśīra kābija*²⁷⁹

commentary (*tīkā*):

raktātīsārāpahaḥ pradaranāśano raktadurnāmaghnaś ca.

(This medicine) drives away bloody diarrhoea, annihilates fluor, and destroys bleeding haemorrhoids.

sa yathā

It is (prepared) as follows:

²⁷⁷ Described at 2.2.305–306: *tūta hāmija – turśa syāha*. *Abhinavanighaṇṭu* 129–130: *tūt* (*sahtūt*) *mīthā*, Sanskrit name *tūta*, Persian name *śīrīṃ*, Arabic name *tūthalv*, and *tūt* (*sahtūt*) *khaṭṭā*, Sanskrit name *amlatūta*, Persian name *tūtturśśāmī*, Arabic name *tūthāmij*. Achundow 171–172 (87): *tūt*, *Morus*, Maulbeere. Ainslie: absent. Al-Biruni I, 96–97 (33): *tūt*, with variants in the spelling, and 100, n.77: *Morus alba* L. [this is a valid name] and *Morus nigra*. Al-Kindi 241–242 (34): *tūt*, *Morus nigra* L. [this is a valid name], the black mulberry. Daljīt Siṃha 374–375: *tūt*, *Morus indica* Linn. [see on this tree Hooker's Flora V, 492]. Dymock et al.: absent. Encyclopaedia of Islamic Medicine 468: *Morus nigra*, *tūt aswad*. Hamdard (137): *toot siyah*, *Morus nigra*. Hand Book: absent. Platts: *tūt*, mulberry. Schlimmer 375: *Morus nigra*, *shāha tūt*. Schmucker 133: *tūt*, *Morus nigra* L. Steingass: *tūt*, mulberry. Unani Pharmacopoeia: absent.

²⁷⁸ *Lens esculenta* Linn., lentil. See 2.2.794–796: *adasa – māṅgalyaka / masūrah*.

²⁷⁹ The Hamdard Pharmacopoeia (214) has a formula of the same name (*qurṣ tabāshīr qābiḍ*), but with entirely different constituents. The Unani Pharmacopoeia has no formulations called *qurs*. A *qurṣ* is a tablet.

3.451–454:

*ubhe tu pañja 5 miskāla tvakkṣīrī gila irmanī /
bhr̥ṣṭaḥ samagavī ca niśāstā bharjitas tathā //
bījapūrasya bījāni saṃbhr̥ṣṭāni samāharet /
gulāba-kusumaṃ ceti pratyekaṃ dirama-dvayam 2 //
jaraḥ simāk ity etad bhinnam pañja 5 diram bhavet /
sarvaṃ gulāba-nīreṇa maṇḍalāni samācaret //
dirame 1 vātha miskāle 1 daśa 10 miskāla habbulāms /
śarbat-yoge samaśnīyāt sadyaḥ syād guṇavattaram //*

One should collect five *miskāl* of both *tvakkṣīrī*²⁸⁰ and Armenian bole, two *dirham* each of roasted *samagavī*²⁸¹ and roasted *niśāstā*,²⁸² roasted seeds of *bījapūra*, and roses, five *dirham* each of *jaraḥ* and *simāk*.²⁸³

All this should be made, together with rose water, into discs of one *dirham* or one *miskāl*. They should be consumed together with ten *miskāl* of the seeds

²⁸⁰The same as *tavāśīr* (see the heading of 2.2.751–756).

²⁸¹Error for *samagarvī*.

²⁸²See 2.2.1102: *niśāstā* – *godhūmasattvam*. This is starch from wheat; see Daljīt Siṃha 272; *Abhinavanighaṇṭu* 149–150: *niśāstā*, Sanskrit name *godhūmasāra*; Maclean 593: *nishastah*, Sanskrit name *śyānadravya*, starch.

²⁸³Described at 2.2.663–665: *simāka* / *vr̥kṣāmlaḥ* – *tintiḍikaḥ*. This identification of *simāk* is controversial; *tintiḍika* is *Rhus parviflora* Roxb. [valid name: *Toxicodendron parviflorum* (Roxb.) Kuntze = *Rhus parviflora* Roxb.] according to Thakur Balwant Singh and K.C. Chuneekar, who remark that its seeds are substituted by foreign seeds obtained from *Rhus coriaria* Linn. [this is a valid name] and that it should not be confused with *vr̥kṣāmla*. Achundow 221 (325): *summāq*, *Rhus Coriaria*. Ainslie I, 414–416: *Rhus Coriaria* (Lin.), Persian name *sumāq*. Al-Biruni I, 190–191 (46): *summaq*, and 201, n.101: *Rhus coriaria* L. Al-Kindi 285 (151): *summāq*, *Rhus coriaria* Linn., a plant that does not grow in India, but is indigenous to Persia. Daljīt Siṃha 691–692: Arabic and Persian name *sumāq*, identified as *Rhus coriaria* Linn. and *Rhus parviflora* Roxb.; the latter is called *tintiḍika* in Sanskrit. Dymock et al. I, 372–374: *Rhus coriaria* Linn., *sumāk*; the fruit of an Indian *Rhus*, probably *Rhus parviflora* Roxb., or perhaps *Rhus semialata* Murray [valid name: *Rhus chinensis* Mill. = *Rhus semialata* Murray], is sometimes substituted for it. Hamdard 214: *sumaq*, *Rhus coriaria*. Hand Book: absent. Maclean 859 (s.v. *sumach*): tanner's sumach, Arabic name *summāq al-dabbāghīn*, Persian name *sumāq*, *Rhus coriaria* linn. Platts: *summāq*, sumach, *Rhus coriaria*. Schlimmer 489: *sumāq*, *Rhus coriaria*. Schmucker 247 (401): *summāq*, *Rhus coriaria* L. Steingass: *summāk*, sumach. Unani Pharmacopoeia I, III, 105–106: *sumaq*, the dried fruit of *Rhus coriaria* Linn.

of *Myrtus communis* Linn. (*habbulāṃs*) in a potion.²⁸⁴ This will immediately have very good effects.

The letter (*radīf*) *kāf*

*kuhale – ki ajabū tajarbedārada*²⁸⁵

A collyrium (*quhl*) ...²⁸⁶

tad yathā

It is (prepared) as follows:

3.489–490ab:

*kapardaśuktikramukaṃ jalena kāṃsye praghṛṣṭaṃ nayanāñjitaṃ ca /
māne najūl āba vidāhanāśi dhvāntasya vidhvāṃsanakarmadakṣaṃ //*

kaparda,²⁸⁷ *śukti*,²⁸⁸ *kramuka*,²⁸⁹ crushed, together with water, in a

²⁸⁴The *Siddhaprayogalatikā* (2.18) is acquainted with *habbulasa*, interpreted as the seeds of *Myrtus communis* in its English translation.

²⁸⁵This formulation is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

²⁸⁶The meaning of *ajabū tajarbedārada* not clear.

²⁸⁷This is the Sanskrit term for a cowrie. See *Abhinavanighaṇṭu* 52–53: *kaurī*, Sanskrit name *kaparda*, Persian name *kharamoharaha*, Arabic name *doa*. *Āyurvedīyaviśvakoṣa* IV, 436–438: *kaurī*, Sanskrit names *varāṭa(ka)*, *kaparda(ka)*. Maclean 238: cowry.

²⁸⁸Described at 2.2.734–735: *sadafa – śuktiḥ / śīpī*. Platts: *šadaf*, mother-of-pearl shell. Steingass: *šadaf*, a shell(-fish), mother-o'-pearl, oyster. *śīpī* is the Hindī term for a pearl oyster, *śukti* the Sanskrit term. *Abhinavanighaṇṭu* 246: *śīp*, Sanskrit name *śukti*, Persian name *gośmāhī*, Arabic name *sadaf*. Steingass: *gośmāhī*, a small Indian shell with which bridles are ornamented. The *Hikmatprakāśa* (heading of 2.2.424–425) employs the term *gośamāhī* as the Persian equivalent of Sanskrit *śaṅkha*.

²⁸⁹Described at 2.2.891–892: *fūfala – kramukaḥ / supārī*. *Abhinavanighaṇṭu* 246–247: *supārī*, Sanskrit name *pūga*, Persian name *popil*, Arabic name *fofil*. Achundow 240–241 (434) and 388 (329): *fūfal*, *Areca Catechu*. Ainslie II, 268–271: *Areca Catechu* (Lin.), Duk. name *sūpārī*, Arabic name *fūfal*, Sanskrit name *kramuka*. Al-Biruni: absent. Al-Kindi 313 (224): *faufal*, betel nut, seed of *Areca catechu* L. Daljīt Siṃha 690–691: *Areca catechu* Linn. [this is a valid name], Arabic name *faufal*, Hindī name *supārī*, Sanskrit name *kramuka*. Dymock et al. III, 522–532: *Areca catechu* Linn., Arabic name *fūfal*, Sanskrit name *kramuka*, Hindī name *supārī*. Hand Book: absent. Maclean 86: Sanskrit name *pūgīphala*, areca nut. Platts: *faufal*, *fūfal*, the betel-nut, *Areca catechu*. Schlim-

*kāṁsya*²⁹⁰ (vessel), and applied as a collyrium to the eyes, will annihilate a watery flow (*nuzūl-e-āb*) and a burning sensation, and will be able to destroy darkness (before the eyes).

The letter (*radīf*) *lām*

*laūka*²⁹¹ – *askīla*²⁹² – *cirantanaśvāsakāsabalāsabalanāśanaḥ*

(This preparation) annihilates the strength of chronic respiratory disorders, cough, and phlegm (disorders).

sa yathā

It is (prepared) in the following way:

3.505–507:

askīla-bharjitas tasya rasaḥ si 3 dirama smṛtaḥ ||
īrasā dirama-dvandvaṁ 2 tato jūfā farāsayūn ||
pratyekaṁ dirame 1 kṣuṇṇaṁ sitā daśa 10 diram sitā |
kṣaudraṁ sī pañja 35 miskāla lehyaṁ prātas tu pūrvavat

It is said (that one should take) three *dirham* of the juice of roasted *askīla*,²⁹³ two

mer 50: *fūfal*, *Areca Catechu* nux. Schmucker: absent. Steingass: *faufal*, *fūfal*, betel-nut. Unani Pharmacopoeia I, I, 28–29: *Areca catechu* Linn., *fufal*, Sanskrit name *kramuka*.

²⁹⁰ *kāṁsya* is bell-metal.

²⁹¹ Hamdard 245: a *la'ūq* is a linctus, a kind of *ma'jūn*, taken orally by licking with the tongue.

²⁹² This recipe is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

²⁹³ Described at 2.2.71–74: *askīla vasalul fār unasal askīlul aviyaḥ pyāja – śvetapalāṇḍuḥ*. *Abhinavanighaṇṭu* 156: Sanskrit name *palāṇḍu*, Persian name *pyāj*, Arabic name *busil*. Achundow 161–162 (61) and 348 (49): *basal*, *Allium Cepa* [valid name: *Allium cepa* Linn.]. Ainslie I, 269–271: *Allium Cepa* (Lin.), Arabic name *baṣal*. Al-Biruni I, 26–27: *isqīl*, 'unṣul, *basal*, and 61, n.158: squill, white and red. Daljīt Siṁha 465–466: *Allium cepa* Linn., Arabic name *basl*, Persian name *pyāj*, Sanskrit name *palāṇḍu*; compare 467–468: *Urginea indica* Kunth. [valid name: *Drimia indica* (Roxb.) Jessop = *Urginea indica* (Roxb.) Kunth] and *Scilla hyacinthina* (Roxb.) Macb. [this is not a valid name], Arabic names *unsul-e-hindī*, *isqīl-e-hindī*. Dymock et al. (III, 476) record as Arabic names of *Urginea indica* Kunth.: *basal-el unsal* and *basal-el-fār*. Al-Kindi 230–231: *iṣḥqīl*, onion, *Urginea maritima* Baker [valid name: *Drimia maritima* (Linn.) Stearn = *Urginea maritima* (Linn.) Baker]; other Arabic names are *baṣal-al-fār* “rat’s onion” and

dirham of *īrasā*, one *dirham* each of pounded *jūfā*²⁹⁴ and *farāsayūn*, ten *dirham* of white sugar, and 35 *miskāl* of *kṣaudra* honey.

(This) electuary (should be consumed), as in the preceding (case), early in the morning.

The letter (*radīf*) *mīm*

*mufarraha*²⁹⁵ – *yākūtī*²⁹⁶

3.511–512:

prāśanāt sahasā hanti hṛdrogaṃ manaso bhramam /
draviṇāmodadā kāmādīpanī cetasaḥ śrīyaḥ //
vāha aṅgeja varṇyā syān muśammī pācanī parā /
suratañjāla-rogaḥnī rājārhā 'anavamah' mṛtāt

(This preparation), when ingested, immediately annihilates cardiac diseases (and) mental confusion, it bestows material goods, gives joy, stimulates the libido, (and promotes) good mental faculties. It rouses the libido,²⁹⁷ is beneficial to the colour of the skin, gives one a well-nourished appearance, and is digestive to a high degree. It destroys the disease (called) premature ejaculation, is worthy (to be used by) a king, (and) is not less valuable than *amṛta*.

sā yathā

It is (prepared) as follows:

3.513–518:

varo yākūta rummānī jarda yākūta-uttamaḥ /

al-basal-el-unsal, “sea onion”. Encyclopaedia of Islamic Medicine 44: *baṣal*, *Allium cepa*, onion. Hamdard (82): *piyaz*, *Allium cepa*. Maclean 687: *piyauz*, Sanskrit name *palāṇḍu*, Arabic name *baṣl*, Persian name *piyāz*, *Allium cepa* Linn. Platts: ‘*unṣul*, ‘*unṣal*, a squill. Schlimmer 27: *Allium Cepa*, Persian name *piyāz*. Schmucker 114–115: *baṣal*, *Allium cepa* L. Steingass: *baṣal*, an onion; ‘*unṣal*, ‘*unṣul*, a sea-leek, a wild onion, a squill. Unani Pharmacopoeia I, III, 17–18: *basal*, fresh bulbs of *Allium cepa* Linn.

²⁹⁴ Described at 2.2.580–593: *jūfā*.

²⁹⁵ Hamdard Pharmacopoeia 292: a *mufarreha* is a *ma'jun* employed as exhilarant; it is also prescribed as cardiac stimulant and general tonic.

²⁹⁶ *mufarraḥ yāqūtī*. Compare Hamdard Pharmacopoeia 297–298: *mufarriḥ yāqūtī mu'tadil*. Absent from the Unani Pharmacopoeia.

²⁹⁷ *bāh* means sexual lust, libido, *angīz* is rousing, exciting.

yākūta nīlavarṇaś ca pherojā lāla eva ca //
javarjada ca jamrūd ca paśam saṅga akīka ca /
lājavarda ca bhinnam syād dirama-traya 3-mānataḥ //
muktāś ca daśa 10 miskāla prastare mardayed bhr̥śam /
drave 'niśam vedamuśka gulāba-prabhava 'pi ca //
tataś ca brahmana-dvandvaṃ 2 navaṃ śoṇārjunaprabham /
darūnaja 'kravī cāpi śakākul misarī tathā //
sālib kāhajavāṃ kohī gulsurakḥ sandalena ca /
vālaṅgū ca pr̥thak sarvaṃ grāhyaṃ miskāla-viṃśatiḥ 20 //
khūlijāṃ dāracīnī ca devapuṣpaṃ tataḥ kaṇā /
elādvayogragandhe ca bhr̥ṣṭā saṃvidvarā punaḥ //

(One should take) an amount of three *dirham* each of the best *rummānī* rubies,²⁹⁸ the best kind of yellow ones,²⁹⁹ blue gems,³⁰⁰ turquoises,³⁰¹ and red ones,³⁰² *javarjada*,³⁰³ *jamrūd*,³⁰⁴

²⁹⁸ Described at 2.2.1139–1140: *yākūtaḥ* – *yākanda* / *padmarāgaḥ* / *lāla*. The *rummānī* kind is said to be the best one (2.2.1139). Platts: *yāqūt*, ruby, garnet. Steingass: *yāqūt*, hyacinth, ruby, cornelian, any precious stone. Steingass remarks that the *rummānī* type is a precious kind of ruby. *padmarāga* is the Sanskrit name of a ruby. *Abhinavanighaṇṭu* 208: Sanskrit name *māṇikya*, and Arabic name *yākūt*. Maclean 432: *laul*, Sanskrit name *māṇikya*, ruby. The *yākūta* is mentioned in the *Lakṣmīmodatarāṅgī* (67).

²⁹⁹ Since there are no yellow rubies, *yāqūt* designates some other precious stone here, possibly a spinel.

³⁰⁰ The blue *yāqūt* may be a blue spinel. It is also possible that a sapphire is meant. See *Abhinavanighaṇṭu* 150–151: *nīlam*, Sanskrit name *nīlamanī*, Persian name *yākūtakabūd*. Persian *kabūdī* means blue, azure.

³⁰¹ The *peroja* is a turquoise according to MW. See *Abhinavanighaṇṭu* 165–166: Persian name *fīrozah*, Arabic name *fīrojaj*. Platts: *fīrozah*, turquoise. Steingass: *fīroza*, turquoise.

³⁰² The red gem meant here is not specified. The Hamdard Pharmacopoeia prescribes 10 grams of ground rubies (*lal-i-badakshan mahlul*) and ten grams of ground red rubies (*yakut mahlul*). Arabic/Persian *mahlūl* means dissolved.

³⁰³ Not described in 2.2. Absent from the formulation in the Hamdard Pharmacopoeia. Maclean 1041: *zabarjad*, Sanskrit name *gāruḍa*, Arabic name *ḥajar al-azraq*, Persian *yākūt-e-kabūd*, a bluish-green stone brought from Ceylon and Pegu. Steingass: *zabarjad*, an emerald; a chrysolite; *zabarjad hindī*, a topaz.

³⁰⁴ Described at 2.2.570: *jamurrada* / *gārutmako maṇiḥ* / *pannā*. Absent from the formulation in the Hamdard Pharmacopoeia. The emerald, *zumurrud*, may be meant. The Hindī term for emerald is *pannā*. *Abhinavanighaṇṭu* 154: *pannā*, Sanskrit name *gārutmata*,

paśam saṅga,³⁰⁵ *akīka*,³⁰⁶ and *lājawarda*.³⁰⁷

One should incessantly rub on a flat surface ten *miskāl* of pearls³⁰⁸ in the juice of *vedamuśka*³⁰⁹ or in that of roses.³¹⁰ Thereupon one should collect twenty *miskāl* each of the two kinds of *brahmana*, fresh, of a crimson and of an *arjuna* hue,³¹¹ *darūnaj akravī*,³¹² and *śakākul misrī*.³¹³ Twenty *miskāl* each of *sālib*,³¹⁴ *kāhajavām*,³¹⁵

Persian name *jamurrad*. Maclean 1042: *zamarrood*, Sanskrit name *marakata*, Arabic and Persian name *zamarrud*, emerald; a sort of green sapphire and altogether different from the occidental emerald.

³⁰⁵ See 2.2.391–394: *hajjulpapaśavaḥ – saṅgayaśam/maṇiviśeṣaḥ*. Persian *sang* means stone. Platts: *sang-i-yashab*, a kind of jasper or agate. Steingass: *sangi yasham*: a kind of jasper or agate. Compare *Abhinavanighaṇṭu* 208: *yaśaba*, Persian name *sangayaśam*, Arabic name *hajrulyaśfah*. Compare *saṅgayasava* (*Lakṣmīmodatarāṅgiṇī* 67), *saṅgeyayaśa(ba)* (*Siddhaprayogalatikā* 7.20; 8.14; 21.10), *saṅgeyayaśa* (*Viśikhānupraveśavijñāna* 268).

³⁰⁶ Described at 2.2.810–812: *akīka – maṇiviśeṣaḥ*. *Abhinavanighaṇṭu* 2: Sanskrit name *vajra*, i.e., diamond, Persian and Arabic name *aqīq*. Platts: *‘aqīq*, cornelian. Often regarded as an agate. *Āyurvedīyaviśvakoṣa* I, 19: *aqīq*, agate. Maclean 15: *akeek*, agate. Steingass: *‘aqīq*, cornelian, agate, red gem. Absent from the Hamdard formula, which adds 20 grams of ground red coral. *akīka* is known to some late āyurvedic treatises: *Siddhabheṣajamaṇimālā* (2.303; a gem of a red colour according to the commentary), *Siddhaprayogalatikā* (7.20; 8.14; 21.4; interpreted as agate in the English translation), *Viśikhānupraveśavijñāna* (260; 268).

³⁰⁷ Described at 2.2.966–969. Platts and Steingass: *lājaward*, lapis lazuli. *Abhinavanighaṇṭu* 224: Persian and Arabic name *lājaward*. The Hamdard Pharmacopoeia prescribes 20 grams of ground lapis lazuli (*lajward mahlul*).

³⁰⁸ The Hamdard Pharmacopoeia prescribes ten grams of ground pearls.

³⁰⁹ Described at 2.2.271: *baharāmaja – vedamuśka*. Absent from the Hamdard formula. See *Abhinavanighaṇṭu* 182–183: *vedamuśka (baharāmaja)*, Arabic name *khalāfabalakhi*; it is described as a tree. Steingass: *bahrāmaj*, a species of willow. Compare *Āyurvedīyaviśvakoṣa* IV, 536: *khalāq = vedamuśka*.

³¹⁰ Absent from the Hamdard formula.

³¹¹ The Hamdard Pharmacopoeia prescribes 20 grams of *behman safaid*, *Centaurea behen*.

³¹² Described at 2.2.507–510: *darūnaja, akaravī, atūsa*. The Hamdard Pharmacopoeia prescribes 30 grams of *darunaj aqrabi*, *Doronicum hookeri*.

³¹³ Absent from the formula in the Hamdard Pharmacopoeia, which identifies this plant as *Asparagus adscendens* Roxb. [this is a valid name].

³¹⁴ Absent from the Hamdard formula.

³¹⁵ Absent from the Hamdard formula. Described at 2.2.989–991: *lisānulsora – gāvajabām – kāhajabām / gojihvā*. *Abhinavanighaṇṭu* 66: Persian name *gāvajavām*, Arabic name

kohī,³¹⁶ red roses,³¹⁷ together with sandal,³¹⁸

lisānussor; 141: *nakachikanī*, Sanskrit name *chikkanī*, Persian name *bekhgāvazavām*, Arabic names *kundaṣh* and *ūdalattās*. Achundow 265 (509): *lisān ul-thaur*, *Borago officinalis* [valid name: *Borago officinalis* Linn.]; 400 (387): *lisān ul-thaur*, *gawzebān*; die wörtliche Uebersetzung des arabischen Wortes lautet Ochsenzunge und dürfte eine Uebersetzung des sich bei Dioskorides findenden *Buglosson* sein; nach Leclerc deutete man meist *Anchusa italica* [valid name: *Anchusa azurea* Mill. = *Anchusa italica* Retz.], womit auch Schlimmer übereinstimmt; aber Leclerc setzt hinzu: mais aujourd'hui ce nom est donné vulgairement à la bourrache d.h. dem Boretsch, *Borago officinalis*; die aus Turkestan stammende und mit dem Namen *Guli Geisabun* (wohl *Gul-i-Gāwzebān*) bezeichnete Droge soll nach Dragendorff die Blüthe eines *Cynoglossum* gewesen sein. Ainslie II, 118–119: *Cacalia Kleinia* (Lin.) [this is not a valid name; see Hooker's Flora III, 337: *Notonia balsamica* Dalz. et Gibs. = *Cacalia Kleinia* Grah.], Arabic name *lisān ul-thawr*, Persian name *gowzibān*. Al-Biruni I, 292 (9): *lisān al-thawr*, *gawzawān* in Persian, and 296, n.21: *Caccinia glauca* Savi [see The Wealth of India II, 1: sold in the Indian market as *gaozaban*]. Al-Kindi: absent. Āyurvedīyaviśvakoṣa IV, 675–676: *gāvazabām*, Sanskrit name *gojihvā*, Arabic name *lisānussor*, *Caccinia glauca*, *Onosma bracteatum*. Daljīt Siṃha 248–250: *Caccinia glauca* Savi, Persian name *gāv zabān*, Sanskrit name *gojihvā*; other identifications: *Echium vulgare* Linn. [this is a valid name], *Lycopsis arvensis* Linn. [valid name: *Anchusa arvensis* (Linn.) M.Bieb. = *Lycopsis arvensis* Linn.], *Borago officinalis* Linn., *Trichodesma indicum* Br. [valid name: *Trichodesma indicum* (Linn.) Sm.], *Trichodesma zeylanica* Br. [valid name: *Trichodesma zeylanicum* (Burm.f.) R.Br.], *Onosma bracteatum* Wall., *Macrotomia benthamii* DC. [valid name: *Arnebia benthamii* (Wall. ex G.Don) Johnston = *Macrotomia benthamii* (Wall.) A.DC.]. Dymock et al. II, 520–522: *Caccinia glauca* Savi, *gaozabān* (Indian bazars), Arabic name *lisān-el-thour*. Encyclopaedia of Islamic Medicine 102: *Borago officinalis*, *lisān al-thawr*. Hamdard (120): *gaozaban*, *Onosma bracteatum*. Hand Book 101–112: *gaozaban*, *Borago officinalis* Linn. Platts: *lisānu'th-thaur*, ox-tongue; bugloss, borage. Schlimmer 39: *Anchusa italica*, *gāv zabān*. Schmucker 431–432 (675): *lisān ath-thaur*, mehrere Deutungen werden genannt: *Anchusa italica* Retz., *Borago officinalis* L. Steingass: *gāvzabān*, bugloss, ox-tongue (a herb); *lisānu'th-thaur*, ox-tongue, bugloss, borage. Unani Pharmacopoeia I, II, 35–36: the drug *Gaozaban* consists of dried leaves of *Borago officinalis* Linn.

³¹⁶ Absent from the Hamdard formula. This word may specify the preceding item; *kūhī* means growing in the mountains. Or *kohī* is a separate item and a synonym of *farāsayūn* (see the heading of 2.2.866–869). Compare Steingass: *kohī*, medlar.

³¹⁷ The Hamdard Pharmacopoeia prescribes 20 grams of *gul-i-surkh*, *Rosa damascena* Mill.

³¹⁸ The Hamdard formula has 15 grams of the sawdust of *Santalum album*.

and *vāliṅgā*³¹⁹ should be taken, all of this together. Thirty *miskāl* each should be collected by the best of knowledgeable (physicians) of *khūlijām*,³²⁰ *dāracīnī*,³²¹ *devapuṣpa*,³²² and *kaṇā*,³²³ the two kinds of *elā*,³²⁴ and *ugragandhā*,³²⁵ (all of this) roasted, and ginger.³²⁶

commentary (*tīkā*):

atrogragandhā – cobacīnī iti.

ugragandhā is (a synonym of) *cobacīnī* in this (formula).

3.519–526:

jañjavīla - pr̥thak triṃśan 30 miskāla samupāharet //
kaharvā kuṅkumaṃ bhasma kauśeyaprabhavaṃ tataḥ //
śatapuṣpā ca tagaraṃ bhāratī ca yavānikā /
aftīmūn kāsānī vaṃśarocanā kaśanīja ca //
gullīlofara daryāyī bhinnāṃ miskāla-pañcakam 5 /
triphalā mecakaśivā mastagī ca pr̥thak pr̥thak //
hafta 7 miskāla saṃgrāhyaṃ pañca 5 jātiphalāni ca /
miskāle 1 eṇanābhīś ca sarvaṃ sūkṣmaṃ vicūrṇayet //
durvarṇasya suvarṇasya miskāle 1 dalāni ca /
navāta kanda athavā samaḥ syāt tatsamaṃ madhu //
bīhī seva anārainā 2 kāsānī vedamuśka ca /
gulāb kāhajabāṃ caiśāṃ rasāś ca araka kramāt //
sarvadravasamūhe 'smīn satāmadhuvipācīte /
hīme samauśadhigaṇaṃ yathāvidhi niyojayet //

Five *miskāl* each should be taken of *kaharvā*,³²⁷ saffron,³²⁸ the ashes of

³¹⁹ Absent from the Hamdard formula.

³²⁰ Absent from the Hamdard formula.

³²¹ The Hamdard Pharmacopoeia prescribes 20 grams of this substance.

³²² Absent from the Hamdard formula.

³²³ Absent from the Hamdard formula.

³²⁴ The Hamdard Pharmacopoeia prescribes 10 grams of *ilaichi khurd*, the small cardamom, *Elettaria cardamomum* (Linn.) Maton, and 10 grams of *ilaichi kalan*, the big cardamom, *Amomum subulatum* Roxb.

³²⁵ The Hamdard formula does not list *ugragandhā*, *cobacīnī*.

³²⁶ Absent from the Hamdard formula.

³²⁷ Absent from the Hamdard formula.

³²⁸ The Hamdard Pharmacopoeia prescribes 15 grams of saffron.

silk,³²⁹ *śatapušpā*,³³⁰ *tagara*,³³¹ *bhāratī*,³³² *yavānikā*,³³³ *aftīmūn*,³³⁴ *kāsanī*,³³⁵ *vaṃśarocanā*,³³⁶ *kāśanīja*,³³⁷ and *gullīlofara*,³³⁸ *daryāyī*.³³⁹ Seven *miskāl* each should be taken of *triphalā*,³⁴⁰ *mecakaśivā*,³⁴¹ and *mastagī*,³⁴² and five (*miskāl*) of cloves,³⁴³ and one *miskāl* of *eṇanābhi*.³⁴⁴ All this should be finely powdered. (Take also) one *miskāl* of gold foil and silver foil³⁴⁵ or the same amount of white sugar (*nabāt kanda*) and the same amount of honey. (Take moreover) the juices and *arkas* successively of *bīhī*,³⁴⁶ *seva*,³⁴⁷ the two kinds of pomegranate,³⁴⁸ *kāsanī*, *vedamuśka*, *gulāba*, and *kāhajabāṇ*.³⁴⁹ After boiling this mass of ... in honey,³⁵⁰ (the physician) should administer (this) mixture of medicines according to the rules in the winter season.

commentary (*ṭīkā*):

mātrā miskāle 1 muṣammī – dehapuṣṭikarīty arthaḥ.

³²⁹ The Hamdard Pharmacopoeia prescribes 20 grams of silk (*abresham muqqharaz*).

³³⁰ Absent from the Hamdard formula.

³³¹ Absent from the Hamdard formula.

³³² Unidentified. MW: one of the names of *Ocimum tenuiflorum* Linn. = *Ocimum sanctum* Linn. *Rājanighaṇṭu* 5.149: one of the names of *brāhmī*. Absent from the Hamdard formula.

³³³ Absent from the Hamdard formula.

³³⁴ Absent from the Hamdard formula.

³³⁵ Absent from the Hamdard formula.

³³⁶ The Hamdard Pharmacopoeia prescribes 20 grams of this substance.

³³⁷ The Hamdard Pharmacopoeia prescribes 10 grams of *Coriandrum sativum*, *kishniz khushk*.

³³⁸ Absent from the Hamdard formula. Unidentified. It may be an error for *gul nīlofar*, lotus flower.

³³⁹ This is a qualification of the preceding item; the term means 'growing in a river'.

³⁴⁰ Absent from the Hamdard formula.

³⁴¹ Absent from the Hamdard formula. Unidentified. It may be the black myrobalan.

³⁴² The Hamdard Pharmacopoeia prescribes 20 grams of this substance.

³⁴³ Absent from the Hamdard formula.

³⁴⁴ The Hamdard Pharmacopoeia prescribes two grams of musk.

³⁴⁵ The Hamdard Pharmacopoeia prescribes 12 grams of silver foil, *warq nuqra*.

³⁴⁶ Absent from the Hamdard formula.

³⁴⁷ Absent from the Hamdard formula.

³⁴⁸ The Arabic dual on *ain* is employed. The sweet and the sour types are probably meant.

³⁴⁹ This may be an error for *gāvazabān* (see Daljīt Siṃha 248–250).

³⁵⁰ The meaning of *satāmadhu* is not clear.

The dose is one *miskāl*. (The action is) *muśammī*, i.e., it gives a well-nourished appearance to the body.

mufarraḥahāra

saudāvalgama—saṃbhūtaḥdrogadhvāntadīpikā

A light in the darkness of cardiac disorders arising from black bile and phlegm.

sā yathā

It is (prepared) in the following way:

3.528–531:

bahmanaina 2 jaraṃbāda bhinnam dirama—viṃśatiḥ /
darūnaja 'kravī bādarajaṃbrūyā tataḥ param //
kimārī ūda vusuda dig 10—diram mānataḥ prthak /
māṃsī bāṇa 5—diram bhinnam devapuṣpaṃ ca kuṅkumam //
nīma miskāla muśka syāt tapanīyadalāni ca /
ruvaseva triguṇitaṃ saṃyojya sthāpayet sudhīḥ //
adyād uṣasi miskāle 1 pīyūṣa sadṛśīṃ naraḥ //

(Take) twenty *dirham* each of the two kinds of *bahman*³⁵¹ and of *jaraṃbāda*, and afterwards of *darūnaja akravī* (and) *bādarajaṃbrūyā*,³⁵² an amount of ten *dirham* each of *kimārī*³⁵³ and the wood of *vusuda*,³⁵⁴ five *dirham* each of *māṃsī*, *devapuṣpa*, and *kuṅkuma*. There should also be present half a *miskāl* of *muśka* and of gold foil.

An intelligent (physician) should let it stand after adding thrice the amount of an inspissated extract of *seva*.

The patient should consume one *miskāl* (of this), similar to nectar, at dawn.

³⁵¹ The Arabic dual on -ain is employed again.

³⁵² See 2.2.154–156: *bādaramjabū – rāmatulasībja*.

³⁵³ Unidentified.

³⁵⁴ Unidentified.

*mājūna – falāsafā*³⁵⁵

3.553–554:

tanute tabiyat mādā samīraghnī ca pācanī /
retahṣaṇṣvārdhinī kāmādīpinī //
bajemufāsil-dhvaṃsakarī prṣṭhārtināśinī //

(This preparation) strengthens the female (*māda*) constitution (*tabī‘at*), annihilates wind,³⁵⁶ promotes digestion,³⁵⁷ increases semen,³⁵⁸ acts as an aphrodisiac,³⁵⁹ makes joint pains disappear,³⁶⁰ and removes pain in the back.³⁶¹

sa yathā

It is (prepared in the following way:

3.555ab:

tryūṣaṇaṃ dāracīnī ca śivā pathyā dhanañjayaḥ /

commentary (*ṭīkā*):

dhanañjayaś citrakāḥ.

dhanañjaya is (the same as) *citraka*.

3.555cd–557:

jarābinda punar girda bābūnā reṣa-sākhajaḥ //
sālibmisrī ca cilgojā majjā śrīphalasaṃbhavaḥ /

³⁵⁵ Compare Hamdard Pharmacopoeia 278: *ma‘jūn filāsafah* and Unani Pharmacopoeia II, I, 57–58: *majoona-e-falasifa*.

³⁵⁶ This is not explicitly recorded in the Hamdard Pharmacopoeia, nor in the Unani Pharmacopoeia.

³⁵⁷ It is digestive according to the Hamdard Pharmacopoeia and the Unani Pharmacopoeia, stomachic according to the Unani Pharmacopoeia.

³⁵⁸ The Hamdard Pharmacopoeia calls it semenagogue.

³⁵⁹ Confirmed by the Hamdard Pharmacopoeia and The Unani Pharmacopoeia.

³⁶⁰ Confirmed by the Unani Pharmacopoeia. The Hamdard Pharmacopoeia remarks that it is useful in arthritic complaints.

³⁶¹ The Hamdard Pharmacopoeia mentions that it is employed in rheumatic complaints. The Hamdard Pharmacopoeia adds that it acts as a nervine and an appetizer, as a tonic for gall bladder and kidneys, and that it prevents excessive urination. The Unani Pharmacopoeia records that it is also used against dysuria and amnesia.

pratyekaṃ dig 1-diram drākṣāś catvāriṃśa 40 ca saṃkhyayā //
sarvam ekikṛtaṃ sūkṣmaṃ dviguṇe madhuni kṣipet //

Take one *dirham* each of *tryūṣaṇa*,³⁶² *dāracīnī*,³⁶³ *śivā*, *pathyā*, *dhanāñjaya*,³⁶⁴ *jarābinda*,³⁶⁵ flower heads of *bābūnā*,³⁶⁶ silk,³⁶⁷ *sālibmisrī*,³⁶⁸ *cilgojā*,³⁶⁹ the pulp of *śrīphala*,³⁷⁰ and grapes, forty in number.³⁷¹ After having made all this into one fine mass,³⁷² one has to throw it into the double quantity of honey.³⁷³

³⁶²This mixture consists of equal amounts of dry ginger, long and black pepper. The Hamdard Pharmacopoeia and the Unani Pharmacopoeia prescribe 50 grams, respectively 150 grams of each of these three ingredients.

³⁶³The Hamdard Pharmacopoeia prescribes 50 grams of this substance, the Unani Pharmacopoeia 150 grams.

³⁶⁴The same as *citraka* according to the commentary. The Hamdard Pharmacopoeia and the Unani Pharmacopoeia prescribe 50, respectively 150 grams.

³⁶⁵The Hamdard Pharmacopoeia prescribes 50 grams of *zarawand mudharaj*, *Aristolochia rotunda*, the Unani Pharmacopoeia 150 grams of the roots of this plant, called *zarawand madahraj*.

³⁶⁶The Hamdard Pharmacopoeia prescribes 75 grams (this quantity is not in conformity with the prescription as found in the *Hikmatprakāśa* and should have been 50 grams of the flowers (*gul*) of *Matricaria chamomilla*), the Unani Pharmacopoeia 150 grams of its seeds (*tukhm*), as well as 150 grams of its roots. Steingass: *bābūna(j)*, camomile flowers.

³⁶⁷See 2.2.1–5: *avareśam – reśam / kauśeyam / pāṭa*. Compare *abareśama* of the *Siddhaprayogalatikā* (21.14 and 34.41). This ingredient is absent from the prescriptions in the Hamdard and the Unani Pharmacopoeia.

³⁶⁸The Hamdard Pharmacopoeia prescribes 50 grams of this plant, identified as *Orchis mascula* [valid name: *Orchis mascula* (Linn.) Linn.], the Unani Pharmacopoeia 150 grams of *Orchis latifolia* Linn.

³⁶⁹The Hamdard Pharmacopoeia prescribes 50 grams of the seed kernels of *Pinus gerardiana* (*maghz chilghoza*), the Unani Pharmacopoeia 150 grams of the same material.

³⁷⁰Absent as an ingredient from the Hamdard and Unani Pharmacopoeias.

³⁷¹The Hamdard Pharmacopoeia prescribes 150 grams of stoneless raisins, the Unani Pharmacopoeia 450 grams of *maweez munaqqa*, the fruits of *Vitis vinifera* Linn.

³⁷²The Hamdard Pharmacopoeia and the Unani Pharmacopoeia both add 150 grams of the kernel of *Cocos nucifera* Linn., *maghz narjil*, *maghz-e-narjeel*.

³⁷³The Hamdard Pharmacopoeia employs one kilogram and 875 grams of white sugar, the Unani Pharmacopoeia seven kilograms of the same.

The Hamdard Pharmacopoeia describes the preparation in the following way: the ingredients are made into a powder after being ground and sieved through 80-mesh, but the two kernels are separately ground, sieved through 40-mesh, and added to the powder.

*mājūna – inakirdiyā kabīra*³⁷⁴
The great *mājūna inakirdiyā*

3.558:

svahyafālīja lakkā ca tamadduda taśantuja /
samastaśleşmasamjātavikārāṁś ca niyacchati

(This preparation) suppresses hemiplegia, facial paresis, stretching of the body, contraction of the body, and all disorders arising from phlegm.

sā yathā

It is (prepared) as follows:

3.559–562:

ākārakarabhaḥ kuṣṭhaṁ śonīja capaloṣaṇam /
vacā daśa 10 diram bhinnam sudāva–chadanaṁ tathā //
jantiyānā ca hiltīsa jarābinda ca vartula /
havvalgār agnināmā ca jundavedustare prthak //
rājikā pañja 5 dirama nārikelājyam uttamam /
tilatailaṁ tathā triṁśad 30 diram–mānaṁ samāharet //
miskāla–turya 4 dwayasaḥ sneho bhallātasambhavaḥ /
kṣaudre ca dviguṇe yojyaṁ miskāle 1 'nvaham āharet //

(Take) ten dirham each of *ākārakarabha*, *kuṣṭha*, *śonīja*,³⁷⁵ *capalā*, *ūṣaṇa*,

The raisins are washed and heated in 1/2 litre of water till the volume of the water has been reduced by 1/4th, when the decoction is allowed to cool, hand-rubbed, and filtered. The decoction is added to the *qiwam* of white sugar. When the proper *qiwam* forms, the medicinal powder is gradually added to it during stirring. The preparation as described in the Unani Pharmacopoeia is very similar.

³⁷⁴ This recipe is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

³⁷⁵ Described at 2.2.705–710: *śonīja / kāravī / kaloñjī*; referred to between 2.2.372 and 373: *havva–asavada–śonīja / kalaumjī*. *Abhinavanighaṇṭu* 37: *kalaujī*, Sanskrit name *kālājājī*, Persian name *śonīj*, Arabic name *habbulsodāy*. Achundow 223: *schūnīz*, *Nigella sativa*. Ainslie I, 128: *Nigella sativa* (Lin.) [valid name: *Nigella sativa* Linn.], Arabic name *shūnīz*, Sanskrit name *kṛṣṇajīraka*. Al-Biruni I, 74–75 (74): *shūnīz*, and 374, n.159: *Nigella sativa* L. Al-Kindi 328: *kammūn barrī* and *kammūn aswad* are the black cumin (*Nigella sativa* L.). *Āyurvedīyaviśvakoṣa* IV, 2185: *kamūnī śonīj* (Persian name) = *kālā jīrā*. Daljīt Simha 143–144: *Nigella sativa* Linn., Arabic name *śonīz*, Sanskrit name *upakuñcikā*. Dymock et al. I, 28–29: *Nigella sativa* Sibthorp, Persian name *shu-*

vacā, and also leaves of *sudāva*.³⁷⁶ (Take also) five *dirham* each of *jantiyānā*, *hiltīsa*,³⁷⁷ *jarābinda*,³⁷⁸ *havvalgār*, (the plant) called

niz, Sanskrit name *kṛṣṇajīraka*. Encyclopaedia of Islamic Medicine 492: *Nigella sativa*, *habbat al-barakah*, *shūnīz*. Hamdard (100): *kalonji*, *Nigella sativa*. Hand Book: absent. Maclean 388–389 (s.v. *jeerah*): Sanskrit name *kṛṣṇajīraka*, Arabic name *shūnīz*, Persian name *siyāhdānah*, *Nigella sativa* linn. Platts: *kalonji*, the black aromatic seed of *Nigella sativa*. Schlimmer 403: *Nigella sativa*, *shūnīz*. Schmucker 272–273: *shūnīz*, *Nigella sativa* L. Steingass: *shūnīz*, sesame; coriander; pepper. Unani Pharmacopoeia I, I,42: *kalonji*, seeds of *Nigella sativa* Linn., Persian name *shooneez*, Arabic names *habb-ul-sauda*, *kamun aswad*, Sanskrit names *sthūlajīraka*, *suṣavī*, *kṛṣṇajīraka*.

³⁷⁶ Daljīt Siṃha 388–390: *Ruta graveolens* Linn., Arabic name *al-sudāb*, Persian names *sudāb*, *sadāb*.

³⁷⁷ Described at 2.2.403–404ab: *hiltīsa*, *angojā* / *bāhlikah* / *hīṅga*. This item is usually called *hiltīt* in Arabic. *Abhinavanighaṇṭu* 261: *hīṅg*, Sanskrit name *hiṅgu*, Persian names *angaj* and *angūjah*, Arabic name *hiltīt*. Achundow 188 (147): *hiltīth*, auch persisch *anguza* genannt, Gummi von *Ferula Asa foetida*. Ainslie I, 20–22: *assafoetida* from *Ferula Assafoetida* (Lin.) [valid name: *Ferula assa-foetida* Linn.], Arabic name *hiltīt*, Persian name *ankūzah*. Al-Biruni I, 128 (63): *hiltīt*, known as *anguzad* in Persian, and 136, n.72: this would be *assafoetida*, oleo-resin from *Ferula assafoetida* L., *Ferula narthex* Boiss., *Ferula jaeschkeana* Vatke [valid name: *Ferula narthex* Boiss. = *Ferula jaeschkeana* Vatke], *Ferula opopoda* (Boiss. et Buhse) [this is not a valid name], etc.; II, 88–89: *hiltīt*, *assafoetida*, *Ferula assafoetida* L. or *Thapsia silphium* Viv. [this is not a valid name]. Al-Kindi 260 (80): *hiltīt*, *Ferula asafetida* L., and many other species. *Āyurvedīyaviśvakoṣa* I, 104: Persian name *angojah*, Arabic name *hiltīt*, Sanskrit name *hiṅgu*. Daljīt Siṃha 729–731: *asafetida*, sources: *Ferula alliacea* Boiss. [valid name: *Ferula gabriella* Rech.f. = *Ferula alliacea* Boiss.], *Ferula assafoetida* L., *Ferula narthex* Boiss., Arabic name *hiltīt*, Persian name *angoz*, Sanskrit name *hiṅgu*. Dymock et al. II, 141–152: *Ferula alliacea* Boiss. and *Ferula foetida* Regel, *assafoetida*, called *hiltit* in Arabic and *hing* in Hindī. Encyclopaedia of Islamic Medicine 268: *hiltīt*, *Ferula assafoetida*. Hamdard (153) *Ferula assafoetida*, *hing*. Hand Book 154–159: *heeng*, Unani Tibbi name *hilteet*, gum-resin from *Ferula foetida* Regel [valid name: *Ferula foetida* (Bunge) Regel]. Maclean 44: *assafoetida*, Sanskrit name *hiṅgu*, Arabic name *hiltīt*, Persian name *angozah*, *Ferula narthex* boiss. Platts: *hiltīt*, *assafoetida*. Schlimmer 59–60: *asa foetida*, *fourni par Ferula Asa Foetida*. Schmucker 169 (248): *hiltīt*, Gummiharz von *Ferula assafoetida*, *Ferula foetida* und *Ferula narthex*. Steingass: *hiltīt*, *hiltīth*, *assafoetida*. Unani Pharmacopoeia I, I, 36–37: *hilteet* consists of oleo-gum-resin from rhizomes and roots of *Ferula foetida* Regel and other species of *Ferula*.

³⁷⁸ Two kinds are described; 2.2.540–541: *jarābinda*, *mudaharija*, and 2.2.542–547: *jarābinda* 4 *mudaharijatabīla*, *nāmekismahamī* – *dīgar*. See *jarambāda*. The specifica-

agni,³⁷⁹ *jundavedustara*, (and) *rājikā*.³⁸⁰

(The physician) should also collect an amount of thirty *dirham* of excellent coconut³⁸¹ butter and sesame oil, (and also) eight *miskāl* of *bhallāta* fat. (This mixture) should be added to twice the amount of honey. (The patient) should consume one *miskāl* daily.

*mājūna–inakirdiyā sagīrah –
vismṛtidhvaṃsanī medhābuddhisamvardhinī sarā*

The small *mājūna inakirdiyā*.
(This preparation) will annihilate forgetfulness
and increase the intelligence and is a laxative.

sā yathā

It is (prepared) in the following way:

tion *vartula*, i.e., round, will belong to *jarābinda*.

³⁷⁹ I.e., *citraka*.

³⁸⁰ Described at 2.2.435–443: *kh̥aradila* / *rājikā* / *rāī*. *Abhinavanighaṇṭu* 210–211: *rāī*, Sanskrit name *rājikā*, Arabic name *kh̥ardal*. Achundow 194–195 (172): *chardal*, *Sinapis nigra* [valid name: *Brassica nigra* (Linn.) W.D.J.Koch = *Sinapis nigra* Linn.], and 368 (130): *chardal*, *Sinapis nigra*. Ainslie I, 230–232: *Sinapis chinensis* (Lin.), Sanskrit name *rājikā*, Arabic name *kh̥ardal*. Al-Biruni II, 91: *kh̥ardal*, mustard, *Brassica sinapioides* Roth. [this is not a valid name]. Al-Kindi 264 (89): *kh̥ardal*, mustard, *Sinapis* or *Brassica alba* L. [valid name: *Sinapis alba* Linn. subsp. *alba* = *Brassica alba* (Linn.) Rabenh.]. *Āyurvedīyaviśvakoṣa* IV, 525: *kh̥ardala*, Sanskrit name *sarṣapa*, Hindī name *rāī*. Daljī Sīṃha 602–603: Hindī name *rāī*, Arabic name *kh̥ardal*, Sanskrit name *rājikā*, *Brassica nigra* (L.) Koch [valid name: *Brassica nigra* (Linn.) W.D.J.Koch], and *Brassica juncea* (L.) Czern. et Coss. [valid name: *Brassica juncea* (Linn.) Czern.]. Dymock et al. I, 122–129: Hindī name *rai*, *Brassica nigra* Koch, *Brassica campestris* Linn. [this is a valid name], *Brassica juncea* Hook.f. et Thomson. Encyclopaedia of Islamic Medicine: absent. Hamdard (46): *rai*, *Brassica nigra*. Hand Book: absent. Maclean 789 (s.v. *sarsoon*): Sanskrit name *rājikā*, *Brassica campestris* linn. subsp. *napus* linn. [valid name: *Brassica napus* Linn. subsp. *napus* = *Brassica campestris* Linn. subsp. *napus* (Linn.) Hook.f. et T. Anderson]. Platts: *kh̥ardal*, mustard(-seed). Schlimmer 509: *Sinapis*, mustard, *kh̥ardal*. Schmucker 179–180: *kh̥ardal*, *Brassica nigra* Koch, *Brassica alba* L. Steingass: *kh̥ardal*, mustard.

³⁸¹ The coconut is described at 2.2.359–360: *joja* – *nārikela*m.

3.563–565:

*phalatrikaṃ daśa 10 diram mustā māṃsī ca nāgaram /
bhallātatailaṃ pratyekaṃ grāhyaṃ bāṇa 5–diram–mitam //
snehaḥ śrīphalasaṃbhūtaṃ tailaṃ tilasamudbhavam /
sarvaṃ ekīkṛtaṃ sūkṣmaṃ madhuni dviguṇe kṣipet //
miskāle 1 dirhame 1 kiṃ vā nityam adyād atandritaḥ //*

One should take ten *dirham* of *triphalā* and five *dirham* each of *mustā*, *māṃsī*, *nāgara* and *bhallāta* oil, the fatty substance from *śrīphala*, and sesame oil. After making this whole into a fine homogeneous mass, one should throw it into the double quantity of honey.

(The patient) should, free from lassitude, consume one *dirham* (of this preparation) or do so continually.³⁸²

*mājūna śāhatarā*³⁸³

3.582–583:

*kaṇḍūraktavikāraghnī jvaraghnī tṛṭpraśāntidā /
dāhasantāpaśamanī vaivarṇyadhvaṃsinī sarā //
pittopaśamanī śītā doṣasaṃśodhanī parā //*

(This preparation) annihilates itching, blood disorders, and fever; it alleviates thirst. It pacifies a burning sensation and a general sense of heat, makes an abnormal colour of the skin disappear, and promotes flowing processes. It pacifies *pitta*, is cooling, and purifies the *doṣas* to a high degree.³⁸⁴

sā yathā

It is (prepared) in the following way:

3.584–586:

*harītakī kābila-sambhavā yā pītā sitā ca trividhā praśastā /
bhinnā ca miskāla 10 daśapramāṇā vāluṅgu-bījaṃ ca tadardhamānam //
parpaṭo nava ādeyaś caḥal 40 miskāla-saṃmitaḥ /
cūrṇitaṃ sakalaṃ sūkṣmaṃ kṣaudre dviguṇite kṣipet //
miskāla-tritayaṃ kiṃvā pañja 5-miskāla-mānataḥ /
prāśītā niśi ca prātaḥ sarvāmayaniśūdanī //*

³⁸² The exact meaning of *nityam* in this context is not clear.

³⁸³ Absent from the Hamdard Pharmacopoeia and the Yūnānī Pharmacopoeia.

³⁸⁴ This is largely in conformity with the actions of *śāhtarā* referred to in 2.2.684–685.

(Take) an amount of ten *miskāl* each of three kinds of *harītakī* of good quality: the one from Kābul, the yellow type and the white type, half that amount of the seeds of *vāluṅgu* and add an amount of forty *miskāl* of fresh *parpaṭa*.³⁸⁵ After making the whole into a fine powder, it should be thrown into the double quantity of honey.

Ingesting an amount of three or five *miskāl* at night and in the early morning will destroy all diseases.

matabūkha – podīnā bāgī

A decoction (*matbūkh*) (of) cultivated *podīnā*.

3.634:

visūcyajīrṇaḥṛddāhajugupsāvāntikṛt /
hikkājvaraśvāsakāśasamanah śodhano 'pi ca //

³⁸⁵ Described at 2.2.684–686a–d: *sāhataraja*, *śāhatarā* / *kalyāṇā* / *pittapāparā*. *Abhinavanighaṇṭu* 159: *pittapāparā*, Sanskrit name *parpaṭa*, Persian name *śāhtarāh*, Arabic name *śāhtarij*. Achundow 224 (348): *schāhtarradsch*, *Fumaria officinalis* [valid name: *Fumaria officinalis* Linn.]. Ainslie I, 138–139: Persian name *shāhtarāh*, Hindī name *pitpapra*, *Fumaria Officinalis* (Lin.). Al-Biruni I, 362 (64): *shahtaraj*, *shāhtaraj*, Hindī name *pit pāprah*, and 373, n.142: *Fumaria officinalis* L. Al-Kindi 289–290: *shātīraj*, *Fumaria officinalis* L.; *Fumaria parviṭflora* [valid name: *Fumaria parviṭflora* Lam.], and other species, are today employed throughout India, Afghanistan, and Baluchistan. Daljīt Siṃha 738–639: *Fumaria parviṭflora* Linn. and *Fumaria indica* Pugsley [valid name: *Fumaria indica* (Hausskn.) Pugsley], Arabic name *sāhataraja*, Persian name *śāhatarā*, Sanskrit name *parpaṭa(ka)*, Hindī name *pitta pāparā*. Dymock et al. I, 114–116: *Fumaria officinalis* Linn.; in Northern India *Fumaria parviṭflora* is used; Persian name *shāhterah*, Hindī name *pitpāpra*. Encyclopaedia of Islamic Medicine 301: *Fumaria officinalis*, Arabic names *shāhataraj*, *shāhatrah*. Hamdard: *shahtarāh*, *Fumaria officinalis*. Hand Book: absent. Maclean 686 (s.v. *pittam*): Arabic name *shāhtraj*, Persian name *shāhtrah*, Hindī name *pitpāprā*, *Fumaria parviṭflora* Lamk. Platts: *shāhtar(r)a*, fumitory, *Fumaria officinalis*. Schlimmer 293: *shāhtarāh*, *Fumaria officinalis* and *Fumaria parviṭflora*. Schmucker 258–259 (416): *shāhtaraj*, *Fumaria officinalis* L. Steingass: *shāitara(k)*, fumitory. Unani Pharmacopoeia I, VI, 76–78: *shahtaraj*, *Fumaria parviṭflora* Lam., Sanskrit name *parpataka*. The *Siddhaprayogalatikā* is acquainted with *pittaparpaṭa* (1.49), identified as *Fumaria vaillantii* Loisel. = *Fumaria indica* Pugsley [valid name: *Fumaria indica* (Hausskn.) Pugsley = *Fumaria vaillantii* var. *indica* Hausskn.] in its English translation. The *Siddhabhaiṣajyamañjūṣā* mentions (*jvara* 126) *sāhatarā*.

(This preparation) alleviates *visūcī*, *ajīrṇa*, a burning sensation in the cardiac region, (and) vomiting caused by disgust. It alleviates hiccup, fever, breathing disorders, cough, and has also a purifying action.

sa yathā

It is (prepared) as follows:

3.635–638:

podīnā dirama-dvandvaṃ 2 capalā 'rdha-diram mitā
dirame 1 hīla khurda syād devapuṣpaṃ adad daśa 10 //
gulāba-kusumaṃ ṣoṇaṃ dirame 1 saṃniyojayet /
mṛdvīkā pañja 5 dirama śvetaḥ kanda punas tathā //
prasthārdhasalile sarvaṃ śrapayitvā himaṃ tataḥ /
niṣkārdha ūda hindī ca cūrṇitaṃ tatra nikṣipet //
kāryā 'nehasi sampeyaṃ sudhayā sadṛśaṃ guṇaiḥ //

There should be (available) two *dirham* of *podīnā*,³⁸⁶ an amount of half a *dir-*

³⁸⁶See on *podīnā*: 2.2.783–784: *jufarā* – *podīnā*, 2.2.887–890 and 2.2.1094–1098: *nāyanāya* – *podīnā gulaśanī* (v.l. *gulabāgī*). Compare 2.2.792–793: *fūtanaj*. Ainslie I, 241–242: *Mentha sativa*, Persian name *pūdīnah*, Arabic name *na'na'*. Achundow 238–239: Man unterscheidet drei Arten von *Mentha*; eine auf Bergen wachsende, eine an Flüssen wachsende und eine Gartenpflanze; die auf Bergen wachsende *Mentha* heisst *Fūtanadsch-i Dschabal* (*Origanum* ?), die an Flüssen wachsende *Hirazmaj* (*Mentha crispa*), die Gartenpflanze nennt man *Na'na'* (*Mentha piperita*). Al-Biruni I, 256 (45): *fawtanaj*; according to Bishr, it occurs cultivated, wild, riverine, and mountainous; *na'nā'* is used in place of cultivated mint and the riverine kind is the substitute for the wild *na'na'*; 261, n.89: *fūtanaj* is *Mentha sylvestris* L.; 322 (22): *na'na'* and 326, n.53: spearmint, *Mentha sativa* L. or *Mentha viridis* L. Daljīt Siṃha 452–453: *Mentha sativa* Linn., Arabic name *fūtanaj*, Persian names *pūdīna*, *podīna*; the wild (*barri*) type is identified as *Mentha sylvestris* Linn., the type growing in the mountains is *Mentha spicata* Linn. or *Mentha viridis* Linn., while the cultivated type is *Mentha aquatica*. See on the valid names: 2.2.792–793. Dymock et al. III, 101–108 (103): in Arabic *na'na'* and *ḥabaq* are general names for the mints, but they are best known as *fudanaj*, the Arabic form of the Persian word *pūdīna*. Encyclopaedia of Islamic Medicine 456: *Mentha piperita*, *na'nā'*; *Mentha aquatica*, *fawtanj nahrī*; *Mentha arvensis*, *na'nā' al-mazāra'*; *Mentha pulegium*, *fawtanj*. Hamdard 32: *Mentha viridis*; 76: *Mentha sylvestris*, *mushk-tara mushi*; 81: *Mentha arvensis*, *podina*; 207: *Mentha piperita*, *podina*. Hand Book: absent. Maclean 699–700: *poodeenah*, Sanskrit name *pudinā*, Arabic name *na'na' al-hind*, Persian name *pūdīnah*, Hindī name *pūdīnā*, botanically the *Mentha* genus. Schlimmer

ham of *capalā*, one *dirham* of *hīla khurda*³⁸⁷ and ten units of *devapuṣpa*. One should add one *dirham* of red roses and then also five *dirham* of grapes and also white sugar.

After letting boil all this in half a *prastha* of water, one should let it cool down. Half a *niṣka* of powdered *aguru* should be thrown into it.

When ready, it can be drunk without troubles, similar to nectar (*sudhā*) in its qualities.

*marham*³⁸⁸ *khallaḥ*³⁸⁹ / *navīnamāṃsakṣataropanaḥ* syāt
It will heal traumatic lesions by making new flesh (grow).

3.651:

murdārasaṅga-sampīṣṭam māne daśa 10-diram-mitam /
rojan jetūna sirkā ca kiṃvā rojanjagīra hi /
catvāriṃśa 40 diram sarvaṃ ślakṣṇīkrītya prayojayet //

(Take) an amount of ten *dirham* of ground *murdārasaṅga* and forty *dirham* of olive oil³⁹⁰ and *sirkā*

368: *Mentha sativa*, na'nā'. Platts: *pūdīna*, mint, *Mentha sativa*. Schmucker 510–511: na'nā'; in Frage kommen wohl in erster Linie folgende Arten: *Mentha piperita* L., echte Pfefferminze (*M. piperita* L. ein Drillingsbastard zwischen *M. aquatica*, *M. rotundifolia* und *M. silvestris*, beziehungsweise Kreuzung von *M. aquatica*, *M. spicata*); *M. aquatica* L., Wasser-Minze; *M. pulegium* L., Polei-Minze; *M. silvestris* L.; die kultivierte *M. sativa* L. und *M. crispa*, Krause-Minze. Steingass: *fūtanaj*, mint.

³⁸⁷ The same as Sanskrit *br̥hadelā*. See 2.2.893–894: *kīkalaha*, *hīla*, *sagīra* / *kavīra khurda kalām* / *ilāyacī choṭī baḍī*.

³⁸⁸ *marham* is a semi-solid substance prepared from more than one powdered ingredient, wax and oil (Hamdard 254).

³⁸⁹ A formula of this name is absent from the Hamdard Pharmacopoeia and the Unani Pharmacopoeia.

³⁹⁰ The olive is described at 2.2.602–603: *jayatūna*. *Abhinavanighaṇṭu* 115: Arabic name *zītūn*. Achundow 211–212: *zaitūn*, *Olea Europea*. Ainslie I, 268–269: *Olea Europaea* [valid name: *Olea europaea* Linn.], Arabic name *zaitūn*. Al-Biruni I, 172–174: *zaytūn*, and 178, n.89: probably the wild olive, *Olea oleaster* L.K. Al-Kindi 278 (133): *zaitūn*, olive tree, probably *Olea Oleaster* L.K. [valid name: *Olea europaea* Linn. subsp. *europaea* = *Olea oleaster* Hoffmanns. et Link], the wild olive. Daljīt Siṃha 344–345: *zaitūn*, *Olea europaea* Linn. Dymock et al.: absent. Encyclopaedia of Islamic Medicine 503: *Olea europea*, *zaytūn*. Hamdard (145): *zaitūn*, *Olea europaea*. Hand Book: absent. Maclean 1044: Arabic and Persian name *zaytūn*, *Olea Europaea* linn. Schlimmer 410: *Olea*

or *jagīra* oil.³⁹¹

It may be used after making this into a smooth (whole).

The letter (*radīf*) *nūn*

nośadavā – avalehaviśeṣarūpiṇī dhātrīphalapradhānā
A beneficial drink,³⁹² in the form of a kind of electuary
with the fruits of *dhātrī* as the chief (ingredient).

3.652:

dīpinī pācanī svāntahṛcchīrṣadraviṇapradā /
varṇyā supuṣṭidā śastā grahaṇyarśovikārahṛt //

It is digestive, promotes maturation processes, bestows strength to the heart³⁹³ and the head. It is beneficial to the colour of the skin, bestows a very well-nourished appearance, is recommended, and removes *grahaṇī* and haemorrhoids.

europaea, *darakḥt-e-zaitūn*. Platts: *zaitūn*, olive(-tree). Schmucker 225 (360): *zaitūn*, wilder Ölbaum (*Olea oleaster*) Lk., kultivierter Ölbaum, (*Olea europaea* L.). Steingass: *zaitūn*, olive(-tree). Unani Pharmacopoeia: absent. Olive oil (*jaitūnataila*) is mentioned in the *Siddhabhaiśajyamañjūṣā* (jvara 68) and the *Siddhaprayogalatikā* (1.138 and 139).

³⁹¹ Linseed oil. See 2.2.199–201: *bajrulkatām / umā 'tasī / tukhmajagīra hammegoyanda*. *umā* and *atasī* are Sanskrit names of *Linum usitatissimum* Linn. *baḍḥrulkatān* is the Arabic name of linseed, *tukḥm-e-zaghīr* its Persian name. Compare Steingass: *zagḥīr*, linseed. *Abhinavanighaṇṭu* 14–15: *alsī*, Sanskrit name *atasī*, Persian name *bazurag*, Arabic name *bajrulkatā*. Achundow 250 (477): *bazr ul-kattān*, Semen Lini usitatissimi, Leinsamen, and 395 (477). Ainslie I, 195–197: *Linum Usitatissimum* (Lin.), Persian name *tukḥm kutān*. Al-Biruni: absent. Al-Kindi: absent. *Āyurvedīyaviśvakoṣa* III, 1993: *kattān*, Sanskrit name *atasī*. Daljīt Siṃha 42–44: Sanskrit name *atasī*, Arabic name *kattān*, *Linum usitatissimum* Linn. Schlimmer 347: *Linum usitatissimum*, Persian name *bazrak*. Dymock et al. I, 239–242: *Linum usitatissimum* Linn., Sanskrit name *atasī*. Encyclopaedia of Islamic Medicine 406: *Linum usitatissimum*, Arabic name *kittān*. Hamdard (111): *alsī*, *Linum usitatissimum*. Hand Book: absent. Maclean 21: Sanskrit name *atasī*, Arabic name *kattān*, Persian name *zagḥīr*, *Linum usitatissimum* Linn. Schlimmer 347: *Linum usitatissimum*, *bazrak*. Schmucker 383–384 (620): *bazr kattān*, Leinsamen, von *Linum usitatissimum* L. Steingass: *kat(t)ān*, flax. Unani Pharmacopoeia I, I, 50–51: *bazr-ul-katan*, seeds of *Linum usitatissimum* Linn.

³⁹² A *nūṣh* is a wholesome potion, though in this case it is actually an electuary. A *dawā* is a medicine in general.

³⁹³ *svānta* can denote the heart. It is not clear why this organ is mentioned twice.

sā yathā

It is (prepared) in the following way:

3.653–657:

*gulāba-puṣpaṃ rasasaṃkhyayā diram payoda-kūfī-ṣu diram bhavet tataḥ /
suparvapuṣpaṃ tagaraṃ ca mastagī-patraṃ pṛthak syād dirama-trayaṃ
punaḥ //*

*kuṅkumaṃ jātipatrī ca pratyekaṃ dirama-dvayam 2 /
dirama-dvayaṃ tavāśīra elāyugmaṃ tataḥ kaṇā //
māṃsī mṛgamadaḥ śuddhaḥ kramān niṣkadvayaikakam 1–2 /
miskāla-daśakaṃ dhātrīphalam ādraṃ samāharet //
tadabhāvaviśuṣkaṃ hi bhāvitaṃ payasā niśi /
turyāṃśaṃ dviguṇaṃ kṣaudraṃ kanda tatra kramāt kṣipet //
lehaḥ saṃsādhitaḥ sāyaṃ prātaḥ miskāla-mānataḥ /
saṃsevitaḥ paraḥ puṃsā cyavanaprāśasannibhaḥ //*

There should be (available) six³⁹⁴ *dirham* of roses and also ... *dirham* of *payoda*³⁹⁵ of the Kūfī type. There should also be three *dirham* each of *suparvapuṣpa*,³⁹⁶ *tagara*, *mastagī* and *patra*, two *dirham* each of saffron and *jātipatrī*, two *dirham* of *tavāśīra*, the two kinds of *elā*, and also *kaṇā*, two *niṣka* of *māṃsī* and one *niṣka* of purified *mṛgamada*. One should collect ten *miskāl* of fresh fruits of *dhātrī*, or dried ones if these (fresh ones) are not available, steeped in milk during the night. One should throw into this (mixture) one fourth part of honey and twice the amount of sugar.

When (this) electuary is ready, the patient should regularly consume, in the evening and early in the morning, an amount of one *miskāl* of this excellent (medicine), resembling *cyavanaprāśa*.³⁹⁷

³⁹⁴ *rasa* can denote the number six.

³⁹⁵ This may denote any latex-yielding plant.

³⁹⁶ A plant of undetermined identity. A related name is *suparvaviṭapī*, occurring in Harṣakīrti's *Yogacintāmaṇi* (p.311) and explained as *devadāru*. The *Dhanvantarīyanighaṇṭu* (4.143) records *śataparvā* as a name of *dūrvā*, the *Rājanighaṇṭu* (8.226) *śataparikā* as a synonym of the same plant.

³⁹⁷ This is the name of a famous āyurvedic preparation conveying longevity.

The letter (*radīf*) *vāv*

*varda murabbā*³⁹⁸ / *gulakanda*³⁹⁹ – *gulāba*⁴⁰⁰

3.679:

mukavvī caturaṅgasya mulayyan-māyunāśanaḥ /
śūlaghnaḥ śatapušpāyāḥ pītaḥ svedāmbhasā nṛbhiḥ //

(This preparation) is a tonic for the four limbs.⁴⁰¹ It is a laxative and destroys water.⁴⁰² When drunk by people, together with an infusion⁴⁰³ of *śatapušpā*,⁴⁰⁴ it cures piercing pain.

*varda – tuffāha / murabbā – gulakanda seva*⁴⁰⁵

3.682:

haret karaṇaśaithilyaṁ prakṣaiṇyaṁ hrtsaroruhāḥ /
uttamāṅgadravaṇadaḥ puṣpacāpeśudīpanaḥ //

³⁹⁸ A *murabbā* is a preserve (see the Hamdard Pharmacopoeia 251 and its recipes for details on the way of preparation), in this case made with flowers (*ward*). This formula is absent from the Hamdard Pharmacopoeia (all its *murabbās* are made with fruits or roots) and the Unani Pharmacopoeia, which has no recipes of the *murabbā* type at all.

³⁹⁹ This word refers to the two main ingredients of the preparation: *gul*, flowers, in particular roses, and *kanda*, sugar. This last chapter contains a number of preparations called *gulakanda*, a term apparently employed as a translation of *murabbā*. Compare *Abhinavanighaṇṭu* 71: Persian name *gulkand*, Arabic name *julnajvīn*. The āyurvedic *Lakṣmīmodatarāṅgiṇī* (31) mentions *puṣpakanda*, a synonym of *gulakanda*.

⁴⁰⁰ This is a common term for rose water. The preparation described is a *gulakanda* made with roses.

⁴⁰¹ The term *mukawwī* is usually followed by the name of some part of the body to which the tonic action is directed; *mulayyan* is never accompanied by such a specification. The meaning of *caturaṅga* is a matter of speculation. A reasonable guess is that it refers to the head, the trunk, the two arms, and the two legs, i.e., to the whole body.

⁴⁰² *mā'u* means water or any liquid, serum, humour, etc. Its meaning in this context cannot be determined more accurately.

⁴⁰³ Literally sweat water, perspiration.

⁴⁰⁴ The *svarasa* or *kaṣāya* of *śatapušpā* is mentioned at 3.80, *śatapušpāmbu* at 3.102.

⁴⁰⁵ Compare Hamdard Pharmacopoeia 252–253: *murabbā-i-saib*, in which apples are used, not the flowers of the apple tree. This proves that *ward* can designate a fruit in the *Hikmatprakāśa*.

(This preparation) will remove laxity of the sense organs and debility of the heart-lotus. It will give strength to the head and inflame the arrows of the god of love.⁴⁰⁶

commentary (*tīkā*):

prakāraḥ pūrvavat catvāriṃśa 40 dināni gharṃe kācapātrasthaṃ nidadhyāt.

The method (is the same) as in the preceding (recipes). (The preparation) should be kept for forty days in a glass vessel in the heat (of the sun).

sa yathā

It is (prepared) in the following way:

3.680:

*vṛṇṭakīṇjalkahīnāni bhāgaikaṃ kuṣumāni ca /
kanda-bhāgadvayaṃ 2 grīṣma ātape vipacet sudhīḥ //*

(Its ingredients are) one part of the flowers (of roses) without their stalks and filaments and two parts of sugar. An intelligent (physician) should let it become warm in the summer heat.

Additional references

Hooker, J.D., assisted by various botanists (repr., 1961) – The Flora of British India, Vols. I, III, IV, V, VI, VII.

Wealth of India, The (1952) – A dictionary of Indian raw materials and industrial products, Vol. III.

⁴⁰⁶The Hamdard Pharmacopoeia describes it as a cardiac refrigerant and exhilarant.